

The Path to Nibbana in Post 2,500 BE



Compiled by M.Paw

A Gift of Dhamma

PREFACE

Namo tassa bhagavato arahato samma-sambuddhassa

We are living in a human world where we can see physical things with our eyes; however, there are other worlds and in total, are **thirty-one realms** that constitute our entire world. This is Buddhist cosmology of thirty-one planes of existence. Outside of the two realms, human and animal worlds are beings living in the spiritual world. We cannot see them and they can see us. Only people practicing samatha meditation are able to see them and communicate with them. There are some spiritual beings living among us and they are terrestrial spirits called earth bound Gods; and there are many spiritual beings living in the celestial world called Gods. All beings living within the thirty-one planes will cycle and recycle back and forth from one plane to the other. This journey of birth and rebirths is **Samsara** in Pali term. This total world is mundane world.

There is another world that is supramundane world, outside of these thirty-one planes. Buddha discovered that beings living within the thirty-one planes have to go through suffering, everything is suffering, and joys and happiness are not permanent. He said there is a world he called Nibbana. He also laid the path that leads to Nibbana. That path is: **The Four Noble Truths**, and **The Noble Eightfold Path**

Sages of the past have analyzed the Buddha dhamma and found that in the **first 1,000 years of Buddhist era**, almost all who had secured the Buddha prediction, had been liberated by just listening to a few stanza of the Buddha teaching. In the post 2,500 era, we are the left over that must secure our liberation by hard work - **Neyya** and **Padaparama**. We must plant the seed of morality (**Sila**), the seeds of concentration (**Samadhi**), and the seed of wisdom (**Panna**) in order to attain our liberation in our next rebirth.

Some who have entered the **order of Sangha** (Bhikkhu and Bhikkhuni) would have a better chance and with hard work could gain liberation in this very life. **Some Lay folks practicing mindfulness meditation could attain the lower level of holiness like stream winner (Sotapanna) or once-returner (Sekadagama), Neyya class of individuals. The Padaparama class who practiced Dana, Sila and Bhavana would attain their liberation in their next rebirth in Deva world.** No matter which class you are in, it is important to know that Buddha has laid the path and the path is – **Sila, Samadhi** and **Panna**. We must all be strong in all the three training practices to attain our liberation. This is the true Buddha Dhamma follow it to the letter. We all could gain our liberation, eventually.

I extracted most of the materials from the book titled – “**Bodhipakkhiya Dipani** “- **The Manual of The Factors Leading to Enlightenment**, by **Mahathera Ledi Sayadaw**, The scholarly analyses made in this book are truly enlightening and far-reaching and for that, I am truly grateful for his candid analyses.

I call upon the Padaparama class of individual to plant the seed of sila, Samadhi and Panna and wish you well until we all meet again in Deva world at the Miracle Buddha Image Dhamma assembly. This is the call to the coming of the event. You all would hear from the big brothers and sisters in a miraculous way.

'Sabba rasam dhammaraso jinati'

The flavor of the dhamma exceeds all other flavors.

The gift of Truth excels all (other) gifts.

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1.0 INTRODUCTION

Introduction: The Pali Canon said that there are only two classes of individuals (Neyya and Padaparama) left in this era, (**post 2,500 years BE**) of Gotama Sasana. Outside of these two classes, those who had secured the Buddha's prediction had long been liberated in the first 1,000 years of Gotama Sasana. **The present era, is for Neyya and Padaparama classes of individuals to work hard and gather seeds of Sila, seeds of Samadhi and seeds of Panna.** The best they could attain is – **Sotapanna, Sekadagama.** Given that condition, only those wearing saffron robe would get a better chance to attain liberation in this very life (Arahat) (Path and fruition),

According to pali canon, Ledi sayadaw said in his book, the sasana heritage is complete only when we have the following Sasana fellow works. Most Theravada countries lacked two factors – **Samaneri and Bhikkhuni.**

- a) **bhikkhu**
- b) **bhikkhuni**
- c) **samanera**
- d) **samaneri**
- e) **sikkhamana (female)**
- f) **upasaka**
- g) **upasika**

Now, let me present you the analysis how people had received the Buddha prediction. All our past **Buddha's appeared only in India** and those who had received Buddha's prediction (a prediction that Buddha personally proclaimed that he or she will one day attain his or her liberation - arahatship [Byar deik taw in Myanmar] had to be born in India either as Brahmin or higher caste Indian. Most likely, that individual must have been of Brahmin caste; thus, the individual would have linkage with several Hindu Gods in this life. The Dhammapada stories relate to many Brahmins who had attained the arahatship. The two foremost lay disciples of Buddha, **Saputta** and **Balikka** were from a family that spoke magadha dialect.

