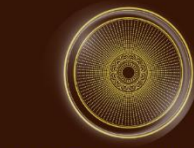




“*Evam acintiyā buddhā,
buddhadhammā acintiyā
Acintiye pasannānam,
vipāko hoti acintiyō*”ti.

“Thus, the *Buddhā* are
inconceivable and
the *Dhamma* of the
Buddhā
is inconceivable.
For those who have faith
in the inconceivable,
the result is likewise
inconceivable.”

(*Therāpadāna* 1.1.82)
[Page 217]



SUNDARABHŪMI



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**This Book 1 explores
the Nine Qualities of the Buddha,
shares a glimpse into key moments of the Buddha's life
and delineates the Three Stages of the Buddhasāsana.**

It is compiled with original *Pāli* terms and
presented in a modern, accessible language to
support a clearer understanding of the
Dhamma.

May this book serve as a source
of inspiration and encouragement
to continue learning, practicing
and living the teachings,
to embody the *Dhamma*
with depth and kindness,
and to walk step by step
toward the peace of
Nibbāna.

The Buddha and His Great Disciples – Book 1



THE BUDDHA AND HIS GREAT DISCIPLES

Book 1

**The Buddha: His Qualities, Life Story and
the Three Stages of the Buddhasāsana**

Based on Sayadaw Kumarabhivaṃsa's Dhamma Talk
Compiled and Edited by Sayalay Satimā

The Blessed One is
called '**Buddho**'
because:

He has fully awakened
to whatever had to be
known and understood
(*buddhattā*).

He realized the Four
Noble Truths (*bujjhi*).

He also enlightened
others (*bodhesi*).

[Page 43]

The Buddha and His Great Disciples

Book 1

The Buddha: His Qualities, Life Story and the Three Stages of the Buddhasāsanā

Based on *Sayadaw Kumarabhivamsa's* Dhamma Talk

Compiled and Edited by

Sayalay Satimā

Design Cover by

Sayalay Satimā

Transcribed by

Clara

First published **1st December 2025**

In commemoration of ***Sayadaw's* 50th Birthday**

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And



**BUDDHA
METTA**

Makassar - Indonesia

**NAMO TASSA,
BHAḠAVATO,
ĀRAHATO,
SAMMĀSAMBUDHASSA.**

HOMAGE TO HIM,
THE EXALTED ONE,
THE WORTHY ONE,
THE PERFECTLY SELF-ENLIGHTENED ONE.

**"*Evam acintiyā buddhā,
buddhadhammā acintiyā,
acintiye pasannānaṃ,
vipāko hoti acintiyō.*"**

[*Therāpadāna* 1.1.82]

"Thus, the *Buddha* are inconceivable,
the *Dhamma* of the *Buddha* is inconceivable.
For those who have faith in the inconceivable,
the result is also inconceivable."

Foreword from *Sayadaw Kumarābhivaṃsa*

In recent years, I have been giving online Dhamma talks on the '*Buddha and His Great Disciples*'. Although this subject may sound very familiar, few teachers place strong emphasis on detailed explanations.

When delivering Dhamma talks online, the time is often limited, and therefore the explanations cannot always go into depth. Listeners too may not have the opportunity to study thoroughly, and some, due to their busy schedules, may have no time to listen at all.

For these reasons, I had the idea and intention to present this topic as a series of books. In this way, the Dhamma can be preserved in written form, giving more people the opportunity to learn, reflect, and benefit from it. With deep gratitude for the support of my disciples and donors, this first volume in the series has now been published.

By contemplating the life of the Buddha and the noble qualities of His Great Disciples, may all readers gain inspiration and encouragement to follow in their footsteps with energy, effort, and wisdom, striving for enlightenment and liberation from all suffering.

May the Buddha's Dispensation endure long, and may this book become a cause for the preservation of the True Dhamma.

Through learning and practicing these teachings in daily life, may all gain right understanding and gradually, step by step, cultivate the path. And when the perfections (*pāramī*) become mature, may all one day realize *Nibbāna*, the highest bliss.

Sādhu... Sādhu... Sādhu...

U Kumarābhivamsa

Pa-Auk Tawya [Pyin Oo Lwin]

Editor's Note

This first volume is compiled from the *Dhamma* talks of *Sayadaw Kumarābhivaṃsa*. While it is not an exact transcript, *Sayadaw's* crucial points provided clear guidance in shaping the content. The questions and answers that arose during the talks also inspired me to expand on certain subjects.

The purpose of this book is to preserve and share the teachings of the *Buddha* and His Great Disciples in a form that is both accessible and faithful to the original tradition. Since many ancient commentaries remain untranslated into English, compiling this work has been both a challenge and a joy, giving me the opportunity to present knowledge that may benefit readers.

The frequent use of *Pāli* words is intentional. It is meant to give readers a closer connection with the original language of the Dhamma and to encourage deeper study. Beginners may simply focus on the English explanations, while students who wish to go further can engage with the *Pāli*. All *Pāli* words are italicized to distinguish them from English, kept in their original form without English plural endings and marked with diacritics for accuracy.

With my limited knowledge, there may be shortcomings in this book. I warmly welcome any advice or suggestions [which may be sent to email satimanibbana@paauktawya.org], so that future volumes can be improved.

I would like to express my gratitude to *Sayadaw Kumarābhivamsa* and *Bhikkhu Uttarañāṇā* [the Abbot of *Sundarabhumi* Hermitage in Indonesia], who encouraged me to compile this book. I dedicate this meritorious work to all my *Dhamma* teachers, to my family, to all donors and to everyone who has supported the realization and distribution of this book.

May all readers gain useful knowledge from this book, be inspired to gradually learn, practice and realize the *Dhamma*. May this noble endeavor become a cause for the long endurance of the *Buddha's* Dispensation, for liberation from suffering and for the realization of *Nibbāna*.

Sādhu... Sādhu... Sādhu...

Sayalay Satimā

9 September 2025, Indonesia

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Chapter 1

The Meaning of the '*Buddha*'

Across immeasurable time, countless *Buddhā* have arisen, each shining the light of enlightenment and guiding beings toward liberation. From the *Buddhā* of the past to the noble *Gotama Buddha* of our age and those yet to come, all illuminate the path to ultimate truth.

But why are they called "*Buddha*"?
(*Buddhoti kenatthena buddho*)¹.

Here is the explanation:

✿ ***Bujjhītā saccānīti Buddha* – “The *Buddha*, who has realized the truths.”**

Just as in the world, one who understands is called "understood" (*avagato*), similarly, one who realizes and penetrates the Four Noble Truths is called "*Buddha*".

✿ ***Bodhetā pajāyāti Buddha* – “The *Buddha*, the Enlightener of beings.”**

Just as the wind that blows through leaves is called “the leaf-rustling wind” (*paṇṇasusā*), in the same way, the *Buddha* is called ‘the enlightener of beings’ based on His

¹ - *Khuddakanikāya, Paṭisambhidāmagga, Ānāpānassatikathā, Vodānañāṇaniddeso and Vodānañāṇaniddesavaṇṇanā.*

- *Khuddakanikāya, Mahāniddesapāḷi, Sāriputtasuttaniddeso.*

role as a cause (*hetukattivasena*). Here, the meaning of 'cause' (*hetu-attho*) is implicitly included.

✿ ***Sabbaññutāya Buddha*** – “The *Buddha*, because of His omniscience.”

One is called "*Buddha*" due to his wisdom (*buddhi*) and omniscience (*sabbaññutāya*), the infinite and all-encompassing knowledge capable of understanding all *Dhamma*² (*sabbadhammabujjhanasamatthāya*).

✿ ***Sabbadassāvitāya Buddha*** – “The *Buddha*, because of His all-seeing wisdom.”

One is called "*Buddha*" due to all-seeing knowledge (*sabbadassāvitāya*), as they perceive all *Dhamma* (*sabbadhammānam*) with the wisdom eye (*ñāṇacakkhu*), with perfect clarity and understanding.

✿ ***Anaññaneyyatāya Buddha*** – “The *Buddha*, who Awakened by Himself, not by another.”

Because He was not awakened by anyone else (*aññena abodhito*) but attained Buddhahood entirely by Himself (*sayameva buddhattā*), He is called the *Buddha*.

✿ ***Visavitāya Buddha*** – “The *Buddha*, because of His countless qualities.”

² See page 13.

Just as a lotus blossoms, so too He flourishes with diverse noble qualities (*nānāguṇavisavanato*). Thus, He is called the *Buddha* in the sense of complete blossoming (*vikasanaṭṭhena*).

✿ ***Khīṇāsava-saṅkhātena Buddha* – “The Buddha, who has eradicated the mental taints.”**

Just as a person awakens from sleep, the *Buddha* awakens from the sleep of all taints and defilements. They have eradicated all mental taints (*āsava*³) and this is why they are called "*Buddha*."

✿ ***Nirupakkilesa-saṅkhātena Buddha* – “The Buddha, who is entirely free from defilement.”**

One is called "*Buddha*" as they are completely free from lust (*rāga*), hatred (*dosa*), delusion (*moha*) and all defilements (*kilesa*⁴), having attained enlightenment.

✿ ***Pabbajjā-saṅkhātena Buddha* – “The Buddha, because of His renunciation.”**

The *Buddha* is recognized as one who has gone forth (*pabbajjā*), leaving behind the life of a layperson. In his youth, with good looks and black hair, in the prime of his life, he renounced the world. He left his parents (*mātāpitūnam*), who were tearful, crying, lamenting and abandoned the entire circle of relatives. Cutting off all

³ See page 13

⁴ See page 14

household ties, the bonds of wife and child; relatives' ties, friends and companions also possessions. He shaved his hair and beard; donned the ochre robes and renounced the household life for the homeless life. He embraced a state of having nothing and lived, dwelled, conducted himself, acted, observed also sustained Himself alone to pursue the ultimate truth.

✿ ***Adutiyaṭṭhena Buddha* – “The *Buddha*, because He is without equal.”**

One is called "*Buddha*" because after renouncing the household life, he did not have a second companion (*adutiyaṭṭha*). He dwells alone (*eko*) in secluded forest retreats (*araññavanapatthāni*), in remote and quiet places; free from noise and commotion; suitable for seclusion and conducive to contemplation; far removed from human distractions. He lives in complete solitude: walking, standing, sitting, lying down, entering the village for alms and returning, always alone. With senses fully restrained, maintaining His solitude.

✿ ***Taṇhāpahānaṭṭhena Buddha* – “The *Buddha*, because He has abandoned craving.”**

One is called the "*Buddha*" because, while living alone (*eko*), without a companion (*adutiyo*), vigilant (*appamatto*), ardent (*ātāpī*), and resolute (*pahitatto*), He dwelt near the river Nerañjarā at the foot of the Bodhi tree, exerting great effort. There, He defeated *Māra* along with

his army, the dark *Namuci*, the one bound to heedlessness. He abandoned, dispelled, destroyed and completely eradicated craving (***taṇhā***)⁵ which entangles like a net (*taṇhājālinim*), spreads out (*visaritam*) and binds beings with attachment (*visattikam*).

✿ ***Ekāyanamaggam gatoti Buddha*** – “**The Buddha, who has gone along the one-way path.**”

One is called "Buddha" because He tread the only path that leads to *Nibbāna*, the Path of liberation. Thus, the path is called the one-way path or the only path, not a twofold or divided path (*na dvedhāpathabhūtoti attho*).

Alternatively, it is called the One Way Path (*ekāyanamaggo*) because it must be followed by one (*ekena ayitabbo maggoti*). 'By one' (*ekena*) means with a mind abandoning groups and gatherings and inclining towards solitude. 'To be followed' (*ayitabboti*) means to be practiced (*paṭipajjitabbo*). Or it is 'the way by which one goes', meaning it leads from *samsāra* to *Nibbāna* (*samsārato nibbānam gacchantīti attho*).

Furthermore, 'one way' (*ekam ayatīti ekāyano*) signifies that, while initially practiced through various methods of

⁵ See page 15.

meditation, in the end, it leads solely to *Nibbāna* (*aparabhāge ekam nibbānameva gacchatīti vuttam hoti*).

💡 So, what is the only **One Way Path** (*Ekāyanamagga*) leading to *Nibbāna*?

Ekāyanamagga is described as:

- **Four foundations of mindfulness** (*Cattāro Satipaṭṭhānā*).

[See the explanation of 'Right Mindfulness' on page 137].

- **Four right applications of exertion or effort** (*Cattāro Sammappadhānā*).

[See the explanation of 'Right Effort' on page 136].

- **Four Base of Spiritual Power** (*Cattāro Iddhipādā*).

The Four *Iddhipādā* serve as a structured approach to developing concentration (*samādhi*) and overcoming mental obstacles. They support the cultivation of higher mental states, enabling practitioners to achieve profound insight (*vipassana*) and liberation (*Nibbāna*). They also form the basis for developing ***iddhi*** (spiritual powers or supernormal abilities).

They are:

1. **Desire** as a base of power (***chanda-iddhipādā***)

Chanda means wholesome desire or zeal, the aspiration to achieve a goal. This is not ordinary craving (*taṇhā*) but a focused and skillful interest in the *Dhamma* and spiritual progress.

2. **Energy** as a base of power (***virīya-iddhipāda***)
Virīya refers to energy, effort, or perseverance in pursuing a goal.
 3. **Consciousness** as a base of power (***citta-iddhipāda***)
Citta means mind or consciousness, specifically a mind that is focused, intent and concentrated.
 4. **Investigation** as a base of power (***vīmaṃsā-iddhipāda***)
Vīmaṃsā means investigation, discernment, or thoughtful consideration.
- **Five faculties (*Pañcindriyāni*)**
 1. Faith (*saddhā*),
 2. Energy (*virīya*),
 3. Mindfulness (*sati*),
 4. Concentration (*samādhi*),
 5. Wisdom (*paññā*).
 - **Five powers (*Pañca balāni*)**
 1. Faith (*saddhā*),
 2. Energy (*virīya*),
 3. Mindfulness (*sati*),
 4. Concentration (*samādhi*),
 5. Wisdom (*paññā*).
 - **Seven enlightenment factors (*Satta Bojjhaṅgā*)**
 1. Mindfulness (*sati*).

2. Investigation of *Dhamma* (*Dhamma-vicaya*).

It is an analytical inquiry into comprehension of the *Dhamma*, leading to understanding and wisdom. It involves discerning the wholesome and the unwholesome, the beneficial and the unbeneficial; and reality as it is.

3. Energy or Effort (*viriya*).

4. Joy or Rapture (*ṛīti*).

5. Tranquility (*passaddhi*).

Tranquility refers to the calming of the mental body and mind, reducing restlessness and agitation. It creates a stable and serene foundation for deeper concentration.

6. Concentration (*samādhī*).

7. Equanimity (*upekkhā*).

It is the equanimity that has the nature of neutrality among the co-arisen mental factors (*sahajātānaṃ dhammānaṃ majjhattākārabhūtā upekkhā*).

• **Noble Eightfold Path (*Ariya Aṭṭhaṅgika Magga*).**

[See the explanation of 'Noble Eightfold Path' on page 128].

These sets of Path or factors, often referred as the **37 Requisites of Enlightenment (*Satta-Tiṃsa-Bodhipakkhiyādharmā*)**.

This Path, seen as the end of birth (*jātikhayantadassī*), is the very Path of liberation taught by the Buddha. By following

it, beings in the past have crossed over the flood of *saṃsāra*, those in the present are crossing, and those in the future will also cross. [The “**flood**” (*ogha*) refers to the currents of craving, existence, wrong view and ignorance that keep beings drifting in the round of rebirth].

In this way, the Blessed One has gone along the one-way path (*ekāyanamaggam*).

✿ ***Eko anuttaram̐ sammāsambodhim̐ abhisambuddhoti Buddho*** – “**The Buddha, who is fully awakened to the unsurpassed perfect enlightenment.**”

One is called “*Buddha*” because He fully awakened to the unsurpassed Perfect Enlightenment (*anuttaram̐ sammāsambodhim̐*).

Bodhi refers to the knowledge in the Four Paths (*catūsu maggesu ñāṇam̐*), the Faculty of Wisdom (*paññindriyam̐*), the Power of Wisdom (*paññābalaṃ*), the Enlightenment Factor of Investigation of *Dhamma* (*dhammavicayasambojjhaṅgo*), investigation (*vīmaṃsā*), insight meditation (*vipassanā*) and right view (*sammādiṭṭhi*).

Through this knowledge of enlightenment (*bodhiñāṇa*), the Blessed One realized:

- All conditioned phenomena are impermanent (*sabbe saṅkhārā⁶ aniccā*),
- All conditioned phenomena are suffering (*sabbe saṅkhārā dukkhā*),
- All *dhammā* are non-self (*sabbe dhammā anattā*).

He understood:

- With ignorance as condition, mental formations arise (*avijjāpaccayā saṅkhārā*),
- with mental formations as condition, consciousness (*viññāṇam*) arise,
- with consciousness as condition, mentality-materiality (*nāma-rūpam*) arise,
- with mentality-materiality as condition, the six sense bases (*saḷāyatanaṃ*) arise,
- with the six sense bases as condition, contact (*phasso*) arise,
- with contact as condition, feeling (*vedanā*) arise,
- with feeling as condition, craving (*taṇhā*) arise,
- with craving as condition, clinging (*upādānaṃ*) arise,
- with clinging as condition, existence (*bhavo*) arise,
- with existence as condition, birth (*jāti*) arise,

⁶ The word 'saṅkhārā' is generally translated as 'all conditioned things' or 'conditioned phenomena' in a general context, whereas in the context of the factors of *Paṭiccasamuppāda*, it is translated as mental formations or volitional formations.

- with birth as condition, aging and death, sorrow, lamentation, pain, grief and despair come to be.
- With the cessation of ignorance, mental formations cease (*avijjānirodhā saṅkhāranirodho*), ... up to ... with the cessation of birth (*jātinirodhā*), aging and death (*jarāmaraṇaṃ*), sorrow (*soka*), lamentation (*parideva*), pain (*dukkha*), grief (*domanassa*) and despair (*upāyāsa*) also cease (*nirujjhanti*).
[Refer to 12 factors of Dependent Origination (*Paṭiccasamuppāda*)].

He realized:

- "This is suffering" (*idaṃ dukkha*),
- "This is the origin of suffering" (*ayaṃ dukkhasamudayo*),
- "This is the cessation of suffering" (*ayaṃ dukkhanirodho*),
- "This is the path leading to the cessation of suffering" (*ayaṃ dukkhanirodhagāminī paṭipadā*).

He further realized:

These are the taints (*āsavā*): their arising, cessation and the path leading to their cessation. He understood which *Dhamma* should be fully understood (*pariññeyyā*), abandoned (*pahātabbā*), developed (*bhāvetabbā*) and realized (*sacchikātabbā*).

The Blessed One realized the arising (*samudaya*), disappearance (*atthaṅgama*), pleasure (*assāda*), danger (*ādīnava*) and escape (*nissaraṇa*) in relation to:

- The six sense field/sense contact bases,
- The five clinging aggregates [see page 33],
- The four great elements [earth, water, fire and wind element].

He realized:

Whatever has the nature of arising, all that has the nature of cessation.

Moreover, whatever was to be understood (*bujjhitabbam*), fully understood (*anubujjhitabbam*), penetrated (*paṭibujjhitabbam*), perfectly comprehended (*sambujjhitabbam*), attained (*adhigantabbam*), experienced (*phassitabbam*), and directly realized (*sacchikātabbam*), all this He understood, fully understood, penetrated, perfectly comprehended, rightly understood, attained, experienced and directly realized through that very Knowledge of Enlightenment (*bodhiñāṇa*).

Thus, the Blessed One, being alone, fully awakened to the unsurpassed Perfect Enlightenment, is therefore called "the One" (*eko*).

In this way, the term "**Buddha**" (*buddhoti*) is described in detail from multiple perspectives.

✦ Definitions of *Dhamma*

1. As universal law or cosmic principle:
Dhamma refers to the natural law governing the universe, or the nature of things as they are, existing whether recognized or not.
2. As teachings of the *Buddha*:
It refers to doctrines such as the Four Noble Truths, Noble Eightfold Path and all methods to liberation.
3. As ultimate realities (*paramattha dhamma*)
It is mostly used in *Abhidhamma* terms.
4. Virtuous qualities:
It encompasses qualities like generosity, morality, patience, effort and wisdom, etc. which are attributes cultivated on the path to enlightenment.

(In this book, the term “*Dhamma*” will usually remain untranslated.)

More details about the qualities of the *Dhamma* will be included in the 'Book 2'.

✦ Definition of *Āsava* ⁷

Āsava literally means "influxes" or "outflows." It refers to mental taints or fermentations that corrupt the mind by continuously flowing out. Their destruction (*āsavakkhaya*) is the mark of Arahantship.

⁷ *Aṅguttara Nikāya* [*Āsava Sutta*], *Majjhima Nikāya* [*Sabbāsava Sutta*] and *Majjhima Nikāya* [*Mahāsaccaka Sutta*].

📖 In the ***Dhammasaṅgaṇī*** [iii.1106] The Taints Cluster (*Āsava-Gocchakam*) enumerates four primary ***āsava***:

1. ***Kāmāsava*** (taint of sensual desire): This refers to the craving for sensual pleasures, encompassing attachment to sights, sounds, smells, tastes and tangible object.
2. ***Bhavāsava*** (taint of existence): This denotes the desire for continued existence or attachment to life.
3. ***Diṭṭhāsava*** (taint of views): This involves adherence to wrong views, including dogmatic beliefs and misperceptions about the nature of self and reality.
4. ***Avijjāsava*** (taint of ignorance): This signifies a fundamental misunderstanding of the reality, or ignorance of the Four Noble Truths and the principles of impermanence, suffering and non-self.

🔴 **Definition of *Kilesā***⁸

Kilesa refers to the mental impurities or defilements that cloud the mind, causing suffering (*dukkha*) and keep beings in the rounds of rebirth (*samsara*).

📖 In the ***Dhammasaṅgaṇī*** [iii.1235], ***Kilesa-Gocchakam*** [The Defilement Cluster], mentioned, they are **Ten Defilements (*Dasa Kilesa-vatthūni*)**:

1. *Lobha* (greed),
2. *Dosa* (hatred),

⁸ *Ānguttara Nikāya* [*Samādhi Sutta*], *Dhammapada Verses* [276-278] and *Majjhima Nikāya* [*Vitakkasaṅṭhāna Sutta*].

3. *Moha* (delusion),
4. *Māna* (conceit),
5. *Diṭṭhi* (wrong views),
6. *Vicikicchā* (doubt),
7. *Thīna* (sloth),
8. *Uddhacca* (restlessness),
9. *Ahirika* (moral shame),
10. *Anottappa* (moral fear).

* In other sources, it also includes:

1. *Issā* (envy),
2. *Macchariya* (stinginess),
3. *Kukkucca* (remorse),
4. *Middha* (torpor).

📖 There are **1500 kinds of Kilesā**:

- 1 consciousness (*citta*) + 52 mental factors (*cetasika*) + 18 derived materiality + 4 characteristic materiality = 75 entities.
- These 75 entities exist internally (*ajjhattika*) and externally (*bahiddha*), giving 150.
- Multiplied by 10 defilements = **1,500 kinds**.

🔴 Definition of *Taṇhā* (Craving)

Taṇhā literally means "thirst" or "craving" and represents the unquenchable desire that binds beings to *samsāra*.

There are **Three Types of Taṇhā**⁹:

1. **Kāmatanṇhā** (craving for sensual pleasures):
2. **Bhavatanṇhā** (craving for existence):
3. **Vibhavatanṇhā** (craving for non-existence):

▣ There are **108** modes of *Taṇhā*.

Six kinds of craving corresponding to the six sense-objects:

1. *Rūpa-taṇhā* (craving for visible forms),
2. *Sadda-taṇhā* (craving for sounds),
3. *Gandha-taṇhā* (craving for smells),
4. *Rasa-taṇhā* (craving for tastes),
5. *Phoṭṭhabba-taṇhā* (craving for tangible objects),
6. *Dhamma-taṇhā* (craving for mental objects).

If we take the **3 types of craving** and combine them with the **6 objects**, they become **18 kinds of craving** ($3 \times 6 = 18$). Since these can occur both **internally (ajjhattika)** and **externally (bahiddha)**, they double to **36 kinds of craving** ($18 \times 2 = 36$). These 36 can each arise in the past, present and future, making a total of **108 kinds of craving (taṇhā)** ($36 \times 3 = 108$).

Thus, end of chapter 1. Next, we will discuss the nine qualities of the *Buddha*.

⁹ *Saṃyutta Nikāya [Dhammacakkappavattana Sutta], Majjhima Nikāya [Cūḷatanhāsaṅkhaya Sutta] and Saṃyutta Nikāya [Upādāna Sutta]*.

Chapter 2

The Nine Qualities of the *Buddha*

The *Buddha*, as the Fully Enlightened One, embodies immeasurable noble qualities that inspire beings across time. Among these, nine stand out as the foremost, so profound and most universally revered.

The **Nine Qualities of the *Buddha* (*Buddhagūṇa*)** frequently mentioned in many *Suttā* are:

*“Iti pi so Bhagavā Arahaṃ, Sammāsambuddho,
Vijjācaraṇasampanno, Sugato, Lokavidū,
Anuttaro purisadamma-sārathi,
Satthā devamanussānaṃ
Buddho, Bhagavā.”*

Indeed, the Blessed One (*Bhagavā*) is:

1. Worthy Of Veneration (***Arahaṃ***),
2. The Perfectly Self-Enlightened One (***Sammā-sambuddho***),
3. Endowed with Knowledge and Conduct (***Vijjā-caraṇa-sampanno***),
4. The One who Speaks Rightly (***Sugato***),
5. The Knower of the Worlds (***Lokavidū***),
6. The Unsurpassable Tamer of Beings (***Anuttaro purisadamma-sārathi***),

7. The Teacher of Gods and Humans (***Satthā deva-manussānam***),
8. The Enlightened One (***Buddho***),
9. The Blessed One (***Bhagavā***).

The following is a summary of the explanations for each quality as cited from the *Khuddakanikāya* (*Paṭisambhidāmagga-aṭṭhakathā*), *Vinayapiṭaka* (*Pārājikakaṇḍa-aṭṭhakathā*, *Verañjakaṇḍavaṇṇanā*), *Visuddhimagga* (*Chaanussatiniddeso*, *Buddhānussati-kathā*) and other sources.

1. The Worthy One (***Araham***)

The term 'Arahant' is used for the *Tathāgata* because:

- (a). Far removed, remote or far away (*ārakā*).
 - (b). Enemy (*ari*) and spokes of wheel (*ara*) are destroyed (*hata*)¹⁰.
 - (c). His worthiness (*araha*).
 - (d). No secrecy (*arahābhāvā*).
-

(a). Far removed (*ārakā*)

The *Buddha* is far removed (*ārakā*) from all defilements (*sabbakilesehi*), He stands completely free, having destroyed not only defilements but even their subtle residual tendencies. Therefore, He is 'Arahant' (*ārakattā araham*).

¹⁰ In the *Visuddhimagga*, the explanation of 'ari' and 'ara' is divided into two distinct categories.

He is called 'far removed' (*ārakā*) because He is free from association with defilements (*yassa yenāsamaṅgitā*). The One unassociated with defilements (*asamaṅgī ca dosehi*), is thus regarded as the protector (*nātho tenārahaṃ mato*).

■ He is perfectly pure, free from mental defilements and even the subtlest tendencies or bad habits, has completely eradicated them without a trace, making it impossible for them to arise again in Him. Other Arahants have also destroyed all defilements (*kilesā*), but they may still carry habits or tendencies from the past. For this reason, He is rightfully called 'Arahant'.

(b). Enemy (*ari*) and spokes of wheel (*ara*) are destroyed (*hata*)

The *Buddha* has destroyed the enemies (*arīnaṃ*) and their spokes (*arānañca hatattā*) of defilements (*kilesārayo*) with the path (*maggena hatā*); therefore, He is also called 'Arahant' (*arīnaṃ hatattāpi arahant*).

Since all enemies, beginning with lust, etc. (*rāgādisaṅkhātā*), have been destroyed (*sabbepi arayo hatā*) by the protector with the sword of wisdom (*paññāsatthena nāthena*), He is therefore regarded as an Arahant (*tasmāpi arahant mato*).

■ **The enemies (*ari*)** here are metaphorically represented by defilements (*kilesā*), such as lust or greed (*rāgā*) and others, which constantly bring suffering.

He has completely eradicated all these enemies down to their very roots with the sword of His Wisdom, namely the Four Supramundane Paths (*Lokuttara Magga*), at the moment of His Perfect Enlightenment. For this reason, the *Buddha* is called *Arahaṃ*.

This Wheel of *Saṃsāra*, whose hub is formed of ignorance (*avijjā*), becoming (*bhava*) and craving (*taṇhā*); whose rim is made of volitional formations of merit and so forth (*puññādi-abhisankhārā*), ending in aging and death (*jarāmaraṇa*); whose axle is made of the arising of the taints (*āsava-samudaya*); bound to the chariot of the three realms (*tibhavaraṭha*) and revolving since time without beginning.

At its end, there at the foot of the *Bodhi* tree, standing firmly upon the ground of virtue (*sīla-pathavi*), with the feet of energy (*vīriya-pāda*) and taking in His hand of faith (*saddhā-hattha*) the axe of wisdom (*ñāṇa-pharasu*), which cuts off the roots of *kamma*, He struck down all enemies (*arā*). Therefore, He is called the **Arahant**.

The spokes (*arā*) of the wheel of rebirth (*saṃsāracakkassa*) have been destroyed (*hatā*) by the sword of wisdom (*ñāṇāsinā*). Therefore, the Protector of the World (*lokanāthena*), is called 'Arahant' (*arahanti pavuccati*).

This wheel of life, with inconceivable beginning (*anamataggam*), is the endless cycle of rebirths. Ignorance and craving for

existence (*bhava-taṇhā*) are regarded as the hub or center of the wheel, because they are the origin (*mūlattā*), the root cause of the wheel of existence (*saṃsāra-cakka*).

💡 **The three chariots of existence** (*tibhavarathe*) are:

- The desire for rebirth in the sensual existence (*kāmabhava*),
- The desire for rebirth in the fine-material existence (*rūpabhava*),
- The desire for rebirth in the immaterial existence (*arūpabhava*).

💡 **The spokes of volitional formations** are:

- Wholesome volitional formations leading to rebirth in the sensual and fine-material realms (*puññābhisāṅkhāra*),
- Unwholesome volitional formations leading to rebirth in the suffering realms (*apuññābhisāṅkhāra*),
- Wholesome volitional formations leading to rebirth in the immaterial realm (*āneñjābhisāṅkhāra*).

■ When the *Buddha* attained Perfect Enlightenment, He destroyed completely all the spokes of the wheel of *Samāsāra* with the sword of the Four Knowledge of the Paths. As a result, there is no more rebirth for Him. For this reason, He is rightfully called *Arahant*.

(c). His worthiness (*araha*)

As the supreme recipient of offerings, the *Tathāgata* is worthy (*arahati*) of the highest honor (*pūjāvisesañca*) and requisites such as robes, etc. (*cīvarādipaccaye*). For this reason, when the *Tathāgata* arises, any powerful deities and humans, do not make offerings elsewhere (*na te aññattha pūjam karonti*). For example, *Brahmā Sahampati* honored the *Tathāgata* with a jeweled garland as large as Mount Sineru. Other deities and humans, such as King *Bimbisāra* and King *Kosala*, offered homage according to their ability.

Even after the Blessed One attained final *Nibbāna*, the King *Asoka*, in reverence for Him, disbursed **ninety-six crores** of wealth and established **eighty-four thousand** monasteries across the entire *Jambudīpa*.

What can be said of others receiving such distinguished honor? Thus, because He is worthy of veneration, requisites and offerings, He is called 'Araham'.

Because the Protector of the World is worthy of exceptional honor along with requisites, He deserves such offerings and veneration. Therefore, the Victor (*jino*) is called *Araha*, one who is fully worthy (*arahati nāmametaṃ*)

Thus, the noble qualities of the *Buddha* are recognized by humans, *deva* and *Brahmā*, acknowledging Him as worthy of receiving the most special offerings of various requisites. For this reason, He is honored with the title 'Araham'.

(d). No secrecy (*arahābhāvā*)

Just as in the world (*yathā ca loke*), foolish people (*bālā*) who consider themselves wise (*ye keci paṇḍitamānino*), commit evil deeds in secret out of fear of criticism (*pāpaṃ karonti asilokabhayena raho*).

However, the *Buddha* never engages in such hidden wrongdoing (*na kadāci karoti*). Therefore, due to this absence of secrecy (*rahābhāvena*) in evil deeds (*pāpakammesu*), He is renowned as 'Arahant' (*arahant' itī vissuto*).

Thus, in every way (*evaṃ sabbathāpi*):

Because He is far removed (*ārakattā*) and has destroyed (*hatattā*) the enemies of defilements (*kilesārīnaṃ*), this Sage (*so muni*) is called 'Arahant'.

Having broken the wheel of rebirth (*hatasamsāracakkāro*), and being worthy (*āraho*) of offerings such as requisites, etc. (*paccayādīnaṃ*) and because He does not commit evil deeds in secret (*na raho karoti pāpāni*), He is therefore called 'Arahant' (*arahant' tena vuccatīti*).

Since all *Buddhā* are equal (*samasamā*) in the quality of Arahantship (*arahattaguṇenāpi*), therefore, collectively, they are referred to as 'Arahants' (*arahantānanti āha*).

Thus, this marks the conclusion of the exploration about '**Arahant**'.

2. The Perfectly Self-Enlightened One (*Sammāsambuddho*)

He is called The Perfectly Self-Enlightened One (*Sammāsambuddho*) because He has fully awakened by Himself (*sammā sāmañca*) to all *dhamma* (*sabbadhammānaṃ*).

For indeed, He has enlightened (*Buddho*):

- To the *dhamma* that are to be fully known by directly knowing them (*abhiññeyyato*),
- To the *dhamma* that are to be comprehended by comprehending them (*pariññeyyato*),
- To the *dhamma* that are to be abandoned by abandoning them (*pahātabbato*),
- To the *dhamma* that are to be realized by realizing them (*sacchikātabbato*),
- To the *dhamma* that are to be developed by developing them (*bhāvetabbato*).

Thus, it is said (*teneva cāha*):

“What was to be directly known (*abhiññeyyam*),

I have directly known (*abhiññātam*),

What was to be developed (*bhāvetabbam*),

I have developed (*bhāvitam*),

What was to be abandoned (*pahātabbam*),

I have abandoned (*pahīnam*).

Therefore, O *brāhmaṇa*,

I am the *Buddha* (*tasmā buddhosmi brāhmaṇāti*).”

Moreover, the eye (*cakkhum*) represents the truth of suffering (*dukkhasaccam*), as its root cause is the craving that arises beforehand (*purimatanhā*), which is the truth of the origin (*samudayasaccam*). The non-arising of both (*ubhinnam appavatti*) is the truth of cessation (*nirodhasaccam*) and the knowledge leading to cessation (*nirodhapajānanā*) is the truth of the path (*paṭipadā maggasaccam*).

In this way, through the analysis of each aspect (*ekekapaduddhārenāpi*), He became fully and perfectly awakened to all *Dhamma* by Himself.

This same method applies to the ear (*sota*), nose (*ghāna*), tongue (*jivhā*), body (*kāya*) and mind (*manesu*).

In the same way, with this method (*eteneva nayena*):

- The six sense bases: eye base and so forth (*cha āyatanāni*),
- The six types of consciousness (*chaviññāṇakāyā*),
- The six types of contact (*cha phassā*),
- The six types of feeling arising from contact (*cha vedanā*),
- The six types of perception (*cha saññā*),
- The six types of volition (*cha cetanā*),
- The six kinds of craving (*cha taṇhākāyā*),
- The six types of applied thought (*cha vitakkā*),
- The six types of sustained thought (*cha vicārā*),
- The five aggregates (*pañcakkhandhā*),
- The ten *kasiṇa* (*dasa kasiṇāni*),
- The ten recollections (*dasa anussatiyo*),

- The ten perceptions such as the perception of a bloated corpse and so on (*uddhumātakasaññādivasena dasa saññā*),
- The thirty-two parts of the body (*kesādayo dvattimsākārā*),
- The twelve sense bases (*dvādasāyatanāni*),
- The eighteen elements (*aṭṭhārasa dhātuyo*) [See page 163],
- The nine realms of existence: sensual realms, etc. (*kāmabhavādayo nava bhavā*),
- The four kinds of *jhāna* (*cattāri jhānāni*),
- The four immeasurable meditations (*mettābhāvanādayo catasso appamaññā*),
- The four immaterial attainments (*catasso arūpasamāpattiyo*),
- The reverse sequence of the factors of dependent origination, starting from aging-and-death onward (*paṭilomato jarāmaraṇādīni*),
- And its forward sequence from ignorance onward (*anulomato avijjādīni paṭiccasamuppādaṅgāni ca yojetabbāni*),

all are to be analyzed and understood **in the same method**.

Thus, through the analysis of each term, He is perfectly awakened by Himself, fully understood (*anubuddho*) and fully enlightened (*paṭibuddho*) to all *dhamma*, He is called ***Sammāsambuddho***.

3. Endowed with Knowledge and Conduct (*Vijjā-Caraṇa-Sampanno*)

The Blessed One is called 'Endowed with **Knowledge** and **Conduct**' (*vijjācaraṇasampanno*), because He possesses both profound knowledge and perfect conduct.

💡 Here, '**Knowledge**' (*vijjā*) refers to both the threefold knowledge (*tisso vijjā*) and the eightfold knowledge (*aṭṭha vijjā*).

■ The Threefold Knowledge (*Tisso vijjā* or *Te-vijjā*)¹¹:

1. Knowledge of Recollection of past lives (*pubbenivāsānussati-ñāṇa*).
2. Knowledge of the Divine Eye (*dibbacakkhu-ñāṇa*).
3. Knowledge of the destruction of the taints (*āsavakkhaya-ñāṇa*).

■ The Eightfold Knowledge (*Aṭṭha vijjā*)¹²:

4. Insight Knowledge (*vipassanā-ñāṇa*).
5. Knowledge of Mental Creation (*manomayiddhi-ñāṇa*) [such as creating another body identical to the original].
6. Knowledge of Supernatural Powers (*iddhividha-ñāṇa*) [such as walking on water, passing through walls, etc.].
7. Knowledge of the Divine Ear (*dibbasota-ñāṇa*).
8. Knowledge of Reading Minds (*cetopariya-ñāṇa*).