- **Neyya type** are those who must put effort to study the dhamma and accumulate seeds of Sila, seeds of Samadhi and seeds of Panna to attain path and fruition. These individuals could attain Sotapanna, if they practice "satipatthana (four applications of mindfulness), and sammapadhana (right exertion). Sotapanna only assured you that you will not be reborn in next seven more rebirths in the lower apaya realm. Gotama Sasana will end in another approximately 2400 more years from now. It is possible that these individuals could miss the Gotama Buddha sasana while journeying for seven more rebirths. In the event, this Sotapanna missed this Gotama sasana, the next Metreyya Sasana is some 10,000,000 years from now. **Because these individual practice only Panna, he/she would not meet Metreyya Buddha.** To meet Metreyya Buddha in person these individual must have practiced **Sila, Samadhi** and **Panna** and be reborn in India in **Ketumati** City as, possibly Brahmin Indian. Metreyya Buddha will come from a Brahmin family.
- **Padaparama** type is an individual who, though he encounters a Buddha Sasana, and though he puts forth the utmost possible effort in both the study and practice of the Dhamma, cannot attain the Paths and the Fruits within this lifetime. All that he can do is to accumulate habits and potentials in **Sila, Samadhi** and **Panna.** **They could attain their liberation in their next existence in Deva world.** Our Pali Canon only said about the practices in the context of human world and nothing about how Devas in Devas world will attain their liberation. However, in **Anagatavamsa Desana** said that at the ending of Gotama sasana, all Buddha relics will gathered together in a Bodhi tree in Sri Lanka and form a **Buddha Image to deliver Dhamma discourse only to the Devas and Brahmas.** The Devas and Brahmas would participate in this celebration known as "The Shining Miracle Buddha Image" "in Myanmar "Yaung Daw Pyan Phaya Pwe" and would be conducted by the King of Devas – **Sakka.** They would celebrate the event for seven days and nights and at the end of the event, all of them would enter Nibbana. No human beings will be in

this event. The relics would then be flown to the original location in Benares in India for final destruction. The world will come to an end through the volcanic destruction (tejo action) by volcanic actions.

- The destruction will reach up to the realm of third jhana realm. Only Brahmas from the fourth jhanas and above will remain. The world will go through the next new world cycle in some 10,000,000 years from now when the life span of human being will be in the 80,000 years. Metreyya Buddha will appear in the city of Ketumati, in India.

The sage of the past had made an analysis of the practices given in the pali canon that described the path leading to enlightenment. The essence of the analysis resulted in this way: if an individual wants to attain liberation in this very life, he/she must first enter the order of Sangha and strive hard to attain the liberation. Otherwise, one will be classified as either Neyya or Padaparama individual who are planting seeds of Sila, Samadhi and Panna in this very life to attain liberation in some future lives within or in the next Buddha sasana.

2.0 ANALYSIS

Ven. Ledi Sayadaw in his - **Bodhipakkhiya Dipani** “said thus:

What must we do to attain our liberation? We must cultivate - **Carana** (Conduct) and **Vijja (Insight)**. . Carana consists of **Sila** and **Samadhi** that act like the wings; and Vijja consists of **Panna** that acts like the eye of the bird. Carana can be practice at any time even outside the Buddha sasana; and Vijja can only be practice during the Buddha sasana. One must have both wings and eyes to meet the Buddha Metreyya.

An individual who has carana and no vijja is like one without eyesight. This individual could meet the Buddha in person but would not understand the discourse. The one with vijja only have the eyesight but for lack of Dana and sila, thus having no wings might not meet the Buddha in person. Hence, those padaparama individuals of today, who look forward to meeting the next Buddha Sasana, should attempt to accumulate, within the present Buddha Sasana, the seeds of carana by practicing dana, sila and samatha-bhavana. In addition should at least, with respect to vijja try to practice insight into the four great primaries (patavi, tejo, Apo, Vayo), and thus ensure meeting the next Buddha Sasana. There he/she could attain their release from samsara.

To attain one’s liberation, one must use all the five bala (sources of energy) five bala to attain liberation. One needs to put in effort to practice the path leading to enlightenment; without an effort even though you have fulfilled the parami, you are not assured of your liberation. Buddha in the Dhammapada Verse No. 155 & 156 made this analysis.

2.1 Illustration:

Dhammapada Verses 155 and 156

The Story of the Son of Mahadhana

While residing at the Migadaya wood, the Buddha uttered Verses (155) and (156), with reference to the son of Mahadhana, a rich man from **Baranasi**.

The son of **Mahadhana** did not study while he was young; when he came of age he married the daughter of a rich man, who, like him, also had no education. When the parents on both sides died, they inherited eighty crores from each side and so were very rich. But both of them were ignorant and knew only how to spend money but did not know how to keep it or to make it grow. They just ate and drank and had a good time, squandering their money. When they had spent all, they sold their fields and gardens and finally their

house. Thus, they became very poor and helpless; and because they did not know how to earn a living, they had to go begging. One day, the Buddha saw the rich man's son leaning against a wall of the monastery, taking the leftovers given him by the samaneras; seeing him, the Buddha smiled.

The Venerable Ananda asked the Buddha why he smiled, and the Buddha replied, "*Ananda, look at this son of a very rich man; he had lived a useless life, an aimless life of pleasure.*"

- *If he had learnt to look after his riches in the **first stage of his life** he would have been a top-ranking rich man;*
- *If he had become a **bhikkhu**, he could have been an **arahat**, and his wife could have been an **anagami**.*
- *If he had learnt to look after his riches in the **second stage of his life** he would have been a second rank rich man,*
- *if he had become a bhikkhu he could have been an **anagami**, and his wife could have been a **sakadagami**.*
- *If he had learnt to look after his riches in the third stage of his life he would have been a third rank rich man,*
- *If he had become a bhikkhu he could have been a **sakadagami**, and his wife could have been a **sotapanna**.*

However, because he had done nothing in all the three stages of his life he had lost all his worldly riches, he had and had lost all opportunities of attaining any of the Maggas and Phalas."

Then the Buddha spoke in verse as follows:

Verse 155: They, who in youth have neither led the life of Purity nor have acquired wealth, waste away in dejection like decrepit herons on a drying pond deplete of fish.

Verse 156: They, who in youth have neither led the Life of Purity nor have acquired wealth, lie helplessly like arrows that have lost momentum, moaning and sighing after the past

This was Buddha's remarks of the Mahodhana's son.

Analysis - The millionaire Mahadhana's son indulged himself so excessively in sensual pleasures during his youth that he was unable to attain tranquility of mind when he grew older. Far from obtaining release from worldly ills, he did not even get the opportunity of associating with the three jewels. Seeing his dilemma at that stage, the Buddha said to Ananda:

- a. "Ananda, if this millionaire's son had become a bhikkhu in my sasana during his youth or first period of his life, he would have become an arahat and would have attained parinibbana in this present life. (*note – Buddha said the requisite is to enter the order of Sangha for one's liberation*)
- b. If, otherwise, he had become a bhikkhu during the second period of his life, he would have become an anagami, and on death would have been reborn in the **suddhavaśa brahma loka**, whence he would have attained parinibbana. (*note – Buddha said the requisite is to enter the order of Sangha for one's liberation*)
- c. if he had become a bhikkhu in my sasana at the beginning of the third period of life, he would have become either a **sakadagami** or a **sotapanna**, and would have attained permanent release from rebirth in the apaya loka." (*note – Buddha said the basic requisite is to enter the order of Sangha for one's liberation*)

Thus, said the Buddha to the Venerable Ananda. Thus, although, he (the millionaire Mahadhana's son) possessed parami ripe enough to make his present existence his last existence, and had not secured the

Buddha's prediction in his past, he failed to obtain release from worldly ills in this present life in spite of the fact that he had the opportunity of encountering the Buddha Sasana.

In addition, if his period of existence in the apaya loka is prolonged due to evil acts done in this existence, he would not be able to rise again and emerge out of those apaya lokas in time for the Sasana of the future **Metteyya Buddha**. Then again, after Metteyya Sasana, the large numbers of world-cycles that follow are world-cycles where no Buddha's appear, because there are no world cycles within the vicinity of the present world where Buddha's are due to appear. Hence, even though this millionaire's son possessed parami ripe enough to make his present existence his last existence he has to languish on in the samsara.

Unless an individual had secured the Buddha prediction, no one is secured to attain one's liberation in this very life time. Just accruing parami would not secure one's liberation in this life time. **One must make an effort to enter the order of Sangha (Bhikkhu or Bhikkhuni) and put forth sufficient effort to secure – Sotapanna, Sekadagami, or Anagami by practicing the Sila, Samadhi and Panna.**

As said in the Pali Canon, the Neyya and Padaparama individuals, we all included, can attain release from the samsara conditionally.

3. THE TWO CLASSES OF INDIVIDUALS.

3.1 Neyya-Puggala:

An individual of the neyya class could attain a sotapanna in this present life if he/she faithfully practices the path leading to enlightenment

- satipatthana (**four applications of mindfulness**),
- sammapadhana (**right exertion**)

Conditions:

- If he is lax in his practice, he can become a sotapanna only in his next existence after being reborn in the **deva planes**.
- If he dies while still aloof from these (bodhipakkhiya) dhamma, such as satipatthana, etc., he will become a total loss so far as the present Buddha Sasana is concerned,
- he can still attain release from worldly ills if he encounters the Sasana of the next Metteyya Buddha.