¹¹ The Threefold Knowledge (*tisso vijjā*) explained in the *Bhayabherava Sutta* of *Majjhima Nikāya*.

¹² The Eightfold Knowledge (*aṭṭha vijjā*) taught in the *Ambaṭṭha Sutta* of *Dīgha Nikāya*.



'Conduct' (*carāṇa*) refers to:

1. Restraint in morality (*sīlasamvaro*),
 2. Guarding the sense doors (*indriyesu guttadvāratā*),
 3. Moderation in eating (*bhojane mattaññutā*),
 4. Devotion to wakefulness (*jāgariyānuyogo*),
- ❖ The seven noble qualities (*satta saddhammā*):
5. Faith (*saddhā*),
 6. Moral shame (*hiri*),
 7. Moral dread (*ottappa*),
 8. Great learning (*bahūsuta*),
 9. Energy (*vīriya*),
 10. Wisdom (*paññā*),
 11. Mindfulness (*sati*).
- ❖ The four fine-material realms absorptions (*cattāri rūpāvacarajjhānāni*):
12. First (*paṭhama*) *jhāna*,
 13. Second (*dutiya*) *jhāna*,
 14. Third (*tatiya*) *jhāna*,
 15. Fourth (*catuttha*) *jhāna*.

By **these fifteen qualities** (*ime pannarasa dhammā*), the noble disciple (*ariyasāvako*) progresses and moves toward the deathless state (*amataṃ disaṃ*). Therefore, they are referred to as 'conduct' (*carāṇa*).

Here, the **accomplishment in knowledge** (*vijjāsampadā*) of the Blessed One is established after perfecting omniscience. The **accomplishment in conduct** (*caraṇasampadā*) reflects his great compassion (*mahākāruṇikatam*). Through His omniscience, He understands the advantage and disadvantage (*atthānattham*) for all beings. Through His great compassion, He steers beings away from harm (*anattham parivajjetvā*) and directs them toward welfare (*atthe niyojeti*). Because of this, His disciples are well-practiced (*suppaṭipannā honti*), not wrongly practiced (*no duppaṭipannā*), unlike the followers of those who lack knowledge and conduct, who are like people walking on a self-destructive path. Since the Blessed One is perfectly endowed with both knowledge and conduct, He is known as **Vijjācaraṇasampanno**.

4. The One who Speaks Rightly (*Sugato*)

He is called '**Sugato**' because:

- **His way of going is good** (*sobhanagamanattā*),
- **He has gone to excellent place** (*sundaram ṭhānam gatattā*),
- **He has gone rightly** (*sammā gatattā*),
- **He speaks rightly** (*sammā gadattā*).

Here, '**going**' (*gamanampi*) is also referred to as 'having gone' (*gatanti vuccati*). The Blessed One's way of going is good (*sobhanam*), pure (*parisuddham*) and blameless (*anavajjam*). What is that way? It is the **Noble Path** (*ariyamaggo*). Through

this journey, He reached the secure state without attachment and thus, because of **His way of going is good**, He is called '*Sugato*'.

He has **gone to the excellent place** (*sundarañcesa thānaṃ gato*), which is the deathless *Nibbāna* (*amataṃ nibbānanti*). Because of this, He is also called '*Sugato*'.

He **has gone rightly** by not returning to the defilements He abandoned through the respective paths (*tena tena maggena pahīne kilese puna apaccāgacchanto*).

As it is said:

"The defilements (*kilesā*) abandoned through the path of stream-entry, once-returning, non-returning and arahantship, do not return, not reappear and never come back." Therefore, He is called '*Sugato*'.

He has also **gone rightly** (*sammā vā gato*), from the moment He resolved to achieve Enlightenment at the feet of *Dīpaṅkara Buddha*, until the attainment of supreme awakening at the *Bodhi* tree, fulfilling the thirty perfections (*samatimsapāramīpūrikāya sammāpaṭipattiyā*) and striving solely for the welfare and happiness of the world, without falling into extremes such as eternalism (*sassatam*), annihilationism (*ucchedam*), indulgence in sensual pleasures (*kāmasukham*), or self-mortification (*attakilamatham*).

Because of these reasons, He is called '*Sugato*'.

He also **speaks rightly** (*sammā cesa gadati*), He speaks only what is fitting, in the right place and in the right way (*yuttaṭṭhāne yuttameva vācam bhāsati*).

The *Tathāgata* never speaks the words (*vācam na bhāsati*) that are untrue (*abhūtam*), incorrect (*ataccham*) and unbeneficial (*anatthasañhitam*), also they are displeasing (*appiyā amanāpā*) to others.

Or that are true (*bhūtam*), correct (*taccham*), but unbeneficial (*anatthasañhitam*), whether pleasing (*piyā manāpā*) or not.

But when the *Tathāgata* knows words that are **true** (*bhūtam*), **correct** (*taccham*) and **beneficial** (*atthasañhitam*), whether they are pleasing or displeasing, He speaks those words at the appropriate time. Therefore, He is also called '*Sugato*'.

Thus ends the explanation of '*Sugato*'.

5. The Knower of the Worlds (*Lokavidū*)

Because of His completely understands the world in every way (*sabbathāpi viditalokattā*), He is called '*lokavidū*' the Knower of the World.

The Blessed One fully understood, realized and penetrated the world (*sabbathā lokam avedi aññāsi paṭivijjhi*) in terms of its nature (*sabhāvato*), its arising (*samudayato*), its cessation (*nirodhatto*) and the path to its cessation (*nirodhūpāyatoti*).

As the *Buddha* said:

"Friend, where there is no birth (*na jāyati*), no aging (*na jīyati*), no death (*na mīyati*), no passing away (*na cavati*) and no arising (*na upapajjati*), I do not say that the end of the world can be reached by traveling there. Nor do I say that the end of suffering can be attained without reaching the end of the world.

But in this very body (*imasmiññeva byāmamatte kaḷevare*), with its perception and mind, one can know, see and reach the world, its origin, its cessation and the path leading to its cessation."

Here, the word '*loka*' (world) means the five clinging aggregates (*pañcupādānakkhandha*). The *Buddha* knows this world in four aspects: its nature, its arising, its cessation and the path to its cessation. These correspond to the Four Noble Truths. That is why He is called **Lokovidū**.

💡 What Are the **Five Aggregates** (*pañca-khandha*)? They are:

1. **Materiality Aggregate** (*rūpā-khandha*)

This refers to 28 kinds of materiality [see page 126].

2. **Feeling Aggregate** (*vedanā-khandha*)

- Feelings are categorized as:
 - Bodily pleasant feeling (*sukha*).
 - Bodily unpleasant feeling (*dukkha*).
 - Mental pleasant feeling (*somanassa*).
 - Mental unpleasant feeling (*domanassa*).
 - Equanimity or neutral feeling (*upekkhā*).

3. **Perception Aggregate (*saññā-khandha*)**

This refers to the mental process of recognizing and labeling objects or experiences.

4. **Formations Aggregate (*saṅkhāra-khandha*)**

It refers to 50 mental factors (*cetasikā*) in ultimate reality, excluding feeling and perception.

5. **Consciousness Aggregate (*viññāṇa-khandha*)**

This refers to **89 types of consciousness (*citta*) or 121 in detailed classification**, that arising from the six sense bases (*saḷāyatana*) and their corresponding objects.

💡 **Five clinging-aggregates (*pañcupādānakkhandha*)** refer to whatever aggregates exist in the past, future, or present (*atīt-ānāgata-paccuppannam*); internal or external (*ajjhataṃ vā bahiddhā vā*); gross or subtle (*oḷārikam vā sukhumam vā*); inferior or superior (*hīnam vā paṇītam vā*); far or near (*yam dūre santike vā*); that are apprehendable by the taints and subject to clinging. In ultimate reality, it excludes all Path and Fruition consciousness.

💡 Moreover, there are **Three Kinds of World (*tayo lokā*)**:

1. The world of conditioned formations (*saṅkhāraloka*),
2. The world of beings (*sattaloka*),
3. The world of locations or space (*okāsaloka*).

1. The world of conditioned formations (*saṅkhāraloka*)

Saṅkhāraloka are all conditioned phenomena, both living and non-living, arising and passing away.

The Blessed One fully understood this world of formations in every aspect (*sabbathā avedi*).

As, it is said:

- “One world (*eko loko*): All beings are sustained by food (*sabbe sattā āhāraṭṭhitikā*).
- Two worlds (*dve lokā*): Mentality and materiality (*nāmañca rūpañca*).
- Three worlds (*tayo lokā*): The three types of feeling (*tisso vedanā*) [pleasant, painful and neutral feeling].
- Four worlds (*cattāro lokā*): The four kinds of nutriment (*cattāro āhārā*) [edible food, contact, volition and consciousness].
- Five worlds (*pañca lokā*): The five clinging aggregates (*pañcupādānakkhandhā*).
- Six worlds (*cha lokā*): The six internal sense bases (*cha ajjhattikāni āyatanāni*).
- Seven worlds (*satta lokā*): The seven planes of consciousness (*satta viññāṇaṭṭhitiyo*) [See page 36].
- Eight worlds (*aṭṭha lokā*): The eight worldly conditions (*aṭṭha lokadhammā*) [gain (*lābha*), loss (*alābha*), fame (*yasa*), disrepute (*ayasa*), praise (*pasamsā*), blame (*nindā*), pleasure (*sukha*) and displeasure (*dukkha*)].
- Nine worlds (*nava lokā*): The nine realms of existence (*nava sattāvāsā*) [See page 36].
- Ten worlds (*dasa lokā*): The ten sense bases (*dasāyatanāni*).
- Twelve worlds (*dvādasa lokā*): The twelve sense bases (*dvādasāyatanāni*).

- Eighteen worlds (*aṭṭhārasa lokā*): The eighteen elements (*aṭṭhārasa dhātuyo*).” [See page 163],

Thus, even this world of formations (*sankhāralokopi*) was fully known (*sabbathā vidito*) by the Blessed One.

2. The world of beings (*sattaloka*)

Sattaloka are the aggregates of living beings that subject to birth and death. In other words, *sattaloka* refers to various types of beings (*satta*) who live their lives in different realms (*loka*) of existence within a world system, such as *Brahmā*, deities, humans and so on.

The Blessed One knows:

The tendency (*āsayam*), underlying tendencies (*anusayam*), behaviors (*caritam*) and inclinations (*adhimuttim*) **of all beings**. He understands those with little defilement (*apparajakkhe*) and those with great defilement (*mahārajakkhe*); those with sharp faculties (*tikkhindriye*) and those with dull faculties (*mudindriye*); those with good qualities (*svākāre*) and those with bad qualities (*dvākāre*); those easy to instruct (*suviññāpaye*) and those difficult to instruct (*duviññāpaye*); and He knows which beings are capable of liberation (*bhabbe*) and which are not (*abhabbe*) [see page 212].

Therefore, the world of beings is fully known by Him in every way (*sabbathā vidito*).

3. The world of locations or space (*okāsaloka*)

Okāsaloka refers to the bases or locations where sentient beings exist, such as the infinite world-systems (*cakkavāḷa*), realms (*bhūmi*), mansions, etc.

One world-system includes 31 realms, along with the sun, moon, mountains, oceans, etc. **All living beings** residing in these realms are collectively called **sattaloka**, while all non-living things that serve as the bases for existence are known as **okāsaloka**.

There are infinite world systems (*anantāni cakkavāḷāni*) and infinite realms of existence (*anantā lokadhātuyo*). The *Buddha* fully understood (*avedi*), realized (*aññāsi*) and penetrated them (*paṭivijjhi*). Therefore, even the world of location (*okāsaloko*) was completely known by Him in every way (*sabbathā vidito*).

In this way, because of his complete knowledge of the world in all respects, He is called the Knower of the Worlds (**lokavidū**).

 **Seven stations of consciousness (*satta viññāṇaṭṭhitiyo*) [Aṅguttara Nikāya 7.44, *Sattaviññāṇaṭṭhisuttam*]:**

The term “**stations of consciousness**” (*viññāṇaṭṭhitiyo*) or “planes of consciousness” refers to the **bases** (*ṭhānāni*) for **rebirth-linking consciousness** (*paṭisandhiviññāṇa*), which are the aggregates that are associated with consciousness (*saviññāṇakā khandhā*). These are classifications of beings and their consciousness, determined by the nature of their attachment and the corresponding realms they inhabit. These stations describe the various levels of consciousness associated with beings within *samsāra*, or the cycle of birth and death.

They are:

1. **Beings with diverse bodies and diverse perception** (*sattā nānattakāyā nānattasaññino*), such as humans, some *deva* and certain beings in woeful realms (*ekacce ca vinipātikā*).
2. **Beings with diverse bodies but uniform perception** (*sattā nānattakāyā ekattasaññino*), such as beings who are born into the first *Brahmā* realm.
3. **Beings with uniform bodies but diverse perception** (*sattā ekattakāyā nānattasaññino*), such as the *Ābhassarā Brahmā*.
4. **Beings with uniform bodies and uniform perception** (*sattā ekattakāyā ekattasaññino*), such as the *Subhakiṇhā Brahma*.
5. **Beings who who dwell in the Sphere of Infinite Space** (*ākāsānañcāyatanūpaga*).
6. **Beings who who dwell in the Sphere of Infinite Consciousness** (*viññāṇañcāyatanūpaga*).
7. **Beings who who dwell in the Sphere of Nothingness** (*ākiñcaññāyatanūpaga*).

💡 **The nine realms of existence (*nava sattāvāsā*)** are similar to the seven stations of consciousness, with two additional realms:

8. Beings without perception (*asaññasattā*), dwelling in the *Asaññasatta Brahmā* world.
9. Beings in the Sphere of Neither-Perception-Nor-Non-Perception (*nevasaññānāsaññāyatanūpaga*).

6. The Unsurpassable Tamer of Beings (*Anuttaro Purisadamma-sārathi*)

No one surpasses the Blessed One in virtue (*sīla*), in concentration (*samādhi*), in wisdom (*paññā*), in liberation (*vimutti*), or in the knowledge and vision of liberation (*vimuttiñāṇadassana*).

Transcending all, He is unequalled (*asamo*), matchless (*asamasamo*), and incomparable (*appaṭimo*); without counterpart (*appaṭibhāgo*) and without rival (*appaṭipuggalo*) in the entire world (*sabbaṃ lokam abhibhavati*). Since there is no one superior to Him (*natthi etassa uttaroti*), He is therefore called “**Anuttaro.**”

As the *Buddha* said¹³:

“I do not see anyone in the entire world
(*sadevake loke samārake*),
together with the gods and humans (*sadevamanussāya pajāya*),
who is superior to me in virtue (*attanā silasampannatara*).”

The *Buddha* guides beings in their training, tames and trains them, therefore He is called the ‘Tamer or Leader of Beings to Be Trained’ (*purisadammasārathi*).

Here, 'beings to be trained' (*purisadammā*) refers to those who are fit to be tamed but are not yet disciplined (*adantā dametum*)

¹³ Refer to *Aṅguttara Nikāya* 4.34, *Itivuttaka* 90, *Majjhima Nikāya* 1.285 and *Mahāvagga* 11 for elaboration.

yuttā), whether they are animal (*tiracchāna*), human (*manussa*), or non-human beings (*amanussapurisā*).

For example, the Blessed One tamed animal being:

- *Nāga* kings such as *Apalāla*, *Cūḷodara*, *Mahodara*, *Aggisikhā*, *Dhūmasikhā* and *Aravāḷa*,
- And the elephant *Dhanapālaka*.

He disciplined them, made them free from fear (*nibbisā katā*), and established them in refuge (*saraṇesu*) and virtue (*sīlesu*).

He also tamed human beings (*manussapurisā*), such as *Saccaka* the *Nigaṇṭha*'s son, *Ambaṭṭha* the brahmin youth, *Pokkharasāti*, *Soṇadanta* and *Kūṭadanta*, etc.

Furthermore, He tamed non-human beings (*amanussapurisā*), such as *Āḷavaka*, *Sūciloma*, *Kharaloma* and the deities such as *Sakka*, the king of gods, etc. using various skillful means of discipline (*vicitrehi vinayanūpāyehi*).

As the *Buddha* said¹⁴:

“Oh *Kesi*, I train beings with gentleness (*saṇṇenapi vinemi*), with firmness (*pharusenapi vinemi*), or with a combination of both (*saṇṇapharusenapi vinemi*).”

Moreover, the Blessed One, while teaching the higher path of practice (*uttari maggaṇipadaṃ ācikkhanto*) to those with purified virtue and other qualities (*visuddhasīlādīnaṃ*),

¹⁴ Refer to *Aṅguttara Nikāya* 4.11 for elaboration.

such as the stages of concentration from the first *jhāna* onward and to those who are stream-enterers and higher, also disciplines even the already tamed (*dantepi dametiyeva*).

Alternatively, the phrase '*Anuttaro Purisadammasārathi*' is a single meaningful term. The Blessed One, in training beings (*purisadamme sāreti*), does so with such skill that, like perfectly trained beings, they move unwaveringly in all eight directions [Four Paths and Four Fruitions], even while seated in a single session (*ekapallāṅkeneva nisinnā*).

Therefore, the Blessed One is called the Unsurpassed Tamer of Beings (***Anuttaro purisadammasārathī***).

7. The Teacher of Gods and Humans (***Satthā Deva-Manussānaṃ***)

The Blessed One is called the **Teacher (*satthā*)** because He instructs beings (*anusāsātīti*) according to what is appropriate (*yathārahamaṃ*), in terms of present benefits (*diṭṭhadhammika*), next life benefits (*samparāyika*) and ultimate realities (*paramattha*).

Moreover, He is called 'Teacher' (*satthā*) because He is like a caravan leader (*satthavāho*). Just as a caravan leader guides his caravan (*satthavāho satthe*), across dangerous wildernesses (*kantāraṃ*), such as those infested by thieves (*corakantāraṃ*), wild beasts (*vāḷakantāraṃ*), famine (*dubbhikkhakantāraṃ*), or

lack of water (*nirudakakantāram*) and leads them to safety and secure land.

In the same way, the Blessed One, as a ‘Teacher’, guides beings across the wilderness of existence, such as the wilderness of birth (*jātikantāram*) and so forth and leads them to safety and secure land of *Nibbāna*.

‘**Gods and humans**’ (*devamanussānanti*) refer to both gods (*devānañca*) and humans (*manussānañca*).

This is stated in terms of the superior classification and the inferior classification of those capable of liberation. However, the Blessed One is also a teacher to animals through His teachings (*anusāsanippadānena*).

Even animals, upon hearing the *Dhamma* from the Blessed One, gain supportive conditions (*upanissayasampattim patvā*) and through that very supportive condition, they become beneficiaries of the Path and Fruit (*maggaphalabhāgino honti*) in a subsequent life, whether the second or third existence.

An example of this is the frog who was reborn as a *deva*.

The story of *Maṇḍūka Devaputtā*

It is said that while the Blessed One was teaching the *Dhamma* at the *Gaggara* Lotus Pond for the residents of *Campā*, a frog (*maṇḍūko*), hearing the Blessed One’s voice, grasped the significance of the sound. At that moment, a cowherd, standing and leaning on his stick,

accidentally struck the frog on its head, killing it instantly. The frog was immediately reborn in the realm of the Thirty-Three Gods (*Tāvātimsa*), in a golden celestial mansion twelve *yojanā* wide.

Awakening there, as if from sleep, he found himself surrounded by celestial nymphs. Reflecting, he thought, “I have been reborn here! What deed brought me this?” Contemplating, he saw no cause other than his clinging to the Blessed One’s voice.

Though the Blessed One already knew, He asked:

“Who pays homage to my feet,
shining with glory and power,
radiant with supreme beauty,
illuminating all directions.”

The *Deva* answered:

“I was a frog (*maṇḍūkohaṃ*) in the past. While I was listening to your *Dhamma*, a cowherd killed me.”

Then, the Blessed One taught the *Dhamma* to him. As a result, eighty-four thousand beings realized the *Dhamma* (*dhammābhisamayo ahoṣi*). That *deva* too, attained stream-entry and with a smile, he departed.

Thus, The *Buddha* is called The Teacher of Gods and Humans (*Satthā devamanussānaṃ*).

8. The Enlightened One (*Buddho*)

The meaning of '*Buddho*' [vocative] or '*Buddha*' found in the *Mahāniddeśa* [192] and the *Paṭisambhidāmagga* [1.162] is as already explained in the **First chapter**. The entire explanatory method, starting from '*bujjhītā saccānīti buddho*', '*bodhetā pajāyāti buddho*' and so on elaborate the quality of '*Buddho*'.

In brief, the Blessed One is called '*Buddho*' because:

- He has fully awakened to whatever had to be known and understood (*buddhattā*).
- He realized the Four Noble Truths (*bujjhi*).
- He also enlightened others (*bodhesi*).

Thus, He is called '*Buddho*' for these and other reasons (*tasmā evamādīhipi kāraṇehi buddho*).

9. The Blessed One (*Bhagavā*)

The term '*Bhagavā*' is an expression (*adhivacanam*) signifying respect and veneration (*garugārava*) for the *Buddha*, indicating His excellent qualities (*guṇavisitṭha*), such as morality, concentration and so on, as well as His supremacy.

The derivation of the word and meanings are given below.

He is called *Bhagavā* because:

- (a). He possesses blessings (*bhagehi*),

- (b). He has destroyed all defilements (*bhaggavā*),
 - (c). He is truly blessed and fortunate (*bhāgyavā*),
 - (d). He is accomplished in training (*bhattavā*),
 - (e). He has perfectly analyzed and elaborate the Truths (*vibhattavā*),
 - (f). He has abandoned the journey of existence (*bha-ga-va*).
-

(a). He Possesses Blessings (*Bhagehi*)

The *Buddha* is called *Bhagavā* because **He possesses six kinds of blessings** [unattainable by disciples], namely:

1. Sovereignty or supremacy (*Issariya*)

It means supremacy over His mind, enabling Him to create according to His will, such as making the body tiny, light, or gigantic; appearing wherever He wishes; manifesting what He desires; exercising complete self-mastery; displaying supernatural powers; performing the Twin Miracle; and accomplishing any task immediately upon undertaking it.

2. Mastery of the *Dhamma*.

Dhamma here refers to the Nine Supramundane states (*Lokuttaradhamma*), which consist of the four Path Knowledges (*Maggañāṇa*), the four Fruition Knowledges (*Phalañāṇa*) and *Nibbāna*, together with His Omniscience Knowledge (*Sabbaññutañāṇa*).

3. Fame and Followership (*Yasa*).

The *Buddha's* exceedingly pure fame has spread across the Three worlds through the power of His truthfulness.

4. Splendor or Physical Perfection (*Sirī*)

The *Buddha's* extraordinary physical perfection was so captivating that *deva*, humans and *brahmā* could never tire of gazing at His magnificent form. He was adorned with the thirty-two marks of a Great Man and the eighty minor characteristics.

5. Wish or power of accomplishment (*Kāma*)

He succeeded in every wish He aspired to, such as His resolution at the feet of *Dīpaṅkarā Buddha*, the fulfillment of the Ten Perfections and the attainment of Enlightenment.

6. Endeavor or effort (*Payatta*)

He possesses the Right Effort (*sammā vāyama*) and His untiring zeal in fulfilling the **Five daily duties**. This is why the whole world venerates Him.

His unparalleled effort is exemplified in His own words:

“Let the skin remain,
Let the sinews remain,
Let the bones remain,
Let the flesh and blood dry up.
I shall not rest nor falter
Until I attain what I set out to do.”

Here is the summary of **The Five Daily Duties of the *Buddha* (*pañca buddhakkicāni*)**, according to *Āṅguttara Nikāya*, *Ekakanipāta-aṭṭhakathā*, *accharāsaṅghātavaggavaṇṇanā*.

They are:

1. Before the Meal (*purebhattakiccaṃ*)

In the early morning, the *Buddha* attends to personal duties, then dresses and sets out with his alms bowl, either alone or with the *Saṅgha*. At times, marvelous signs appear, drawing people to offer food with devotion. After receiving alms, the *Buddha* teaches according to the listeners' dispositions, leading them from taking refuge up to arahantship. He then returns to the monastery, waits for the monks to finish their meal and rest to his fragrant chamber.

2. After the Meal (*pacchābhattakiccaṃ*)

After entering his chamber, the *Buddha* engages in reviewing the *Dhamma* just taught, reflects on the benefit of the teachings and rests briefly (without falling into ignorance or heedlessness). He may also attend to administrative or instructional matters related to the *Saṅgha* if needed.

3. First Watch of the Night (*purimayāmakiccaṃ*)

Typically, from dusk to 10 pm The *Buddha* teaches *Dhamma* to large gatherings of monks, nuns, laymen and laywomen. He answers questions, gives discourses suited

to the spiritual faculties of the listeners and instructs them for progress in the path.

4. Middle Watch of the Night (*majjhimayāmakiccāṃ*)

From around 10 pm to 2 am The *Buddha* instructs individual seekers or visitors, such as *devā*, *brahmā*, or others who come for private teachings. These beings often seek guidance or clarification on subtle *Dhamma* matters.

5. Last Watch of the Night (*pacchimayāmakiccāṃ*)

From around 2 am to dawn: at the first part of this watch is spent walking meditation; the second part in lying down to rest (on the right side, mindfully, in lion's posture) and in the last portion, the *Buddha* surveys the world (*loka-vilokana*) to determine who is ready to benefit from His teaching that day, after which He plans whom to visit or teach.

Thus, the explanation of '*Bhagehi*'.

(b). He has Destroyed all Defilements (*Bhaggavā*)

The Blessed One **destroyed countless defilements** (*kilesasatasahassāni*), including the following:

- Lack of shame and moral dread (*ahirika-anottappa*),

- Anger, resentment, hypocrisy, stubbornness, jealousy, stinginess, deceit, fraud, obstinacy, rivalry, arrogance, pride, intoxication and negligence,
- Craving, ignorance and the three unwholesome roots,
- Wrong conduct in body, speech and mind,
- Mental pollutants, distortions and false perceptions,
- Fourfold wrong views or perverseness,
- Mental taints, fetters, floods, bonds, prejudices,
- Five kinds of clinging, fallowness, attachment and mental hindrances,
- Taking delight in the six roots of quarrels [anger, contempt, envy, fraud, ill-will, adherence to own view],
- Seven kinds of latent tendencies and craving to the body or beings,
- The eight kinds of wrongness (*aṭṭhamicchatta*),
- The nine kinds of craving as a root (*navataṇhāmūlaka*),
- The ten unwholesome courses of action,
- The sixty-two types of wrong views,
- The eight hundred types of craving's activities and
- all forms of suffering and burning defilements.

In brief, He destroyed the five aggregates of defilements, formations (*abhisāṅkhāra*) and all kinds of *Mārā* such as the gods and death (*devaputta-maccumāre*).

(c). He is truly Blessed and Fortunate (*Bhāgyavā*)

The *Buddha* is **truly blessed and fortunate** owing to His 'blessedness' (*bhāgyavatāya*) and the marks of an innumerable merits (*satapuñña-lakkhaṇadharassa*), illustrate the perfection of his physical body (*rūpakāyasampatti*). His eradication of defilements (*bhaggadosatāya*) demonstrates the perfection of His *Dhamma* body (*dhammakāyasampatti*).

Similarly, His qualities are highlighted by:

- The high regard He holds among worldly equals,
- His accessibility and appeal to both householders and renunciants,
- His ability to remove the physical and mental suffering of those who approach Him,
- His helpfulness through the giving of material and spiritual gifts,
- And his capacity to lead beings to both worldly and supramundane happiness.

Thus, the explanation of '*Bhāgyavā*'.

(d). He is Accomplished in Training (*Bhattavā*)

The *Buddha* **accomplished in training** because He always engaged in (*bhaji*), cultivated (*sevi*) and practiced frequently (*bahulaṃ akāsi*):

- The divine abidings such as physics power, four sublime abidings, fruition attainment.
- The bodily, mental and defilement-free seclusion.

- The liberations of voidness, desireless and signlessness.
- Other supramundane and transcendental attainments of the higher human states.

Thus, the explanation of '*Bhattavā*'.

(e). He has Perfectly Analyzed and Elaborated the Truths (*Vibhattavā*)

The Blessed One **perfectly analyzed and elaborated** (*vibhattavā*) all *Dhamma* (*sabbadhamme*), whether classified as wholesome and so on (*kusalādīhi bhedehi*), or as aggregates (*khandha*), sense bases (*āyatana*), elements (*dhātu*), Truths (*sacca*), faculties (*indriya*) and dependent origination and so forth (*paṭīccasamuppādādīhi*).

He analyzed and elaborated the Noble Truths as follows:

- The Noble Truth of **suffering**, defined by affliction, condition, torment and change,
- The Truth of the **origin** defined by accumulation, cause, connection and hindrance,
- The Truth of **cessation**, signifying the way out, seclusion and the unconditioned deathless state,
- The Truth of the **Path**, defined by its capacity to lead to liberation and its role as a governing root or cause.

Thus, The explanation of '*Vibhattavā*'.

(f). Abandoned the journey of existence (*Bha-Ga-Va*)

The *Buddha* has abandoned (*vantaṃ*) the journey of craving in the three realms of existence. By taking the letter '*bha*' from the word '*bhava*' (existence), the letter '*ga*' from the word '*gamana*' (journey), and the letter '*va*' from the word '*vanta*' (abandoned) and elongating the letter '*a*' (*dīghaṃ katvā ādāya*), Thus, He is called ***Bhagavā*** (*bhagavāti vuccati*).

The name ***Bhagavā*** is a meaningful one. It was not given by the mother, father, sister, relatives, or by others; rather, it is an **ultimate designation (*vimokkhantikam etaṃ*)** of the *Buddha*, proclaimed at the seat of enlightenment (*bodhiyā mūle*), together with the attainment of omniscient knowledge (*saha sabbaññutaññāṇassa paṭilābhā sacchikā paññatti*).

This is what is meant by the name *Bhagavā*.

□ According to ***Mahānāmasuttaṃ*** of ***Aṅguttara Nikāya*** [6.1.10], the *Buddha* explained that, **when a noble disciple (*ariyasāvaka*) remembers the qualities of the *Tathāgata***, the mind becomes free from lust (*rāga*), hatred (*dosa*) and delusion (*moha*). At that moment, the mind is straight (*ujugatacitta*), leading to inspiration in meaning (*atthaveda*), inspiration in the *Dhamma* (*dhammaveda*) and gladness connected with the *Dhamma* (*dhammūpasamhita pāmojja*). From gladness arises rapture (*pīti*), from rapture comes tranquility (*passaddhi*), from tranquility comes happiness (*sukha*) and with happiness the mind naturally enters concentration (*samādhi*).

☐ According to **Visuddhimagga [Buddhānussati-Kathā]**, to develop recollection of the *Buddha*, the practitioner should first **memorize the *Buddha's* qualities**. If one already has concentration, they may re-establish the fourth *ānāpāna jhāna* or white *kaṣiṇa jhāna*, using its bright and steady light to visualize a *Buddha* image they remember, like and respect.

For those without prior concentration, they may **visualize a *Buddha* image directly in the mind**. When the image becomes clear, they should regard it as the real *Buddha* and begin contemplating His qualities, rather than merely focusing on the image. If the real image does not yet appear clearly, begin by deliberately visualizing it, see it as the real *Buddha* and recollect a chosen quality, such as '*Buddho*', repeatedly with a steady rhythm. As concentration deepens, the image will gradually fade, leaving only the **mental focus on the chosen quality**.

This practice only leads to **access concentration** (*upacāra-samādhi*), not full absorption, because the object is so profound. One can repeat this same process for other qualities of the *Buddha*.

Such recollection serves as a powerful foundation for gaining *Magga-Phala*, progressing toward liberation and ultimate happiness, *Nibbāna*.

With the conclusion of this explanation, the discussion on the **Nine Qualities of the *Buddha*** also comes to an end.

Chapter 3

The Life Story of *Gotama Buddha*

Across cultures and centuries, the life of the *Buddha* has stood as a timeless symbol of inner transformation. His journey speaks not only to seekers of spiritual truth, but to all who yearn for peace, clarity and purpose. Let us now take a brief look into the sacred life of our ***Gotama Buddha***, whose footsteps illuminate the way to freedom from suffering.

Our *Buddha* is known as ***Gotama Buddha***. The term *Gotama* refers to his **family and lineage name**, while his given name was ***Siddhattha***. Upon attaining Enlightenment and becoming a *Buddha*, He was called ***Gotama Buddha***, in reference to His noble lineage.

But how did He become *Gotama Buddha*?

It all began during the time of *Dīpaṅkara Buddha*, which occurred four incalculable world cycles (*asaṅkheyya kappa*) and one hundred thousand aeons (*kappa*) ago, when *Dīpaṅkara Buddha* appeared in the world.

During that time, our future *Gotama Buddha* was the hermit *Sumedha*. He received a definite prophecy (*niyata byākaraṇa*) from *Dīpaṅkara Buddha* that He would become a *Buddha* in the future, after four incalculable world cycles (*asaṅkheyya kappa*) and one hundred thousand world cycles (*kappa*).

From that moment on, *Bodhisatta Sumedha*, the future *Gotama Buddha*, began fulfilling the ten perfections (*pāramī*) to attain *Buddhahood*. Having perfected them over the vast expanse of those countless aeons, he was eventually ready to take his final birth.

Before this final existence, the *Bodhisatta* was reborn as a ***deva*** in the ***Tusita*** realm, known by the name ***Setaketu***. There, he enjoyed the celestial pleasures of that heavenly abode, awaiting the right conditions to descend for his final birth and ultimate awakening.

Five Kinds of *Kolāhala*

At that time, knowing in advance the advent of an Omniscient *Buddha*, the *Brahmā* from the *Suddhāvāsa* abode initiated the *Buddha-kolāhala* in the human world.

The term ***Kolāhala*** refers to a significant and meaningful public commotion, an excited proclamation that arises before an important event. It begins with a few voices declaring, “This will happen,” and soon spreads as a shared message among many. Unlike baseless rumors or chaotic noise, *kolāhala* signals a truthful and certain omen, grounded in real anticipation rather than idle speculation.

There are five kinds of *kolāhala*¹⁵:

1. The Uproar of a World-Cycle's End (*kappa-kolāhala*),
 2. The Uproar of a Universal Monarch (*cakkavatti-kolāhala*),
 3. The Uproar of a *Buddha*'s Emergence (*buddha-kolāhala*),
 4. The Uproar of Auspiciousness (*maṅgala-kolāhala*),
 5. The Uproar of Noble Renunciation (*moneyya-kolāhala*).
-

1. The Uproar of a World-Cycle's End (*Kappa-kolāhala*)

Kappa-kolāhala is the uproar that warns people of the impending dissolution of the world. A hundred years before the dissolution (*kappuṭṭhāna*), celestial beings called **Lokabhūya devā**¹⁶ appear, dressed in red, with disheveled hair and tearful faces. In great distress, they wander human roads, announcing:

“Friends, in one hundred years, the world will be destroyed! The great oceans will vanish, Mount Meru and the earth will collapse, by fire, water, or wind, everything will perish, even up to the *Brahmā* realm!

Friends, develop loving-kindness (*mettā*), compassion (*karuṇā*), sympathetic joy (*muditā*) and equanimity (*upekkhā*). Honor your parents and be diligent in good deeds. Do not be careless!”

¹⁵ *Khuddakanikāya, Khuddakapāṭha Aṭṭhakathā, Maṅgalasuttavaṇṇanā, Maṅgalapāñhasamuṭṭhānakathā.*

¹⁶ *Buddhavaṃsa aṭṭhakathā 224f.; Jataka i.47f.*

2. The Uproar of a Universal Monarch (*Cakkavatti-kolāhala*)

Cakkavatti-kolāhala is the divine uproar that heralds the coming of a Universal Monarch (*Cakkavattirājā*), a righteous ruler who will govern the entire human realm, including the four great island-continent and their surrounding islands. A hundred years before his appearance, the guardian deities (*lokapāla*) from the sensual heavens descend to the human world. With urgent voices, they travel the roads and public places, calling out to people everywhere to announce the coming of this world-ruling monarch:

“Friends, a hundred years from today, a Universal Monarch will appear in this world!”

3. The Uproar of a *Buddha’s* Emergence (*Buddha-kolāhala*)

Buddha-kolāhala is the divine uproar predicting the appearance of a *Buddha* in the human world.

The *Brahmā* from the *Suddhāvāsa* realm, adorned with *Brahmā* clothing, ornaments and crowns, joyfully roam the public roads and highways a thousand years before the event. They proclaim loudly to all humans:

“Friends, a thousand years from today, an Omniscient *Buddha* will undoubtedly arise in this world!”

4. The Uproar of Auspiciousness (*Maṅgala-kolāhala*)

Maṅgala-kolāhala is the uproar announcing that the *Buddha* will teach the Doctrine of auspiciousness (*Maṅgala*).

The *Brahmā* from the *Suddhāvāsa* realm initiate this *kolāhala* twelve years before the *Buddha* delivers the discourse of *Maṅgala Sutta*.

5. The Uproar of Noble Renunciation (*Moneyya-kolāhala*)

Moneyya-kolāhala is the uproar concerning the ascetic practice of good character, moral perfection, sage-hood or noble practice of renunciation (*moneyya paṭipadā*).

The *Brahmā* beings from the *Suddhāvāsa* realm initiate this *kolāhala* seven years before a *bhikkhu* approaches the *Buddha* to inquire about the *Moneyya Dhamma*.

The Five Appropriate Factors Considered by the *Bodhisatta*

A thousand years after the *Buddha-kolāhala*, some *devā* and *Brahmā* began searching for the *Bodhisatta* destined to become a Buddha in the human world. They found Him residing in the Tusita realm as *Setaketu Deva*. Realizing this, countless *devā* and *Brahmā* from ten thousand world-systems gathered to respectfully request Him to descend and fulfill His final birth. However, the *Bodhisatta* did not immediately accept; He carefully considered the request before responding.

It is the nature of every *Bodhisatta* to carefully consider or investigate five appropriate factors before being reborn into the human world to become a *Buddha*.

These five are:

1. Time (*Kāla*),
2. Island or continent (*Dīpa*),
3. Region; place; country; area (*Desa/Disā*),
4. Family or lineage (*Kula*),
5. The lifespan of the mother (*Mātu āyupariccheda*).

1. Time (*Kāla*)

The *Bodhisatta* carefully considers the appropriate time for a *Buddha* to appear in the world. Specifically, the *Buddha* **will not appear** when the lifespan of human beings is either **more than** 100,000 years or **less than** 100 years.