3.2 Padaparama-Puggala

An individual of the padaparama class can attain release within the present Buddha Sasana after rebirth in the deva planes in his next existence, if he can faithfully practice these (bodhipakkhiya) dhamma in his present existence.

4.0 THE AGE OF ARIYAS (NOBLE ONES)

The five thousand years of the present Buddha Sasana constitute, all of them, the age of ariyas. This age of ariyas will continue to exist so long as the Tipitaka remain in the world. The **padaparama class** of individuals has to utilize the opportunity afforded by the encountering of the present Buddha Sasana to accumulate as much of the nuclei or **seeds of parami** as they can within this lifetime.

They have to accumulate the seeds of sila (morality).
They have to accumulate the seeds of Samadhi (concentration).
They have to accumulate the seeds of panna (wisdom).

4.1 Sila:

Of these three kinds of accumulations, sila (morality), Samadhi (concentration), panna (wisdom), the seeds of sila mean the five precepts, in respect of ordinary laymen and women.

4.2 Samadhi:

The seeds of Samadhi means the effort to achieve parikamma-samadhi (preparatory concentration) through one or other of the forty objects of meditation, such as the ten kasina (meditation devices), or, if further effort can be evoked, the effort to achieve upacara-samadhi (access concentration), or, if still further effort can be evoked, the effort to achieve appana-samadhi (attainment concentration.)

Note, Of the three kinds of seeds sila and samadhi can be cultivated even in the sunna world-cycles that is, world-cycles where no Buddhas arise. You can the sila and samadhi seed at will at any time, even in sunna world cycle.

4.3 Panna:

The seeds of panna mean the cultivation of the ability to:

- analyze the characteristics and qualities of **rupa** (material phenomena), **nama** (mental phenomena),
- analyze the **five khandhas** (constituent groups of existence)
- the paticcasamuppada (**dependent origination**), and
- the cultivation of insight into the three characteristics of existence (lakkhana), namely, **anicca** (impermanence), **dukkha** (suffering), **anatta** (impersonality).

The seeds of panna, which are related to rupa, nama, khandha, ayatana, dhatu, sacca, and paticcasamuppada, can only be obtained when one encounters a Buddha Sasana. Outside of a Buddha Sasana, one does not get the opportunity of hearing the mere mention of words associated with panna. They cannot cultivate panna while in '**sunna**' world-cycles. This part is time sensitive; hence, our preacher will recommend one to put more effort to accumulate the seed of Panna now while encountering the Buddha sasana, to make this life worthwhile. The interim period between the Gotama sasana and Metreyya Sasana, no Buddha is expected to appear. No one will get the opportunity to practice Panna.

5.0 THE CONSEQUENCES OF HAVING CARANA (SILA AND SAMADHI) ONLY:

Individuals living within the present Buddha Sasana, who are fully endowed with morality and concentration, but do not possess the seeds of vijja (knowledge), such as insight into the nature of material and mental phenomena. Because they are strong in sila and Samadhi only:

- **they are likely to encounter the next Buddha Sasana, but**
- **they cannot attain enlightenment, even though they hear the discourse of the next Buddha in person.**

They are like **Laludayi Thera, Upananda Thera**, during the lifetime of our Lord Buddha. Even though they were endowed with the accumulated carana, such as alms-giving and morality, and had the opportunity to meet with the Supreme Buddha, because they lacked accumulated vijja, the discourses of the

Buddha which they often heard throughout their lives, they were unable to accrue any benefits from such opportunities. Illustration:

5.1 Illustration

Dhammapada Verse 241

The Story of Laludayi

While residing at the Jetavana monastery, the Buddha uttered Verse (241), with reference to **Thera Laludayi**.

In Savatthi, people coming back after hearing the discourses given by Thera Sariputta and Thera Maha Moggallana were always full of praise for the two Chief Disciples. On one occasion, Laludayi, hearing their praises, said to those people that they would be saying the same about him after listening to his discourses. So Laludayi was asked to deliver a discourse; he climbed on to the platform but he could not say anything. So he asked the audience to let another bhikkhu take the turn first and that he would take the next turn. In this way, he put off three times.

The audience lost patience with him and shouted, "You big fool! When we praised the two Chief Disciples you were vainly boasting that you could preach like them. Why don't you preach now ?" So Laludayi ran away and the crowd chased him. As he was frightened and was not looking where he was going, he fell into a latrine pit.

When the Buddha was told about this incident, he said, "*Laludayi had learned very little of the Dhamma; he does not recite the religious texts regularly; he has not memorized anything. Whatever little he has learned gets rusty by not reciting.*"

Then the Buddha spoke in verse as follows:

Verse 241: Non-recitation is the taint of learning; non-maintenance is the taint of houses; indolence is the taint of beauty and not mindful is the taint of one who keeps watch.

5.2 Illustration

Dhammapada Verse 158

The Story of Thera Upananda Sakyaputta

While residing at the Jetavana monastery, the Buddha uttered Verse (158) with reference to Upananda, a thera of the Sakyana Clan.

Upananda was a very eloquent preacher. He used to preach not to be greedy and to have only a few wants and talk eloquently on the merits of contentment and frugality (*appicchata*) and austere practices (*dhutangas*). However, he did not practice what he taught and also took other's robes and requisites.

On one occasion, Upananda went to a village monastery just before the vassa. Some young bhikkhus, impressed by his eloquence, asked him to spend the vassa in their monastery. He asked them how many robes each bhikkhu usually received as donation for the vassa in their monastery and they told him that they usually received one robe each. So he did not stop there, but he left his slippers in that monastery. At the next monastery, he learned that the bhikkhus usually received two robes each for the vassa; there he left his staff. At the next monastery, the bhikkhus received three robes each as donation for the vassa; there he

left his water bottle. Finally, at the monastery where each bhikkhu received four robes, he decided to spend the vassa.

At the end of the vassa, he claimed his share of robes from the other monasteries where he had left his personal effects. Then he collected all his things in a cart and came back to his old monastery. On his way, he met two young bhikkhus who were having a dispute over the share of two robes and a valuable velvet blanket which they had between them. Since they could not come to an amicable settlement, they asked Upananda to arbitrate. Upananda gave one robe each to them and took the valuable velvet blanket for having acted as an arbitrator.

The two young bhikkhus were not satisfied with the decision but they could do nothing about it. With a feeling of dissatisfaction and dejection, they went to the Buddha and reported the matter. To then the Buddha said, "*One who teaches others should first teach himself and act as he has taught.*"

Then the Buddha spoke in verse as follows:

Verse 158: One should first establish oneself in what is proper; then only one should teach others. A wise man should not incur reproach.

*Attanam ce tatha kayira - yathannamanusasati
Sudanto vata dammetha - atta hi kira duddamo.*

As he instructs others so should he himself act. Himself fully controlled, he should control (others); for oneself, indeed, is difficult to control.

At the end of the discourse, the two young bhikkhus attained Sotapatti Fruition.

6.0 THE CONSEQUENCE OF HAVING VIJJA (PANNA) ONLY

Those who are endowed with vijja, such as insight into the material and mental qualities and the constituent groups of existence, but who lack carana, (such as dana, nicca-sila (permanent morality) and uposatha-sila (precepts observed on fasting days)). If these individuals get the opportunity of meeting and hearing the discourses of the next Buddha, they could attain enlightenment because they possess vijja; but since they lack carana, it would be extremely difficult for them to get the opportunity of meeting the next Buddha. There would be no Buddha appear in the antara-kappa, (the intervening world-cycle between the present Buddha and the next).

In case these beings wander within the sensuous sphere during this period, it means a succession of an infinite number of existences and rebirths. Hence, they cannot secure the opportunity to meet with the next Buddha, unless they took rebirth in the Devas world.

If, in the interim, a rebirth occurs in one of the four lower realms, the opportunity to meet the next Buddha would be lost, for an infinite number of rebirths within the four lower realms often follows one rebirth after another in one of the four lower realms.

Those persons whose acts of dana (alms-giving) in this life are few, who are ill-guarded in their bodily acts, unrestrained in their speech, and unclean in their thoughts, and who thus are deficient in carana (conduct), possess a strong tendency to be reborn in the four lower worlds when they die.

6.1 Lacking the act of Dana.

The individual lacking in Dana is likely to be:

- **deficient in riches,**
- **meet with hardships,**
- **meet trials and tribulations in their means of livelihood, and**
- **encounters tendencies to rebirth in the apaya loka.**

6.2 Lack of Sila

Individual lacking Sila, carana of **nicca-sila** (permanent ly observing the precepts) and uposatha-sila, they are likely to meet:

- disputes,
- quarrels,
- anger and hatred in their dealings with other persons,
- susceptible to diseases and ailments, and
- tendencies towards rebirth in the apaya lokas.