Why is this the case?

- **When the human lifespan exceeds 100,000 years:**
If the lifespan of human beings is exceedingly long, such as incalculable (*asankheyya*) years is not a suitable time. At such times, the suffering caused by birth (*jāti*), old age (*jara*), disease (*byādhi*) and death (*māraṇa*) is not evident because of their lengthy lives. People tend to become oblivious to the reality of suffering.

Even if a *Buddha* were to appear and teach the *Dhamma* during this period, people would lack interest and be unable to comprehend the characteristics of impermanence (*anicca*), suffering (*dukkha*) and non-self (*anattā*). As a result, they would not be able to realize the Four Noble Truths or attain *Nibbāna*.

- **When the human lifespan is less than 100 years:** Conversely, if the human lifespan is very short, for example, 75, 50, or even as low as 10 years, this too, is an unsuitable time. In such periods, human beings are overwhelmed by defilements and unwholesome states.

Although a *Buddha* might deliver profound teachings, the majority of people would lack the capacity to penetrate the Four Noble Truths or realize *Nibbāna*.

🌸 Now, you are practicing meditation. Yet, only a few individuals find success in their meditation practice. Some of you may wonder, "Why is meditation so difficult?" The answer lies in the fact that the mind is full of defilements.

You were born during a time when the human lifespan has declined to below 100 years, making it difficult to realize the Four Noble Truths. And yet, because you have received the *Buddha's* teachings during this rare and precious *sāsana*, you still have the opportunity to walk the path and attain *Nibbāna*.

The proper periods for the appearance of a *Buddha* are when the human lifespan ranges between 100,000 years and 100 years. These are the times when:

- Suffering caused by birth (*jāti*), old age (*jara*), disease (*byādhī*) and death (*māraṇa*) is clearly apparent.
- The teachings on the three characteristics—impermanence (*anicca*), suffering (*dukkha*) and non-self (*anatta*), can be easily understood.

- Beings are not overly consumed by the defilements of sensual pleasures, making them capable of liberation from *samsāra* through listening to and practicing the *Buddha's* teachings.

Recognizing these conditions, the *Bodhisatta* determined that the time was indeed appropriate for His appearance as a *Buddha* in the human world.

2. Island or Continent (*Dīpa*)

The *Buddha* always takes birth in the human world, never in the *Deva* or *Brahma* realms.

Why is this so?

In celestial realms, beings possess psychic powers like flying or multiplying their bodies. If the *Buddha* appeared there, His extraordinary abilities might not be seen as special. *Devā* and *Brahmā* could compare themselves with Him, making them less likely to develop faith and attain *Nibbāna*.

In contrast, humans generally lack such powers. When someone like the *Buddha* displays His Twin miracles and supreme wisdom, people naturally develop deep respect and devotion. While some of His disciples may later gain psychic powers, most humans do not, making the *Buddha's* qualities stand out. Furthermore, if the *Buddha* were born in a heavenly realm, humans would miss the chance to hear His teachings. But when He arises among humans, both humans and celestial beings can

benefit. *Devā* and *Brahmā* can descend to listen to the *Dhamma* and realize *Nibbāna*.

Then, the *Bodhisatta* considers which continent is appropriate for a *Buddha* to appear in the world.

There are four large continents (*Mahādīpa*):

1. The Great Northern Continent (*Uttarakuru*),
2. The Eastern Continent (*Pubbavideha*),
3. The Western Continent (*Aparagoyāna*),
4. The Southern Continent (*Jambudīpa*).

Among the four great continents (*Mahādīpa*), *Jambudīpa* is where the *Bodhisatta* chose to be reborn. It takes its name from the abundant Jambu trees (rose-apple, *Eugenia jambolana*) found there, one of which is said to have a trunk 15 *yojana*¹⁷ wide and branches spreading over 50 *yojana*¹⁸.

The *Bodhisatta* clearly saw that all *Buddhā* and Universal Monarchs (*Cakkavatti*) arise only in *Jambudīpa*. The *Buddha* Himself declared that people of *Jambudīpa* surpass those of *Uttarakuru* and *Tāvātimsa* in effort (*vīriya*), mindfulness (*sati*), and spiritual practice (*brahmacariya*).

Recognizing these qualities, *Setaketu Bodhisatta* chose ***Jambudīpa*** as the most suitable place for the *Buddha* to appear in the human world.

¹⁷ *Yojana* = approximately twenty kilometres [Digital Pāli readers].

¹⁸ *Vinaya* i.30; *Sutta-nipāta aṭṭhakathā* ii.443.

3. Region; Place; Country; Area (*Desa / Disā*)

The *Bodhisatta* carefully chose the most suitable region in the human world for His final birth. He observed that all past *Buddhā* were born in the central region of *Jambudīpa*, known as *Majjhimadesa*. Recognizing its sacred significance and long-standing connection with previous *Buddhā*, He decided to be reborn in ***Kapilavatthu***, a royal city in that central land.

4. Family or Lineage (*Kula*)

The *Bodhisatta* considered which family, or lineage would be most suitable for His rebirth in the human world. The *Bodhisatta* reflected on the most suitable family for His final rebirth in the human world. *Deva Setaketu* observed that previous *Bodhisattā* were always born into either royal or brahmin families, depending on which was considered highest in status at the time. During that era, royalty held the highest honor. Therefore, the *Bodhisatta* chose **King *Suddhodana*** of *Kapilavatthu*, a noble ruler from the pure *Sakyan Khattiya* lineage, to be His father.

5. The Lifespan of the Mother (*Mātu āyupariccheda*)

The *Bodhisatta* carefully considered who should be His mother in His final human life and examined her remaining lifespan.

He saw that **Queen *Sirī Mahāmāyā***, the chief consort of King *Suddhodāna*, had accumulated vast merit over 100,000 aeons to become the mother of a Buddha. From birth, she upheld the Five Precepts flawlessly and possessed exceptional virtue.

Recognizing her purity and readiness, the Bodhisatta chose her as His mother. He also foresaw that He would remain in her womb for **ten months**, and that **seven days after His birth**, she would pass away.

The Birth of the *Bodhisatta*

After investigating the five factors, the *Bodhisatta* took His rebirth-linking (*paṭisandhi*) in *Mahāmāyā Devī's* womb. Ten months later, He was born at *Lumbinī Garden*.

At that time, *Mahāmāyā Devī* was traveling to visit her royal relatives in *Devadaha City*. On the route between *Kapilavatthu* and *Devadaha*, there was a grove of *sāla* trees known as *Lumbinī Garden*. This grove was a popular recreational spot for people from both kingdoms. When Queen *Mahāmāyā* reached the grove, every *sāla* (*Shorea robusta*) tree was in full bloom, from the roots to the topmost branches, creating an extraordinary scene.

When the *Bodhisatta* was born, many wondrous events occurred across the world. Two fountains of pure spring water, one warm and one cold, poured from the sky, cleansing both the *Bodhisatta* and His mother, helping them adapt to the surrounding heat and cold.

The *Bodhisatta* was first received by the four Great *Brahmā* with a golden net, followed by the Great *Deva* and humans. Standing

firmly upon the ground, He looked in all directions, finding no equal. Taking seven steps forward, celestial beings, though invisible to human eyes, followed Him carrying royal emblems. At that moment, the boundaries between world-systems vanished, revealing the interconnected nature of all realms.

Seven Connatals of the *Bodhisatta*

The *Bodhisatta* was named *Siddhattha*. At the precise moment of His birth, the following seven remarkable individuals and objects were also born simultaneously:

1. ***Yasodharā*** (His future consort).
Also known as *Baddakaccānā*, she was a princess born to King *Suppabuddha* of *Devadaha City* and Queen *Amittā*.
2. ***Ānanda*** (His future attendant).
is a prince of the *Sakya* royal family, he was the son of Prince *Amittodāna*, the younger brother of King *Suddhodāna*.
3. ***Kāḷudāyi*** (His future messenger).
4. ***Channa*** (His royal charioteer).
5. ***Kaṇṭhaka*** (His royal steed).
6. ***Mahābodhi Rukkha*** or *Assattha Bodhi Tree*.
grew at the center of the site of victory in the *Uruvelā* forest, where the *Buddha* would later attain Enlightenment.

7. **The Four Jars of Gold**¹⁹.

Appeared within the palace grounds of *Kapilavatthu City* and were named as follows:

- *Sankha*: Its brim measured one *gāvuta* in diameter.
- *Ela*: Its brim measured two *gāvuta* in diameter.
- *Uppala*: Its brim measured three *gāvuta* in diameter.
- *Puṇḍarīka*: Its brim measured four *gāvuta*, equivalent to one *yojana*.

Remarkably, each time gold was taken from these jars, they instantly refilled, showing no sign of depletion.

Since they were born at the same time as the *Bodhisatta*, they were collectively known as the **Seven Connatals of the *Bodhisatta***²⁰.

Four Kinds of Signs

Prince *Siddhattha* remained in the royal palace for 16 years. At the age of 16, he married *Yasodharā Devī*. For the next 13 years, he lived indulging in royal pleasures.

From birth, many *brāhmaṇas* predicted that Prince *Siddhattha* would become a *Buddha* if he renounced the world; otherwise, he would become a universal monarch (*Cakkavatti*). To ensure

¹⁹ The *Caṅkī Sutta*, *Majjhima-paṇṇāsa aṭṭhakathā* and *Sonadaṇḍa Sutta*, *Dīgha Nikāya*, *Sīlakkhandhavagga aṭṭhakathā*.

²⁰ *Jātaka aṭṭhakathā* and *Dīgha Nikāya Māvagga*, *Mahāpadana Sutta aṭṭhakathā*.

his son remained on the royal path, King *Suddhodana* shielded him from all signs that could spark renunciation, specifically the Four Signs: an old person, a sick person, a corpse, and a renunciant.

Thus, the prince was raised in a carefully protected environment, isolated from the realities of old age, illness, and death, so as to prevent any arising of spiritual urgency (*saṃvega*).

When *Bodhisatta Siddhattha* was 29 years old, he finally encountered the Four Signs. Each appeared alternately, about every four months, during his visits to the royal garden.

The Four Signs

1. Old Age:

A *deva* created the appearance of an old man on the road. Seeing the frail figure, Prince *Siddhattha* asked *Channa*, “Do such people exist?”

Channa replied, “Yes, Your Majesty. Everyone grows old.” Deeply moved, *Siddhattha* felt a strong urgency (*mahāsaṃvega*) and returned to the palace, reflecting on impermanence.

2. Sickness:

Four months later, the prince saw a sick man lying helplessly. *Channa* explained, “He is sick and may or may not recover. All of us will face sickness.” *Siddhattha*, disturbed, returned to the palace without enjoying the garden, contemplating the suffering of illness.

3. Death:

On another visit, *Siddhattha* saw a dead person. “Will we also become like this?” he asked. “Yes, Your Majesty,” said *Channa*. Again overwhelmed by urgency, *Siddhattha* saw the inevitability of death.

4. Renunciation:

Later, he saw a serene *Bhikkhu*. Although there was no *Buddha’s* dispensation yet, the *deva* had created the appearance of a *bhikkhu* as an ascetic with the appearance of renunciation (*pabbajja*). When *Siddhattha* inquired, *Channa* said, “This is a monk.” Inspired by the calm presence, *Siddhattha* resolved, “I too should renounce and seek a higher truth.” This marked the beginning of his path toward enlightenment.

The *Bodhisatta* Renounced the World

After returning to the palace, Prince *Siddhattha* received news of his son *Rāhula’s* birth. Though overjoyed, he also realized how attachment would grow stronger if he remained in royal life. Determined to seek Enlightenment, he decided to renounce the world that very night.

As he walked back, his cousin *Kisāgotamī* saw his radiant appearance and joyfully recited:

"Nibbutā nūna sā mātā, nibbuto nūna so pitā.

Nibbutā nūna sā nārī, yassāyaṃ īdiso patī."

"Surely the mother, father, and
wife of such a man must be at peace."

Inspired by the word '*nibbutā*' (peace), *Siddhattha* reflected that true peace arises only when passion, hatred, and delusion are extinguished. Taking this as a sign, he resolved to seek *Nibbāna*. In gratitude, he sent *Kisāgotamī* a pearl necklace, which she misunderstood as affection.

That night, he left the palace quietly with *Channa* and his horse *Kanṭhaka*. At the *Anomā* River, he cut his hair, donned renunciant robes, and began his noble quest.

Ājāra Kālāma and Uddaka Rāmaputta

As an ascetic, *Siddhattha* received guidance from renowned spiritual teachers, *Ājāra Kālāma* and *Uddaka Rāmaputta*.

From *Ājāra Kālāma*, he learned the 3rd immaterial (*arūpa*) *jhana*, the base of nothingness absorption (*ākiñcaññāyatana jhāna*) and attained absorption concentration up to that state in a short time.

With *Uddaka Rāmaputta*, he learned the 4th immaterial (*arūpa*) *jhāna*, the base of neither-perception-nor-non-perception absorption (*nevasaññānāsaññā jhāna*) and attained it with ease in a short time.

At that time, when the *Bodhisatta* approached *Uddaka Rāmaputta* to learn the practice for attaining the *Nevasaññānāsaññāyatana Jhāna* (the base of neither-perception-nor-non-perception), *Uddaka* himself had not yet attained that state. However, he knew the method and instructions for the practice.

When the *Bodhisatta* asked him about it, *Uddaka* shared the method for attaining this fourth *arūpa jhāna*. The *Bodhisatta* quickly mastered the practice and attained the *jhāna* with ease. Later, *Uddaka* also practiced diligently and eventually attained the *Nevasaññānāsaññāyatana Jhāna* himself.

The Practice of Extreme Austerities (*Dukkaracariya*)

After the *Bodhisatta* mastered their teachings but found them insufficient to answer the ultimate questions of suffering and liberation, *Siddhattha* continued his search for enlightenment. He went to the *Uruvela* forest and met the group of five ascetics known as the ***Pañcavaggiya***: *Koṇḍañña*, *Bhaddiya*, *Vappa*, *Mahānāma* and *Assaji*.

Kondañña was the youngest *Brāhmaṇa* who foretold that *Siddhattha* would surely become a *Buddha*, not a universal

monarch (*Cakkavatti-rājā*). Inspired by this vision, *Kondañña* ordained as a hermit, dedicating himself to waiting for the *Bodhisatta's* renunciation. When that moment arrived, he was there, accompanied by four others, all devoted to caring for the *Bodhisatta* on his path.

Together, they practiced extreme austerities (*dukkaracariya*) in search of liberation. During this time, the *Bodhisatta* often ate nothing or survived on a single grain of rice, becoming extremely weak and emaciated. Eventually, he collapsed repeatedly from exhaustion.

After six years of self-mortification, he realized that this path did not lead to *Nibbāna*. He then chose to nourish his body and sought food from the village. Regaining his strength, he resolved to follow the Middle Path. However, the *Pañcavaggiyā* misunderstood his decision, thinking he had abandoned the quest. Disappointed, they left him and went to the *Isipatana* forest.

The Victory Over *Māra*

The *Bodhisatta* resumed meditation, this time caring for his body. On his final day, he accepted milk rice from *Sujātā*, which restored his strength. Rejuvenated, he walked to the *Bodhi* Tree in *Buddhagaya*, where he would attain enlightenment.

There, *Māra* launched his final attack. Though he had tried for six years to defeat the *Bodhisatta* by tempting or distracting him, even watching for a single unwholesome thought of sensuality (*kāma-vitakka*), or thoughts of ill-will (*vyāpāda-vitakka*), or thoughts of violence (*vihimsā-vitakka*), but he failed.

Now, with unshakable resolve, the *Bodhisatta* overcame *Māra* and his army and triumphed in his quest for enlightenment.

Attained the First Knowledge

After regaining his energy, the *Bodhisatta* resumed practicing meditation on the *Ānāpāna jhāna*, which he had already practiced when he was seven years old²¹. He also practiced again the *Arūpa Jhāna* that he had obtained under *Ājāra Kālāma* and *Uddaka Rāmaputta* but had not practiced during the six years of *dukkaracariya*.

That night, the *Bodhisatta* meditated under the Bodhi tree. During the first watch of the night, he attained the supernormal knowledge of **recollection of past lives** (*pubbenivāsānussati abhiññāṇa*). Through this knowledge, he clearly remembered past activities, events and experiences from previous existences, from his most recent life as *Setaketu Deva* all the way back to his life as the hermit *Sumedha*. He recollected in backward order and in forward order, many past existences and world-cycles.

²¹ *Mahāsaccaka Sutta* [*Majjhima Nikāya* 36] and *Mahāsaccakasutavaṇṇanā*, Paragraph 380-381.

With this knowledge, the *Bodhisatta* temporarily suppressing and abandoning (*vikkhambhana-pahāna*) the **twenty wrong views**²² of self (*atta*) or personality-belief. These include the four wrong views related to the materiality aggregate (*rūpa-khandha*): that materiality is self, self possesses materiality, materiality exists within self and self exists within materiality. Similarly, these four wrong views also apply to the remaining aggregates of feeling (*vedanā*), perception (*saññā*), mental formations (*sāṅkhāra*) and consciousness (*viññāṇa*).

When these four views are applied to each of the five aggregates, they total twenty wrong views.

In the same way, he also abandoned delusion (*moha*), which had arisen in the distant past.

Attained the Second Knowledge

The *Bodhisatta* continued to meditate. In the middle watch of the night, he attained the Supernormal Knowledge of the Divine Eye (*Dibba-cakkhu-abhiññāṇa*).

💡 *Dibba-cakkhu-abhiññāṇa* or *Dibbacakkhu-Ñāṇa* is also referred to as *Cutūpapāta-Ñāṇa*, which is the knowledge of seeing beings experiencing death and rebirth.

²² *Sakkāya Sutta* [*Saṃyutta Nikāya* 22.1] and the *Mahā Taṇhāsāṅkhaya Sutta* [*Majjhima Nikāya* 38].

There are two other types of knowledge that belong to the domain of *Dibbacakkhu-Ñāṇa*, namely:

1. *Yathā-kammūpaga-Ñāṇa*

The Knowledge that sees beings' existences in various realms corresponding to their actions.

2. *Anāgataṃsa-Ñāṇa*

The Knowledge of seeing the future. This is the ability to see future events and future births, functioning in the same way as *Yathā-kammūpaga-Ñāṇa*.

Through these knowledges, he could perceive sentient beings on the brink of death or newly conceived. He observed those born into low or high status by lineage, caste and other factors, as well as those who were either beautiful or unattractive, also reach happy or a miserable existence. In essence, he saw the wealthy and prosperous due to their past deeds of merit rooted in non-greed (*alobha*) and the indigent and destitute due to their past deeds of demerit rooted in greed (*lobha*).

He was able to review and gain comprehension regarding the true nature of past deeds performed by sentient beings. By eliminating the sixteen kinds of doubt (*kankhā*), the *Bodhisatta* attained the stage of purity through the removal of doubt, known as *Kankhāvitaraṇa Visuddhi*.

💡 **The Sixteen kinds of Doubt (*kankhā*)²³ are:**

²³ *Sabbāsava Sutta* [*Majjhima Nikāya* 2].

1. *Am I? (Atthi nu kho ahaṃ asmi).*
2. *Am I not? (Natthi nu kho ahaṃ asmi).*
3. *What am I? (Kiṃ nu kho ahaṃ asmi).*
4. *How am I? (Kīdisaṃ nu kho ahaṃ asmi).*
5. *From where has this being come? (Kattha nu kho ayaṃ satto āgato).*
6. *Where will this being go? (Kattha nu kho ayaṃ satto gamissati).*
7. *Was I in the past? (Atthi nu kho ahaṃ ahoṣiṃ atītamaddhānaṃ).*
8. *Was I not in the past? (Natthi nu kho ahaṃ ahoṣiṃ atītamaddhānaṃ).*
9. *What was I in the past? (Kiṃ nu kho ahaṃ ahoṣiṃ atītamaddhānaṃ).*
10. *How was I in the past? (Kīdisaṃ nu kho ahaṃ ahoṣiṃ atītamaddhānaṃ).*
11. *Who was I in the past? (Ko nu kho ahaṃ ahoṣiṃ atītamaddhānaṃ).*
12. *Will I be in the future? (Atthi nu kho ahaṃ bhavissāmi anāgatamaddhānaṃ).*
13. *Will I not be in the future? (Natthi nu kho ahaṃ bhavissāmi anāgatamaddhānaṃ).*
14. *What will I be in the future? (Kiṃ nu kho ahaṃ bhavissāmi anāgatamaddhānaṃ).*
15. *How will I be in the future? (Kīdisaṃ nu kho ahaṃ bhavissāmi anāgatamaddhānaṃ).*
16. *Who will I be in the future? (Ko nu kho ahaṃ bhavissāmi anāgatamaddhānaṃ).*

Attained the Third Knowledge and Became a *Buddha*

In the final watch of the night, the *Bodhisatta* contemplated the Doctrine of Dependent Origination (*Paṭicca-samuppāda*), composed of twelve interconnected factors: Ignorance (*avijjā*), mental formations (*saṅkhāra*), consciousness (*viññāṇa*), mentality and materiality (*nāma-rūpa*), the six sense bases (*saḷāyatana*), contact (*phassa*), feelings (*vedanā*), craving (*taṇhā*), clinging (*upādāna*), existence (*bhava*), birth (*jāti*), aging and death (*jarā-maraṇa*), included sorrow (*soka*), lamentation (*parideva*), pain (*dukkha*), grief (*domanassa*) and despair (*upāyāsa*). He examined this profound teaching repeatedly, both in forward and reverse order.

Afterward, he entered the first *jhāna* through *ānāpānassati*.²⁴ Emerging from it, he reflected on mental formation of the first *jhāna*, seeing it as impermanent, suffering and non-self. At that moment, he attained Stream-enterer (*Sotāpanna*).

He then entered the second *jhāna* through *ānāpāna*. Upon emerging, he contemplated the second *jhāna dhamma* as *anicca*, *dukkha* and *anatta*, then with this realization, he became a Once-returner (*Sakadāgāmi*).

²⁴ The explanation about how the *Buddha* attained *Magga-Phala* step by step through *ānāpānassati* can be found at *Majjhima Nikāya, Uparipaṇṇāsa-aṭṭhakathā* 149.

Next, he entered the third *jhāna* of *ānāpāna*. Upon emerging, he reflected on the third *jhāna dhamma*, perceiving it as *anicca*, *dukkha* and *anatta*. At that point, he attained Non-returner (*Anāgāmi*).

Finally, He entered the fourth *jhāna* of *ānāpāna*. Emerging from this state, he contemplated the fourth *jhāna dhamma* and all conditioned phenomena in the universe, perceiving them with perfect comprehension. At that moment, he attained the *Arahatta-Magga Ñāṇa*, also known as the Knowledge of the Destruction of All Defilements (*Asavakkhaya Ñāṇa*). He became the Omniscient *Buddha* (*Sabbaññutā Buddha*), the Fully Enlightened One. This is how *Gotama Buddha* became a *Buddha* in the human world.

The *Buddha* Spent 49 Days After Enlightenment

After the *Buddha* attained enlightenment under the *Bodhi* tree at *Bodhi Gaya*, it is said that He spent the next **49 days** (seven weeks)²⁵ in a state of deep meditation, reflecting on the *Dhamma* He had realized and enjoying the bliss of liberation. These seven weeks are divided as follows:

1. **First Week:** The Week on The Throne (*Pallanka-sattāha*)

²⁵ *Vinayaṭīṭaka-Mahāvaggapāḷi-Mahākhandhako* and *Khuddakanikāya, Buddhavaṃsa-aṭṭhakathā, Ratanakaṅkamanakaṇḍavaṇṇanā*.

The *Buddha* remained seated under the *Bodhi* tree, absorbed in the bliss of liberation (*vimutti sukha*). He enjoyed the bliss of the Fruition attainment of Arahantship (*Arahatta Phala Samāpatti*).

2. **Second Week:** The Week of the Gaze (*Animisa-sattāha*)
After seven days absorbed in the bliss of liberation, the *Buddha* rose on the eighth day. Aware of the doubts of the deities, He ascended into the air and performed the Twin Miracle (*Yamaka-pāṭihāriya*) to dispel their uncertainties. Then, standing to the northeast of the *Bodhi* Tree, He gazed steadily at it for seven days without blinking, reflecting deeply on the spot where He attained Omniscient Knowledge. This site became known as the ***Animisa Cetiya***, the Shrine of the Unblinking Gaze.
3. **Third Week:** The Week on The Walk (*Cankama-sattāha*)
The *Buddha* spent seven days walking back and forth, contemplating the *Dhamma*, on a jewelled walkway created by the *Devā* and *Brahmā*, stretching from east to west between the *Bodhi* Tree and the place where he had stood, while at the same time reflecting on the *Dhamma* and being absorbed in *Arahatta Phala Samāpatti*. This location became known as the ***Ratanacaṅkama Cetiya***, The Shrine of the Jeweled Walk.
4. **Fourth Week:** The Week at the Jeweled Chamber (*Ratanāghara-sattāha*)

In the fourth week, deities built a radiant jeweled chamber (*Ratanāghara*) to honor the *Buddha's* enlightenment.

According to the *Jināḷankāra Ṭikā*, when the *Buddha* sat cross-legged in this chamber, the *Buddha* reflected deeply on the *Dhamma* and surveyed beings ready to receive it. He contemplated the Three Baskets: first the *Vinaya Piṭaka*, then the *Sutta Piṭaka* and finally the *Abhidhamma Piṭaka*, analyzing the path of morality (*sīla*), concentration (*samādhi*) and wisdom (*paññā*).

When reflecting on the first six *Abhidhamma* treatises, no radiance appeared, as His omniscience far surpassed those frameworks. But upon contemplating the seventh, the profound *Paṭṭhāna*, with its unlimited number of methods (*anantanaya samanta*), His wisdom triggered a dazzling radiance of six-colored rays (*chabbañña-raṁsi*), illuminating countless world systems.

These rays, born of temperature, are said to still shine across the cosmos. The place came to be known as the ***Ratanāghara Cetiya***, the Shrine of the Jeweled Chamber.

5. **Fifth Week:** The Week at *Ajapāla* Banyan Tree (*Ajapāla Sattāha*)

The *Buddha* sat under the *Ajapala Nigrodha* tree (Banyan tree). During this time, He was approached by *Māra*, who

attempted to disturb His meditation, but the *Buddha* remained unmoved.

6. **Sixth Week:** The Week at *Mucalinda* Lake (*Mucalinda Sattāha*)

The *Buddha* meditated under the *Mucalinda* tree. A great storm arose, and the serpent king *Mucalinda* sheltered the *Buddha* by coiling His body around Him and spreading his hood over the *Buddha*.

7. **Seventh Week:** The Week at *Rājāyatana* Tree (*Rājāyatana Sattāha*)

The *Buddha* meditated under the *Rājāyatana* tree (*Buchanania latifolia*), located to the south of the *Mahābodhi* tree. It was during this week that two merchants, *Tapussa* and *Bhallika*, offered the *Buddha* rice cakes and honey. These were the first lay disciples to take refuge in the *Buddha* and the *Dhamma*.

During these forty-nine days, the *Buddha* did not perform any of the following: rinsing His mouth, washing His face, cleansing His body (including bodily functions), bathing, eating meals, drinking water, or lying down. He spent this time entirely immersed in the bliss of *jhāna* and Fruition attainment (*Phala Samāpatti*).

After completing forty-nine days of meditation, the *Buddha* stayed under the *Rājāyatana* tree. Knowing His need to cleanse, *Sakka* offered a medicinal myrobalan fruit (*Terminalia citrina*),

which the *Buddha* ate. Immediately after, He relieved Himself. *Sakka* then provided a tooth-cleaner from the *Nāga* world and water from Lake *Anotatta*. The *Buddha* used them to clean His mouth and wash His face, then remained seated calmly beneath the tree.

The *Buddha* Turned the Wheel of the *Dhamma*

After enjoying 49 days following His enlightenment, the *Buddha* reflected deeply on the *Dhamma* He had realized. This profound and subtle truth seemed difficult for others to understand. He thought, "*The minds of people are clouded by defilements. Even if I share this Dhamma, they may not comprehend it.*" Because of this, the *Buddha* initially had no intention of teaching the *Dhamma* to others.

At that moment, *Sahampati Brahma* appeared before him and earnestly requested, "*Please teach the Dhamma, Blessed One, for the benefit and happiness of all beings.*" Then, out of compassion for all beings, the *Buddha* reconsidered and decided to share the *Dhamma*.


The *Buddha* reflected: "*Who can understand this profound Dhamma? To whom should I teach it, so they may quickly realize Nibbāna?*".

He first thought of his former teachers, *Ājāra Kālāma* and *Uddaka Rāmaputta*, recognizing their potential and wisdom.

However, He saw through His knowledge that both had recently passed away. *Āḷāra* one week earlier and *Uddaka* just one day before and had been reborn in the **Arūpa Brahma realms**: *Ākiñcaññāyatana* and *Nevasaññānāsaññāyatana*, respectively. Which made it impossible for them to hear the *Dhamma*.


Why?

Because beings in the immaterial realm lack materiality, they only have four aggregates: feeling (*vedanā*), perception (*saññā*), formations (*sankhārā*) and consciousness (*viññāṇa*). They lack eyes and ears. Thus, *Āḷāra Kālāma* and *Uddaka Rāmaputta* could neither see the *Buddha* nor hear²⁶ His *Dhamma*.

 There are four kinds of immaterial *Jhāna* (*Arūpa Jhāna*), based on these *Jhāna*, if someone practices diligently until near death moment, they will be reborn in the corresponding immaterial *Brahmā* realms. For Noble Persons (*Ariyā*) or those who are skilled in training the mind, it is possible to choose the realm of their rebirth, depending on their practice and supporting *kamma*.

Āḷāra and *Uddaka*, though advanced in *Jhāna*, attained them outside the Buddha's dispensation, lacking insight into their true nature. Rebirth in such realms, while exalted, meant **missing the opportunity** to hear the *Dhamma* and attain liberation.

²⁶ *Majjhima Nikāya I.iii.6: Ariya-Pariyesanā-Sutta aṭṭhakathā.*

 So, if you are practicing *Arūpa Jhāna*, remember: the *Buddha* taught them as tools to suppress mental hindrances (*nīvaraṇa*) and to build concentration (*samādhi*), **not** as the final goal. Without insight (*vipassanā*) and realization of the Four Noble Truths, *jhāna* alone does not lead to *Nibbāna*.

The *Buddha* then turned His attention to the ***Pañcavaggiyā***, the five ascetics who had served Him during His austerities (*dukkaracariyā*). Out of compassion and gratitude, He decided to teach them first.

He traveled to *Isipatana*, in the Deer Park [*Migadāya*] near the city of *Bārāṇasī*, the *Buddha* delivered His first sermon, ***Dhammacakkappavattana Sutta (The Turning of the Wheel of Dhamma)***, to the *Pañcavaggiyā* and an audience that included 180 million *devā* and *Brahmā*.

At the end of the discourse, **Venerable *Koṇḍañña*** became a ***Sotāpanna***, realizing the first stage of liberation. Together with him, the 180 million *Devā* and *Brahmā* also attained insight into the Four Noble Truths.

The *Buddha's* enlightenment was not for Himself alone. Having realized the path to *Nibbāna*, He shared the *Dhamma* for the benefit of all beings. His first sermon laid the foundation, guiding countless beings toward the **cessation of suffering** and the **peace of *Nibbāna***.

The *Buddha* Attained *Parinibbāna*

As the years passed, the Blessed One's body, subject to the law of impermanence, became frail. In His final rainy season, after dwelling at *Veḷuva*, He journeyed slowly with the *Śaṅgha*, giving profound teachings along the way. At *Sāmagāma*, He gave the ***Sāmagāma Sutta*** [*Majjhima Nikāya* 104], instructing the monks on how to resolve disputes and preserve harmony after His passing.

Approaching *Vesālī*, the *Buddha* taught the *Mahāsudassana Sutta* [*Dīgha Nikāya* 17] at the *Cāpāla Shrine*, recalling His past life as King *Mahāsudassana* to illustrate the impermanence of worldly splendour. Later, at *Pāvā*, after partaking of a meal offered by the smith *Cunda*, He reassured him in the *Cunda Sutta* [*Aṅguttara Nikāya* 8.26] that such an offering was a great meritorious deed.

Finally, the *Buddha* arrived at the *sāla* grove of the *Malla* in *Kusinārā*. There, between two blossoming *sāla* trees, He asked *Ānanda* to prepare a couch with His head to the north. The trees burst into unseasonal bloom, showering petals over His body, while celestial music and sandalwood powder descended from the sky. The *Buddha* declared that these were not the highest honours; true homage is paid by living in accordance with the *Dhamma*.

On the full moon night of *Vesākha*, surrounded by the *Śaṅgha*, the *Buddha* gave His last great discourse, the ***Mahāparinibbāna***

Sutta [Dīgha Nikāya 16], concluding with the timeless exhortation:

“Vayadhammā saṅkhārā, appamādena sampādetthā”


“All conditioned things are subject to decay.

Strive on with diligence.”

He then entered deep meditation, passing through the *rūpa jhāna* and finally emerged from the fourth *jhāna*. With no clinging to any aggregate, the *Tathāgata* attained *Parinibbāna* (final cessation), the complete cessation of all suffering.

The *Buddha* shared the *Dhamma* for 45 years, guiding countless beings on the path to liberation. Finally, at the age of 80, He attained *Parinibbāna* at *Kusinārā*.

This is a brief account about the life of our *Gotama Buddha*.

 By learning about the life story of the *Buddha*, we, as ordained disciples under His dispensation, are inspired to follow His teachings and guidance. The *Buddha* Himself strove to penetrate the Four Noble Truths and upon realizing them, He shared the *Dhamma* to help others achieve the same goal of realizing *Nibbāna* and escaping from suffering. We too can gain profound insight into the Four Noble Truths and realize *Nibbāna*.

By learning and reflecting on this, may you aspire to become a true *Sāvaka Buddha* (*Buddha's* disciples) or even a *Sammāsambuddha* and may you realize *Nibbāna*.

Chapter 4

The Three Stages of the *Buddhasāsanā*

The *Buddhasāsanā*, refers to the profound teachings of the *Buddha*, spanning 45 years of His enlightened life. It stands as a unique and all-encompassing path to liberation. This timeless journey began with the *Dhammacakkappavattana Sutta*, where the Blessed One unveiled the Four Noble Truths and set the Wheel of *Dhamma* in motion, guiding the five ascetics toward enlightenment.

🌸 Outside the *Buddha's* dispensation, there is no complete path to realizing *Nibbāna*. Other spiritual traditions may attain high states of meditative absorption (*jhāna*) but lack the wisdom (*paññā*) required to fully transcend suffering. For instance, renowned ascetics like *Ājāra Kālāma* and *Uddaka Rāmaputta* achieved immaterial absorptions (*arūpa jhāna*), yet their attainments only resulted in rebirth within the *Brahma* realms, not liberation from *saṃsāra*.

In contrast, the *Buddha's* teachings empower practitioners to overcome mental hindrances (*nīvaraṇa*), purify the mind and through insight (*vipassanā*), enabling practitioners to penetrate the Four Noble Truths and attain *Nibbāna*.

The *Buddhasāsanā*, or the *Buddha's* teaching, is explained through different aspects and expressed in terms such as *Dhamma*, *attha*, *desanā* and *paṭivedha*.

First Explanation:

- **Dhamma** refers to the **Pāli text** itself.
- **Attha** is the **meaning** or interpretation of that text.
- **Desanā** is the **teaching** or **explanation** of the *Pāli* text as comprehended mentally.
- **Paṭivedha** is the **realization**, the direct knowledge, experiential of both the *Pāli* and its meaning as they truly are (*yathābhūtāvabodho*).

These four, *dhamma*, *attha*, *desanā* and *paṭivedha* are like the great ocean with waves (*sasādīhi viya mahāsamuddo*), they are difficult to penetrate or fully grasp for those with limited wisdom (*mandabuddhīhi*), hard to enter and without footing (*dukkhogāhā alabbhaneyyapatiṭṭhā ca*). Therefore, they are **profound** (*gambhīra*).

Alternative Explanation:

- **Dhamma** means as **cause** (*hetu*). As it is said: “Knowledge of the cause is the analytical knowledge of *Dhamma* (*dhamma-paṭisambhidā*)”.
- **Attha** is the **effect of that cause** (*hetuphala*). As it is said: “Knowledge of cause and effect is the analytical knowledge of meaning (*attha-paṭisambhidā*).”
- **Desanā** is **exposition** of concept (*paññatti*), meaning the articulation of *Dhamma* (*dhammābhilāpa*) in accordance with its reality (*yathādhammam*).
- **Paṭivedha** is complete comprehension (*abhisamaya*), which may be mundane or supramundane (*lokiya-lokuttara*). It is the non-deluded understanding

(*asammohato*), that aligns with the true nature of meanings in the *Dhamma* (*atthānurūpaṃ dhammesu*), meanings in relation to the *Dhamma* (*dhammānurūpaṃ atthesu*) and conceptual expressions in relation to concepts (*paññatti-pathānurūpaṃ paññattīsu avabodho*).

So, whatever kind of teaching (*dhammajātaṃ*) or meaning (*atthajātaṃ*) arises and whichever way the meaning is to be conveyed **for the knowledge of the listener** (*sotūnaṃ ñāṇassa abhimukho*) **the teaching that illuminates that meaning** (*tadatthajotikā desanā*) is given in that very way.

The *paṭivedha*, which here means the **unmistaken realization** (*aviparītāvabodhasaṅkhāto*), is like the great ocean with waves (*sasādīhi viya mahāsamuddo*), difficult to enter and without secure footing for those lacking accumulated wholesome roots (*anupacitakusalasambhārehi duppaññehi*). Therefore, it is **profound** (*gambhīra*).

Thus, in each case, the fourfold profundity: *dhamma*, *attha*, *desanā* and *paṭivedha*, is to be understood.

Generally, The *Buddhasāsanā* is gradual teaching that unfolds through **three stages** of development:

1. Learning the Teachings (*Pariyatti-sāsanā*),
2. Practicing the Teachings (*Paṭipatti-sāsanā*),
3. Realizing the Teachings (*Paṭivedha-sāsanā*).