Thus, they will encounter painful experiences in every existence, gathering undesirable tendencies, leading to the curtailment of their period of existence in the happy course of existence and causing rebirth in the four lower worlds. Therefore, the chances of those who lack carana meeting the next Buddha are very slim.

7.0 THE ESSENTIAL POINT:

In short, only those who are endowed with the seeds of both **vijja** and **carana** can one obtain release from worldly ills in one's next existence.

- If one possesses the seeds of vijja alone, and lacks the seeds of carana, such as dana and sila, one will fail to secure the opportunity of meeting the next Buddha Sasana.
- If, one possesses the seeds of carana but lacks the seeds of vijja, one cannot attain release from worldly ills even though one encounters the next Buddha Sasana. Most probably taken rebirth in a Brahmin family in India (Benares) would have a better chance to meet the next Buddha in Ketumati.

Hence, those padaparama individuals of today, who look forward to meeting the next Buddha Sasana, should attempt to accumulate within the present Buddha Sasana the seeds of carana by the practice of dana, sila and samatha- bhavana (practice of concentration). In addition, should at least, with respect to vijja try to practice insight meditation. Thus ensure meeting the next Buddha Sasana, and attain release from the samsara.

When it is said that dana is carana, it comes under the category of saddha (faith), which is one of the **saddhamma** or practical conduct of good people, which again comes under the fifteen-carana-dhamma.

- 1) sila (morality)
- 2) indriya-sarhvara (guarding the sense doors)
- 3) bhojanemattannuta (moderation in eating)
- 4) jagariyanuyoga (wakefulness)

These fifteen dhamma are the property of the highest jhanalabhi (attainer of jhana). So far as sukkhavipassaka (practicing insight only) individuals are concerned, they should possess the **eleven carana dhamma**, i.e. without the four jhana.

7.1 Aspiration to meet Metreyya Buddha

For those persons who look forward to meeting the next Buddha Sasana, dana, sila uposatha, and the seven saddhamma are the essentials.

7.2 Aspiration to Liberation in this life

Those persons who wish to attain the Paths and the Fruits in this very life must fulfill the first eleven carana-dhamma, i.e.

- 1) sila – morality),
- 2) indriya-samvara, (guarding the sense doors)
- 3) bhojanemattannuta, (moderation in eating)
- 4) jagariyanuyoga, (wakefulness) and
- 5) seven saddhamma.

Sila means ajivatthamaka-nicca-sila (permanent practice of morality ending with right livelihood);

Indriya-samvara means guarding the six sense-doors--eyes, ears, nose, tongue, body and mind;

bhojanemattannuta means taking just sufficient food to preserve the balance of the corporeality group in the body and being satisfied therewith;

jagariyanuyogo means not sleeping during the day, and sleeping only during one period (of the three periods) of the night, practicing bhavana (mental concentration) during the other two periods.

Saddhamma means:

- 1) saddha (**faith**)
- 2) sati (**mindfulness**)
- 3) hiri (**moral shame**)
- 4) ottappa (**moral dread**)
- 5) bahusacca (**great learning**)
- 6) viriya (**energy; diligence**)
- 7) panna (**wisdom**).

a. Those who wish to become Sotapannas during this life may practice mindfulness meditation and there is no special need to practice dana (alms-giving).

b. Those who find it unable to evoke sufficient effort towards acquiring the ability to obtain release from worldly ills during the present Buddha Sasana make special attempts to practice dana (alms-giving) and uposatha (precepts observed on fasting days).

8.0 THOSE ASPIRED TO MEET METREYYA BUDDHA SASANA.

Those who await the next Buddha should be acquiring accumulation of parami, in any order they wished to practice.– Sila – Samadhi – Panna. they should strictly adhere to the order of the seven visuddhi (purifications):

- 1) sila-visuddhi (**purification of virtue**),
- 2) citta-visuddhi (**purification of consciousness**),
- 3) ditthi-visuddhi (**purification of view**),
- 4) kankhavitarana-visuddhi (**purification by overcoming doubt**),
- 5) maggamaggananadassana-visuddhi (**purification by knowledge and vision of what is and what is not path**),

- 6) patipadanadassana-visuddhi (**purification by knowledge and vision of the way**), and
- 7) nanadassana-visuddhi (**purification by knowledge and vision**),

They are engaged in the accumulation of as much of the seeds of parami as they can, they should plan to accumulate parami as much as possible on sila, samadhi, and panna.