1. Learning the Teachings (*Pariyatti-sāsanā*)

The term *Pariyatti-sāsanā* refers to the **study and learning aspect** of the *Buddha's* Teaching. During the First Council, convened by an assembly of five hundred *Arahant* elders under the leadership of the Venerable *Mahākassapa*, the *Buddha's* teachings were recited and organized as follows:

"This is the *Dhamma*, this is the *Vinaya*; this is the early teaching of the *Buddha*, this is the middle teaching and this is the final teaching; this is the *Vinaya Piṭaka*, this is the *Sutta Piṭaka* and this is the *Abhidhamma Piṭaka*; this is the *Dīgha Nikāya*... up to the *Khuddaka Nikāya*; these are the nine divisions of teachings (*navanga sāsana*) and these are the 84,000 classifications of the *Dhamma* (*dhammakkhandhā*)."

"82.000 teachings I learned from the *Buddha*,
2.000 from the disciples.

Thus, 84.000 are the teachings that I proclaim."
[*Theragāthā* 1027]

Based on this classification, the teachings are divided into three baskets (*Ti-Piṭaka*), namely:

1. *Vinaya Piṭaka* (Teaching on Discipline),
2. *Suttanta Piṭaka* (Teaching on Conventional Truth),
3. *Abhidhamma Piṭaka* (Teaching on Ultimate Truth).

🌸 The term ***Piṭaka*** (basket) is interpreted differently based on its context:

1. In the sense of *pariyatti* (textual study), as in " *Do not neglect the accomplishment in the piṭakā...*" [Aṅguttara Nikāya 3.66], it refers to the collection of teachings.
2. In the sense of a basket, as in " *Suppose a man came carrying a basket of digging tools (kudālapīṭakam)...*" [Majjhima Nikāya 1.228; Aṅguttara Nikāya 3.70], it refers to any kind of basket.

Those who are learned in the meanings of the *Piṭaka*, Call it a *Piṭaka* because it is a basket for the scriptures (*pariyatti*) and their meanings. Thus, by combining these senses, The three collections of *Vinaya*, *Sutta* and *Abhidhamma* are to be understood.

🌸 Based on the recitation above, one interrelated topic (*anusandhi*) within a single discourse (***Sutta***) is considered one group of teachings (*dhammakkhanda*).

For teachings with many topics, the enumeration is based on the number of topics.

In verses (*gāthā*), each question asked (*pañhāpuccha*) is one *dhammakkhanda* and each answer (*vissajjana*) given is another.

In this way, ***Sutta Piṭaka*** encompasses **21.000** classifications of ***dhammakkhanda***.

🌸 In the **Vinaya**, there are cases (*vatthu*), frameworks (*mātikā*), word analyses (*padabhājanīya*), intermediate offenses (*antarāpatti*), offenses (*āpatti*), non-offenses (*anāpatti*) and sections (*pariccheda*). Each of these categories should be understood as one *dhammakkhanda*.

In this way, **Vinaya Piṭaka** encompasses **21.000 classifications of *dhammakkhanda***.

🌸 In the **Abhidhamma**, every triadic (*tika*) or dyadic (*duka*) classification and every grouping of mental states (*cittavāra*) constitutes one *dhammakkhanda*.

In this way, **Abhidhamma Piṭaka** encompasses **42.000 classifications of *dhammakkhanda***.

Thus, the group of teachings (*dhammakkhanda*) are divided into **84,000 classifications**.

The recitation was thus organized by these classifications. Not only that, but further classifications were made, such as by summaries or clusters (*uddāna*), chapters or sections (*vagga*), repetitions (*peyyāla*) and divisions into group classification like the *Ekaka Nipāta* (ones), *Duka Nipāta* (twos) and so on, as well as groupings into *Samyuttā* (connected discourses) and *Paṇṇāsa* (book or group of fifty discourses). These various classifications, as found across the three *Piṭaka*, were established and recited during the First Council, which lasted seven months.

At the conclusion of the recitation, the Earth itself, as if expressing delight at the accomplishment of venerable *Mahākassapa*, shook in various ways, causing tremors, quakes and vibrations that spread across the land surrounded by water. Numerous marvels also appeared. This event is known as the **First Great Council (*Paṭhama Mahāsaṅgīti*)** in the world.²⁷

The *Buddhasāsanā* is called as one in taste (*rasavasena ekavidham*) because: whatever was spoken by the Blessed One, after His perfect enlightenment and until His final passing into *Nibbāna* with no remainder (*anupādisesāya nibbānadhātuyā parinibbāyati*), during the 45 years in between (*pañcaccattālīsavassāni*), whether spoken while instructing (*anusāsantena*) or reflecting (*paccavekkhantena*), to *deva*, humans, *nāga*, *yakkha* and others, all of it is of one single taste: **the taste of liberation (*vimuttirasa*)**.

In a different context, the *Buddhasāsanā* mentioned **as twofold by way of *Dhamma* and *Vinaya* (*dhammavinaya vasena duvidham*)**. The *Vinaya Piṭaka* is referred to as *Vinaya* and the remaining ***Buddhavacana*** (Words of the *Buddha*) are referred to as ***Dhamma***. Because of this, some people may misunderstand and believe that the *Buddha* did not teach the *Abhidhamma*.

²⁷ The whole explanations of the *Buddhasāsanā* here is taken mainly from:

1. *Vinayapiṭaka, Pārājikakaṇḍaṭṭhakathā, paṭhamo bhāgo.*
2. *Dīghanikāya, Sīlakkhandhavaggaṭṭhakathā, paṭhamamahāsaṅgītikathā.*
3. *Abhidhammapiṭaka, Aṭṭhasālīnī, Nidānakathā.*

1) *Vinaya Piṭaka*

Vinaya Piṭaka is called the **Teaching on Discipline** (*Āṇādesanā*) because it was taught by the Blessed One with the character of command (*āṇārahena*) and due to the abundance of disciplinary rules (*āṇābhullato*).

The *Vinaya* is said to be the life-force (*āyu*) of the *Buddhasāsana*. When the *Vinaya* stands firm, the *Sāsana* remains stable.

Based on the disciplinary framework, the *Vinaya Piṭaka* is known as *Yathānulomasāsanā*, which means "**the teaching according to offenses.**" This is because beings with frequent moral transgressions (*pacurāparādhā sattā*) are instructed here in accordance with their offenses (*yathāparādham*).

It is also called *Samvarāsamvarakathā* because it consists of the discussion on restraint (*saṁvara*) and non-restraint (*asaṁvara*), because restraint is the opposite of misconduct (*ajjhācāra-paṭipakkhabhūto saṁvara*).

🌸 *Vinaya Piṭaka* is the first of three main divisions of the *Tiṭṭaka*, which focuses on the Rules of Discipline governing the Order of *Bhikkhū* and *Bhikkhuni*. This division is further categorized into three classifications:

1. ***Suttavibhaṅga*:**

There are 227 monastic rules (*Pātimokkha*) for monks dealing with 8 classes of offences. Namely:

- 4 rules which, if infringed, entail expulsion from the Order (*pārājika*).
- 13 rules entailing initial and subsequent meetings of the *Saṅgha* (*saṅghādisesa*).
- 2 indefinite rules (*aniyata*).
- 30 rules entailing expiation with forfeiture (*nissaggiya pācittiya*).
- 92 rules entailing expiation (*pācittiya*).
- 4 rules requiring acknowledgment (*pāṭidesanīya*).
- 75 training rules on etiquette and proper behavior (*sekhiya*).
- 7 rules for settlement of legal processes (*adhikaraṇasamatha*).

This classification is followed by another called the *Bhikkhuni-vibhaṅga*, providing, similar guidance for nuns.

2. ***Khandhaka***:

It consists of two parts:

(a) ***Mahāvagga*** (Greater Section)

1. Rules for admission to the Order.
2. The *Uposatha* meeting and recital of the rules (*Pātimokkha*).
3. Residence during the rainy season / rains retreat (*vassa*).
4. The ceremony concluding the *vassa* (*pavāraṇā*).
5. Rules for articles of dress and furniture.
6. Medicine and food.
7. The annual distribution of robes (*kathina*).
8. Rules for sick *Bhikkhū*, sleeping and robe-material.

9. The mode of executing proceedings by the Order.
10. Proceedings in cases of schism.

(b) ***Cullavagga*** (Lesser Section)

1. Rules for dealing with offences that come before the Order.
2. Still relates with number one.
3. Reinstatement of *Bhikkhū*.
4. Rules for dealing with questions that arise.
5. Miscellaneous rules for bathing, dress, etc.
6. Dwellings, furniture, lodging, etc.
7. Schisms.
8. Classes of bhikkhus and duties of teachers and novices (*Samanerā*).
9. Exclusion from the *pātimokkha*.
10. The ordination and instruction of *Bhikkhunī*.
11. Account of the First Council, at *Rajagaha*.
12. Account of the Second Council, at *Vesali*.

3. ***Parivāra***:

A later supplement that serves as an appendix, summarizing the entire *Vinaya*.

This systematic arrangement ensures a comprehensive understanding of the monastic code of conduct.

2) *Sutta Piṭaka*

Sutta Piṭaka is called the **Teaching on Conventional Truth (*Vohāradesanā*)** because it was taught by the Blessed One, with skill in conventional expressions (*vohāra kusaleṇa*), and due to the abundance of conventional expressions (*vohārabāhullato*).

Based on disciplinary framework, *Sutta Piṭaka* is known as ***Yathānulomasāsanā***, which means "the teaching according to individual alignment," because beings with various tendencies, latent dispositions and inclinations (*anekajjhāsaya-anusayacariyā-adhimuttikā sattā*) are instructed here in a manner suited to them (*yathānulomaṃ*).

It is also called as ***Diṭṭhiviniveṭhanakathā*** because it consists of discussion on the dismantling of views, since it involves the refutation of the sixty-two kinds of wrong views.

🌸 The *Sutta Piṭaka*, the second main division of the *Tipiṭaka*, is divided into **Five *Nikāyā*** (collections):

1. ***Dīgha Nikāya*** (The Collection of Long Discourses),
2. ***Majjhima Nikāya*** (The Collection of Middle-Length Discourses),
3. ***Samyutta Nikāya*** (The Collection of Connected Discourses),
4. ***Aṅguttara Nikāya*** (The Collection of Numerical Discourses),
5. ***Khuddaka Nikāya*** (The Collection of Minor Texts).

🌸 The term "**Nikāya**" refers to a **collection or group**, as supported by the definition of "collection" in other contexts, such as the grouping of beings in animal classifications (e.g., "*poṇikanikāyo*," "*cikkhallikanikāyo*" in the *Samyutta Nikāya*). Similarly, the **other Nikāyā** (*Majjhima*, *Samyutta*, *Aṅguttara* and *Khuddaka*) are understood as distinct collections of discourses, each characterized by its unique structure and purpose.

🌸 Here is the list of those **Nikāyā**:

1. ***Dīgha Nikāya* (The Collection of Long Discourses)**

It is named "*Dīgha*" (long) because it contains discourses of considerable length.

It comprises 34 discourses (*suttā*), organized into three Sections (*vaggā*):

1. ***Sīlakkhandha-vagga* (The Division on Morality):**

Contains 13 *suttā*, beginning with the *Brahmajāla Sutta*.

2. ***Mahā-vagga* (The Great Division):**

Includes 10 *suttā*, focusing on profound and expansive teachings.

3. ***Pāṭika-vagga* (The Division Beginning with *Pāṭika Sutta*):** Comprises 11 *suttā*.

2. ***Majjhima Nikāya* (The Collection of Middle-Length Discourses)**

This collection comprises discourses of **medium length**, emphasizing teachings designed for deeper exploration by practitioners. It contains 152 *suttā* of medium length,

organized into 15 *vaggā*, roughly classified by subject matter and divided into three books:

1. ***Mūlapaṇṇāsa*** (The First Fifty),
2. ***Majjhimaṇṇāsa*** (The Middle Fifty),
3. ***Uparipaṇṇāsa*** (The Final Fifty).

3. ***Saṃyutta Nikāya*** (The Collection of Connected Discourses)

A collection of discourses grouped by **themes** or **connected discourse (*saṃyutta*)**. Each *saṃyutta* focuses on a specific subject or devolve on a particular personality. There are 56 *samyuttā* containing 2,889 *suttā*, divided into five sections / divisions (*vaggā*), each containing multiple *samyuttā* (connected discourses). The five *vaggā* are:

1. ***Sagāthāvagga*** (The Division with Verses):
Contains discourses interspersed with verses, focusing on themes such as deities, monks and lay followers.
2. ***Nidānavagga*** (The Division on Causes):
Focuses on causation, including discourses on dependent origination (*paṭiccasamuppāda*).
3. ***Khandhavagga*** (The Division on Aggregates):
Centers on the five aggregates (*khandhā*) and their role in the understanding of suffering and liberation.
4. ***Saḷāyatanavagga*** (The Division on the Six Sense Bases):

Discusses the six sense bases (*saḷāyatanā*) and their connection to perception and experience.

5. ***Mahāvagga*** (The Great Division):

Contains discourses on various profound and essential topics, including the path to liberation and ethical conduct.

4. ***Aṅguttara Nikāya*** (The Collection of Numerical Discourses)

A collection organized by **numerical groups**, where discourses are structured around numbers, such as ones, twos, threes and so on.

There are eleven classified groups / books (*nipātā*), each *nipāta* is divided into section (*vaggā*), each of which contains ten or more discourse (*suttā*), there being 2,308 *suttā* in all. The eleven *nipātā* are:

1. ***Ekaka Nipāta*** (The Book of Ones),
2. ***Duka Nipāta*** (The Book of Twos),
3. ***Tika Nipāta*** (The Book of Threes),
4. ***Catukka Nipāta*** (The Book of Fours),
5. ***Pañcaka Nipāta*** (The Book of Fives),
6. ***Chakka Nipāta*** (The Book of Sixes),
7. ***Sattaka Nipāta*** (The Book of Sevens),
8. ***Aṭṭhaka Nipāta*** (The Book of Eights),
9. ***Navaka Nipāta*** (The Book of Nines),
10. ***Dasaka Nipāta*** (The Book of Tens),
11. ***Ekādasaka Nipāta*** (The Book of Elevens).

5. ***Khuddaka Nikāya* (The Collection of Minor Texts).**

A compilation all the remaining *Buddhavacana* (Words of the *Buddha*) apart from the other four *Nikāya* (*Dīgha*, *Majjhima*, *Saṃyutta*, *Anguttara*). It includes verses, stories, poetry, instructions and philosophical teachings. There are 15 main divisions and 3 additional divisions:

1. ***Khuddakapāṭha*** – Short Passages
2. ***Dhammapada*** – Verses of the *Dhamma*
3. ***Udāna*** – Inspired Utterances
4. ***Itivuttaka*** – "This Was Said" (short sayings)
5. ***Suttanipāta*** – Group of Discourses
6. ***Vimānavatthu*** – Stories of Heavenly Mansions
7. ***Petavatthu*** – Stories of Hungry Ghosts
8. ***Theragāthā*** – Verses of Elder Monks
9. ***Therīgāthā*** – Verses of Elder Nuns
10. ***Jātaka*** – Birth Stories of the *Buddha*
11. ***Niddesa*** – Exposition (commentary-like)
12. ***Paṭisambhidāmagga*** – The Path of Discrimination
13. ***Apadāna*** – Biographies of Saints
14. ***Buddhavaṃsa*** – Chronicle of the Buddhas
15. ***Cariyāpiṭaka*** – Basket of Conduct
16. ***Milindapañha*** – Questions of King Milinda
17. ***Nettipakaraṇa*** and
18. ***Peṭakopadesa*** – Interpreting guides (included in Burmese tradition).

3) *Abhidhamma Piṭaka*

Abhidhamma Piṭaka is called the Teaching on Ultimate Truth (*Paramatthadesanā*) because it was taught by the Blessed One with mastery of ultimate reality (*paramatthakusalena*) and due to the abundance of ultimate truths (*paramatthabāhullato*).

Based on disciplinary framework, *Abhidhamma Piṭaka* is known as *Yathādhammasāsana* which is the teaching according to the Truth of the *Dhamma*, because beings who grasp at heap or compactness (*dhammapuñjamatte*) of mentality and materiality with notions like “I” and “mine” (*ahaṃ mamā’ti saññino sattā*) are instructed here in accordance with the nature of reality (*yathādhammaṃ*).

Abhidhamma also called as *Nāmarūpaparicchedakathā* because it consists of discussion on the analysis of mentality and materiality (*nāma-rūpa*), the opposed to lust and defilements (*rāgādipaṭipakkhabhūto*) etc.

Abhidhamma is know as the Higher Teaching, because the term “*Abhi*” is used in reference to:

- Increase or development (*vuḍḍhi*),
- Special characteristic (*salakkhaṇa*),
- Veneration (*pūjā*),
- Precision or limitations (*paricchinna*) and
- Superiority or excellence (*adhika*).

In this context, *Abhidhamma* is described as:

- ***Vuḍḍhimantopi dhammā***

This refers to *Dhammā* associated with growth and development, as mentioned in the explanation: “He cultivates the path for rebirth in the fine material realm, dwelling pervading one direction with a mind imbued with loving-kindness,” and so on (e.g., *Dhammasaṅgaṇī* 160 and following).

- ***Salakkhaṇāpi dhammā***

This refers to *Dhammā* marked by specific characteristics, such as objects (*ārammaṇa*) and other distinguishing features. These are described in terms like: “A form-object, a sound-object...”

- ***Pūjitāpi dhammā***

This refers to *Dhammā* that are worthy of reverence (*pūjārahā*), as in the explanation: “These are the trainable states (*sekkhā dhammā*), the untrainable states (*asekkhā dhammā*), the supramundane states (*lokuttarā dhammā*).”

- ***Paricchinnāpi dhammā***

These are *Dhammā* that are precise or limited (*paricchinnā*), meaning they are clearly defined by their specific nature (*sabhāva*). For example, in the explanation:

“Contact occurs, feeling occurs...” these *Dhammā* are so called because their intrinsic characteristics are distinctly delineated.

- ***Adhikāpi dhammā***

These refer to *Dhammā* considered superior, as described in the expressions: “Great states (*mahaggatā dhammā*), immeasurable states (*appamāṇā dhammā*), unsurpassed states (*anuttarā dhammā*).”

Therefore, for the sake of demonstrating the skill in the wording (*vacanattakosallattharṇ*), it was said:

“*Yaṃ ettha vuḍḍhimanto, salakkhaṇā pūjitā paricchinnā; Vuttādhikā ca dhammā, abhidhammo tena akkhāto*”.

“Those which here are exalted, marked by characteristics, worthy of veneration, precise and taught as superior, these are called *Abhidhamma*.”

🌸 The *Abhidhamma Piṭaka* is the third main division of the *Tipiṭaka*. It comprises seven books that provide the most detailed and systematic exposition of the *Buddha*’s teachings from a **philosophical and psychological** perspective. The seven books are:

1. ***Dhammasaṅgaṇī*** (Enumeration of *Dhamma*):

It enumerates all the ***dhamma*** i.e., all categories of **mentalities (*nāma*)**, namely, **consciousness (*citta*)** and **mental factors (*cetasika*)** and **materiality (*rūpa*)**, Corporeality.

It Consist of:

- ***Mātikā***

It is complete list of heads which is a classified table of mental constituents treated not only in this book but in the entire ***Abhidhamma***.

The ***Mātikā*** consists of **122 groups**:

- The first **22** are called ***Tikā*** (Triads/threefold divisions).
- The remaining **100** are called ***Dukā*** (Dyads/twofold divisions).

- **The Four Chapters**

Having enumerated the *Dhamma*, they are arranged under different heads to bring out their **exact nature, properties, function** and **interrelation** of each *dhamma* in both internally and externally. Based on the *Mātikā* of *Tika* and *Duka*, it is divided into four main chapters or divisions:

1. ***Cittuppāda Kaṇḍa***

Chapter on the arising of consciousness and mental factors.

2. ***Rūpa Kaṇḍa***

Chapter concerning materiality.

3. ***Nikkhepa Kaṇḍa***

Chapter that gives a structured summary (not too elaborate or too brief).

4. ***Aṭṭhakathā Kaṇḍa***

Chapter of explanatory that summarizes the *dhamma* under the various heads of the *Tika* and *Duka* groups.

2. ***Vibhaṅga* (The Book of Analysis):**

The *Vibhaṅga* follows the same classification system as the *Dhammasaṅgaṇī* and thus serves as its complement by giving detailed treatment to specific categories of *Dhamma*.

There are **18 Categories of *Dhamma*** in *Vibhaṅga*:

1. ***Khandhā*** (aggregates),
2. ***Āyatana*** (sense bases),
3. ***Dhātu*** (elements),
4. ***Sacca*** (Noble Truths),
5. ***Indriya*** (faculties),
6. ***Paccayākāra*** (dependent origination),
7. ***Satipaṭṭhāna*** (foundations of mindfulness),
8. ***Sammappadhāna*** (Right strivings),
9. ***Iddhipāda*** (bases of spiritual power or achievement),
10. ***Bojjhaṅga*** (enlightenment factors),
11. ***Maggaṅga*** (Path factors),
12. ***Jhāna*** (absorptions),
13. ***Appamaññā*** (sublime states or immeasurables),
14. ***Sikkhāpada*** (training rules),
15. ***Paṭisambhidā*** (analytical knowledges),
16. ***Ñāṇa*** (knowledges),
17. ***Khuddhaka Vatthu*** (minor topics),
18. ***Dhammahadaya*** (essence of *Dhamma*).

Each category is analyzed using two or all three of the following approaches:

1. ***Suttanta Bhājanīya***

Meaning and classification according to **Sutta method**.

2. ***Abhidhamma Bhājanīya***

Meaning and classification according to *Abhidhamma* method.

3. ***Pañha Pucchaka***

Questions and Answers for discussion and clarification.

These 18 Categories divided into **3 separate groups**:

1. **First Group (1-6):**

Focus on ***nāma* and *rūpa* constituents** includes **laws of nature**, especially Impermanence (*Anicca*) and Dependent Origination (*Paṭiccasamuppāda*).

2. **Second Group (7-12):**

Focus on **practical training** and **holy life** for liberation

3. **Third Group (13-18):**

Supplementary details enhancing the understanding of the first two groups

3. ***Dhātukathā* (Discussion on Elements):**

Although *Dhātukathā* is a small treatise, it is part of the essential *Abhidhamma* trilogy (along with *Dhammasaṅgaṇī* and *Vibhaṅga*) and must be thoroughly studied for a deep understanding of *Abhidhamma*.

Different from the *Vibhaṅga* method, here is focuses on how the *dhamma* (as listed in the ***Tika* and *Duka*** of the *Mātikā*) relate to:

- **5 *Khandhā*** (aggregates),
- **12 *Āyatana*** (sense bases),
- **18 *Dhātu*** (elements).

These relationships are analyzed in **14 ways**, forming the **14 chapters** of the *Dhātukathā*.

4. ***Puggalapaññatti* (Descriptions of Individuals):**

While *Abhidhamma* primarily deals with Ultimate truth in absolute terms, communication requires the use of conventional usages (everyday language).

It includes **Two Kinds** of conventional usage or terms:

1. First Type is Terms that express ultimate realities, e.g. *khandha*, *āyatana*, *dhātu*, *sacca*, *indriya*, etc.
2. Second Type is Terms that do not refer to ultimate realities, but are necessary for communication, e.g. man, woman, *deva*, individual, etc.

Different **types of persons** are classified, in **10 chapters** of the book using a style **similar to the *Aṅguttara Nikāya***, through enumeration.

5. ***Kathāvatthu* (Points of Controversy):**

The book consists of **23 chapters** and is a collection of discussions (*kathā*) and refutations of the heretical views of various sects on matters connected with theology and philosophy.

6. ***Yamaka* (The Book of Pairs):**

Yamaka set out to **define and analyze** how *dhamma* and individuals (*puggala*) interrelate across **all three worlds (*saṅkhāraloka*, *sattaloka* and *okāsaloka*)**, uses a **system of paired questions**, hence the name *Yamaka* (Pairs).

The *Dhammasaṅgaṇī*, *Vibhaṅga* and *Dhātukathā* examine *dhamma* as they exist in world of reality, named *saṅkhāraloka* (the world of conditioned phenomena).

Puggalapaññatti and *Kathāvatthu* deal with individuals and beings in the world of apparent reality (*sattaloka*).

The intersection of both worlds is termed *okāsaloka*.

Yamaka using the method that applies logical **conversion (*anuloma*)** and **inversion (*paṭiloma*)** to determine the **exact scope and limits** of terms.

Through such arrangement of questions an equivocal nature of a term **or ambiguity (*samśaya*)** is avoided, by showing how alternative meanings do not fit in each context.

7. ***Paṭṭhāna* (The Book of Cause and Conditional Relations):**

Paṭṭhāna holds a supreme position in the *Abhidhamma* for its excellence in investigating the causal structure of all *dhamma* in the universe. Due to its intricate, complete, and profound structure, the *Paṭṭhāna* is often described as “**deep, profound, and unfathomable,**”

It classifies all *dhammā* [22 *Tikā* and 100 *Dukā* from the *Mātikā*] under **24 conditional relations (*paccaya*)**:

1. *Hetu paccayo* (root condition),
2. *Ārammaṇa paccayo* (object condition),
3. *Adhipati paccayo* (predominance condition),
4. *Anantara paccayo* (immediacy condition),
5. *Samanantara paccayo* (contiguity condition),
6. *Sahajāta paccayo* (conascence condition),
7. *Aññamañña paccayo* (mutuality condition),
8. *Nissaya paccayo* (dependence condition),
9. *Upanissaya paccayo* (strong dependence condition),
10. *Purejāta paccayo* (pre-nascence condition),
11. *Pacchājāta paccayo* (post-nascence condition),
12. *Āsevana paccayo* (repetition condition),
13. *Kamma paccayo* (kamma condition),
14. *Vipāka paccayo* (result condition),
15. *Āhāra paccayo* (nutriment condition),
16. *Indriya paccayo* (faculty condition),
17. *Jhāna paccayo* (*jhāna* condition),
18. *Magga paccayo* (Path condition),
19. *Sampayutta paccayo* (association condition),
20. *Vippayutta paccayo* (dissociation condition),
21. *Atthi paccayo* (presence condition),
22. *Natthi paccayo* (absence condition),
23. *Vigata paccayo* (disappearance condition),
24. *Avigata paccayo* (non-disappearance condition).

Those 24 *paccaya* it is divided into **4 Great Divisions**:

1. ***Anuloma Paṭṭhāna***
→ Examines where conditional relations **do exist** between *dhammā*.
2. ***Paccanīya Paṭṭhāna***
→ Examines where conditional relations **do not exist** between *dhammā*.
3. ***Anuloma-Paccanīya Paṭṭhāna***
→ Examines cases where **some** relations exist and **some don't**.
4. ***Paccanīya-Anuloma Paṭṭhāna***
→ Examines the reverse: where **some** relations do not exist and **some do**.

Then the **24 *paccaya*** are applied to those four great divisions in the following **six distinct ways**:

1. ***Tika Paṭṭhāna***
→ Applied to *dhammā* in the **22 *Tika* groups**.
2. ***Duka Paṭṭhāna***
→ Applied to *dhammā* in the **100 *Duka* groups**.
3. ***Duka–Tika Paṭṭhāna***
→ Applied to ***Duka* mixed with *Tika***.
4. ***Tika–Duka Paṭṭhāna***
→ Applied to ***Tika* mixed with *Duka***.
5. ***Tika–Tika Paṭṭhāna***
→ Applied to ***Tika* cross-referenced with others *Tika***.
6. ***Duka–Duka Paṭṭhāna***
→ Applied to ***Duka* cross-referenced with other *Duka***.

Those 24 *paccaya* also known and revered as "The Great Treatise" (*Mahāpakaraṇa*), or as referred to in the commentaries and sub-commentaries, "The Infinite System of Universal Conditionality" (*Anantanaya Samanta Paṭṭhāna*).

That concludes the explanation of the *Tipiṭaka*. The *Tipiṭaka* is indeed vast and profound. In today's world, it is rare to find individuals who have ability to study and memorize the entire collection of the *Buddha's* teachings. Yet, its preservation and continued study remain crucial.

Three Way of Learning

Based on the purpose of learning, there are **three-way categorization of learning the *Dhamma* (*Pariyattibheda*)** as follows:

1. Learning like holding a snake (*Alagaddūpamā pariyatti*)

This type of scriptural learning (*pariyatti*) is **wrongly grasped** (*duggahitā*), learned merely for the sake of **fault-finding, debate, or personal gain** or other unwholesome reasons (*upārambhādihetu pariyāpuṭā*), is referred to as the "*alagaddūpamā*" (the *simile of the snake*), like holding a snake improperly.

This type of learning is described in the *Alagaddūpama Sutta* (*Majjhima Nikāya* 1.238), where it is said:

“Just as, *Bhikkhu*, a man seeking a snake, roaming in search of a snake, sees a large snake. He grabs it either by the body or the tail. That snake, turning back, bites him on the hand, arm, or some other part of the body. Because of that, he meets death or suffering as bad as death. What is the reason for that?

Because, *Bhikkhu*, he has wrongly grasped the snake (*duggahitattā alagaddassa*).”

“In the same way, *Bhikkhu*, some foolish peoples (*moghapurisā*) learn the *Dhamma* such as, a discourse (*suttarū*), a mix verse (*geyyarū*), an exposition (*veyyākaraṇarū*), a stanza (*gātharū*), an inspired utterance (*udānarū*), a quotation (*itivuttakarū*), a story of *Bodhisatta* (*jātakarū*), a marvelous story (*abbhutadhammarū*), or an analytical discourse [question and answer] (*vedallarū*); After learning that *Dhamma*, they do not reflect upon its meaning with wisdom (*paññāya attharū na upaparikkhanti*). Because they do not examine the meaning with wisdom, that *Dhamma* does not settle or become clear in their minds (*na nijjhānarū khamanti*). They learned the *Dhamma* merely for the sake of criticism (*upārambhānisarū*), or for winning debates (*itivādappamokkharū*).”

“They do not realize the true purpose for which the *Dhamma* is to be learned (*yassa catthāya dhammaṃ pariyāpuṇanti, tañcassa atthaṃ nānubhonti*).

Thus, that wrongly grasped *Dhamma* (*duggahitā dhammā*) leads to long-term harm and suffering (*dīgharattaṃ ahitāya dukkhāya saṃvattanti*).

And why? Because *Bhikkhu*, they have wrongly grasped the *Dhamma* (*duggahitattā, bhikkhave, dhammānaṃ*).”

2. Learning for Liberation (*Nissaraṇatthā pariyatti*)

This is *pariyatti* which is **well-grasped** (*suggahitā*), undertaken not for the sake of criticism, debate, or prestige (*na upārambhādi hetu*), but by one who desires the **fulfillment of the aggregates of training**, such as the aggregate of morality (*sīlakkhandhaṃ*), aggregate of concentration (*samādhikkhandhaṃ*), aggregate of wisdom (*paññākkhandhaṃ*) and **the aggregate of liberation** (*vimuttikkhandhaṃ*) also the **aggregate of knowledge and vision of liberation** (*vimuttiñāṇadassanakkhandhaṃ*), is called **learning for Liberation** (*nissaraṇatthā pariyatti*).

This type of learning is described in the same *Sutta* as above.

3. Learning like Storekeeper (*Bhaṇḍāgārika pariyatti*)

This refers to learning the *Dhamma* merely for the sake of **preserving the lineage** (*paveṇīpālanatthāya*) or maintaining the **heritage of the teaching**

(*vaṃsānurakkhaṇatthāya*) this is called the learning like **storekeeper** (*bhaṇḍāgārikapariyatti*). It applies to those who has already:

- Fully understood the aggregates (*pariññātakkhanda*),
- Abandoned defilements (*pahīnakilesa*),
- Cultivated the Path (*bhāvitamagga*),
- Penetrated the Noble Truths (*paṭividdhākuppa*),
- Realized cessation (*sacchikatanirodha*),
- Destroy the taints or **attained *Arahatta*** (*khīṇāsavo*)

This concludes the explanation of *Pariyatti-sāsanā*. Without learning, people cannot truly understand the meaning of the *True Dhamma*, let alone memorize it.

If one does not study the *Dhamma* carefully, they will only interpret the teachings based on personal opinions and perceptions. And if no one **remembers** or **preserves** the *Dhamma*, it will soon fade and disappear from the world.

However, learning alone is not enough. After gaining knowledge, we must also put the teachings into practice. Without practice, no one can truly realize the *Dhamma*.

Next, we will explore *Paṭipatti-sāsanā*, which explain how to apply the *Dhamma* in daily life and meditation.

2. Practicing the Teachings (*Paṭipatti-sāsanā*)

Having learned the Teachings (*Pariyatti*) of the *Buddha*, it is essential to apply this knowledge into practice (*Paṭipatti*), as mere intellectual understanding is insufficient for attaining liberation. *Paṭipatti Sāsana* refers to the practical application of the *Dhamma* in daily life, encompassing meditation, ethical conduct and the cultivation of wisdom. It bridges the gap between theoretical understanding and experiential realization, guiding practitioners toward the ultimate goal of *Nibbāna*.

From the perspective of practice, **each *Piṭaka*** offers a distinct approach, each with its own emphasis on applying the *Dhamma*.

1. ***Vinaya Piṭaka***: Teaching on Discipline (*āṇādesanā*) emphasizes:

- **Training in higher morality (*adhīsilāsikkhā*)**, which serves as the foundation for ethical conduct and personal discipline.
- **The abandonment of transgressions (*vītikkaṃma-pahāna*)** by establishing rules and guidelines that help prevent misconduct.
- **Substitution-based abandonment (*tadaṅga-pahāna*)**, where unwholesome actions and tendencies are gradually replaced by virtuous conduct.
- **Defilements arising from misconduct (*duccarita-saṃkilesa*)**, aiming to maintain personal discipline and harmony within the community.

2. ***Sutta Piṭaka***: Teaching on Conventional Communication (*voḥāradesanā*) emphasizes:

- **Training in higher concentration (*adhicittasikkhā*)**, which cultivates mental stability and deep meditative absorption.
- **The abandonment of obsessions or preconceptions (*pariyuṭṭhāna-pahāna*)** that disturb the mind and hinder mental clarity.
- **Suppression-based abandonment (*vikkhambhana pahāna*)**, in which mental hindrances (*nīvaraṇa*) are temporarily subdued through concentration (*samādhi*).
- **Defilements related to craving and wrong views (*taṇhā-diṭṭhi-saṅkilesa*)**, aiming to free the mind from attachment and distorted perception.

3. ***Abhidhamma Piṭaka***: Teaching on Ultimate Truth (*paramatthadesanā*) emphasizes:

- **Training in higher wisdom (*adhipaññāsikkhā*)**, which involves profound understanding of ultimate realities and the nature of existence also comprehensions on the Four Noble Truth.
- **The abandonment of latent tendencies (*anusaya*)**, which are deeply rooted defilements subtly present in the mind through insight and wisdom.
- **Eradication-based abandonment (*samuccheda*)**, which eliminates defilements completely at their root by attainment of one of the Noble Paths (*Ariya-Magga*).

- While it also deals with **defilements related to craving and wrong views (*taṇhā-diṭṭhi-saṃkilesa*)**, as in the *Sutta Piṭaka*, it addresses them on a much deeper and more intrinsic level.

In other words, the *Buddha's* teachings can be applied through the **Threefold Training (*Ti-Sikkhā*)**.

Threefold Training (*Ti-Sikkhā*)

The **Threefold Training (*Ti-Sikkhā*)** is a foundational framework in Buddhist practice. This comprehensive framework encapsulates the essence of the path to liberation, offering a step-by-step guide to cultivating morality, concentration and wisdom. These training are interdependent and are often compared to the legs of a tripod, each essential for the journey toward *Nibbāna*.

The **Threefold Training** consists of:

1. The Training of Morality (*Sīla-sikkhā*)
2. The Training of Concentration (*Samādhi-sikkhā*)
3. The Training of Wisdom (*Paññā-sikkhā*)

1. The Training of Morality (*Sīla-sikkhā*)

Sīla-sikkha refers to moral discipline or ethical conduct. It forms the foundation of the path by guiding one toward non-harming, purifying verbal and bodily actions also fostering harmony with oneself and others.

➤ ***Sīla* for Laypersons**

1. **Five Precepts (*Pañcasīla*):**

This is the basic training in morality that should, at a minimum, be observed by a devotee (*upāsikā/upāsaka*) of the *Buddha*, the *Dhamma* and the *Saṅgha*. There are:

- *Pāṇātipātā veramaṇī*: Abstaining from killing living beings.
- *Adinnādānā veramaṇī*: Abstaining from taking what is not given.
- *Kāmesu micchācārā veramaṇī*: Abstaining from sexual misconduct.
- *Musāvādā veramaṇī*: Abstaining from false speech.
- *Surāmerayamajjapamādaṭṭhānā veramaṇī*: Abstaining from intoxicants that cause heedlessness.

2. **Eight Precepts (*Aṭṭhasīla*):**

Some people undertake the Eight Precepts as a regular way of life, while others observe them only occasionally, especially on *Uposatha* days. The *Buddha* refers to this kind of observance as the *Uposatha* possessed of eight factors (*aṭṭhaṅga-samannāgata Uposatha*).

Includes the Five Precepts with three additional precepts:

- *Abrahmacariyā veramaṇī*: Abstaining from sexual activity (replacing the third precept).
- *Vikālabhojanā veramaṇī*: Abstaining from eating at improper times (after midday).
- *Nacca-gīta-vāditavisūkadassanā veramaṇī*: Abstaining from dancing, singing, music and shows; *Mālā-gandha-vilepana-dhāraṇa-maṇḍana-vibhūsan-aṭṭhānā veramaṇī*: Abstaining from jewellery, perfume and cosmetics, for the sake of adornment.
- *Uccāsayana-mahāsayanā veramaṇī*: Abstaining from high and luxurious beds.

3. Ten Precepts (*Dasasīla*):

Often taken by *Sāmaṇera* and by *Sayalay* or lay practitioners seeking a higher level of renunciation. These precepts are similar to the Eight Precepts, but with a few refinements. Abstinence from entertainment becomes the **seventh** precept. Abstinence from beautifying the body becomes the **eighth**. Abstinence from using high and luxurious beds becomes the **ninth**. One additional precept is added to form the **tenth**:

- *Jātarūpa-rajata-paṭiggahaṇā veramaṇī*: Abstaining from accepting gold and silver (including all forms of money: cash, cheques, drafts, credit cards, etc.).