8.1 The order of Practice

Those who are practicing to attain enlightenment in this very life, should follow the order of practice given in the Pali Canon:

- 1) **citta-visuddhi** (purification of consciousness) should be practiced only after the completion of the practice of **sila-visuddhi (purification of virtue)**,
- 2) **ditthi-visuddhi** (purification of view) should be practiced only after the completion of the practice of **citta-visuddhi (purification of virtue)**,
- 3) **kankhavitaraṇa-visuddhi** (purification of overcoming doubts) should be practiced only after the completion of the practice of **ditthi-visuddhi (purification of view)**,
- 4) **anicca, dukkha, and anatta-bhavana** (contemplation of impermanence, suffering and impersonality) should be undertaken only after the completion of the practice of **kankhavitaraṇa-visuddhi** (purification of overcoming doubts).

However, individual who are accumulating the seeds of parami should practice whatever that come to him in this lifetime. Hunters and fishermen should, be encouraged to contemplate on the qualities of Buddha, Dhamma and sangha.

- To be mindful of the noble qualities of the ti-ratana (Triple Gem) constitutes the seed of carana.
- To be mindful of the three characteristics of existence constitutes the seed of vijja.

9.0 TO ACCUMULATE THE SEED OF VIJJA IN THE PRESENT ERA.

Taking into account of the present condition, seven visuddhi (purifications) be practiced in any order, not necessarily in the order as stated in pali canon, that suit the individual. The rational behind this was that you could only accumulate the seed of vijja during the Buddha sasana. **One should make the best use of this opportunity in this Buddha sasana, as there is no Buddha appearing in the interim world cycle for some 10,000,000 years. There are in this era people:**

- **People who do not know the meanings of the passages they recite**
- **People who do not know the right methods of practice even though they know the meaning, and**
- **People who by tradition read, recite and count their beads while performing the work of contemplating the noble qualities of the Buddha, and anicca, dukkha and anatta,**

These people possess seeds that are unripe and immature. These seeds can be made to ripened and matured by continuing such work in the existences that follow.

In the practice of **samatha** there are several degrees of maturity and an individual is recommended to practice to the highest degree possible:

- a. The practice of samatha until the appearance of parikamma- nimitta

- b. The practice of samatha until the appearance of uggaha-nimitta, and
- c. The practice of samatha until the appearance of patibhaga-nimitta,

In the practice of **Vipassana** there are several degrees of maturity:

- a. the practice of vipassana until insight is obtained into rupa and nama (matter and mind)
- b. The practice of vipassana until the acquisition of sammasanana, and
- c. The practice of vipassana until the occurrence of udayabbayanana

9.1 Successful seed

This being the time of padaparama and neyya classes of persons, if they heedfully put forth effort, they can secure ripe and matured seeds of samatha and vipassana, and easily attain the supramundane benefit:

- In this life or
- In the deva loka (deva abodes) in the next life.

They could easily attain the supramundane benefit either within this Buddha sasana or within the next Buddha sasana.

10.0 RECOMMENDATIONS

The essentials of the discourses of the Buddha in the Pali Tipitaka can be condensed and extracted to thirty-seven bodhipakkhiya-dhamma. This thirty-seven bodhipakkhiya-dhamma can be again condensed and extracted to seven visuddhi (purifications). The condensed forms of the seven visuddhi constitute the three trainings practices - **sila** (morality), **samadhi** (concentration), and **panna** (wisdom).

10.1 Sila Training

When sila is mentioned, the essential for laymen is permanent morality (nicca-sila). Those people who fulfill nicca-sila would be endowed with carana vijja that enables them to attain the Paths and the Fruits. It is much more beneficial if these persons can add the refinement of uposatha-sila over nicca-sila. For laymen, **nicca-sila** means ajivatthamaka-sila. They should faithfully keep the sila. If because they are puthujjana (worldlings) should they break the sila, they can re-established immediately by renewing the undertaking to keep the sila for the rest of their lives. If, in future, the sila is again broken, it can again be similarly cleansed, and every time this cleansing occurs, that individual again becomes endowed with sila. The effort is not difficult. Whenever nicca-sila is broken, it should be immediately re-established. In these days, persons endowed with sila abound in large numbers.

10.2 Samatha Training

It is very rare in this era to find those who have attained perfect concentration in one or other of the kasina exercises (meditation devices), or in the practice of asubha-bhavana (meditation of loathsomeness), etc. Similarly, it is rare to see persons who have at one time or another attained insight to physical and mental phenomena, the characteristics of anicca, etc. This is so because these are due to miccha-dhamma (wrong dhamma).

10.3 Work for our own liberation

There is great benefit we could gain by kusala kamma (wholesome volitional action). If you put forth adequate effort, a kusala kamma (wholesome volitional action) would produce parami for those who do not possess parami. Those whose parami are immature put forth effort; their parami would come to matured. The wholesome kusala kamma invested in their effort could bring in the Paths and Fruition in their next

existence within the present Sasana. Those whose parami is ripe and matured put forth effort, the Paths and the Fruition can be attained within this life.