➤ ***Sīla* for Bhikkhu (*Bhikkhu-sīla*)**

The *Buddha* refers to it as the **Higher Training in Morality** (***adhi-sīla-sikkhā***). A *Bhikkhu*'s moral discipline is the foundation of his holy life and is known as the **Fourfold Purification of Morality** (***catu-pārisuddhi-sīla***):

1. Morality Based on *Pātimokkha* Restraint (***pātimokkha-saṁvara-sīla***):

Pātimokkha sīla is the comprehensive code of ethics for *Bhikkhu*, containing 227 rules divided into several categories.

2. Morality Based on Restraint of the Sense Faculties (***indriya-saṁvara-sīla***):

Habitually restraining the faculties of eye, ear, nose, tongue, body and mind by maintaining mindfulness on one's meditation object, whether *samatha* or *vipassanā*. In this way, defilements do not arise through the six sense faculties.

3. Morality Based on Purification of Livelihood (***ājīva-pārisuddhi-sīla***):

This is Right Livelihood (*sammā-ājīva*) for *Bhikkhu*, which means abstaining from wrong livelihood or livelihood that does not break the *Pātimokkha* rules.

4. Morality Based on Reflection of the Four Requisites (***paccaya-sannissita-sīla***):

This entails reflecting wisely with mindfulness when using the four requisites: robes, alms food, dwelling and medicine.

2. The training of Concentration (*Samādhi-sikkhā*)

Samādhi-sikkha is the training of concentration by developing *samatha-bhāvanā* (serenity meditation). One cultivates strong concentration or one-pointedness of the mind (*cittakaggatā*) on a single object, attaining either access concentration (*upacāra-samādhi*) or absorption concentration (*appanā-samādhi*) through one of **forty meditation subjects**²⁸.

🌸 **The 40 Meditation Subjects (*Kammaṭṭhāna*) are:**

❖ **10 *Kasiṇa***

1. *Pathavī-kasiṇa* (earth *kasiṇa*),
2. *Āpo-kasiṇa* (water *kasiṇa*),
3. *Tejo-kasiṇa* (fire *kasiṇa*),
4. *Vāyo-kasiṇa* (wind *kasiṇa*),
5. *Nīla-kasiṇa* (brown/black/blue *kasiṇa*),
6. *Pīta-kasiṇa* (yellow *kasiṇa*),
7. *Lohita-kasiṇa* (red *kasiṇa*),
8. *Odāta-kasiṇa* (white *kasiṇa*),
9. *Āloka-kasiṇa* (light-*kasiṇa*),
10. *Ākāsa-kasiṇa* (space-*kasiṇa*).

❖ **10 *Asubhā*** (Repulsive objects)

11. *Uddhumātaka* (swollen and bloated corpse),

²⁸ *Visuddhi Magga* iii.47 *Kamma-Ṭṭhāna-Ggahaṇa-Niddeso* (Exposition of the Meditation-Subject Obtainment).

12. *Vinīlaka* (discoloured corpse which becomes blue and black),
13. *Vipubbaka* (festering corpse),
14. *Vicchiddaka* (corpse which has been cut into two or three pieces),
15. *Vikkhāyitaka* (corpse which has been gnawn and mangled by dogs, vultures, etc.),
16. *Vikkhittaka* (corpse which has been bitten and scattered into pieces by dogs, vultures, etc.),
17. *Hatavikkhittaka* (corpse which has been mutilated and cut by knife, axe, etc. and thrown away as fragments).
18. *Lohitaka* (a bloody corpse),
19. *Puluvaka* (worm-infested corpse),
20. *Atthika* (a skeleton).

❖ **10 Anussati** (Recollection)

21. *Buddhānussati* (recollection of the *Buddha's* quality),
22. *Dhammānussati* (recollection of *Dhamma's* quality),
23. *Saṅghānussati* (recollection of *Saṅghā's* quality),
24. *Sīlānussati* (recollection of morality [*sīla*]),
25. *Cāgānussati* (recollection of generosity [*dāna*]),
26. *Devatānussati* (recollection of the *deva*),
27. *Upasamānussati* (recollection of *Nibbāna*),
28. *Maraṇānussati* (recollection of death),
29. *Kāyagatāsati* (recollection of 32 impure parts of the body: head-hair, body-hair, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, membrane, spleen, lungs, intestines, mesentery,

gorge, faeces, brain, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovia and urine),
30. *Ānāpānassati* (mindfulness of in and out breath).

❖ **4 *Brahma-vihāra*** (Sublime abiding)

31. *Mettā* (loving-kindness),
32. *Karunā* (compassion),
33. *Mudita* (sympathetic joy, appreciative joy),
34. *Upekkhā* (equanimity).

❖ **4 *Ārūpa Jhāna*** (Immaterial *jhāna*)

35. *Ākāśānañcāyatana* (the Base of Boundless space),
 36. *Viññāṇañcāyatana* (the Base of Boundless consciousness),
 37. *Ākiñcaññāyatana* (the Base of Nothingness),
 38. *Nevasaññānāsaññāyatana* (the Base of Neither-Perception Nor-Non-Perception).
39. ***Āhāre-pañikūla-saññā*** (Perception of loathsomeness on Food).
40. ***Catu-dhātu-vavatthāna*** (four elements meditation).

Supported by pure morality and the systematic practice of one or more of these meditation subjects, one can develop strong concentration that suppresses mental hindrances (*nīvaraṇa*); calms the mind, leading to clarity, focus and stability also supports the arising of insight (*vipassanā*).

3. The Training of Wisdom (*Paññā-sikkhā*)

Paññā-sikkhā is the training of wisdom through the practice of insight meditation (*vipassanā bhāvanā*). This practice is unique to a *Buddhasāsana*. It leads to the understanding of impermanence (*anicca*), suffering (*dukkha*) and non-self (*anattā*), culminating in the attainment of the sixteen insight knowledges (*vipassanā ñāṇa*) and final liberation.

There are **two types of insight meditation (*vipassanā-bhāvanā*)**:

a. **Mundane Insight (*lokiya-vipassanā*)**:

This takes as its object the **formed element** (*saṅkhata-dhātu*). Specifically, it focuses on ultimate materiality and ultimate mentality, as well as the Noble Truth of Suffering and the Noble Truth of the Origin of Suffering.

There are **eleven Insight Knowledges** (*Vipassanā Ñāṇa*) associated with **mundane insight**. They are:

1. *Nāma-Rūpa-Pariccheda Ñāṇa* (Mentality-Materiality Definition Knowledge)
2. *Paccaya-Pariggaha Ñāṇa* (Cause-Apprehending Knowledge)
3. *Sammasana Ñāṇa* (Comprehension Knowledge)
4. *Udayabbaya Ñāṇa* (Arising and Perishing Knowledge)
5. *Bhaṅga Ñāṇa* (Dissolution Knowledge)
6. *Bhaya Ñāṇa* (Fearsomeness Knowledge)
7. *Ādīnava Ñāṇa* (Danger Knowledge)
8. *Nibbidā Ñāṇa* (Disenchantment Knowledge)
9. *Muñcitu-Kamyatā Ñāṇa* (Desire for Deliverance Knowledge)

10. *Paṭisaṅkha Ñāṇa* (Reflection Knowledge)

11. *Saṅkhārupekkhā Ñāṇa* (Formations-Equanimity Knowledge)

b. **Supramundane Insight (*lokuttara-vipassanā*):**

This takes as its object the **Unformed element** (*asaṅkhata-dhātu*), which is *Nibbāna*, The Noble Truth of the Cessation of Suffering.

There are **five Insight Knowledges** (*Vipassanā Ñāṇa*) associated with **supramundane insight**. They are:

12. *Anuloma Ñāṇa* (Conformity Knowledge)

13. *Gotrabhu Ñāṇa* (Change-of-Lineage Knowledge)

14. *Magga Ñāṇa* (Path Knowledge)

15. *Phala Ñāṇa* (Fruition Knowledge)

16. *Paccavekkhaṇa Ñāṇa* (Reviewing Knowledge)

Before practitioners can begin this practice, they must first discern **ultimate mentality** and **ultimate materiality** (*nāma-rūpa*), as these are the objects of insight. Therefore, the first two of the **sixteen insight knowledges** serve as preparatory stages for proper insight meditation. These are:

1) The Mentality-Materiality Definition Knowledge (*Nāma-Rūpa-Pariccheda-Ñāṇa*)

This knowledge enables the meditator to clearly distinguish between **ultimate mentality and materiality**. It involves understanding:

- the four great elements and the 24 derived materiality (*upādāya-rūpa*) [see page 126].

- and recognizing the various types of consciousness (*citta*) along with associated mental factors (*cetasika*) in the mental process (*vīthi*).

2) The Cause-Apprehending Knowledge (*Paccaya-Pariggaha-Ñāṇa*)

Here, one clearly understands **dependent origination** (*paṭiccasamuppāda*) in both forward and reverse order. This includes identifying:

Five Causes from the Past:

- Ignorance (*avijjā*),
- Volitional formations (*saṅkhārā*),
- Craving (*taṇhā*),
- Clinging (*upādāna*),
- Kammic existence (*bhava*).

These give rise to:

Five Results in the Present:

- Rebirth-linking consciousness (*paṭisandhi citta*),
- Mentality-materiality (*nāma-rūpa*),
- Six sense bases (*saḷāyatana*),
- Contact (*phassa*),
- Feeling (*vedanā*).

In this stage, one also discerns types of consciousness that arise outside of cognitive processes (*vīthi-mutta viññāṇa*), such as rebirth-linking consciousness (*paṭisandhi citta*), life-continuum consciousness (*bhavaṅga citta*) and death consciousness (*cuti citta*). Furthermore, one realizes that the cessation of the **five**

causes in a future life leads to the **cessation** of the five results, culminating in ***Parinibbāna*** (the final cessation).

 **List of 28 Types of Materiality²⁹**

- **4 great essentials (*cattāro mahā-bhūtā*):**
 1. Earth element (*pathavī-dhātu*),
 2. Water element (*āpo-dhātu*),
 3. Fire element (*tejo-dhātu*),
 4. Wind element (*vāyo-dhātu*),

- **14 types of concrete derived materiality (*upādāya-rūpa*) are first, 4 types of field materiality (*gocara rūpa*):**
 1. Colour (*vaṇṇa*),
 2. Sound (*śadda*),
 3. Odour (*gandha*),
 4. Flavour (*rasa*),

Colour is cognized by the eye, sound by the ear and so on. However, tangible objects (those cognized by the body) are not included here because tangibility is not derived materiality. Tangibility consists of the three great essentials: earth element, fire element and wind element.

 5. Nutritive essence (*ojā*),
 6. Life faculty (*jīvitindriya*),
 7. Heart-materiality (*hadaya-rūpa*)

²⁹ The list have been taken from *Visuddhi-Magga* xviii, Section 667 '*Diṭṭhi-Visuddhi-Niddesa*' (Exposition of the View Purification).

- **2 types of sex-materiality (*bhava-rūpa*):**
 8. Male sex-materiality (*purisa bhava-rūpa*),
 9. Female sex-materiality (*itthi bhava-rūpa*),

- **5 types of translucent materiality (*pasāda-rūpa*):**
 10. Eye translucency (*cakkhu pasāda*),
 11. Ear translucency (*sota pasāda*),
 12. Nose translucency (*ghāna pasāda*),
 13. Tongue translucency (*jivhā pasāda*),
 14. Body translucency (*kāya pasāda*).

Translucency or transparency materiality is the element through which objects are cognized by their respective faculties.

- **10 types of unconcrete derived materiality (*anipphanna-rūpa*) are:**
 1. Space element (*ākāsa-dhātu*),
 2. Bodily intimation (*kaya-viññatti*),
 3. Verbal intimation (*vacī-viññatti*),
 4. Lightness (*lahutā*),
 5. Softness (*mudutā*),
 6. Wieldiness (*kammaññatā*),
 7. Generation (*upacaya*),
 8. Continuity (*santati*),
 9. Ageing (*jaratā*),
 10. Impermanence (*aniccatā*).

Thus, only **after attaining these two preparatory knowledges**, one can truly understand the correct objects for insight meditation, commonly referred to by the *Buddha* as the **five clinging-aggregates** (*pañcupādānakkhandha*)³⁰. From this point forward, the development of proper *vipassanā* can begin.

The **subsequent insight knowledges** will be elaborated in the section on **Purification of View** (*Diṭṭhi-visuddhi*).

This ends the explanation of the Three Trainings. Through this training, practitioners can purify their actions, calm their minds and develop insight, ultimately transcending suffering and realizing *Nibbāna*.

Noble Eightfold Path (*Ariya Aṭṭhaṅgika Magga*)

The Threefold Training is a structured framework for personal development and liberation that can also be applied within the context of the **Noble Eightfold Path (*Ariya Aṭṭhaṅgika Magga*)**, which provides a detailed guide for purifying conduct, cultivating concentration and developing wisdom. It's lead to the cessation of suffering (*dukkha*) and to the attainment of *Nibbāna*.

The next table shows the Noble Eightfold Path and how it is systematically integrated into the Threefold Training.

³⁰ See the explanation about 'Five clinging-aggregates' page 33.

**Table 1: Integration of the Noble Eightfold Path³¹ with the
Threefold-Training**

Noble Eightfold Path (<i>Ariya Aṭṭhaṅgika Magga</i>)	Threefold Training (<i>Ti-sikkha</i>)
1. Right Speech (<i>Sammā-vācā</i>)	<i>Sīla-Sikkha</i>
2. Right Action (<i>Sammā-kammanta</i>)	
3. Right Livelihood (<i>Sammā-ājīva</i>)	
4. Right Effort (<i>Sammā-vāyāma</i>)	<i>Samādhi-Sikkha</i>
5. Right Mindfulness (<i>Sammā-sati</i>)	
6. Right Concentration (<i>Sammā-samādhi</i>)	
7. Right View (<i>Sammā-diṭṭhi</i>)	<i>Paññā-Sikkha</i>
8. Right Intention (<i>Sammā-saṅkappa</i>)	

Let's take a closer look at each factor.

1. Right Speech (*Sammā Vācā*)

Sammā Vācā is the speech that avoiding harmful and unwholesome speech. There are four kinds of Right Speech:

- Abstaining from false speech (*musāvāda*).
- Abstaining from divisive speech (*pisuṇā-vācā*).
- Abstaining from harsh speech (*pharusā-vācā*).
- Abstaining from idle chatter (*samphappalāpa*).

³¹ *Dhammacakkappavattana Suttaṃ* [Saṃyutta Nikāya 56.11], *Mahāsatiṭṭhāna Suttaṃ* [Majjhima Nikāya 10].

The *Buddha* explained kinds of talk or speech that is truly profound and transformative, leading to complete disenchantment (*ekantanibbidāya*), dispassion (*virāgāya*), cessation (*nirodhāya*), peace (*upasamāya*), direct knowledge (*abhiññāya*), enlightenment (*sambodhāya*) and ultimately to *Nibbāna*.

Here is the list of **Ten kinds of speech conducive to liberation** (*dasa-kathāvattūni*)³²:

1. Talk on fewness of desires (*appicchakathā*),
2. Talk on contentment (*santuṭṭhikathā*),
3. Talk on seclusion (*pavivekakathā*),
4. Talk on not socializing (*asaṃsaggakathā*),
5. Talk on effort (*viriyārambhakathā*),
6. Talk on morality (*sīlakathā*),
7. Talk on concentration (*samādhikathā*),
8. Talk on wisdom (*paññākathā*),
9. Talk on liberation (*vimutti-kathā*),
10. Talk on the Knowledge and Vision of Liberation (*Vimuttiñāḍassanakathā*).

In contrast, the *Buddha* identified ***Tiracchāna Kathā*** (*'tiracchāna'* = animal, *'kathā'* = talk), referring to frivolous or lowly conversations that are unbeneficial for spiritual development. These types of talk are considered distractions that hinder progress on the path to enlightenment, as they divert

³² *Majjhima Nikāya, Mūlapaṇṇāsa-aṭṭhakathā, Mūlapariyāyavagga, 'Dhammadāyādasuttavaṇṇanā'.*

attention from wholesome practices and lead to unproductive states of mind. The list of *Tiracchāna Kathā* includes:

1. Talk about kings (*rājakathāṃ*).
2. Talk about robbers (*corakathāṃ*).
3. Talk about ministers of state (*mahā mattakathāṃ*).
4. Talk about armies (*senākathāṃ*).
5. Talk about danger (*bhayakathāṃ*).
6. Talk about war (*yuddhakathāṃ*).
7. Talk about food and drink (*annakathāṃ pānakathāṃ*).
8. Talk about clothing (*vatthakathāṃ*).
9. Talk about bed or furniture (*sayanakathāṃ*).
10. Talk about garlands or jewellery (*mālākathāṃ*).
11. Talk about perfumes or fragrances (*gandhakathāṃ*).
12. Talk about relatives (*ñātīkathāṃ*).
13. Talk about vehicles (*yānakathāṃ*).
14. Talk about villages (*gāmakathāṃ*).
15. Talk about towns (*nigamakathāṃ*).
16. Talk about cities (*nagarakathāṃ*).
17. Talk about countries (*janapadakathāṃ*).
18. Talk about women or women and men (*itthiyo/itthīkathāṃ purisakathāṃ*).
19. Talk about heroes (*sūrakathāṃ*).
20. Street talk; gossip; word on the street; talk about streets (*visikhākathāṃ*).
21. Talk at the well or ford (*kumbhaṭṭhānakathāṃ*).
22. Talk about those departed in days gone by discussion about ghosts, etc. (*pubbapetakathāṃ*).

23. Tale-bearing or various other aimless things (*nānattakatham*).
24. Speculations about the world, legends of the land, etc. (*lokakkhāyikam*).
25. Speculations about the sea, legends of the ocean, etc. (*samuddakkhāyikam*).
26. Talk about becoming: such talk about existence or nonexistence; discussion about this or that state of existence (*itibhavābhavakatham*).

Engaging in such conversations can lead to mental agitation and hinder progress on the spiritual path.

In the context of ultimate reality, ***Sammā Vācā*** (Right Speech) is identified as a mental factor of abstinence (***viratī cetasika***) associated with wholesome consciousness. The four aspects of Right Speech are enumerated as part of the **four wholesome verbal actions (*kusala vācī-kamma*)** and are integral to the ten **wholesome courses of action (*kusala kamma-patha*)**.

2. Right Action (***Sammā Kammanta***)

Sammā Kammanta is defined as avoiding unwholesome actions and performing virtuous deeds in alignment with the *Dhamma*.

There are three kinds of Right Action:

1. Abstaining from killing living beings (*pāṇātipātā*),
2. Abstaining from stealing (*adinnādānā*),
3. Abstaining from sexual misconduct (*kāmesu micchācārā*).

❏ In the ***Paṭhama Sañcetanika Sutta*** [*Aṅguttara Nikāya X.V.i.7*], the *Buddha* elaborates on the precept of abstaining from sexual misconduct (*kāmesu micchācāra*), specifying ten categories of individuals with whom such conduct is considered particularly blameworthy. These categories are:

1. Those under the guardianship of their mother (*māturakkhitā*),
2. Those under the guardianship of their father (*piturakkhitā*),
3. Those under the guardianship of both mother and father (*mātāpiturakkhitā*),
4. Those under the guardianship of their brother (*bhāturakkhitā*),
5. Those under the guardianship of their sister (*bhaginirakkhitā*),
6. Those under the guardianship of their relatives (*ñātirakkhitā*),
7. Those under the guardianship of their clan (*gotarakkhitā*),
8. Those under the guardianship of their religious community (*dhamma-rakkhitā*),
9. Those who have a husband (*sāmikā*),
10. Those who are protected by law, even if adorned with a garland of flowers indicating betrothal (*mālādhārinī*).

Engaging in sexual relations with individuals from these categories is considered a violation of ethical conduct, as it causes harm and disrupts social harmony.

Beyond abstinence, *Sammā Kammanta*³³ also involves engaging in positive, ethical actions that benefit oneself and others, such as acts of generosity (*dāna*), voluntary service (*veyyāvacca*), helping others in need or protecting the environment and promoting non-harmful practices.

For monastics, Right action is further refined and expanded through the monastic code (*Pātimokkha*), supporting a higher level of ethical discipline known as the **training in higher morality** (*adhisīla-sikkhā*). In the context of ultimate reality, *Sammā Kammanta* is regarded as a mental factor of abstinence (*viratī cetasika*). Its three aspects are classified as the **three bodily wholesome actions** (*kusala kāya-kamma*) and form part of the **ten wholesome courses of action** (*kusala kamma-patha*).

3. Right Livelihood (*Sammā Ājīva*)

Sammā Ājīva refers to a lifestyle free from wrong livelihood, specifically refraining from bodily and verbal misconduct undertaken for the sake of gaining food or material support. In the context of ultimate reality, *Sammā Ājīva* is identified as a mental factor of abstinence (*viratī cetasika*).

In the beginning stages of practice, *sammā-ājīva* may appear varied due to the different forms of abstinence from deceitful conduct, such as:

³³ *Mahācattārīsaka Sutta* [*Majjhima Nikāya* 117] and *Sīlakkhandha Vagga* [*Dīgha Nikāya* 1–13].

1. **Deceiving or cheating (*kuhanā*)**: deceiving through bodily or external display.
2. **Flattery (*lapanā*)**: persuading through speech; saying sweet words to obtain favor or material gain.
3. **Hinting or sign-making (*nemittikatā*)**: indirectly asking for requisites by giving hints, such as “Oh, how nice that robe is... it would be good if someone gave it to me.”
4. **Pressing (*nippesikatā*)**: persistently pressuring or importuning others for gifts.

One **abandons (*pahāya*)** such wrong means and instead sustains their life (*jīvitam kappeti*) through a livelihood that is *approved by the Buddha (*buddha-pasatthena ājīvena*)*. This means earning a living in a way that avoids wrong livelihood (*micchā-ājīva*), particularly refraining from the **Five kinds of Wrong Trades**³⁴:

1. Trade in weapons (*sattha-vaṇijjā*),
2. Trade in humans (*satta-vaṇijjā*),
3. Trade in animals for slaughter (*maṃsa-vaṇijjā*),
4. Trade in intoxicants (*majja-vaṇijjā*),
5. Trade in poisons (*visa-vaṇijjā*).

However, at the moment of the Path (***maggakkhaṇe***), the volition of wrong livelihood is uprooted and destroyed (*padapacchedato anuppatti-sādhanavasena*), only then one fulfilling the path factors (*maggāṅgaṃ pūrayamānā*) of ***sammā-ājīva***.

³⁴ *Vaṇijjā-Suttaṃ* [*Āṅguttara Nikāya* V.IV.iii.5].

4. Right Effort (*Sammā Vāyāma*)


Sammā Vāyāma is making diligent effort to cultivate wholesome states and avoid unwholesome ones.

There are Four kinds of Right Efforts, also called as ***Cattāro Sammāpadhānā***³⁵:

1. **Effort to Restrain (*Samvarapadhāna*)**
Effort to prevent unwholesome states that have not yet arisen.
2. **Effort to Abandon (*Pahānapadhāna*)**
Effort to abandon unwholesome states that have already arisen.
3. **Effort to Develop (*Bhāvanāpadhāna*)**
Effort to cultivate wholesome states that have not yet arisen.
4. **Effort to Maintain (*Anurakkhaṇapadhāna*)**
Effort to maintain and strengthen wholesome states that have already arisen.

5. Right Mindfulness (*Sammā Sati*)

Sammā Sati means maintaining continuous mindfulness, awareness and attention, by remembering on the appropriate object.

 In the ***Satipaṭṭhāna Sutta (Majjhima Nikāya 10)***, the *Buddha* defines Right Mindfulness as:

³⁵ *Sammāpadhāna Sutta [Saṃyutta Nikāya 49.1]*.

“*Katamā ca, bhikkhave, sammā-sati?*”

Cattāro satipaṭṭhānā...”

“What is right mindfulness?”

The four foundations of mindfulness”

💡 **The Four Foundations of Mindfulness (*Cattāro Satipaṭṭhāna*)**

are:

1. Mindfulness of the body (*kāyānupassanā*).
2. Mindfulness of feelings (*vedanānupassanā*).
3. Mindfulness of the mind (*cittānupassanā*).
4. Mindfulness of mental objects (*dhammānupassanā*).

1. Mindfulness of the Body (*Kāyānupassanā*)

Observing the body as they really are. The practices include:

- Mindfulness of in and out breath (*Ānāpānasati*).
"He breathes in mindful; he breathes out mindful..."
(*assasati... passasati*)
- Mindfulness of bodily postures (*Iriyāpatha*)
While walking (*gacchati*), standing (*ṭhito*), sitting (*nisinno*), lying down (*sayāno*) and awareness of every posture:
"Bhikkhu gacchanto vā 'gacchāmi'ti pajānāti..."
While walking, a bhikkhu understands: "I am walking."
- Clear Comprehension (*Sampajañña*)

Practicing *sati* and *sampajañña* (clear comprehension) in all bodily movements and daily activities: “Going forward and returning, looking ahead and away, bending and stretching, carrying, eating, drinking, urinating, defecating, walking, standing, sitting, falling asleep, waking up, talking and remaining silent.”

- Reflecting on bodily parts (*Paṭikkūla-manasikāra*)
Contemplating 32 parts of the body:
“*kesā, lomā, nakhā, dantā, taco...*” (head hair, body hair, nails, teeth, skin...) Up to brain and bile.
- Discernment on the Four Elements (*Dhātu-manasikāra-pabba*)
Contemplating the body as composed of the four great elements: earth (*paṭhavī*), water (*āpo*), fire (*tejo*) and wind element (*vāyo-dhātu*).
- Contemplations of a Corpse in Various Stages of Decomposition (*Navasivathika*)
Reflecting on a corpse in a charnel ground:
“*Evaṃ me kāyo bhavissati*” – “So too will this body be.”
Various stages from bloated, decaying, skeleton and so on.

2. Mindfulness of Feelings (*Vedanānupassanā*)

Observing feelings (*vedanā*) as they really are, without clinging or aversion.

“Vedanāṃ vedanato passati”

“He sees feeling as feeling.” And so on.

The observation is categorized by **three main types**, each further divided based on whether they are connected to **worldly** or spiritual feeling.

They are:

- a) pleasant feeling (***sukha vedanā***)
- b) painful or displeasing feeling (***dukkha vedanā***)
- c) neutral feeling (***upekkhā vedanā / adukkham-asukha vedanā***)

3. **Mindfulness of the Mind (*Cittānupassanā*)**

Observing the state of mind as they really are, that involves recognizing the quality or condition of the mind, such as:

- Mind with lust (*sarāga citta*),
- Mind without lust (*vītarāga citta*),
- Mind with hatred (*sadosa citta*),
- Mind without hatred (*vītadosa citta*),
- Mind with delusion (*samoha citta*),
- Mind without delusion (*vītamoha citta*),
- Contracted mind (*saṅkhitta citta*),
- Distracted mind (*vikkhitta citta*),
- Developed or exalted mind (*mahaggata citta*),
- Undeveloped mind (*amahaggata citta*),
- Surpassable mind (*sauttara citta*),
- Unsurpassable mind (*anuttara citta*),
- Concentrated mind (*samāhita citta*),

- Unconcentrated mind (*asamāhita citta*),
- Liberated mind (*vimutta citta*),
- Unliberated mind (*avimutta citta*).

4. Mindfulness of Mental Objects (*Dhammānupassanā*)

Observing all *dhammā*, particularly in terms of:

a) The Five Hindrances (*Pañca nīvaraṇā*)

- Sensual desire (*kāmacchanda*),
- Ill-will (*byāpāda*),
- Sloth and torpor (*thīna-middha*),
- Restlessness and remorse (*uddhacca-kukkucca*),
- Doubt or skeptical (*vicikicchā*).

b) The Five Aggregates (*Pañcakkhandhā*)

- Materiality (*rūpa*),
- Feeling (*vedanā*),
- Perception (*saññā*),
- Mental formations (*saṅkhārā*),
- Consciousness (*viññāṇa*).

c) The Six Internal and External Bases (*Āyatanāni*)

- Eye (*cakkhu*) and visible objects (*rūpā*),
- Ear (*sota*) and sounds (*saddā*),
- Nose (*ghāna*) and smells (*gandhā*),
- Tongue (*jivhā*) and tastes (*rasā*),
- Body (*kāya*) and tangible objects (*phoṭṭhabbā*),
- Mind (*mano*) and mental objects (*dhammā*).

d) **The Seven Factors of Enlightenment (*Bojjhaṅgā*)**

- Mindfulness (*sati*),
- Investigation of *Dhamma* (*dhammavicaya*),
- Energy or effort (*vīriya*),
- Rapture or joy (*pīti*),
- Tranquility (*passaddhi*),
- Concentration (*samādhi*),
- Equanimity (*upekkhā*).

e) **The Four Noble Truths (*Cattāri ariya-saccāni*)**

- The Noble Truth of suffering (*dukkha*),
- The origin of suffering (*dukkha-samudaya*),
- The cessation of suffering (*dukkha-nirodha*),
- The Path leading to the cessation of suffering (*dukkha-nirodha-gāminī paṭipadā*).

All of The Four Foundations of Mindfulness should be observed **internally** (*ajjhatta*), **externally** (*bahiddhā*) and **both internally-externally** (*ajjhatabhiddhā*); one should contemplate the **arising** (*samudayadhammānupassī*), the **passing away** (*vayadhammānupassī*) and **both arising-passing away** (*samudayavayadhammānupassī*); while maintaining the clear knowledge that “**there is**” the object (*atthi dhammā*) and **dwelling without clinging** (*anissito ca viharatī*) to anything in the world.

Thus, *Sammā Sati* is fulfilled through the practice of the **four foundations of mindfulness**.

6. Right Concentration (*Sammā Samādhi*)

Sammā Samādhi means unification of mind, which is a calm, focused and absorbed state directed toward wholesome and suitable objects. It is developed through one of the **forty meditation subjects (*kammaṭṭhāna*)** [see page 120].

□ According to the *Mahā Satipaṭṭhāna Sutta*, the *Buddha* defines ***Sammā Samādhi*** as the attainment of the **fourfold *jhāna***:

1. First *jhāna* (*paṭhama jhāna*)
2. Second *jhāna* (*dutiya jhāna*)
3. Third *jhāna* (*tatiya jhāna*)
4. Fourth *jhāna* (*catuttha jhāna*)

In the **first *jhāna***, the meditator is secluded from sensual pleasures (*kāmehi*) and from unwholesome states (*akusalehi dhammehi*). The mind becomes unified with applied thought (*vitakka*), sustained thought (*vicāra*), joy (*pīti*), happiness (*sukha*) and one-pointedness (*ekaggatā*). In the **second *jhāna***, the mind is **without *vitakka* and *vicāra*** and is born of concentration (*samādhijam*), filled with joy (*pīti*) and happiness (*sukha*). The **third *jhāna*** is marked by the fading away of joy and dwell in happiness. While equanimity (*upekkhā*), mindfulness and clearly aware (*sampajāno*) become more prominent. In the **fourth *jhāna***, both **unpleasant and pleasant feelings** (*adukkhamasukha*) are transcended; the mind abides in **pure equanimity and purified mindfulness** (*upekkhāsatipārisuddhiṃ*).

7. Right View (*Sammā Diṭṭhi*)

Sammā Diṭṭhi means understanding things **as they truly are**. It refers to the correct comprehension of the *Dhamma*, beginning with learning and reflection and reaching fulfillment through knowledge and direct insight that leads to liberation.

□ In the ***Mahā Satipaṭṭhāna Sutta***, the *Buddha* explains:

"What then, *Bhikkhu*, is Right View (*Sammā Diṭṭhi*)?"

"Whatever, *Bhikkhu*, is:

1. Knowledge of Suffering (*dukkhe ñāṇam*),
2. Knowledge of the Origin of Suffering (*dukkha-samudaye ñāṇam*),
3. Knowledge of the Cessation of Suffering (*dukkha-nirodhe ñāṇam*),
4. Knowledge of the Way Leading to Cessation of Suffering (*dukkha-nirodha-gāminiyā paṭipadāya ñāṇam*).

it is called, *Bhikkhu*, Right View."

□ In the ***Sammā Diṭṭhi Sutta*** [*Majjhima Nikāya* 9] (The Discourse on Right View), Venerable ***Sāriputta*** further elaborates that Right View includes understanding the following **fundamental aspects** of the *Dhamma*:

1. **Wholesome and Unwholesome (*Kusala / Akusala*)**

Wholesome actions lead to beneficial results, while unwholesome actions lead to suffering. Understanding their roots is essential:

- **Wholesome roots:** non-greed (*alobha*), non-hatred (*adosa*) and non-delusion (*amoha*).
- **Unwholesome roots:** greed (*lobha*), hatred (*dosa*) and delusion (*moha*).

2. Nutriment (*Āhāra*)

Understanding the **four kinds of sustenance** that condition the continuation of existence and suffering:

- Physical food (*kabaḷīkāra*),
- Contact (*phassa*),
- Mental volition (*manosañcetanā*),
- Consciousness (*viññāṇa*).

3. The Four Noble Truths (*Cattāri Ariya-Saccāni*)

4. Dependent Origination (*Paṭicca Samuppāda*)

Understanding the conditional process through which suffering arises, beginning with ignorance (*avijjā*) and ending with aging and death (*jarāmaraṇa*).

5. Kamma and Its Results (*Kammasakatā Nāṇa*)


Understanding that beings are the heirs of their actions (*kammasakā*), shaped by intentional deeds of body, speech and mind. Every action brings a corresponding result.

6. The Taint (*Āsava*)

Understanding that **taint (*āsava*)** are deep-rooted mental defilements that perpetuate the cycle of rebirth:

- The taint of sensual desire (*kāmāsava*)
- The taint of Becoming (*bhavāsava*)
- The taint of Ignorance (*avijjāsava*)

Right View includes understanding all of these aspects of the *Dhamma* as they truly are, their nature, how they arise, how they cease and the path that leads to their complete eradication and the realization of liberation.

 In the ***Mahācattārīsaka Sutta*** [*Majjhima Nikāya 117*] (The Great Forty Discourse) and ***Mahācattārīsakasuttavaṇṇanā***, the *Buddha* explained that *sammā diṭṭhi* is the **forerunner (*pubbaṅgamā*)** of the Noble Eightfold Path. This means it's the **starting point in cause-and-effect**: it arises first and leads (*naya*) to the other factors.

In practical training, the sequence naturally **starts with learning and understanding the *Dhamma***. That understanding then informs right intention (*sammāsankappa*), which leads to purifying speech, action, livelihood and so forth. This includes the understanding and abandoning three kinds of wrong views:

1. Denying cause and condition (*ahetuvāda*).
2. Denying the efficacy of action (*akiriyavāda*).
3. Denying the reality of giving and moral causation (*natthikavāda*).

But in the moment of Path (*magga citta*), all eight factors arise **together** in one mind moment during the supramundane realization. Even then, right view is said to “come first” because it leads and governs the others in that unified arising.

Right view leads and guides the other factors, both in the gradual training and at the moment of supramundane realization. Just as a farmer (*kassako*), who first clears and prepares the field [insight right view] before the fire burns the remaining stumps [path right view]. The clearing or the understanding must come first. Otherwise, the final destruction is not possible.

This *Sutta* also explained **five kinds of right view** (*pañca sammādiṭṭhiyo*), they are:

1. **Insight right view** (*vipassanā-sammādiṭṭhi*)

The understanding that investigates formations (*saṅkhāre*) of the three planes (*tebhūmaka-saṅkhāre*) in terms of impermanence and so on (*aniccādivasena parivīmaṁsati*).

For example, one understands wrong view as wrong view (*micchādiṭṭhiṃ micchādiṭṭhīti pajānāti*) and so forth.

2. **Right view of ownership of kamma** (*kammassakatā-sammādiṭṭhi*)

The understanding that beings are owners of their actions (*kammassakā*), heirs to their actions, born of their actions, related to their actions and supported by their actions.

3. **Path right view** (*magga-sammādiṭṭhi*)

The supramundane right view, which arises together with the other seven path factors at the moment of enlightenment, cuts off defilements. When the investigation (*parivīmaṁsana*) reaches its conclusion (*pariyosāna*), it arises destroying the cycle (*vaṭṭaṁ*) obtained from past existence (*bhūmiladdhaṁ*), bringing about calmness and peace (*vūpasamayamānā*), like pouring a thousand pots of cool water on one's head (*sītudaka-ghaṭa-sahassaṁ matthake āsiñcamānā viya uppajjati*).

4. **Fruition right view** (*phala-sammādiṭṭhi*)

The supramundane right view that arises at the moment of fruition (*phala-citta*), experiencing *Nibbāna* as the result of the path.

5. **Reviewing right view** (*paccavekkhaṇā-sammādiṭṭhi*)

The right view involved in reviewing (*paccavekkhaṇa*) the path, fruition and *Nibbāna* after attainment.

Without right view, one cannot know what intentions are right, what speech and actions to refrain from, or where to direct effort, mindfulness and concentration.

8. Right Intention (*Sammā Saṅkappa*)

Sammā Saṅkappa means **wholesome and wise** intention or purposeful thinking that is in harmony with the path to liberation. The word *saṅkappa* can also be translated as volition, resolve, thought, or intends.

📖 In the *Mahācattārīsaka Sutta* [*Majjhima Nikāya* 117], the *Buddha* explained that there are two kinds of *Sammāsaṅkappa*:

1. Right Intention with Taints (*Sāsavo Sammāsaṅkappa*)

This type of right intention is associated with **merit** (*puññabhāgiyo*) but is still accompanied by **taints** (*āsava*). It ripens in **attachment** (*upadhivepakko*), meaning it leads to wholesome rebirth but remains within the cycle of rebirth (*saṃsāra*). It includes **three kinds of wholesome intentions**:

- **The intention of Renunciation (*nekkhamma-saṅkappa*):**
It refers to the resolve to renounce sensual desire (*kāma*) and craving (*taṇhā*), cultivating detachment from worldly pleasures. It is a mind inclined toward simplicity and contentment, leading to higher happiness.
- **The intention of Non-ill Will (*abyāpāda-saṅkappa*):**
The intention to overcome anger or hatred, to develop loving-kindness (*mettā*) and goodwill toward all beings. It is the attitude of wishing others safety, peace and happiness.
- **The intention of Harmlessness (*Avihimsā-saṅkappa*):**
The intention to avoid causing harm, rooted in compassion (*karuṇā*) and the sincere wish to relieve

others' suffering. It represents non-violence in thought, speech and action.

2. Right Intention without taints (*anāsavo sammāsaṅkappo*)

This is the **noble** (*ariyo*), **untainted** (*anāsavo*) form of Right Intention and a **factor of the supramundane path** (*lokuttaro maggaṅgo*). It is the thought (*takko*), mental application (*vitakko*), intention (*saṅkappo*), absorption (*appanā*), fixation (*byappanā*), mental direction (*cetaso abhiniropanā*) and verbal preparation (*vacīsaṅkhāro*) that arises in the mind of a noble disciple who possesses and cultivates the **Noble path** (*ariyamaggaṃ bhāvayato*).

In the same *sutta*, the remaining **seven factors of the Noble Path are explained in the same way**. Each factor exists in **two forms**: the tainted (*sāsava*) form, which can produce results that keep one within the cycle of rebirth and the untainted (*anāsava*) or supramundane (*lokuttara*) form, which arises in the mind of a noble disciple who possesses the Noble Path and develops it.

Thus concludes the explanation of the **Noble Eightfold Path**. The harmonious practice of the Threefold Training ensures steady progress along this Path, ultimately leading to the realization of *Nibbāna*. In another approach to practice, the **Threefold Training** can also be understood through the framework of the **Seven Purifications** (*satta-visuddhi*). In the next section, we will explore how the Seven Purifications are integrated with the Threefold Training.

Seven Purifications (*Satta-visuddhi*)

Each stage of purification corresponds to the cultivation of morality (*sīla*), concentration (*samādhi*) and wisdom (*paññā*), forming a comprehensive path toward *Nibbāna*.

Below is a concise table illustrating the integration of the Threefold Training with the Seven Purifications (*Satta-visuddhi*).

Table 2: Integration of the Threefold Training with Seven Purifications (*Satta-visuddhi*)

Seven Purifications (<i>Satta-visuddhi</i>)	The Threefold Training
1. Purification of Morality (<i>Sīla-visuddhi</i>)	Morality (<i>Sīla</i>)
2. Purification of Mind (<i>Citta-visuddhi</i>)	Concentration (<i>Samādhi</i>)
3. Purification of View (<i>Diṭṭhi-visuddhi</i>)	Wisdom (<i>Paññā</i>)
4. Purification by Overcoming Doubt (<i>Kaṅkhāvitarāṇa-visuddhi</i>)	
5. Purification of Knowledge and Vision of What Is Path and Non-Path (<i>Maggāmagga-ñāṇadassana-visuddhi</i>)	
6. Purification of Knowledge and Vision of the Practice (<i>Paṭipadā-ñāṇadassana- visuddhi</i>)	
7. Purification by Knowledge and Vision (<i>Ñāṇadassana-visuddhi</i>)	

Let's take a look at each stage of purification.

1. Purification of Morality (*Sīla-visuddhi*)

The purification of morality, or ethical conduct, corresponds to the training in morality (*sīla*) found in the Threefold Training. However, the *Visuddhimagga* and *Paṭisambhidāmagga* offer a more nuanced analysis, describing morality through four distinct aspects:

1. Morality as Volition (*Cetanā-sīla*)
2. Morality as Mental Factors (*Cetasika-sīla*)
3. Morality as Restraint (*Samvara-sīla*)
4. Morality as Non-Transgression (*Avitikkama-sīla*)

1. Morality as Volition (*Cetanā-sīla*)

This refers to the wholesome volition that arises when one refrains from unwholesome bodily and verbal actions or performs respectful duties.

Three unwholesome bodily actions (*Akusala-kāya-kamma*):

- Killing living beings (*pānātipāta*)
- Taking what is not given (*adinnādāna*)
- Sexual misconduct (*kāmesu-micchācāra*)

Four unwholesome verbal actions (*Akusala-vacī-kamma*):

- Lying (*musāvāda*)
- Slander (*pisunavācā*)
- Harsh or abusive speech (*pharusavācā*)
- Idle chatter (*samphappalāpa*)

Volition that supports the avoidance of these actions is called *cetanā-sīla*.

2. Morality as Mental Factors (*Cetasika-sīla*)

This refers to the wholesome mental factors that accompany volition when practicing morality. These include both the group of abstinent mental factors (*viratī*) and other wholesome qualities like non-covetousness (*anabhijjhā*), goodwill (*abyāpāda*) and right view (*sammā-diṭṭhi*).

- Morality as abstinence (*Viratī-sīla*)

This type of morality is associated with one of three abstinent mental factors:

- Right action (*sammā-kammanta*)
- Right speech (*sammā-vācā*)
- Right livelihood (*sammā-ājīva*)

- Morality of Non-Covetousness, Goodwill and Right View (*anabhijjhādi-sīla*)

These are mental purifications through wholesome states:

- ***Anabhijjhā-sīla***: arises when the thought of non-covetousness (*anabhijjhā*) together with non-greed mental factor (*alobha cetasika*), displaces thoughts of covetousness.
- ***Abyāpāda-sīla***: arises when the thought of goodwill together with non-hatred mental factor (*adosa cetasika*) displaces thoughts of ill-will.

- ***Sammā-diṭṭhi-sīla***: arises when right view [wisdom mental factor (*paññā cetasika*)] displaces wrong view.

3. Morality as Restraint (*Saṁvara-sīla*)

Saṁvara-sīla refers to morality that functions as a form of restraint, by controlling bodily and verbal actions and particularly restraining the mind from engaging in defilements (*kilesa*). This type of morality is developed through five forms of restraint:

1) Restraint through the Monastic Code (*Pātimokkha-saṁvara*)

For monks, this includes the **227 rules** and their various supplementary regulations. Observing these rules protects the practitioner from falling into lower realms and suffering in future lives.

For laypeople practice this form of restraint through the observance of precepts, such as the **Five Precepts** (*pañca-sīla*), the **Eight Precepts** (*aṭṭha-sīla*), the **Nine or Ten Precepts**, depending on their level of commitment and occasion.

2) Restraint through Mindfulness (*Sati-saṁvara*)

This involves guarding the **six sense doors** (eye, ear, nose, tongue, body and mind) by using mindfulness (*sati*) to prevent the entry of defilements. For example, one maintains awareness of a meditation object (whether from *samatha* or *vipassanā*) while engaging with the

senses. By doing so, defilements like lust, anger, or delusion are prevented from arising.

This form of restraint is also called **sense-faculty restraint** (*indriya-saṁvara-sīla*).

3) Restraint through Wisdom (*Ñāṇa-saṁvara*)

This type of restraint uses insight and understanding to guard the mind against the arising of defilements, such as greed, wrong views and ignorance. It includes the following four forms of knowledge:

a) Tranquility Knowledge (*Samatha-ñāṇa*)

The meditative knowledge of *samatha* (tranquility), especially recognizing the learning sign (*uggaha-nimitta*) and the counterpart sign (*paṭibhāga-nimitta*) of the meditation object, developed through access concentration (*upacāra-samādhi*) and absorption (*appanā-samādhi*).

b) Insight Knowledge (*Vipassanā-ñāṇa*)

Insight into the three universal characteristics of impermanence (*anicca*), suffering (*dukkha*) and non-self (*anattā*), as they appear in materiality and mentality.

c) Path Knowledge (*Magga-ñāṇa*)

The supramundane knowledge of the Noble Path, attained by directly realizing the Four Noble Truths. This knowledge eradicates defilements at their root.

d) Knowledge through Wise Reflection (*yoniso manasikāra*)

The wisdom that arises from proper reflection on the use of life's basic requisites: robes (*cīvara*), alms food (*piṇḍapāta*), lodging (*senāsana*) and medicine (*gilāna-paccaya-bhesajja-parikkhāra*). This reflection supports *Paccaya-sannissita-sīla*, morality in relation to one's dependence on the requisites.

4) Restraint through Patience (*Khanti-saṃvara*)

This is the restraint developed through **tolerance and endurance**. It means preventing the mind from reacting with aversion or defilements when facing physical discomforts like heat, cold, hunger, thirst, or pain.

5) Restraint through Energy (*Viriya-saṃvara*)

This is restraint powered by **right effort**, actively working to prevent and to restrain from thoughts of:

- Sensual desire (*kāma-vitakka*)
- Ill-will (*byāpāda-vitakka*)
- Cruelty or harmfulness (*vihimsā-vitakka*)

4. Morality as Non-Transgression (*Avītikkama-sīla*)

This is morality defined by the absence of physical and verbal misconduct. For example, in observing the Five Precepts, one commits to not breaking each rule (e.g., not killing, not stealing, etc.). The mental commitment and the actual avoidance of wrongdoing constitute *avītikkama-sīla*.

2. Purification of Mind (*Citta-visuddhi*)

It refers to the **purification of the mind** through **concentration**, developed by practicing **tranquility meditation** (*samatha-bhāvanā*) using one of the **40 meditation subjects** [see page 120].

Among these 40 subjects, some lead to access concentration (*upacāra-samādhi*), while others lead to absorption concentration (*appanā-samādhi*). *Appanā-samādhi* includes the four fine-material *jhāna* and the four immaterial *jhāna*, collectively referred to as the eight attainments (*Aṭṭha samāpatti*).

Below is a table showing the different potential attainments associated with 40 meditation subjects.

Tabel 3: Potential attainments of 40 meditation subjects

Meditation Subjects	Potential Attainment
* <i>Kasiṇa</i> (10)	4 <i>Rūpa Jhāna</i> → 4 <i>Arūpa Jhāna</i>
<i>Brahmavihāra</i> (4) <i>Mettā, Karunā, Mudita</i> <i>Upekkhā</i>	<i>Rūpa Jhāna</i> First-second-third <i>Rūpa Jhāna</i> Fourth <i>Rūpa Jhāna</i>
<i>Arūpa</i> (4)	4 <i>Arūpa Jhāna</i>
<i>Ānāpānasati</i> (1)	4 <i>Rūpa Jhāna</i>
<i>Kāyagatāsati</i> (1)	First <i>Rūpa Jhāna</i>
Other 8 <i>Anussati</i> (8)	<i>Upacāra Samādhi</i>
<i>Asubhā</i> (10)	First <i>Rūpa Jhāna</i>
<i>Āhāre-paṭikūla-saññā</i> (1)	<i>Upacāra Samādhi</i>
<i>Catu-dhātu-vavatthāna</i> (1)	<i>Upacāra Samādhi</i>

3. Purification of View (*Diṭṭhi-visuddhi*)

Purification of View refers to the purification of one's understanding of the true nature of the five aggregates, including their characteristics (*lakkhaṇa*), function (*rasa*), manifestation (*paccupaṭṭhāna*) and proximate cause (*padaṭṭhāna*). It is synonymous with the **First** of the sixteen *Vipassanā* Knowledges, the **Knowledge of the Discrimination of Mentality and Materiality (*Nāma-Rūpa-Pariccheda-Ñāṇa*)** previously discussed under '*Paññā-sikkhā*' [see page 124].

☐ According *Yuganaddha Sutta* (*Aṅguttara Nikāya* IV.4.2.10), as well as its Commentaries (*Aṭṭhakathā*) and Subcommentaries (*Ṭīkā*), there are four ways of practicing to attain Arahantship:

1. **Developing *Vipassanā* (insight) with *Samatha* (tranquillity) as the Forerunner (*samathapubbaṅgamam vipassanam bhāveti*)**

This method refers to one who follows the **vehicle of tranquillity meditation (*samathayānika*)**. At first, the practitioner develops either **access concentration (*upacārasamādhī*)** or **absorption concentration (*appanāsamādhī*)**, such as the *jhāna* attained through meditation subjects like mindfulness of in-and-out breath (*ānāpānasati*), *kaṣiṇa* meditation or by mastering the eight attainments (*aṭṭha samāpatti*) as a basis for the practice of insight (*vipassanā*).

For example, a meditator may develop *ānāpānasati* up to the **fourth *jhāna***. After emerging from that attainment, they re-

enter one of the *jhāna* that want to be discern, for instance, the **first *jhāna*** [this constitutes the practice of ***samatha***]. Upon emerging from that *jhāna*, the practitioner **carefully discerns all the mental states** associated with that first *jhāna* (*taṁsampayuttā dhammā*) within mental process (*vīthi*), contemplating them in terms of impermanence, suffering and non-self [this constitutes the practice of ***vipassanā***].

This systematic discernment should practice in the same way for other mental phenomena (*nāma dhamma*) until the arising of **path consciousness** (*magga-citta*).

2. **Developing *Samatha* with *Vipassanā* as the Forerunner**
(*vipassanāpubbaṅgamaṁ samathaṁ bhāveti*)

This method refers to one who follows the **vehicle of insight meditation** (*vipassanāyānika*) or one who is naturally inclined toward insight (*vipassanālābhī*).

The practitioner directly develops the **Four Elements Meditation** to discern the four elements [earth, water, fire and wind element] throughout the body with their twelve characteristics [hardness, roughness, heaviness, softness, smoothness, lightness, flowing, cohesion, heat, cold, pushing and supporting] up to the level of access concentration (*upacārasamādhī*). Through this discernment, they are able to perceive the **smallest groups of materiality** (*rūpa-kalāpa*) and discern the individual elements within each *kalāpa*.

In this way, the practitioner systematically discerns all *rūpa-kalāpa* within the **five sense doors** and the **sense bases**.

Eventually, they also discern mentality (*nāma*) arising in dependence on the heart-base (*hadaya-vatthu*) within each mental processes (*nāma-vīthi*). Following this, they contemplate all mentality and materiality that include in the five aggregates subject to clinging (*pañcupādānakkhandha*) in terms of impermanence, suffering and non-self.

This kind of practice proceeds **without first attaining any *jhāna*** and **without analyzing the mental phenomena associated with *jhāna***. The practitioner continues this systematic practice of insight until path consciousness (*magga-citta*) arises.

3. Develops *samatha* and *vipassanā* yoked together (*samathavipassanaṃ yuganaddhaṃ bhāveti*)

This method involves the combined practice of *samatha* and *vipassanā* in close alternation:

- The practitioner first enters the **first *jhāna*** based on a *kaṣiṇa* object.
- After emerging, they contemplate the **mental formations (*saṅkhāra*)** associated with that *jhāna*.
- Then enter the second *jhāna*, emerge and contemplate its mental formations.
- This pattern continues through the third and fourth *jhāna* and the immaterial attainments **up to the base of neither-perception-nor-non-perception**.
- After each attainment, they reflect on the associated formations.

By systematically alternating *Samatha* and *Vipassanā* in this way, developing deep concentration and then applying insight, the practitioner continues practicing until the arising of path consciousness (*magga-citta*).

4. Free from Restlessness Regarding the *Dhamma* (*dhammuddhacca-viggahitaṃ*)

This method describes a practitioner who has reached a state where the mind free from **ten impurities of insight** (*vipassanūpakilesa*)³⁶. It is well restrained (*suggahitaṃ*) and **no longer agitated or disturbed** by restlessness (*uddhacca*). At this point, the **seven suitable conditions** (*satta sappāyāni*)³⁷ have been fulfilled, indicating that the practitioner's spiritual perfections (*pāramī*) have matured (*paṭilābhakālo*). Emerging from the cognitive process of insight (*vipassanā-vīthi*), the mind remains firmly established internally (*ajjhattameva santiṭṭhati*), seats steadily (*sammā nisīdati*), becomes unified (*ekaggaṃ hoti*) and is well-concentrated (*samādhīyati*) on the same object, which is classified as an internal sense-object (*gocara-ajjhatta-sāṅkhāta ārammaṇa*).

³⁶ See under the explanation of 'Purification of Knowledge and Vision of What is Path and Non-Path' [page 165].

³⁷ The seven suitable conditions (*satta sappāyāni*) are: suitable dwelling place (*āvāsasappāya*), suitable resort or almsround area (*gocarasappāya*), suitable speech (*bhassasappāya*), suitable companions (*puggalasappāya*), suitable meditation object (*bhāvanāsappāya*), suitable timing (*kālasappāya*) and suitability regarding the enlightenment factors (*bojjhaṅgasappāya*).

From this highly purified state, path consciousness arises, resulting in the abandonment of fetters (*saṃyojana*) and the eradication of latent tendencies (*anusaya*).

In this way, Purification of View can be developed either by first practicing ***Samatha*** or by directly beginning with ***Vipassanā***, following systematic method.

4. Purification by Overcoming Doubt (*Kaṅkhāvitaraṇa-visuddhi*)

Purification by Overcoming Doubt refers to the clear understanding of how *dhamma* arise and cease due to conditions. It is synonymous with the **Second of the sixteen *Vipassanā* Knowledges**, known as **Cause-Apprehending Knowledge (*Paccaya-Pariggaha-Ñāṇa*)**³⁸. This Knowledge eliminates the **Sixteen types of Doubt** previously mentioned in **Chapter 3: ‘The Life Story of *Gotama Buddha*’,** under the section titled ‘Attain the Second Knowledge’ [page 73].

5. Purification of Knowledge and Vision of What is Path and Non-Path (*Magga-amagga-ñāṇa-* *dassana-visuddhi*)

This refers to **knowing and seeing the true path (*magga*)** and distinguishing it from **false practices or non-path (*amagga*)**, thereby ensuring that one’s meditation and insight are aligned

³⁸ Explained under the Subject ‘The Training of Wisdom’ [page 125].

with the genuine path to enlightenment. This purification corresponds to the **third and fourth *Vipassanā* Knowledges**, although the **fourth knowledge** in this context is still considered **tender** (*taruṇa*), meaning that while insight has arisen, it still requires further development to achieve full purification.

💡 **The Third and Fourth *Vipassanā* Knowledges** are:

- **The Third Knowledge: The Comprehension Knowledge (*Sammasana-Ñāṇa*)**

This involves knowing and seeing that all groupings of mentality-materiality are possessed by **the three characteristics (*tilakkhaṇa*)**: impermanence, suffering and non-self. It includes comprehending these characteristics in the five clinging-aggregates of the past (*atīta*), future (*anāgata*), present (*paccuppanna*); internal (*ajjhatta*) and external (*bahiddha*); gross (*oḷārika*) and subtle (*sukhuma*); inferior (*hīna*) and superior (*paṇīta*); far (*dūra*) and near (*santika*). Additionally, it involves comprehending the three characteristics in:

- The **six internal bases (*ajjhattikāyatana*)**: eye (*cakkhu*), ear (*sota*), nose (*ghāna*), tongue (*jivhā*), body (*kāya*) and mind base (*manāyatana* [89 types of *citta*]).
- The **six external bases (*bāhirāyatana*)**: visible objects (*rūpa*), sounds (*sadda*), odors (*gandha*), tastes (*rasa*), tangible objects (*phoṭṭhabba*) and mental objects (*dhammā*)³⁹.

³⁹ Mental objects (*dhammāyatana*) are included: 16 subtle materiality (*sukhuma-rūpa*), 52 *cetasika* and *Nibbāna*.

- The **twelve links of dependent origination** (*paṭicca-samuppāda*),
- The **eighteen elements** (*dhātuyo*):
 - 1) eye (*cakkhu*),
 - 2) visible object (*rūpa*),
 - 3) ear (*sota*),
 - 4) sound (*sadda*),
 - 5) nose (*ghāna*),
 - 6) odor (*gandha*),
 - 7) tongue (*jivhā*),
 - 8) taste (*rasa*),
 - 9) body (*kāya*),
 - 10) tangible object (*phoṭṭhabba*),
 - 11) eye-consciousness (*cakkhu-viññāṇa*),
 - 12) ear-consciousness (*sota-viññāṇa*),
 - 13) nose-consciousness (*ghāna-viññāṇa*),
 - 14) tongue-consciousness (*jivhā-viññāṇa*),
 - 15) body-consciousness (*kāya-viññāṇa*),
 - 16) mental object (*dhamma-dhātu*) 16 subtle materiality (*sukhuma-rūpa*) + 52 *cetasika* and *Nibbāna*,
 - 17) mind base (*mano-dhātu*) [1 five-door-adverting consciousness (*pañca-dvārā-vajjana citta*) and 2 receiving consciousness (*sampaṭicchana citta*),
 - 18) mind-consciousness (*mano-viññāṇa-dhātu*) [the remaining 76 *citta*].

💡 **The sixteen subtle materiality (*sukhuma-rūpa*)** is considered so because it is non-impinging materiality. They are water element (*āpo-dhātu*), nutritive essence (*ojā*), life faculty (*jīvit-indriya*), heart materiality (*hadaya-rūpa*), 2 sex-materiality (*bhāva-rūpa*) and 10 kinds of unconcrete materiality [see page 127].

- **The Fourth Knowledge: The Arising and Perishing Knowledge (*Udayabbaya-Ñāṇa*)**

This is the wisdom that clearly sees the **impermanence** of arisen *dharmā* by observing their **arising** (*udaya*) and **passing away** (*vaya*).

For any aggregate (*khandha*), such as **materiality aggregate**, arising is recognized through conditions like:

- arising due to ignorance (*avijjāsamudaya*),
- craving (*taṇhāsamudaya*),
- action (*kammasamudaya*),
- nutriment (*āhārasamudaya*) and
- the characteristic of arising (*nibbatti-lakkhaṇa*).

Passing away is seen through the cessation of these conditions:

- cessation of ignorance (*avijjānirodha*),
- craving (*taṇhānirodha*),
- action (*kammanirodha*),
- nutriment (*āhāranirodha*),
- and the characteristic of decay (*vipariṇāma-lakkhaṇa*).

For materiality (*rūpa*) aggregate is include:

- Kamma-born (*kammaja-rūpa*),

- Consciousness-born (*cittaja-rūpa*),
- Temperature-born (*utuja-rūpa*),
- Nutriment-born (*āhāraja-rūpa*),

that are occurring at every moment of **consciousness** within the mental processes (*vīthi*). This discernment spans from the **rebirth-linking consciousness** (*paṭisandhi-citta*) to the **death consciousness** (*cuti-citta*) in every **past life** that the practitioner has discerned.

Similarly, it involves knowing and seeing the same **processes in this present life** and in **future lives** discerned through insight, up to the point of *Parinibbāna*.

Thus, when contemplating both arising and passing in one aggregate, **10 characteristics** are discerned. For **all five aggregates**, this totals **50 characteristics**. This contemplation is called wisdom (*paññā*) because it penetrates reality and knowledge (*ñāṇa*).

Purification of Knowledge and Vision of What is Path and Non-Path also involves **recognizing and removing the Ten imperfections of insight** (*vipassanūpakkilesa*) that may arise during the practice, such as radiance (*obhāsa*), knowledge (*ñāṇa*), joy (*pīti*), tranquillity (*passaddhi*), happiness (*sukha*), resolution (*adhimokkha*), exertion (*paggaha*), establishment (*upaṭṭhāna*), equanimity (*upekkhā*) and longing or delight (*nikanti*).

The meditator who practices insights diligently (*āradha-vipassaka-yogī*) might experiences:

1. **Radiance (*obhāsa*)**

At the moment of insight (*vipassanā-khaṇe*), due to the strength of knowledge (*ñāṇa*), the blood settles quietly (*lohitam sannisīdati*), causing a radiance in the mind (*cittobhāso*). Seeing this light, an unskilled yogi may wrongly think, “I have attained the Path!” and relishes (*assādeti*) in the radiance itself.

2. **Knowledge (*ñāṇa*)**

This is simply *vipassanā-ñāṇa* (knowledge arising through insight). When examining conditioned phenomena (*saṅkhāre*), it becomes pure and bright (*suddham pasannam*) and the yogi may again mistakenly delight, thinking it is the Path.

3. **Joy or rapture (*pīti*)**

This is rapture during insight (*vipassanā-pīti*). At that time, **five types of rapture** (*pañca-vidhā pīti*) can arise [see page 168].

4. **Tranquility (*passaddhi*)**

This is calmness during insight (*vipassanā-passaddhi*). At that moment, there is no physical or mental agitation: no fatigue (*daratha*), no heaviness (*gārava*), no roughness (*kakkhaḷatā*), no sluggishness (*akammaññatā*), no illness (*gelaññatā*), no distortion (*vaṅkatā*).

5. **Happiness (*sukha*)**

This is happiness arising during insight (*vipassanā-sukha*). An extremely refined and intense happiness pervades the

entire body (*sakalasarīraṃ abhisandayamānaṃ atipaṇītaṃ sukhaṃ*).

6. **Strong resolution (*adhimokkha*)**

This refers to deep faith (*saddhā*) that arises at the moment of insight (*vipassanā-khaṇe*), where the mind and mental factors become highly clear and settled (*pasādashūta*).

7. **Exertion or energy (*paggaḥa*)**

This is effort (*vīriya*) associated with *vipassanā*. At that moment, energy arises that is firm, neither slack (*asithilaṃ*) nor overstrained (*anaccāradḍhaṃ*), but well-balanced (*supaggaḥitaṃ*).

8. **Establishment (*upaṭṭhāna*)**

This is mindfulness associated with insight (*vipassanā-sampayutta sati*). Mindfulness becomes extremely well established (*supaṭṭhita sati*).

9. **Equanimity (*upekkhā*)**

There are two types:

- Equanimity arising from insight (*vipassanā-upekkhā*), where the mind becomes neutral toward all conditioned phenomena (*sabbasaṅkhāragahaṇe majjhattabhūtaṃ*),
- Equanimity at the mind-door (*manodvārāvajjana-upekkhā*), which is sharp and clear when focusing on the object (*taṃtaṃ ṭhānaṃ āvajjantassa sūrā tikhiṇā hutvā vahati*).

10. **Longing or delight (*Nikanti*):**

This is *vipassanā-nikanti*, a subtle, peaceful form of clinging. When a yogi becomes attached to experiences like radiance

(*obhāsa*) and others, thinking them delightful, a fine attachment arises. *nikanti* (attachment) is both an impurity (*upakkilesa*) and basis for defilement (*kilesavatthu*).

These radiances and other experiences (*obhāsa-ādayo*) **are not the Path**, because they are rooted in subtle clinging to pleasant phenomena, such as craving, wrong view and conceit.

Rather, they are called **impurities of insight** (*vipassanūpakkilesā*).

The true Path (*maggo*) is the insight-knowledge that proceeds cleanly beyond them (*tabbinimuttam̃ vīthipaṭipannam̃ vipassanāññānam̃*).

📖 According to *Khuddakanikāya, Mahāniddeśa-aṭṭhakathā, Guhaṭṭhakasuttaniddeśavaṇṇanā*, there are Five kinds of joy or rapture (*pīti*):

1. **Minor rapture (*khuddikā-pīti*)**
Produces only a slight bodily thrill, enough to cause hair to stand on end (*lomahaṃsa*).
2. **Momentary rapture (*khaṇikā-pīti*)**
Flashes briefly like lightning (*vijjuppādasadisā*), coming and going moment to moment.
3. **Flooding rapture (*okkantikā-pīti*)**
Washes over the body repeatedly like waves breaking on a shore (*samuddatīram̃ vīci viya*), entering and withdrawing.

4. **Uplifting rapture (*ubbegā-pīti*)**

Very strong, so much so that it seems to lift the body upwards, as though one might leap into the air (*kāyaṃ uddhaggaṃ katvā*).

5. **Pervading rapture (*pharaṇā-pīti*)**

Extremely powerful, suffusing the entire body like a full bladder bursting or a great flood rushing into a mountain cave (*pūritavatthi viya... pakkhandapabbatakucchi viya ca*).

Thus, by discerning the characteristics of what is path and what is non-Path (*maggāmagga-lakkhaṇa-vavatthānaṃ*), by clearly distinguishing (*nicchayanā*) what is truly the Path, by knowing and seeing the Path and non-Path, and by purifying wrong perceptions about the Path, there arises the **Purity of Knowledge and Vision of What is the Path and What is Non Path (*maggāmagga-ñāṇadassana-visuddhi*)**.⁴⁰

⁴⁰ - *Paṭisambhidāmagga* 1.50.

- *Visuddhi Magga* 2.733.

- *Khuddakanikāya, cūlaniddesapāḷi, catuttho vaggo, Khaggavisāṇa-sutta-niddeso* and *Khaggavisāṇa-sutta-niddesa-vaṇṇanā*.

- *Abhidhammatthavibhāviniṭṭhā, vipassanā-kammaṭṭhānaṃ, visuddhi-bheda-vaṇṇanā*

6. Purification of Knowledge and Vision of the Practice (*Paṭipadā-ñāṇadassana-visuddhi*)

Purification of Knowledge and Vision of the Practice refers to the development of profound insight into the process leading to enlightenment. This includes the **fourth *Vipassanā* Knowledge**, which is already **powerful (*balava*)**, as well as the **fifth through the thirteenth *Vipassanā* Knowledges**.

The **Fifth to the Thirteenth *Vipassanā* Knowledges** are:

- **The Fifth Knowledge: The Dissolution Knowledge (*Bhaṅga Ñāṇa*)**

This knowledge builds upon the previous one but focuses exclusively on the perishing and dissolution of formations (*saṅkhārā*). By discerning in this way, one develops a more profound and powerful understanding of how all formations are characterized by impermanence, suffering and non-self.

- **The Sixth Knowledge: The Fearsomeness Knowledge (*Bhaya-Ñāṇa*)**

This involves contemplating the fearsomeness of the inevitable dissolution of the five aggregates (*pañcakkhandha*) in the past, future and present. Through this contemplation, one gains an even more powerful understanding of their three characteristics.

- **The Seventh Knowledge: The Danger Knowledge (*Ādīnava-Ñāṇa*)**

This involves contemplating the danger inherent in the five

aggregates (*pañcakkhandha*) at their arising, standing and perishing stages in the past, future and present. Through this contemplation, one gains an even deeper and more powerful understanding of their three characteristics.

- **The Eighth Knowledge: The Disenchantment Knowledge (*Nibbidā-Ñāṇa*)**

This involves contemplating the fact that there is nothing enchanting about the five aggregates (*pañcakkhandha*), which continuously perish in the past, future and present. Through this contemplation, the mind becomes disenchanted with the five aggregates and inclines towards *Nibbāna*, the state of non-arising and ultimate peace.

- **The Ninth Knowledge: The Desire for Deliverance Knowledge (*Muccitu-kamyatā-Ñāṇa*)**

At this stage, due to the accumulation of the previous strong and powerful *Vipassanā* Knowledges, the disenchantment with the five aggregates becomes so intense that the mind develops a strong desire to be released from them. This desire seeks to escape the cycle of birth (*saṃsāra*), death and suffering, attaining liberation or deliverance.

- **The Tenth Knowledge: The Reflection Knowledge (*Paṭisaṅkhā-Ñāṇa*)**

This involves discerning all five aggregates in the past, future and present as being characterized by impermanence,

suffering and non-self. At this stage, one reflects on these truths with greater insight and power than ever before.

- **The Eleventh Knowledge: The Formations-Equanimity Knowledge (*Saṅkhārupekkhā-Ñāṇa*)**

This knowledge involves developing equanimity toward the five aggregates. The perception of the aggregates changes: instead of viewing them as fearsome or delightful, they are regarded with a neutral and balanced mind. This knowledge represents the highest of the mundane *Vipassanā* Knowledges.

- **The Twelfth Knowledge: The Conformity Knowledge (*Anuloma-Ñāṇa*)**

This is a preparatory knowledge that bridges the transition from *Vipassanā* knowledge of the five aggregates to *Vipassanā* knowledge of *Nibbāna*. It may arise two or three times and occurs immediately before the Path and Fruition Knowledges.

This knowledge facilitates the shift from the eight preceding insight knowledges (from the Arising and Perishing Knowledge to the Formations-Equanimity Knowledge), where the formed (*saṅkhata*) as the object, to the Path and Fruition Knowledges, where the Unformed (*Asaṅkhata*) becomes the object.

Though *Anuloma-Ñāṇa* is technically mundane, it is not counted among the mundane *Vipassanā* knowledges because it marks the final stage with formations as its object.

Once this knowledge arises, it is inevitable that one will attain the final four knowledges, leading to liberation.

- **The Thirteenth Knowledge: The Change of Lineage Knowledge (*Gotrabhu-Ñāṇa*)**

This is the first knowledge to take *Nibbāna* as its object, or the Unformed (*Asaṅkhata*). Despite this, it is still considered mundane because it signifies the transition from being an ordinary person (*puthujjana*) to becoming a Noble One (*Ariya*).

The detail explanation of all these knowledges can be found in *Paṭisambhidāmagga* or *Visuddhi Magga*.

The seventh purification, **Purification of Knowledge and Vision (*Ñāṇadassana-visuddhi*)** [page 176], will be discussed next under the subject Realizing the Teachings (*Paṭivedha-sāsanā*).

Thus concludes the explanation of ***Paṭipattisāsanā***. These practices are a gradual and systematic path that must be followed step by step. The *Buddha's* explanation is exceptionally clear and profound, ensuring that each stage builds upon the previous one and cannot be skipped. This structured approach not only cultivates deeper understanding and insight but also ensures steady progress toward the ultimate goal of liberation (*Nibbāna*). It serves as a timeless guide for practitioners, demonstrating the precision and compassion inherent in the *Buddha's* teachings.

3. Realizing the Teachings (*Paṭivedha-sāsanā*)

Paṭivedha means direct realization or penetration of the *Dhamma*. It refers to non-deluded understanding, that aligns with the true nature of things. This includes understanding the meaning within the *Dhamma* and how concepts relate to conventional expressions.

In the *Tiṭṭaka*, any teaching or explanation serves to illuminate meaning for practitioners. True realization arises with firm and stable understanding. However, for those with limited wisdom, such realization is deep and difficult to grasp, like the vast ocean that offers no steady footing to the unskilled.

A well-practicing (*suppaṭipanno*) practitioner achieves specific attainments based on the cultivation of the teachings in the

Three Piṭaka:

1. ***Vinaya***

A bhikkhu who practices well in the *Vinaya*, relying on the **perfection of morality (*sīla-sampatti*)**, attains the **Three knowledges (*Tisso vijjā* or *Te-vijjā*)**:

- Knowledge of recollecting past lives (*pubbenivāsānussatiñāṇa*),
- Knowledge of the divine eye (*dibbacakkhu-ñāṇa*),
- Knowledge of the destruction of defilements (*āsavakkhayañāṇa*).

2. ***Sutta***

A well-practicing bhikkhu in the *Sutta*, relying on the **perfection of concentration (*samādhī-sampatti*)**, attains the **six higher knowledges (*cha abhiññā*)**.

- The three knowledges mentioned above,
- Knowledge of insight (*vipassanā-ñāṇa*),
- Knowledge of mental creation (*manomayiddhi-ñāṇa*),
- Knowledge of various supernatural powers (*iddhividha-ñāṇa*),
- Knowledge of the divine ear (*dibbasota-ñāṇa*).
- Knowledge of reading others' minds (*cetopariya-ñāṇa*).

3. ***Abhidhamma***

A well-practicing bhikkhu in the *Abhidhamma*, relying on the **perfection of wisdom (*paññā-sampatti*)**, attains the **four discriminations (*catasso paṭisambhidā*)**:

- 1) Discrimination of meaning (***atthapaṭisambhidā***).
It is the ability to discern and understand the precise meaning of teachings or any subject matter.
- 2) Discrimination of the *Dhamma* (***dhammapaṭisambhidā***).
It is the ability to analyze, classify and understand the principles of the *Dhamma* in their entirety.
- 3) Discrimination of language or expressions (***niruttipaṭisambhidā***).
It is the ability to articulate the teachings accurately and adapt them to various languages or expressions.
- 4) Discrimination of analysis or logical reasoning (***paṭibhānapaṭisambhidā***).

It is the ability to apply logical reasoning, provide clear explanations and answer questions skillfully.

Next, we continue with the **Purification of Knowledge and Vision (*Ñāṇadassana-visuddhi*)**, as it relates directly to the realization of the *Dhamma*.

7. Purification of Knowledge and Vision (*Ñāṇadassana-visuddhi*)

This is the seventh and final stage in the sequence of purifications outlined in the *Visuddhimagga*. It marks the direct realization of the *Dhamma* (*Paṭivedha-sāsanā*), through the attainment of the **Fourteenth to Sixteenth *Vipassanā* Knowledges**: Path Knowledge (*Magga-Ñāṇa*), Fruition Knowledge (*Phala-Ñāṇa*) and Reviewing Knowledge (*Paccavekkhaṇa-Ñāṇa*).

At this stage, the practitioner transcends mundane insight and fully penetrating the Four Noble Truths, achieves the supramundane path, gradually eradicating all defilements and culminating in the attainment of *Arahantship*.

The **Fourteenth to Sixteenth *Vipassanā* Knowledge** is:

- **The Fourteenth Knowledge: The Path Knowledge (*Magga-Ñāṇa*)**

This is the first of the two supramundane knowledges (*lokuttara-ñāṇa*). It takes the Unformed (*Asañkhata*, *Nibbāna*) as its object and marks the first arising of the

supramundane Noble Eightfold Path (*Ariya Aṭṭhaṅgika Magga*) in the continuity of mentality-materiality.

While all previous mundane *Vipassanā* knowledges only suppressed the defilements (*kilesa*), the Path Knowledge destroys defilements stage by stage [See the explanation about Path below].

- **The Fifteenth Knowledge: The Fruition Knowledge (*Phala-Ñāṇa*)**

This is the second of the two supramundane knowledges. It is the result of the Path Knowledge (*Magga-Ñāṇa*) and arises immediately in the next mind-moment following the Path Knowledge. This knowledge may occur two or three times and is the direct fruition of the Path *Kamma* (*Magga-kamma*), signifying the realization of the benefits and peace associated with the attainment of *Nibbāna*.

- **The Sixteenth Knowledge: The Reviewing Knowledge (*Paccavekkhaṇa-Ñāṇa*)**

This knowledge arises only after the Path and Fruition Knowledges have been attained. It arises in the very next mental process and involves five specific reviewings:

1. Reviewing the Path Knowledge.
2. Reviewing the Fruition Knowledge.
3. Reviewing *Nibbāna*, the object of both Path and Fruition Knowledges.
4. Reviewing the defilements (*kilesa*) that have been destroyed.

5. Reviewing the defilements that remain (if any).
For those who have attained the Arahant Path Knowledge, no defilements remain, marking the culmination of complete liberation.

In other words, after learning and practicing the Threefold Training or Noble Eightfold Path, as well as completing the Seven Purifications, the practitioner can achieve *Paṭivedhasāsanā*, the direct realization of the teachings.

There are four supramundane realizations (*paṭivedha*), consisting of the Path (*Magga*) and Fruition (*Phala*).

Path (*Magga*)

Magga refers to the specific moment of profound insight when a practitioner realizes the **Four Noble Truths** with clarity and certainty. This realization marks an **irreversible transformation** and involves the **eradication of specific fetters** (*samyojana*) corresponding to a particular stage of enlightenment.

Path consciousness **can arise only once** within a single consciousness moment (*citta khaṇa*).

There are **Four Stages of *Magga***:

1. ***Sotāpatti-magga*** (The Path of Stream-Entry)
Eliminates the first three of the ten fetters (*samyojana*).
These are:

- 1) ***Sakkāya-ditṭhi*** (self-identity view).
- 2) ***Vicikicchā*** (doubt): doubt about the *Buddha*, *Dhamma*, *Saṅgha*, the Threefold Training, the Workings of Kamma and Dependent Origination.
- 3) ***Sīlabbata-parāmāsa*** (attachment to rites and rituals).
2. ***Sakadāgāmi-magga*** (The Path of Once-Returning)
Weakens sensual desire and ill-will.
3. ***Anāgāmi-magga*** (The Path of Non-Returning)
Eradicates sensual desire and ill-will:
 - 4) ***Kāmacchanda*** (sensual desire): the attachment to sensual pleasures, such as sights, sounds, tastes, smells and bodily sensations.
 - 5) ***Byāpāda*** (ill will): anger, hatred, resentment and hostility are completely removed.
4. ***Arahatta-magga*** (The Path of Arahantship)
Eradicates all remaining fetters:
 - 6) ***Rūparāga*** (attachment to materiality): craving for fine-material *jhāna* and fine-material existence.
 - 7) ***Arūparāga*** (attachment to immateriality): craving for fine-immaterial *jhāna* and fine-immaterial existence.
 - 8) ***Māna*** (Conceit): Pride or comparison based on notions of self.
 - 9) ***Uddhacca*** (Restlessness): Mental agitation or subtle unease.
 - 10) ***Avijjā*** (Ignorance): Fundamental ignorance about the Four Noble Truths and the nature of reality.

Fruition (*Phala*)

Phala refers to the immediate and direct result of the peace and bliss that follows the attainment of the Path.

Fruition consciousness can reoccur for those who have already attained it, allowing them to experience the bliss of *Nibbāna* again whenever they wish.

There are **Four Stages of *Phala***:

1. ***Sotāpatti-phala*** (Fruition of Stream-Entry),
2. ***Sakadāgāmi-phala*** (Fruition of Once-Returning),
3. ***Anāgāmi-phala*** (Fruition of Non-Returning),
4. ***Arahatta-phala*** (Fruition of Arahantship).

The Path (*Magga*) and Fruition (*Phala*) will be explained further in Book 2.


🌸 Thus concludes the explanation of the *Buddhasāsanā*. Without learning the *Dhamma*, one cannot achieve *Pariyattisāsanā*, which serves as the foundation of understanding. However, merely accumulating knowledge without practicing (*Paṭipattisāsanā*) will not lead to *Paṭivedhasāsanā*, the ultimate realization of *Nibbāna*. These three aspects must be integrated harmoniously, as each supports the other in the journey toward liberation.

May all beings be inspired to learn the *Dhamma* (*Pariyattisāsanā*) with diligence, practice it with sincerity (*Paṭipattisāsanā*) and realize its profound truths (*Paṭivedhasāsanā*), achieving the highest bliss of *Nibbāna*.

Chapter 5

The Disappearance of the *Buddhasāsanā*

The Disappearance of the *Buddhasāsanā* refers to the gradual decline and eventual loss of the *Buddha's* teachings (*Sāsana*) or the True Teaching (*saddhamma*) over time.

 In the *Aṅguttara Nikaya Ekakanipāta-aṭṭhakathā* [*dutiyaṃamādādivaggavaṇṇanā*], mentioned there are **five stages of disappearance of the *Buddhasāsanā*** or True *Dhamma*:

1. Disappearance of attainment (*adhigama-antaradhāna*),
2. Disappearance of practice (*paṭipatti-antaradhāna*),
3. Disappearance of learning (*pariyatti-antaradhāna*),
4. Disappearance of the emblem (*liṅga-antaradhāna*)
[liṅga means sign, attributes, or external feature],
5. Disappearance of the relics (*dhātu-antaradhāna*).

These five stages will happen gradually, marked by a deterioration in the understanding, practice and preservation of the *Dhamma*.

1. Disappearance of Attainment (*Adhigama-Antaradhāna*)

The level of attainment achieved by the disciples of the *Buddha* will gradually disappear in the following order:

1) Four Analytical Knowledges (*Paṭisambhidā*)

Initially, many disciples who attain Arahant Path and Fruition, also achieve the four analytical knowledges (*paṭisambhidā*) along with the six psychic powers (*abhiññā*) and the three higher knowledges (*vijjā*).

2) Six Psychic Powers (*Abhiññā*)

Gradually, the attainment of the four analytical knowledges ceases. However, some Arahants can still attain the six psychic powers and the three higher knowledges.

The **six psychic powers (*abhiññā*)** are:

1. Supernormal ability (*iddhi-vidha*),
2. Divine ear (*dibba-sota*),
3. Penetration of others' minds (*ceto-pariya-ñāṇa*),
4. Remembrance of past lives (*pubbe-nivāsānussati*),
5. Divine eye (*dibba-cakkhu*),
6. The eradication of all cankers (*āsavakkhaya*).

3) Three Higher Knowledges (*Vijjā*)

Gradually, the attainment of the six psychic powers disappears. However, it is still possible to attain the three higher knowledges (*vijjā*) [see page 27].

4) Pure Insight (*Sukkhavipassakā*)

Eventually, the attainment of the three higher knowledges also vanishes. At this stage, it is still possible to attain *Arahatta Magga Phala*, but not through deep concentration. As a result, there are no more psychic powers or higher knowledges. Those who attain *Arahatta Magga Phala* do so through pure *vipassanā* practice and

they are referred to as "dry *vipassanā*" or pure Insight (*sukkhavipassakā*) practitioners.

5) *Anāgāmi*

Gradually, the attainment of *Arahatta Magga Phala* ceases altogether. The highest attainable level at this stage is *Anāgāmi Magga Phala*.

6) *Sakadāgāmi*

Over time, there will be no more attainment of *Anāgāmi Magga Phala*. The highest level of attainment becomes *Sakadāgāmi Magga Phala*.

7) *Sotāpanna*

Gradually, even the attainment of *Sakadāgāmi Magga Phala* disappears. The only remaining attainable level is *Sotāpatti Magga Phala*.

8) No More Attainment

Finally, even the attainment of *Sotāpatti Magga Phala* disappears. At this point, although there are still practitioners and the *Buddha*'s teachings are available, no more noble attainments can be achieved.

This marks the final disappearance of attainment (*Adhigama-Antaradhāna*).

2. Disappearance of Practice (*Paṭipatti-Antaradhāna*)

The practice of the *Dhamma* will also gradually disappear in the following order:

- Initially, people practice according to the *Buddha*'s instructions, achieving attainment in *jhāna*, insight (*vipassanā*), Paths (*Magga*) and Fruitions (*Phala*).
- Over time, people will cease to practice *jhānā* and *vipassanā* and consequently, they will no longer strive for the attainment of *Magga* and *Phala*.
- However, the practice of the Fourfold Purification of Morality (*Catu-pārisuddhi-sīla*) will still be maintained, particularly within the monastic community, monks and nuns.
- Gradually, the monks will begin to follow the *vinaya* rules less strictly, leading to a decline in the purity of *sīla*. Over time, layers of the *Bhikkhu Pāṭimokkha* rules will be abandoned. Starting with the the lesser and minor rules (*Khuddānukhuddakāni*) and eventually reaching the four *pārājikā* rules.
- Finally, even the four main *Pārājikā* rules, will no longer be observed.
- At this stage, there will be no more genuine *Bhikkhū*. Eventually, the disappearance of virtuous behavior will occur.

This marks the complete disappearance of practice (*paṭipatti-antaradhāna*).

3. Disappearance of learning (*Pariyatti-antaradhāna*)

This means the gradual disappearance of the *Tipiṭaka*. As moral virtue in the world begins to decline, a significant increase in unwholesome states (*akusala*) arises in the minds of people. This is compounded by the presence of non-virtuous leaders such as kings, rulers, presidents, or prime ministers, who fail to keep the precepts and lack good moral values, along with non-virtuous royal ministers or advisers.

Due to this moral decline, the weather begins to change. Rain no longer falls as it should, crops begin to fail and a severe shortage of food emerges in the world. As a result, supporters are no longer able to sustain the *Saṅgha*, and followers of Buddhism slowly begin to diminish.

Gradually, *pariyatti* starts to disappear. The first to vanish will be the commentaries, including the sub-commentaries (*aṭṭhakathā* and *ṭikā*). Already, there are signs of this nowadays, as many people no longer believe in the commentaries. This leads to a stage where the commentaries are neither read nor understood, marking the first significant loss in the preservation of Buddhist teachings. However, at this stage, the *Pāli Tipiṭaka* remains intact, though its preservation is on the brink of decline.

Gradually, all the *Buddha's* teachings in the *Tipiṭaka* will also begin to disappear. Starting with:

- **The *Abhidhamma Piṭaka***

Among the seven books of the *Abhidhamma*, the last and largest book, *Paṭṭhāna* that comprised of five volumes and the most profound, will be the first to vanish.

Following this, the remaining six books of the *Abhidhamma Piṭaka* will disappear one by one until the entire *Abhidhamma Piṭaka* no longer exists. In this way, the *Pāḷi Tipiṭaka* will eventually cease to exist, leaving only consisting of the *Suttanta Piṭaka* and the *Vinaya Piṭaka (Pāḷi Dvipiṭaka)*.

- **The *Suttanta Piṭaka***

After that, the *Suttanta Piṭaka* will gradually begin to disappear, starting with the Collection of Numerical Discourses (*Āṅguttara Nikāya*) and continuing until the Minor Collection (*Khuddaka Nikāya*). Once the entire *Suttanta Piṭaka* has vanished, only one *Piṭaka* will remain in the world: the *Vinaya Piṭaka*.

- **The *Vinaya Piṭaka***

Finally, even the *Vinaya Piṭaka* will begin to disappear, starting with the *Parivāra* and continuing until the *Mahāvibhaṅga*.

After all, three *Piṭakā* have disappeared, there may still remain some small remnants of the *Buddha's* teachings.

Initially, some teachings will survive, but when compiled, they will only amount to the length of the *Pāṭimokkha* rules chanted by the *Bhikkhū* during *uposatha* day every fortnight. This will not

include the full *Bhikkhu Pāṭimokkha* as detailed in the *Mahāvibhaṅga*, but merely the recitation of the main headings of the rules. At this point, only a very small portion about 40 minutes of chanting, this is all that will be left of the *Buddha's* 45 years of teaching.

Eventually, even this will not survive. All that will remain is one verse of four lines spoken by the *Buddha*.

Finally and sadly, even this single verse of four lines will be lost.

The commentary describes in vivid detail how, during that time, a king would place a thousand pieces of gold on the back of an elephant and parade it around the town. Guards would beat drums to attract attention, and the king would declare that anyone who could recite just one verse of four lines spoken by the *Buddha* would receive the thousand pieces of gold.

However, no one will be able to claim the reward, for the teachings of our *Gotama Buddha* will have completely disappeared. No trace of His teachings will remain in the world.

The precious *Dhamma* that has guided countless beings across the ocean of suffering to the peaceful shore of *Nibbāna* will have fully vanished. The priceless *Dhamma* that 'good in the beginning, good in the middle and good in the end' will no longer be known in the world.

This will mark the end of our *Gotama Buddha's* Dispensation.

4. Disappearance of the Emblem (*Liṅga-Antaradhāna*)

Here, *liṅga* refers to the signs, attributes, or external features of Buddhism. For example, the monks' way of handling robes (*cīvaraggahaṇaṃ*), almsbowls (*pattaggahaṇaṃ*), folding and unfolding of limbs (*sammiñjanapasāraṇaṃ*) and other basic requisites as laid down by the *Buddha* are distinctive attributes of monastic life. However, with the disappearance of attainment, the disappearance of practice and the disappearance of the *Buddha*'s teachings, even these external features representing Buddhist monks will gradually vanish.

As time further goes on, they no longer keep the bowl at the crook of the elbow but let it hang from their hand or wrist-strap (*hatthena vā sikkāya vā olambitvā*). Their robes are no longer dyed with proper coloring substances (*rajanasāruppaṃ akatvā*) but are worn in dull or soiled tones (*oṭṭhatṭhivaṇṇaṃ katvā*).

Eventually, they no longer even use dye; nor do they cut their robes into the ten-strip pattern (*dasacchindanampi*) or sew the patched-quilt style (*ovaṭṭikavijjhanam*). They merely throw some cloth together and wear it.

Later, they don't even do that. They cut random cloth into ten pieces and roam about looking like non-Buddhist ascetics (*paribbājakā viya*). Then, further down the decline, they tie a small scrap of ochre cloth (*kāsāvakhaṇḍam*) to their hand, neck,

or hair just to mark identity, saying: “What’s the use of this whole thing to us?” (*ko iminā amhākaṃ attho*).

They begin farming, trading, or other livelihoods, engaging in lay occupations (*jīvikāṃ kappetvā vicaranti*).

Still, people offering alms say, “This is given for the *Saṅgha*” (*saṅghaṃ uddissa*) and hand it to these persons.

Referring to this situation, the Blessed One said:

“There will come a time, *Ānanda*, in the future when individuals with merely the clan-name (*gotrabhuno*) and ochre cloth at their necks (*kāsāvakaṇṭhā*) yet lacking virtue and filled with evil qualities (*dussīlā pāpadhammā*), will be the recipients of offerings made to the *Saṅgha*. At that time, *Ānanda*, I do not consider such offerings to the *Saṅgha* to be of immeasurable merit” [*Majjhima Nikāya* 3.380].

Finally, all attributes of Buddhism will disappear entirely.

This marks the *disappearance of the emblem (Linga-Antaradhāna)*, signaling the loss of the outward symbols of the *Buddha's Dispensation*.

5. Disappearance of the Relics (*Dhātu-Antaradhāna*)

There are **three kinds of final extinguishing** (*parinibbāna*):

1. The extinguishing of defilements (*Kilesaparinibbānaṃ*). It happened at the seat of awakening (*bodhipallaṅke*) under the *Bodhi* Tree at *Bodhgaya*.
2. The extinguishing of the aggregates (*Khandhaparinibbānaṃ*). It occurred at *Kusinārā*.
3. The extinguishing of the relics (*Dhātuparinibbānaṃ*). It will happen **in the future** (*anāgate*).

After our *Gotama Buddha's Parinibbāna*, His body was cremated, many relics were collected and distributed among various rulers of the time. Numerous stupas were built to honor and pay respect to these sacred relics of the *Buddha*. As part of the Buddhist missionary efforts, many of these relics were brought to different parts of the world to inspire faith and veneration toward the *Buddha*, *Dhamma* and *Saṅgha*. However, in the future, when these relics are no longer being honored (*sakkārasammānaṃ alabhamānā*), they will begin to move through the power of the *Buddha's* determination (*adhiṭṭhānabala*) to places where proper reverence can still be offered.

As time continues to pass, no place will continue to offer proper honor and veneration. When the *Buddha's* Dispensation declines (*sāsanassa osakkana-kāle*), all the relics will gather in Sri Lanka

(*Tambapaṇṇidīpe*), then proceed to the *Mahācetiya*, then to *Nāgadīpa* at *Rājāyatana-cetiya* and finally to *Bodhgaya*. The relics will arrive even from the *Nāga* realm (*nāgabhavana*), the *deva* realms and the *Brahma* realms. Even the smallest mustard-seed-sized relics (*sāsapamatta-dhātu*) will not go missing along the way.

All the relics will assemble at the *Bodhi* site and form a shining body of the *Buddha*, seated cross-legged, radiating the 32 major marks (*dvattiṃsa mahāpurisalakkhaṇāni*), the 80 minor characteristics (*asīti anubyañjanāni*) and a halo a fathom wide (*byāmapabhā*). They will display miraculous events like those on the day of the Twin Miracle (*yamakapāṭihāriya*).

At that time, no human being (*manussabhūtasatto*) will be present there; however, all the deities from the ten-thousandfold world system (*dasasahassacakkavāḷa*) gathered together, lamenting, “Today the Ten-powered One (*dasabala*) will attain final *Nibbāna* (*parinibbāyati*); from now on, there will be darkness.”

Then, a radiance arose from the relic-body (*dhātusarīra*) and caused that body to become unseeable (*apaṇṇattikabhāva*). The flame emitted from the relic-body (*dhātusarīrato*) will rise as high as the *Brahmā* world (*brahmaloka*); even if a single relic remains the size of a mustard seed (*sāsapamattāya sesāya*), it will appear as one solid flame (*ekajālāva*). When the relics are completely exhausted (*dhātūsu pariyādānaṃ gatāsu*), it will

extinguish (*pacchijjissati*). Having displayed such tremendous power (*mahantam ānubhāvam*), the relics will vanish (*antaradhāyanti*).

At that time, the assembled deities will offer divine perfumes and garlands, play heavenly music, circumambulate three times, bow in reverence and say:

“May we in the future have the chance to see the *Buddha* arise again.”

Afterward, each deity will return to their respective realm (*sakasakaṭṭhānam*). This is called the Disappearance of the Relics (*dhātuantaradhānam*).

This marks the final end of the *Buddha*'s dispensation. The world will no longer know of the *Dhamma*, beings will no longer have the opportunity to hear, learn, or practice the *Dhamma*, the teaching that brings happiness here and hereafter. It will enter a long, dark aeons. It will be a very long wait until the arising of the next *Buddha Metteyya*, before the start of another *Buddha*'s dispensation.

Chapter 6

Periods of the *Buddhasāsanā*

The **Dispensation of the Buddha** (*Buddhasāsanā*) is traditionally said to last for only **5,000 years** and it is divided into five distinct periods, each marked by a gradual shift in emphasis and realization.

Here is the explanation base on different *Suttā*.

❏ In the *Dīgha Nikāya aṭṭhakathā* [3.161], it is stated:

“The *Sāsana* remained for a thousand years supported by those who had attained the fourfold analytical knowledge (*paṭisambhidā*); a thousand years with those who had the six supernormal knowledges (*chaḷabhiññā*); a thousand years with those who had the threefold knowledge (*tevijjā*); a thousand years with pure insight meditators (*sukkhavipassaka*) and a thousand years supported only by the monastic code (*Pātimokkha*).”

❏ In the *Āṅguttara Nikāya aṭṭhakathā* [1.1.130], under the topic of the disappearance of the *Buddha*'s Dispensation (*sāsanantaradhāna-kathā*), it says:

“After the the *Buddha* took *parinibbāna*, for one thousand years fourfold analytical knowledges can still arise. After that, only the six supernormal knowledges arise. As time goes on, even those can no longer arise and only the three knowledges can arise. Then, in due course, even these

cannot arise and only those who realize liberation through pure insight (*sukkhavipassaka*) exist. Eventually, even those are gone and only *Anāgāmī*, *Sakadāgāmī* and *Sotāpunnā* arise.”

□ In the ***Saṃyutta Nikāya aṭṭhakathā [2.2.156]***, it is stated:


“At the first period of the *Buddha*’s enlightened (*paṭhamabodhiyaṃ*), monks attained the fourfold analytical knowledge. Over time, only the six supernormal knowledges could be attained. Later, this reduced to the threefold knowledge. Eventually, even that will fade, leaving only the knowledge of the destruction of defilements (*āsavakkhaya-nāṇa*). As time continues, only *Anāgāmī-phala*, then *Sakadāgāmī-phala*, and finally only *Sotāpatti-phala* will be attainable, until even that ceases to arise.”

□ In ***Gotami Sutta, Aṅguttara Nikāya [8.51]***, The *Buddha* said:

“If, *Ānanda*, women (*mātugāmo*) had not obtained the going forth (*pabbajjā*) from the household life (*agārasmā*) to homelessness (*anagāriyaṃ*) in the *Dhamma* and *Vinaya* proclaimed by the *Tathāgata*, the holy life (*brahmacariyaṃ*) would have lasted long (*ciraṭṭhitikaṃ*), the True *Dhamma* (*saddhamma*) would have endured for a full thousand years (*vassasahassam*). But now, *Ānanda*, since women have gone forth in the *Tathāgata*-proclaimed the *Dhamma* and

Vinaya, the holy life will not endure long, the True *Dhamma* will stand for only five hundred years (*pañceva vassatāni*).”

“Just as, *Ānanda*, a man would, as a precaution, set up a dike on the bank of a large reservoir just to prevent the water from overflowing, even so, *Ānanda*, I have, as a precaution, laid down the Eight principles of respect (*Garudhamma*) for *Bhikkhunī*, which are not to be transgressed as long as life lasts.”

 Here the explanation according to ***Gotamīsuttavaṇṇanā*** and ***Gotamīsuttādivaṇṇanā***:

The statement “because of the going forth (*pabbajjā*) of women” refers to a cause mentioned after the first five hundred years following the *Buddha’s* enlightenment. It serves as an example (*kāraṇanidassanaṃ*) of how the true *Dhamma* (*saddhamma*) gradually declined in stability (*ṭhitiya*).

The next phrase is used to illustrate the meaning: Just as in a large reservoir (*mahato taḷāka*), even if the embankment has not been built yet, still some water remains; but when the embankment is constructed early (*paṭikacceva*), even the water that would not have remained due to the lack of an embankment will now stay.

“In the same way, certain heavy rules or principles of respect (*garudhammā*) were prescribed (*paññattā*) in advance (*paṭikacceva*) to prevent future transgressions. If they had not

been prescribed, even though women (*mātugāma*) might have gone forth (*pabbajita*) into the renunciate life, the *saddhamma* would have lasted only five hundred years. But since those rules were preemptively established, the *saddhamma* will endure for another five hundred years.”

Thus, due to this early establishment, the *Dhamma* is said to last a full thousand years (*vassasahassam*).

Here, this "**thousand years**" refers specifically to the presence of Arahants (*khīṇāsavā*) who have attained the stage of analytical knowledge (*paṭisambhidā-pabheda-patta*). After this, the *saddhamma* continues for **another thousand years** with Arahants who are *sukkhavipassakā* (those who reach enlightenment through pure insight without *jhāna*). Then for **another thousand years** with *Anāgāmī*, followed by **another thousand years** with *Sakadāgāmī* and finally, **another thousand years** with *Sotāpanna*.

In this way, the realization of the *Dhamma* (*paṭivedha-saddhamma*) **will last five thousand years (*pañcavassasahassāni*)**.

Why are there different explanations in those *Suttā*? The **Commentary explain:**

“Since all of this is mutually contradictory [between different commentarial traditions], it should be understood that the

grammarian or the commentator (*ācariya*) is merely reporting the views of different reciters (*bhāṇakā*) in different places. Otherwise, one would have to accuse the commentator himself of inconsistency (*pubbāparavirodha*).”

When the **first 5,000 years** of the *Sāsana* are referenced, this means the **period in which realization is possible**, due to the continued presence of *pariyatti*.

It is said that "The *Sāsana* is based on *pariyatti* is explained by the phrase:

“Without *pariyatti*, there can be no realization (*paṭivedha*)”.

When *pariyatti* declines, practice (*paṭipatti*) also fades and without practice, realization or higher attainment (*adhigama*) cannot arise.

Why?

Because *pariyatti* is the foundation for *paṭipatti*, and *paṭipatti* is the basis for *paṭivedha*.

Thus, even practice is measured by its grounding in *pariyatti*.

Just as, in a herd of a hundred or even a thousand cows, if there is no lead cow (*paveṇipālikā*) among them, then that lineage (*vaṃsa*) or group (*paveṇi*) cannot be maintained, even so, if there are hundreds or thousands of monks who have striving in

insight meditation, without the teachings (*pariyatti*), the realization of the Noble Path (*ariyamagga-paṭivedha*) does not occur.

And just as, when trying to locate a hidden treasure (*nidhikumbhi*), one places letters on a rock surface (*pāsāṇapiṭṭha*) to mark it; as long as those letters (*akkhara*) remain, the treasure is not considered lost.

Even so, **as long as the teachings (*pariyatti*) endure, the Dispensation (*sāsana*) is not said to be vanished (*antarahita*).**

☐ In the ***Mahāparinibbāna Sutta*** also mentioned that when the *Buddha* was preparing to enter His final *parinibbāna*, *Subhadda* the *paribbājaka* came to Him and asked a question. He inquired about many great teachers from other traditions who also claimed to have attained *Arahantship* or enlightenment. Whether those claims were true or not, the *Buddha* responded:

"*Yasmiṃ, Subhadda, dhammavinaye ariyo aṭṭhaṅgiko maggo na upalabbhati, samaṇopi tattha na upalabbhati. Yasmiñca kho, Subhadda, dhammavinaye ariyo aṭṭhaṅgiko maggo upalabbhati, samaṇopi tattha upalabbhati. Esā kho, Subhadda, dhammata, esā dhammāṭṭhiti.*"

Which means:

"In whatever *Dhamma-Vinaya*, *Subhadda*, the Noble Eightfold Path is not found, no true *samaṇa* is found there either.

But in whatever *Dhamma-Vinaya* the Noble Eightfold Path is found, true *samaṇā* are found there.

This, *Subhadda*, is the natural law, the fixed principle of the *Dhamma*."

🌸 The *Buddha* gave a concise answer that the Noble Eightfold Path is found only in **His dispensation**. In those other religions, we will not find any Noble person.

The *Buddha* spoke in this way. After that, He continued:

"Ime ca, Subhadda, bhikkhū sammā vihareyyum, asuñño loko arahantehi assa."

"If, *Subhadda*, the *bhikkhu* live rightly, the world will not be empty of Arahants."

🌸 This means that if all *bhikkhū*, *bhikkhunī*, *upāsaka* and *upāsikā* faithfully follow the *Buddha*'s teachings and practice the threefold training (*sīla*, *samādhi* and *paññā*) in a proper and systematic way, then '*asuñño loko arahantehi*' — **the world will not be devoid of Arahants**.

According to this explanation, it is **possible to become an *Arahantā*** even within five thousand years or more of the *Buddha*'s dispensation, not just within the first one or two thousand years.

As long as the Noble Eightfold Path is practiced fully and correctly, the world will never be without Arahants. There will always be Arahants in the world where this path is genuinely followed.

As long as *pariyatti* still exists, the *Buddha*'s teachings continue to exist. We are still able to study, learn and practice systematically according to the various teachings of the *Buddha*. And someday, if one's *pāramī* has matured, realization is possible.

Chapter 7

Factors Affecting the Lifespan of the *Buddhasāsana*

Although the *Buddhasāsana* still exists today, its survival is not guaranteed. Without active protection, preservation, and practice, the *Dhamma* may fade sooner than expected. It is the shared responsibility of both monastics and laypeople to ensure the Buddha’s teachings continue to shine for future generations.

The *Buddha* warned that the decline of the *Sāsana* does not happen suddenly but gradually, caused by neglect, disrespectful, misperception, or lack of practice. However, just as there are causes of deterioration, there are also conditions that preserve and strengthen the *Sāsana*.

Below is a summary of key causes of decline and supportive factors for its continuity. By understanding these, we become mindful of what to avoid and what to cultivate in order to preserve the *Dhamma*.

📖 In *Paṭhamasaddhammasammosasuttaṃ* (The First Discourse on the Disappearance of the True *Dhamma*) [*Aṅguttara Nikāya* 5.154], the *Buddha* said:

“*Bhikkhū*, there are five factors that lead to the **decay and disappearance of the true *Dhamma*** (*saddhamma-sammosa* and *antaradhāna*). What five?”

1. ***Bhikkhū* do not listen to the *Dhamma* respectfully** (*na sakkaccaṃ dhammaṃ suṇanti*).
2. **They do not learn or study the *Dhamma* thoroughly** (*na sakkaccaṃ dhammaṃ pariyāpuṇanti*).
3. **They do not retain or remember what they have learned** (*na sakkaccaṃ dhammaṃ dhārenti*).
4. **They do not examine the meaning of the teachings they have memorized** (*na sakkaccaṃ dhātānaṃ dhammānaṃ atthaṃ upaparikkhanti*).
5. **Having understood the meaning, they do not practice in accordance with the *Dhamma* and its purpose** (*na sakkaccaṃ atthamaññāya dhammamaññāya dhammānudhammaṃ paṭipajjanti*).”

Then the *Buddha* explains the **five factors that support its preservation**:

“*Bhikkhū*, there are five factors that lead to the **stability, clarity and continuation of the true *Dhamma*** (*saddhammaṭṭhiti*). What five?”

1. ***Bhikkhū* listens to the *Dhamma* respectfully** (*sakkaccaṃ dhammaṃ suṇanti*).
2. **They learn and study it thoroughly** (*sakkaccaṃ dhammaṃ pariyāpuṇanti*).
3. **They retain and memorize the teachings** (*sakkaccaṃ dhammaṃ dhārenti*).
4. **They investigate the meaning of the teachings they have learned** (*sakkaccaṃ dhātānaṃ dhammānaṃ atthaṃ upaparikkhanti*).

5. **Having understood the meaning, they practice accordingly** (*sakkaccaṃ atthamaññāya dhammamaññāya dhammānudhammaṃ paṭipajjanti*).”
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📖 In *Dutiyasaddhammasammosasuttaṃ* (The Second Discourse on the Disappearance of the True *Dhamma*) [*Aṅguttara Nikāya* 5.155], which continues the theme of the disappearance of the true *Dhamma*. The *Buddha* explained five factors that lead to the **decay and disappearance of the true *Dhamma***.

They are:

1. ***Bhikkhū* do not study and learn the *Dhamma* thoroughly**, including the ninefold classification such as discourses (*sutta*), mixed prose and verse (*geyya*) and so on.
2. **They do not teach the *Dhamma* to others in detail**, according to what they have heard and memorized.
3. **They do not encourage others to recite or memorize the *Dhamma***, as they themselves have learned it.
4. **They do not recite and review the *Dhamma* themselves in detail.**
5. **They do not reflect deeply on the *Dhamma* they have heard and memorized**, through reflection (*anuvitakkenti*), consideration or reviewing (*anuvicārenti*) and mental recollection (*manasānupekkhanti*).

Then the *Buddha* explains the **five factors that support its preservation**:

1. ***Bhikkhū* study and learn the *Dhamma* thoroughly** the ninefold teachings, such as discourse (*sutta*), discourses mixed with verse (*geyya*) and so on.
2. **They teach the *Dhamma* in detail** to others, based on what they have heard and studied.
3. **They encourage and train others to recite and memorize the *Dhamma*.**
4. **They regularly recite and review the *Dhamma* themselves** in detail.
5. **They reflect deeply on the *Dhamma*,** through reflection (*anuvitakkenti*), consideration or reviewing (*anuvicārenti*) and mental recollection (*manasānupekkhanti*).

 In ***Tatīyasaddhammasammosasuttaṃ*** (The Third Discourse on the Disappearance of the True *Dhamma*) [*Āṅuttara Nikāya* 5.156], which continues the theme of the disappearance of the true *Dhamma*. The *Buddha* explained another five conditions that lead to the decay and disappearance of the true *Dhamma*. They are:

1. **Corrupt Learning and Poor Memorization**

Bhikkhū study and memorize discourses improperly, using poorly arranged words and phrases (*dunnikkhittehi padabyañjanehi*). Because of this, even the **meaning becomes misinterpreted** (*atthopi dunnayo hoti*).

2. **Undisciplined and Uncooperative Practitioners**

Bhikkhū become difficult to correct (*dubbacā honti*), resistant to training and instruction, also not accept guidance with respect.

3. **Lack of Transmission from Learned Elders**

Those learned *Bhikkhū* who are experts in the *Dhamma* and *Vinaya*, also classification of teachings, does not pass on the teachings diligently. After their passing, the discourses become **cut off at the root** and have **no reliable source** (*appaṭisaraṇo*).

4. **Senior Monks Become Complacent and Neglect Practice**

Senior monks become indulgent (*bāhulikā sāthalikā*), superficial, lead in lax behavior and abandon their duties toward solitude. They do not rouse energy for the realization of what has not yet been attained. The new generation of disciples follows their example, so they too become lax and superficial.

5. **Division Within the *Saṅgha***

The *Saṅgha* becomes divided, leading to quarrels, reproaches, accusations, and mutual rejection. Those not yet convinced grow further discouraged and even some of the faithful begin to lose confidence.

Then the *Buddha* continue explains the **five factors that support its preservation**:

1. Proper Learning and Clear Memorization

Here, the monks properly learn the discourses with well-arranged words and phrases. Because of this, the meaning is also well understood.

2. Respectful and Receptive Attitude

They are obedient (*suvaṇṇā*), possess qualities conducive to being well-guided, patient and receive instruction with reverence.

3. Faithful Transmission from the Learned


The learned monks, those well-versed in the teachings, discipline and summaries, carefully teach the discourses to others. Even after their passing, the discourses are **not cut off at the root** and remain with a dependable lineage (*sappaṭisaraṇo*).

4. Diligence and Right Conduct of Elders

Senior monks are **not indulgent**, do not lead in lax behavior, but are committed to solitude and seclusion. They arouse effort for what has not yet been attained, understood, or realized. The younger generation follows their example, also becomes diligent and committed to realizing the *Dhamma*.

5. Harmony and Unity in the *Saṅgha*


The *Saṅgha* lives in harmony, in concord, without disputes, sharing a common schedule and living comfortably together. There are no mutual insults, blame, exclusions, or rejections. Those lacking faith gain confidence and the faithful grow even stronger in their devotion.

 As mentioned above, one of the main reasons the *Buddha's* dispensation declines is neglect, especially neglect of the *Dhamma*. Many peoples do not even make the effort to come and listen. Why? Often, it is simply due to laziness. But when people stop listening to the *Dhamma*, the *Sāsanā* fades quickly.

Another key reason for the decline is lack of study. Without learning the *Dhamma* deeply, its foundation weakens. Even after studying, if one does not memorize or retain the teachings, they are easily lost. Memorization without understanding also leads to shallow knowledge. The gravest danger, however, is knowing the *Dhamma* but not living it. Without moral conduct and sincere practice, the *Sāsanā* cannot endure.

These are the critical factors that contribute to the decline and eventual disappearance of the *Buddhasāsana*, therefore they must be carefully avoided. Instead, we should cultivate the opposite qualities the *Buddha* emphasized: listening, studying, reflecting, understanding and putting the *Dhamma* into practice.

The *Buddha* also explained some conditions that **prevent the realization of the *Dhamma***, as mentions in the discourses below.

 In ***Paṭhamasammattaniyāmasuttam*** (The First Discourse on Entering the Fixed Law of Rightness) [*Aṅuttara Nikāya* 5.151], the *Buddha* said:

“*Bhikkhū*, one who possesses **five qualities**, even while listening to the true *Dhamma*, is **incapable (*abhabbo*) of entering the fixed law of rightness (*niyāmaṃ okkamituṃ sammattam*)**, that is, being established in wholesome qualities. What are the five?

1. **He criticizes the teaching (*katham paribhoti*)**,
2. **He criticizes the speaker (*kathikam paribhoti*)**,
3. **He criticizes himself (*attānam paribhoti*)**,
4. **He listens with a distracted mind (*vikkhittacitto dhammam suṇāti*)**,
5. **He lacks mental clarity and does not reflect wisely (*anekaggacitto ayoniso ca manasi karoti*)**.”

The Commentary explained:

- "***Katham paribhoti***" means he disrespects the *Dhamma* talk by thinking: “What kind of talk is this?”
- "***Kathikam paribhoti***" means he belittles the speaker, thinking: “What does he know? What is he talking about?”
- "***Attānam paribhoti***" means he looks down on himself, saying: “What do I know? Who am I to listen to this?”


These are considered mental obstacles that **block** progress on entering the fixed law of Path (*magga-niyāma*).

Then the *Buddha* explains the **opposite condition**:

“*Bhikkhū*, one who possesses **five other qualities**, while listening to the true *Dhamma*, is **capable (*abhabbo*) of entering the fixed law (*niyāmaṃ okkamituṃ*) of rightness** and being established in wholesome states.”

What are the five?

1. **He does not criticize the teaching** (*na katharaṃ paribhoti*),
2. **He does not criticize the speaker** (*na kathikaraṃ paribhoti*),
3. **He does not criticize himself** (*na attānaṃ paribhoti*),
4. **He listens with an undistracted mind** (*avikkhittacitto dhammaṃ suṇāti*),
5. **He is focused and reflects wisely** (*ekaggacitto yoniso ca manasi karoti*).

 ***In Dutiyasammattaniyāmasuttaṃ*** (The Second Discourse on Entering the Fixed Law of Rightness) [*Āṅguttara Nikāya* 5.152], the *Buddha* explained another five things that can prevent the realization of the *Dhamma*. What are the five?

1. **He criticizes the teaching** (*katharaṃ paribhoti*),
2. **He criticizes the speaker** (*kathikaraṃ paribhoti*),
3. **He criticizes himself** (*attānaṃ paribhoti*),
4. **He is foolish, dull and mentally slow** (*duppañño hoti, jaḷo, eḷamūgo*),

5. **He pretends to understand what he has not truly understood** (*anaññāte aññātamānī hoti*).


It is similar to the first *Sutta*, but it focuses more on lack of wisdom and arrogance as hindrances to progress. The Commentary explained the phrase "***anaññāte aññātamānī***" as someone who **has not truly understood** the *Dhamma* yet falsely claims: "This is known by me," thinking with conceit that they have already attained understanding.

This kind of deluded self-assurance **blocks** the person from entering the right path.

Then the *Buddha* describes the **five opposite condition** that **capable** to entering the fixed law of rightness while listening to the true *Dhamma*.

What are the five?

1. **He does not criticize the teaching** (*na katharṃ paribhoti*),
2. **He does not criticize the speaker** (*na kathikarṃ paribhoti*),
3. **He does not criticize himself** (*na attānarṃ paribhoti*),
4. **He is wise, intelligent and mentally sharp** (*paññavā hoti, ajaḷo, aneḷamūgo*),
5. **He does not claim to know what he has not truly understood** (*na anaññāte aññātamānī hoti*).

 ***In Tatiyasammattaniyāmasuttaṃ*** (The Third Discourse on Entering the Fixed Law of Rightness) [*Aṅguttara Nikāya* 5.153],

The *Buddha* explained another **five things** that can **prevent** the realization of the Path while listening to the true *Dhamma*.


What are the five?

1. **He listens with arrogance**, overcome by pride.
2. **He listens with a fault-finding mind**, constantly looking for flaws.
3. **His mind is closed and hostile toward the *Dhamma* teacher**, he is mentally blocked.
4. **He is foolish and mentally dull**, lacking wisdom.
5. **He pretends to understand what he has not truly understood.**

Then the *Buddha* describes the **five opposite condition** that **capable** to entering the fixed law of rightness while listening to the true *Dhamma*.

What are the five?

1. **He listens without pride**, free from arrogance.
2. **He listens with a mind free from fault-finding**, not seeking flaws.
3. **His mind is open and receptive to the *Dhamma* teacher**, not mentally blocked.
4. **He is wise and mentally sharp.**
5. **He does not pretend to understand what he has not truly understood.**

 In the *Paṭisambhidāmagga*, the *Āsayānusayañāṇaniddeso* and *Āsayānusayañāṇaniddesavaṇṇanā* explain the beings who

are capable (*bhabbā*) and incapable (*abhabbā*) of entering the fixed course or fixed law (*niyāmaṃ okkamitum*) of rightness (*sammattam*) in wholesome states (*kusalesu dhammesu*).

It is said that the beings who are **incapable (*abhabbā*)** of entering the fixed course of rightness are those who are:

1. Endowed with obstruction by past actions

(*kammāvaraṇena samannāgatā*); meaning they are hindered by the five types of heinous actions (*pañcavidhena ānantariyakammena*), which are also known as unwholesome weighty kamma (*garuka kamma*):

- (1) Matricide – killing one’s mother (*mātughātaka*),
- (2) Patricide – killing one’s father (*pitughātaka*),
- (3) Murdering an Arahant (*arahantaghātaka*),
- (4) With evil intent drawing a *Buddha*’s blood (*lohituppādaka*),
- (5) Causing schism in the *Saṅgha* (*saṅghabhedaka*).

Other acts, such as violating a *bhikkhu*, a *bhikkhunī* and similar offenses, are also included under obstruction by actions.

2. Endowed with obstruction by defilements

(*kilesāvaraṇena samannāgatā*); referring to fixed wrong view (*niyatamicchādiṭṭhiyā*), such as:


- (1) The rootlessness view (*ahetuka diṭṭhi*).
- (2) The inefficacy view (*akiriya diṭṭhi*).
- (3) The nihilistic view (*natthika diṭṭhi*).

3. **Endowed with obstruction by resultant conditions** (*vipākāvaraṇena samannāgatā*); meaning rebirth with **rootless consciousness** (*aHetukapaṭisandhiyā*) or those born with only **two roots** (*duhetukā*) cannot attain the Noble path (*ariyamaggapaṭivedho natthi*).
4. **Without faith** (*assaddhā*); meaning lacking confidence in the *Buddha*, the *Dhamma* and so on.
5. **Lacking desire to undertake wholesome actions** (*acchandikā*); meaning lacking wholesome desire for action (*kattukamyatākusalacchandarahitā*).
6. **Deficient in wisdom** (*duppaññā*); meaning deficient in passive or background wisdom (*bhavaṅgapaññāya parihīnā*). Even if one possesses full background wisdom, if it cannot serve as a basis for supramundane attainment, one is still considered unwise.

To be **incapable of entering the fixed law of rightness in wholesome qualities** (*abhabbā niyāmaṃ okkamituṃ kusalessu dhammesu sammattanti*) means to be incapable of entering the noble path, which is known as the “fixed law of rightness” in wholesome states.

The Noble Path is called “rightness” because it is inherently right and it is called the “fixed course” or “fixed law” either because it leads directly to fruition, or because it is stable by nature. And it

should be understood that the beings who are **capable (*bhabbā*)** of entering the fixed law of rightness are those who are endowed with all the positive traits opposite to those listed above.

 **In *Saddhammapatirūpakasuttam*** (The Discourse on Counterfeit of True *Dhamma*) [SN 16.13], the *Buddha* explains to Venerable *Mahā Kassapa* that the **true *Dhamma* does not vanish due to natural causes**, but because **counterfeit versions** of the *Dhamma* have arisen and taken root in the world.

Then the *Buddha* listed **five detrimental behaviors** that lead to the decay and disappearance (*sammosāya antaradhānāya samvattanti*) of the true *Dhamma*. What are these five?

“Here, *Kassapa*, monks, nuns, laymen and laywomen are not obedient (*appatissā*) and live with:

1. **Disrespect toward the *Buddha*/Teacher** (*satthari agāravā*),
2. **Disrespect toward the *Dhamma*** (*dhamme agāravā*),
3. **Disrespect toward the *Saṅgha*** (*saṅghe agāravā*),
4. **Disrespect toward the Training** (*sikkhāya agāravā*),
5. **Disrespect toward Concentration** (*samādhimim agāravā*).”

The Commentary explained⁴¹:

⁴¹ *Saddhammapatirūpakasuttavaṇṇanā* and *Chakkaniddesavaṇṇanā* [*Sammohavinodanī, Khuddakavatthuvibhaṅgo*].

The word "*sattha*" refers especially to the *Buddha* or to any symbol that represents Him, such as a shrine, pagoda, relic and so on. In the phrase "disrespectful toward the Teacher" ("*satthari agāravā*"), the term "*agāravā*" means "without reverence" or "without respect". *Appatissā* means "not obedient" or "not polite" and "not humble" (*anīcavuttikā*).

For example, one who, while the *Buddha* is still living, does not go to attend on Him; or, after His *Parinibbāna*, does not go and does not bow down to places such as the shrine or the *Bodhi* tree; walks around the shrine terrace with an umbrella (*sachatto*) and sandals (*saupāhano*); speaking casually while glancing around, this person is said to be **disrespectful toward the *Buddha*** (*ayaṃ satthari agāravo nāma*).


One who is capable yet, still does not go to listen to the *Dhamma* (*dhammassavanāṃ na gacchati*); who does not speak properly or engage in *Dhamma* discourse; who does not attentively learn or recite the *Dhamma*; who leaves in the middle of a *Dhamma* talk; or who, during the time of listening to the *Dhamma*, sits surrounded by young novices (*daharasāmaṇerehi parivārito*) or does not listen carefully, or sits distracted or with indifference; or who, while seated at the occasion for listening to the *Dhamma*, falls asleep, or engages in unrelated conversation, or engages instead in other activities such as construction work, etc. This person is said to be **disrespectful toward the *Dhamma*** (*ayaṃ dhamme agāravo nāma*).

One who does not pay attention (*cittikāraṃ na paccupaṭṭhāpeti*) to the elders, the newly ordained and the middle monks (*theranavamajjhimesu*); who behaves inappropriately in places like the uposatha hall (*uposathāgāra*) or *Dhamma* halls; who does not bow according to seniority; after approaching to attend upon elders or senior monk, sits down without offering homage, or uses luxurious seats or cushions; engages in inappropriate bodily conduct such as fidgeting with hands and feet; or speaks in the presence of senior monk without being invited, this person is said to be **disrespectful toward the Saṅgha** (*ayaṃ saṅghe agāravo nāma*).

One who has taken up the three trainings (*tisso sikkhā*) but does **not actually train**; or who does not fulfill the three trainings is called one **disrespectful toward the training** (*sikkhāya agāravo nāma*).

One who does not attain the eight meditative attainments (*aṭṭha samāpattiyo anibbattento*), or who makes no effort to attain them, is said to be **disrespectful toward concentration** (*samādhimim agāravo nāma*).

The corresponding wholesome side (i.e., those with respect) should be understood as the **direct opposite** of the above-mentioned deficiencies.

 If one holds deep respect for the **Buddhā**, reveres the **Dhamma** taught by the Fully Enlightened Ones and so on, not

only in word but through heartfelt faith and devotion, then truly, **unthinkable results** and **inconceivable fruits** may be attained. As it is declared in the *Apadāna* [*Therāpadāna* 1.1.82]:

*“Evaṃ acintiyā buddhā, buddhadhammā acintiyā
Acintiye pasannānaṃ, vipāko hoti acintiyō”ti.*

“Thus, the *Buddhā* are inconceivable and the *Dhamma* of the *Buddhā* is inconceivable. For those who have faith in the inconceivable, the result is likewise inconceivable.”

Thus, in the manner just stated, the things that are **inconceivable** (*acintiyā*) cannot be contemplated or grasped by thought (*cintetuṃ asakkuṇeyyā*). These include the ***Buddhā*** and the ***Dhamma*** of the *Buddhā*, such as the Four Foundations of Mindfulness ... up to ... the Noble Eightfold Path, the five aggregates (*pañcakkhandhā*), Conditional relations like root condition (*hetupaccayo*), object condition (*ārammaṇapaccayo*) and so on.

These *Dhammā*, or even the essential natures (*sabhāvā*) of the *Buddhā* themselves, are inconceivable (*acintiyā*) and cannot be grasped by thought (*cintetuṃ asakkuṇeyyā*). When these inconceivables (*acintiyā*) are contemplated, they go beyond the domain of thought (*cintāvisayātikkante*). The result for faithful *devā* and humans who do so, is likewise unthinkable, surpassing

all reckoning, namely, the attainment of heavenly and human prosperity and ***Nibbāna***.

🌸 Therefore, by guarding the mind against causes that bring about the decline and disappearance of the True *Dhamma*, by diligently cultivating conditions that nourish the path through study (*pariyatti*), practice (*paṭipatti*) and direct realization (*paṭivedha*), may you come to experience for yourself the **inconceivable result** and the supreme bliss of ***Nibbāna***.

May the *Buddha Sāsana* last long.

Chapter 8

Eight Marvels of The *Buddhasāsanā*

To deepen our understanding of how truly precious the *Buddhasāsanā* is, here is an explanation taken from the *Pahārāda Sutta [Aṅguttara Nikāya 8.19]*, which describes the **Eight Marvels of the *Buddhasāsanā***.

At one time, the *Buddha* was dwelling at the foot of *Naḷeru's* neem tree near *Verañjā*. Then, *Pahārāda*, one of the prominent leaders of the *Asura* realm, approached the *Buddha* and engaged in conversation with Him. [The *Asura* are being who typically reside in the ocean, or wild forest, etc.]

Below is a summary of their conversation, in which they compare eight marvelous qualities (*aṭṭha acchariyāni*) between the great ocean (*mahāsamudda*) and the *Buddhasāsanā* [referred to in this *sutta* as the *Dhamma* and *Vinaya*].

1. Gradual Depth

Just as the great ocean gradually deepens, so too does the training in the *Dhamma*.

“The great ocean (*mahāsamuddo*) has a gradual slope (*anupubbaninno*), a gradual deepening (*anupubbapono*)

and a gradual incline (*anupubbapabbhāro*); it does not suddenly plunge down (*na āyatakeneva paṇāto*) in a steep drop.”

“In the same way (*evamevaṃ kho*), *Pahārāda*, in this *Dhamma* and *Vinaya*, there is a gradual training (*anupubbāsikkhā*), a gradual practice (*anupubbakiriya*) and a gradual path of progress (*anupubbapaṭipadā*).”

The Commentary explained:

1. The **gradual training** (*anupubbāsikkhā*) is the Threefold training (*tisso sikkhā gahitā*) which is *sīla*, *samādhi*, *paññā*.
2. The **gradual practice** (*anupubbakiriya*) is the Thirteen ascetic practices (*dhutaṅga*).
3. The **gradual path of progress** (*anupubbapaṭipadā*) is:
 - Seven contemplations (*satta anupassanā*),
 - Eighteen major insights (*aṭṭhārasa mahāvipassanā*),
 - Thirty-eight [meditation] objects classification (*aṭṭhatimsa ārammaṇavibhattiyo*) and
 - Thirty-seven factors of enlightenment (*sattatimsa bodhipakkhiyadhamma*) [see page 8].

The **final realization** (*aññāpaṭivedha*) **does not occur suddenly** (*na āyatakeneva*), it is not like a frog leaping forward. One cannot attain **Arahantship** without first fulfilling the **training in morality, concentration and wisdom** in proper sequence.

Thus, only after completing this practices (*paṭipāṭiyā*) step by step, it is possible (*sakkā*) to attain Arahantship.

💡 Here is the **Thirteen *Dhutaṅga*** practices according to Venerable *Nāgasena's* explanation on ***Milindapañha***, [***Anumānavaggo, Dhutaṅgapañho***]:

“Great king, there are thirteen *dhutaṅga* practices. One who, through these, enters the great ocean of *Nibbāna*, purified, plays joyfully with many kinds of *Dhamma*-enjoyment, masters the eight attainments of fine material and immaterial realms (*rūpārūpa-aṭṭhasamāpattiyo*), develops various forms of supernormal powers (*iddhividhā*), the divine ear element, knowledge of others' minds (*paracittavijānanam*), recollection of past lives (*pubbenivāsānussati*), the divine eye element and reaches the destruction of all taints (*sabbāsavakkhayam*).”

What are the thirteen?

1. Wearing robes made from discarded cloth (*paṃsukūlikaṅgam*),
2. Using only three robes (*tecīvarikaṅgam*),
3. Living on almsfood (*piṇḍapātikaṅgam*),
4. Going for almshouse-to-house in order (*sapadānacārikaṅgam*),
5. Eating only once per day at one sitting (*ekāsanikaṅgam*),

6. Taking all food into one bowl (*pattapiṇḍikaṅgaṃ*),
7. Refusing food offered after the mealtime (*khalupacchābhattikaṅgaṃ*),
8. Living in the forest (*āraññikaṅgaṃ*),
9. Dwelling at the root of a tree (*rukkhamūlikaṅgaṃ*),
10. Living in the open air (*abbhokāsikaṅgaṃ*),
11. Living in a charnel ground (*sosānikaṅgaṃ*),
12. Using the sleeping place as found (*yathāsanthatikaṅgaṃ*),
13. Practicing constant sitting [not lying down] (*nesajjikaṅgaṃ*).

With these thirteen *dhutaṅga* practices, when they are previously practiced (*pubbe āsevitā*), well-trained, mastered, repeatedly cultivated, fulfilled in every way, one attains complete the quality of true renunciation (*sāmañña paṭilabhati*).

As a result, all serene and blissful meditative attainments (*santā sukhā samāpattiyo*) become attainable.”

💡 Below is the explanation of the **Eighteen Major Insights** (***aṭṭhārasa mahāvipassanā***), which also include the **Seven Contemplations** (***satta anupassanā***), quoted from the *Paṭisambhidāmagga-aṭṭhakathā*, *Abhiññeyyaniddesavaṇṇanā*:

“Thus, one who is well-practiced in both *rūpa* and *arūpa* meditation objects (*kammaṭṭhāna*), from the point of contemplation of dissolution (*bhaṅgānupassanā*) onwards, begins to develop the eighteen great insights (*aṭṭhārasa mahāvipassanā*) through the mode of understanding for abandoning (*pahānapariññā*). Even here and now, by realizing even one part (*ekadesa*) of these, one begins to abandon their opposing states (*tappaṭipakkhe dhamme*).”

The so-called **Eighteen *Mahāvipassanā* (major insight)** are the forms of wisdom beginning with contemplation of impermanence (*aniccānupassanā*) and so on. Through the development of each of these, the practitioner abandons their respective opposing perceptions or attachments:

1. Contemplation of impermanence (*aniccānupassanā*) opposes the perception of permanence (*niccasaññā*).
2. Contemplation of suffering (*dukkhānupassanā*) opposes the perception of pleasure (*sukhasaññā*).
3. Contemplation of non-self (*anattānupassanā*) opposes the perception of self (*attasaññā*).
4. Contemplation of disenchantment (*nibbidānupassanā*) opposes delight (*nandī*).
5. Contemplation of dispassion (*virāgānupassanā*) opposes lust or attachment (*rāga*).
6. Contemplation of cessation (*nirodhānupassanā*) opposes origination (*samudaya*).

7. Contemplation of relinquishment or abandonment (*paṭinissaggānupassanā*) opposes grasping (*ādāna*).
8. Contemplation of destruction (*khayānupassanā*) opposes the perception of compactness (*ghanasaññā*).
9. Contemplation of vanishing (*vayānupassanā*) opposes accumulation or constructive tendencies (*āyūhana*).
10. Contemplation of change (*vipariṇāmānupassanā*) opposes the notion of stability (*dhuvasaññā*).
11. Contemplation of the signless (*animittānupassanā*) opposes attachment to signs (*nimitta*).
12. Contemplation of the desireless (*appaṇihitānupassanā*) opposes directed longing or wishing (*paṇidhi*).
13. Contemplation of emptiness (*suññatānupassanā*) opposes adherence (*abhinivesa*).
14. Insight into the superior wisdom factors (*adhīpaññādhammavipassanā*) opposes grasping at essence or value (*sārādānābhinivesa*).
15. Knowledge and vision of things as they really are (*yathābhūtaññadassana*) opposes deluded clinging (*sammohābhinivesa*).
16. Contemplation of danger (*ādīnavānupassanā*) opposes clinging to habitual foundations (*ālayābhinivesa*).
17. Contemplation of reflection (*paṭisaṅkhānupassanā*) opposes non-reflection (*appaṭisaṅkha*).
18. Contemplation of turning away (*vivaṭṭānupassanā*) opposes clinging to associations or connections (*samyogābhinivesa*).

First establishing **morality** (*sīla*), then deepening **concentration** (*samādhi*) and finally cultivating **wisdom** (*paññā*). Just as a diver must prepare before plunging into the depths, a seeker of truth must **develop patience and perseverance** before reaching the profound insights of enlightenment.


This is the first marvelous and astonishing quality (*acchariyō abbhuto dhammo*) in this *Dhamma-Vinaya*. By seeing it again and again, the *Bhikkhū* take delight (*abhiramanti*) in this *Dhamma-Vinaya*.

2. Does not exceed the boundaries

Just as the ocean remains within its boundaries, the disciples remain within the *Dhamma* and *Vinaya*.

"Just as (*seyyathāpi*), *Pahārāda*, the great ocean (*mahāsamuddo*) has a stable nature (*ṭhitadhammo*) and does not exceed its boundaries (*velaṃ nātivattati*), in the same way (*evamevaṃ kho*), *Pahārāda*, whatever training rule (*sikkhāpadaṃ*) I have laid down (*mayā paññattaṃ*) for my disciples (*sāvakānaṃ*), my disciples (*mama sāvakā*) do not transgress it (*nātikkamanti*), even for the sake of their lives (*jīvitahetupi*)."

“This (*ayaṃ*), *Pahārāda*, is the second wonderful and marvelous quality (*dutiyo acchariyo abbhuto dhammo*) in this *Dhamma* and *Vinaya*, which, seeing again and again (*yaṃ disvā disvā*), the monks take delight (*abhiramanti*) in this *Dhamma* and *Vinaya*.”

 Within the *Buddha*’s dispensation, Noble ones do not transgress the *Vinaya* rules. They uphold the training with non-transgression (*avītikkama*), especially in regard to the *Vinaya* laid down by the *Buddha*.

They are particularly careful with the training rules that are blameworthy in the eyes of the world (*lokavajja sikkhāpada*) and especially with serious offenses (*pārājika āpatti*). Such Noble individuals do not intentionally commit these heavy *āpatti* without cause or reason. They refrain from them completely, maintaining purity in their conduct.

Examples of *Lokavajja Sikkhāpada* from the *Sekhiya Rules*:

1. Eating Etiquette Rules

These rules are meant to maintain the dignity of monastics while eating in front of laypeople.

1. Not eating with the mouth wide open

“I will not eat with my mouth agape” (*na vikūle mukhe bhuñjissāmīti sikkhā karaṇīyā*).“This is a *lokavajja* as it is unpleasant or uncivilized in public.

2. Not making a slurping sound while eating

Avoiding the act of dipping or licking the mouth excessively, because it’s uncouth in public view.

3. Not stuffing the mouth full of food

Stuffing food in a way that looks greedy or undisciplined invites laypeople's criticism.

2. Movement and Posture Rules

These are meant to keep a composed appearance in public.

4. Not swinging the arms while walking in inhabited areas

The *Buddha* instructed monks not to walk like laypeople, to preserve dignity and grace.

5. Not walking with the robe tucked up too high

Tucking the robe too high is indecent; such a display would cause laypeople to look down on monks.

3. Behavioral Decorum

These rules are about appropriate social behavior.

6. Not laughing loudly or displaying excessive joy in public

Laughter should be moderate; otherwise, monks appear unserious or immature.

7. Not looking around aimlessly while seated in public places

Sitting in a composed and attentive way shows mindfulness and training.

Lokavajja sikkhāpada are rules meant to protect the reputation of the *Śaṅgha* and prevent social criticism.

They are not based on intrinsic unwholesomeness (*akusala*), but rather on inappropriateness according to social norms. Breaking them may not be a heavy offense by *Vinaya* standards, but it is damaging to public faith in the monastic community. If people criticize the *Saṅgha*, it can prevent them from realizing the *Dhamma*. For more detail explanation can be found at ***Vinaya Piṭaka, Mahāvagga*** and ***Cullavagga, Sekhiya Vagga*** of the ***Pātimokkha*** and ***Samantapāsādikā*** [*Vinaya* Commentary], especially on *Sekhiya* rules.

3. Purity

Just as the great ocean does not tolerate corpses, so too does the *Saṅgha* not tolerate the immoral.

“Just as (*seyyathāpi*), *Pahārāda*, the great ocean (*mahāsamuddo*) does not keep dead bodies or filth (*na matena kuṇāpena saṁvasati*). Whatever carcasses (*mataṁ kuṇāpaṁ*) end up in the great ocean (*mahāsamudde*), it quickly (*khippameva*) carries them to the shore (*tīraṁ vāheti*) or throws them onto the land (*thalaṁ ussāreti*).”

“In the same way (*evamevaṁ kho*), *Pahārāda*, the *Saṅgha* does not associate with (*na tena saṅgho saṁvasati*) a person (*puḅgalo*) who is immoral (*dussīlo*), of evil

character (*pāpadhammo*), with impure conduct (*asucisaṅkassarasamācāro*), who hides his misdeeds (*paṭicchannakammanto*), who is not a true recluse (*assamaṇo*) but claims to be one (*samaṇapaṭiṇṇo*), who is not a celibate (*abrahmacārī*) but pretends to be (*brahmacāripaṭiṇṇo*), who is rotten within (*antopūti*), uncontrolled (*avassuto*) and full of corruption (*kasambujāto*).

The *Saṅgha* quickly (*khippameva*) gathers (*sanniṭṭhitvā*) and expels him (*ukkkhipati*)."

"Even though (*kiñcāpi*) he may be sitting (so *hoti sannisinno*) in the midst of the community of monks (*majjhe bhikkhusaṅghassa*), he is still far away (*atha kho so ārakāva*) from the *Saṅgha* (*saṅghamhā*) and the *Saṅgha* is far from him (*saṅgho ca tena*)."

Just as the ocean casts out a dead body, the *Saṅgha* cannot retain those who are **immoral** (*dussīla*) or **dishonest**. Monastics who engage in misconduct either reform or leave the Order. For instance, a *Bhikkhu* who commits a *pārājika* offense is no longer considered part of the *Saṅgha*.

The *Dhamma* and *Vinaya* act like the ocean, **purifying the community** and preserving its integrity by ensuring that only those who uphold virtue and sincerity remain. This is the third marvelous and astonishing quality of the *Dhamma* and *Vinaya*.

4. Unity

Just as all rivers become one in the ocean, so too all who enter the *Dhamma* are united as *Samaṇā*.

“Just as (*seyyathāpi*), *Pahārāda*, whatever great rivers (*yā kāci mahānadiyo*) there are, such as (*seyyathidaṃ*) the *Gaṅgā*, *Yamunā*, *Aciravatī*, *Sarabhū* and *Mahī*, when they reach (*tā patvā*) the great ocean (*mahāsamuddaṃ*), they abandon their former names and lineages (*jahanti purimāni nāmagottāni*) and are simply called ‘the great ocean’ (*mahāsamuddo tveva saṅkhaṃ gacchanti*).”

“In the same way (*evamevaṃ kho*), *Pahārāda*, these four castes (*cattārome vaṇṇā*), warrior class (*Khattiya*), priestly class (*Brāhmaṇa*), merchant class (*Vessā*) and servant class (*Sudda*), when they go forth (*pabbajitvā*) from the household life (*agārasmā*) into the homeless life (*anagāriyaṃ*) in the *Dhamma* and *Vinaya* proclaimed by the *Tathāgata* (*tathāgatappavedite*), they abandon their former names and lineages (*jahanti purimāni nāmagottāni*) and are simply called ‘*Samaṇa*, the sons of the *Sakyan*’ (*samaṇā sakyaputtiyā tveva saṅkhaṃ gacchanti*).”

“This (*ayaṃ*), *Pahārāda*, is the fourth wonderful and marvelous quality (*catuttho acchariyō abbhuto*

dhmmo) in this *Dhamma* and *Vinaya*, which, seeing again and again, the monks take delight (*abhiramanti*) in this *Dhamma* and *Vinaya*."

🌸 There are many rivers in the world. In India, for example, there are rivers like the Gaṅgā, Yamunā, etc. In other countries, such as Myanmar, there are rivers like the Irrawaddy, the Mekong and so on.

Though the water may come from different rivers such as Gaṅgā, Yamunā and so on, once it reaches the ocean, it is no longer distinguished by its source. No one says, "This is Gaṅgā water," or "This is Mekong water." It all becomes one, the water of the ocean.

In the same way, within the *Buddha's* dispensation, there is no caste system. People come from many families, from many countries, some from Myanmar, others from China, Vietnam and elsewhere. But once someone ordains as a *Bhikkhu* or a *Sayalay*, all are equal. There is no distinction of country, family, or class.

In the worldly system, respect is often based on position or status, etc. But in the *Buddha's* dispensation, whoever enters the *Sāsanā* leaves behind all worldly identities. Lineage fades, nationality disappears and all are regarded equally, simply known as sons and daughters of the *Buddha*. Everyone becomes united as one spiritual community. This is one of the truly remarkable qualities of the *Buddha's* dispensation.

5. Immeasurability

Just as the great ocean shows no sign of decrease or increase, so too *Nibbāna* is never emptied nor filled.

“Just as (*seyyathāpi*), *Pahārāda*, whatever streams (*yā ca loke savantiyo*) flow into the great ocean (*mahāsamuddarṃ appenti*) and whatever rain showers (*yā ca antalikkhā dhārā pāpatanti*) fall from the sky, yet by this, the great ocean (*mahāsamuddassa*) does not appear to decrease or increase (*na tena ūnattaṃ vā pūrattaṃ vā paññāyati*).”

“In the same way, *Pahārāda*, even though many monks (*bahū cepi bhikkhū*) attain final *Nibbāna* (*parinibbāyanti*) in the *Nibbāna* element without remainder (*anupādisesāya nibbānadhātuyā*), still, by this, the *Nibbāna* element (*nibbānadhātuyā*) does not appear to decrease or increase (*na tena ūnattaṃ vā pūrattaṃ vā paññāyati*).”

“This (*ayaṃ*), *Pahārāda*, is the fifth wonderful and marvelous quality (*pañcama acchariyo abbhuto dhammo*) in this *Dhamma* and *Vinaya*, which, seeing again and again, the monks take delight in this *Dhamma* and *Vinaya*.”

The Commentary explained:

There is neither deficiency nor fullness in the element of *Nibbāna* (*na tena nibbānadhātuyā ūnattam vā pūrattam vā*). Even across countless aeons (*asañkhyeyyepi kappe*) when *Buddhā* have not arisen (*buddhesu anuppannesu*), not a single being (*ekasattopi*) is able to attain final *Nibbāna* (*parinibbātum na sakkoti*), yet even then it cannot be said, 'The element of *Nibbāna* is empty' (*tadāpi "tucchā nibbānadhātū"ti na sakkā vattum*).

And during the time of a *Buddha* (*buddhakāle ca pana*), even in a single assembly (*ekekasmim samāgame*), countless beings (*asañkhyeyyāpi sattā*) realize the deathless (*amataṃ ārādhenti*) and yet even then it cannot be said, 'The element of *Nibbāna* is full' (*tadāpi na sakkā vattum – "pūrā nibbānadhātū"ti*).

Nibbāna remains unchanged, beyond concepts of quantity or limit. This, too, is one of the profound and wonderful qualities of the *Buddha's* dispensation.


6. Singleness of Taste

Just as the great ocean has only the taste of salt, so too does the *Dhamma* have only the taste of liberation.

"Just as, *Pahārāda*, the great ocean has a single taste (*ekaraso*), the taste of salt (*loṇaraso*); in the same way (*evamevaṃ kho*), *Pahārāda*, this *Dhamma* and *Vinaya* has

a single taste (*ekaraso*), the taste of liberation (*vimuttiraso*).”

“This (*ayaṃ*), *Pahārāda*, is the sixth wonderful and marvelous quality (*chaṭṭho acchariyo abbhuto dhammo*) in this *Dhamma* and *Vinaya*, which, seeing again and again, the monks take delight in it.”

 Just as every drop of water drawn from the ocean is salty, so too the *Buddhasāsanā* has only one true essence: the taste of liberation (*vimutti-rasa*), the taste of freedom from defilements and from suffering. Whenever and wherever, one encounters the *Dhamma*, its single ultimate purpose is liberation (*vimutti*). The practices of generosity (*dāna*), morality (*sīla*), meditation (*bhāvanā*) and wisdom (*paññā*) all lead toward the cessation of suffering (*dukkha-nirodha*). No matter who practises, what country they come from, or what their background may be, the result is the same: liberation. Only one taste flows through the *Buddhasāsanā*, the taste of deliverance. This, too, is a wonderful and unique quality of the *Buddhasāsanā*.

7. Precious treasures

**Just as the great ocean contains many precious treasures,
so too is the *Dhamma* rich in noble qualities.**


“Just as, *Pahārāda*, the great ocean is full of many treasures (*bahuratano*), with diverse kinds of jewels (*anekaratano*) and in it there are such these jewels namely, pearls (*muttā*), crystals (*maṇi*), beryl (*veḷuriyo*), conch shells (*saṅkho*), stones (*silā*), coral (*paṅvāḷaṃ*), silver (*rajataṃ*), gold (*jātarūpaṃ*), ruby (*lohitako*) and emerald (*masāragallaṃ*).”

“In the same way, *Pahārāda*, this *Dhamma* and *Vinaya* is full of many treasures (*bahuratano*), containing numerous precious qualities (*anekaratano*).”

“Here (*tatrimāni*), these are the treasures (*ratanāni*), such as (*seyyathidaṃ*):

- The four foundations of mindfulness (*cattāro satipaṭṭhānā*),
- The four right efforts (*cattāro sammappadhānā*),
- The four bases of spiritual power (*cattāro iddhipādā*),
- The five faculties (*pañcīndriyāni*),
- The five powers (*pañca balāni*),
- The seven factors of enlightenment (*satta bojjhaṅgā*),
- The noble eightfold path (*ariyo aṭṭhaṅgiko maggo*).”

“This (*ayaṃ*), *Pahārāda*, is the seventh wonderful and marvelous quality (*sattamo acchariyo abbhuto dhammo*) in this *Dhamma* and *Vinaya*, which, seeing again and again, the monks take delight in it.”

 All **37 factors of enlightenment** (*bodhipakkhiya-dhammā*) [see page 8] can be found only within the *Buddhasāsanā*. They do not exist in any other teachings or religions. This is one of the reasons why the *Buddhasāsanā* is so extraordinary. Because of these unique and complete teachings, many *Bhikkhū* feel great joy and devotion in the *Buddhasāsanā*.

8. Dwelling place for great beings

Just as the great ocean is the dwelling place of vast creatures, so too is the *Dhamma* the dwelling place of great beings.

“Just as, *Pahārāda*, the great ocean is the dwelling place for vast creatures (*mahataṃ bhūtānaṃ āvāso*). Among them (*tatṛime bhūtā*), there are whale or giant fish (*timi*), eater of giant fish (*timinṅala*), eater of eater of giant fish (*timirapiṅgala*), titans (*asurā*), dragon (*nāgā*) and demigods (*gandhabbā*).”

“In the great ocean (*mahāsamudde*) there are beings whose bodies (*attabhāvā*) are one hundred *yojana* long, two hundred *yojana* long, three hundred *yojana* long, four hundred *yojana* long and even five hundred *yojana* long.”

“In the same way, *Pahārāda*, this *Dhamma* and *Vinaya* is the **dwelling place for great beings** (*mahatam bhūtānam āvāso*). Among them (*tatrima bhūtā*), there are:

- Stream-enterers (*sotāpanno*) and those practicing for the realization of the fruit of stream-entry (*sotāpattiphala-sacchikiriya paṭipanno*),
- Once-returners (*sakadāgāmi*) and those practicing for the realization of the fruit of once-returning (*sakadāgāmi-phala-sacchikiriya paṭipanno*),
- Non-returners (*anāgāmi*) and those practicing for the realization of the fruit of non-returning (*anāgāmi-phala-sacchikiriya paṭipanno*),
- Arahants (*arahā*) and those practicing for the realization of Arahantship (*arahattāya paṭipanno*).”

“This, *Pahārāda*, is the eighth wonderful and marvelous quality (*aṭṭhamo acchariyo abbhuto dhammo*) in this *Dhamma* and *Vinaya*, which, seeing

again and again, the monks take delight (*abhiramanti*) in this *Dhamma* and *Vinaya*.”

🌸 The *Buddhasāsanā* is truly wonderful because it is the only place where Noble beings can be found. *Sotāpannā* exist only within the *Buddhasāsanā*. Those who are practicing to become *Sotāpannā* can also be found only here.

In the same way, *Sakadāgāmī*, *Anāgāmī* and Arahant, as well as those on the path to these attainments, are all found only within the *Buddhasāsanā*. No other religion or teaching contains these Noble individuals or the path leading to their realization.

This is why the *Buddhasāsanā* is so exceptional. It provides the unique opportunity for beings to attain true liberation. And because of this, those who live and practice within the *Buddhasāsanā* do so with happiness and deep joy.

🌸 Now you understand the eight marvels of the ocean and the eight marvelous qualities of the Buddha’s dispensation. In conclusion, the *Buddhasāsanā* consists of three stages:

1. *Pariyatti-sāsanā* refers to the study and learning of the Buddha’s teachings. The *Buddha* taught the *Tipiṭaka* for 45 years. Even if you can learn only a portion of it, you should strive to understand and begin practicing.

2. *Paṭipatti-sāsanā* means the actual practice of the *Dhamma*. This includes training in *sīla* and meditation on *samatha* and *vipassanā*. Through this practice, one can develop *jhāna* and progress toward *Magga*, *Phala* and ultimately *Nibbāna*.

3. *Paṭivedha-sāsanā* is the realization or direct penetration of the *Dhamma*, the attainment of the Four Noble Truths. This is the fruit of true practice.

Altogether, these three: study (*pariyatti*), practice (*paṭipatti*) and realization (*paṭivedha*) comprise the *Buddhasāsanā*. Or in other words: *sīla*, *samādhi* and *paññā*; or *samatha* and *vipassanā*, these are all aspects of the living *Buddhasāsanā*.

If you keep the *Buddhasāsanā* alive in your mind through study and practice, you help preserve it in the world. Through sincere effort and when your *pāramī* mature, may you be able to realize *Nibbāna* yourself.

Sādhu... Sādhu... Sādhu...

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- In translating, the editor has referred to various translators, such as I.B. Horner, Rhys Davids, M.A., PTS (Pali Text Society, Oxford/London), Bhikkhu Ñāṇamoli, Bhikkhu Bodhi, etc.
- Some English translations are taken from Sayadaw U Kumarābhivamsa's direct translations from the Burmese-Pāḷi Tipiṭaka, as presented during his Dhamma talks.
- Additional translations and explanations were provided by the editor.

Biography of Sayadaw *Kumārābhivamsa*



- 1975 Born in Kaing Won Village, Kaw Lin Township, Sagaing Division, Myanmar.
- 1988 Ordained as a novice in Kaw Lin Township, Sagaing Division, Myanmar.
- 1995 Received Higher Ordination on 15 March 1995 in Bahan Township, Yangon, Myanmar.
- 1988-1993 Studied Primary Buddhist Scriptures in Kaw Lin Township, Sagaing Division, Myanmar.
- 1994-1998 Studied Advanced Buddhist Scriptures at Mahāvisuddhāyon Education Centre, Bahan Township, Yangon, Myanmar.
- 1998 Obtained the government authorized ***Dhammācariya*** degree.
- 1999 Became a teacher at Mahāvisuddhāyon Education Centre, Bahan Township, Yangon, Myanmar.
- 2000-2004 Continued to study Advanced Buddhist Scriptures and taught senior monks at the new

- Masoeyein Education Centre, Mandalay, Myanmar.
- 2003 Obtained the ***Abhivamsa*** degree in Yangon.
- 2004-2005 Practiced meditation at Pa-Auk Tawya Meditation Centre [Main], Mon State, Myanmar.
- 2005-2010 Taught senior monks at the new Masoeyein Education Centre, Mandalay, Myanmar while taking ***Sakyasiha Abhivamsa*** examination and passed two scriptures and went to many forest monasteries for self-practice from time to time.
- 2010-2011 Continued meditation practice at Pa-Auk Tawya Meditation Centre [Main], Mon State, Myanmar.
- 2012 Spent the rains retreat and continued to practice meditation at Batam, Indonesia and visited Singapore for *Dhamma* sharing.
- 2013 Attended the Meditation Teacher Course retreat conducted by the Ven Pa-Auk Sayadaw at Pa-Auk Tawya Meditation Centre [Pyin Oo Lwin], Mandalay, Myanmar.
- 2013-2014 Practiced, taught the *Buddha's* Teachings and spent the rains retreat in Taiwan.
- 2015-2019 Practiced, taught the *Buddha's* Teachings and spent the rains retreat at Pa-Auk Meditation Centre [Pwin Oo Lwin], Mandalay, Myanmar. Currently is the Meditation Teacher

(*Kammaṭṭhānācariya*) at Pa-Auk Meditation Centre [Pwin Oo Lwin].

2013-2025 From time to time went to Indonesia, Singapore, Malaysia, Thailand, Vietnam, Cambodia, Lao, South Korea, Sri Lanka, India, China, Macao, Hong Kong, Canada, USA, England, Italy, Denmark, Sweden, Finland, Germany, Switzerland, Netherland, Belgium and France, to conduct short meditation retreats and *Dhamma* sharing.

Sharing of Merits

*Idaṃ me puññaṃ āsavakkhayā'vahaṃ hotu,
Idaṃ me puññaṃ nibbānassa paccayo hotu.
Mama puññabhāgaṃ sabbasattanaṃ bhājemi,
Te sabbe me samaṃ puññabhāgaṃ labhantu.*

By this merit of mine,
may it lead to the exhaustion of all defilements.
By this merit of mine,
may it be a condition for the realization of *Nibbāna*.
I share this merit with all beings;
May they all obtain an equal share of merit.

Buddhasāsanam Ciram tiṭṭhatu
May the Dispensation of the Buddha last for a long time

Sādhu... Sādhu... Sādhu...