In this life, those with immature parami, if they put forth effort, they could have their parami matured and be on the path to fruition in their next life. If they do not put forth effort, they could not elevate themselves to a higher stage in their next existence.

11.0 THE FIVE FACTORS OF INDRIYA

Definition - **Indriya** means: means governing or controlling.

There are five essential factors in governing or controlling our mind. The factors are:

- 1) saddhindriya - **act of faith**
- 2) viriyindriya - **act of effort**
- 3) satindriya - **act of mindfulness**
- 4) samadhindriya - **act of concentration**
- 5) pannadriya. – **act of wisdom**

To practice the path leading to enlightenment, we need to have full strength in all the five efforts: saddhomdriya (faith), viriyindriya (effort, satiindriya, samadhindriya and pannaindriya. One must endow in faith, and effort to practice sati, mindfulness meditation. Samadhindriya dispels the restlessness of the mind and pannindriya dispels confusion and laziness.

An individual who has not developed these five indriya is like a country without a ruler or king. It is like the forests and mountains inhabited by wild tribes where no administration exists. To him or her, the desire to exert themselves in the work of samatha and vipassana never arises.

11.1 What is saddhindriya? We can look in the four constituents of sotapatti. These four constituents are:

- a) unshakeable faith in the noble qualities of the Buddha, qualities such as araham, sammāsambuddho, etc.
- b) unshakeable faith in the noble qualities of the Dhamma, qualities such as svakhata, etc.
- c) unshakeable faith in the noble qualities of the Sangha, qualities such as suppatipanna, etc.
- d) completely or perfectly endowed with the padatthana (proximate causes) of lokuttara-samadhi, i.e. sila-visuddhi (purification of virtue).

These are the four factors that ensure the attainment of sotapatti- magga-nana (knowledge pertaining to the path of the stream winner) within this life.

It is the saddha of those who have attained upacara-samadhi (access concentration) while reflecting on the noble qualities of the Buddha. 'Upacarasamadhi' means steady and fixed attention achieved while reflecting on the noble qualities of the Buddha (such as araham) just as in the case of those who have attained the samapatti in jhana. When one sees such steady and fixed attention, one must know that saddha's control is predominant. Such person could attain mastery over his mind through faith in the noble qualities of the Buddha. The same is true on the noble qualities of the Dhamma and the Sangha.

'Foundation of lokuttara samadhi, i.e. sila-visuddhi, means (morality ending with right livelihood as the eighth precept) could enable one to attain lokuttara-samadhi in this very life. When that sila is unbroken and pure, it is free from the defilements of tanha (craving), mana (conceit), and ditthi (wrong view), and as such one must understand that saddha is prominent in that sila. Lay persons and bhikkhus who profess to be followers of the Buddha know whether or not the turbulence and distractions latent in their minds have disappeared, i.e. whether or not they have obtained mastery over their minds, only when they arrive at these

four constituents.

If in the work of samatha, such as out-breath and in-breath, the successful accomplished to at least of upacara-samadhi-bhavana (contemplation of access-concentration), and thereby the sensuous desire, (ill-will), etc., are removed, the focus of the mind on the objects of samatha becomes specially steady and tranquil. He thus, is one who has obtained mastery over his mind.

11.2 Importance of the Four Noble Truths

Among persons who encounter a Buddha Sasana, knowledge of the Four Noble Truths is of supreme value. Only when this knowledge is acquired can they obtain release from the realm of sakkaya-ditthi and could be free from the apaya samsara. Hence, in order to acquire knowledge of the Four Noble Truths, they must at least attempt to obtain insight into the six dhatu or basic constituent elements:

- pathavi,
- apo,
- tejo,
- vayo,
- akasa and
- vinnana or insight into their fleeting and unstable nature.

We should relentlessly adopt the methods of practice such as studying, memorising, reciting, listening, discussing, questioning, practicing insight exercises, and contemplating. If a clear insight is obtained into these six elements, there is no necessity for special practice with regard to the remaining dhamma. If the nature of anicca (impermanence) is clearly realized the realization of anatta (impersonality) follows.

We can complete the realization of the nature of **dukkha** only when one attains the stage of arahatta-phala (fruition of holiness).

If the truth of dukkha-sacca, the Noble Truth of Suffering, is clearly perceived, the other three secca follow in their natural course.

It is important to set up the five indriya, then the desire for the Paths and the Fruits will immediately appear. Thus we must develop the five indriya in order to raise pakati-saddha, viriya, sati, samadhi and panna to great heights.

12.0 THE FIVE BALA (OR BALANI)

Definition: Bala is one that suppresses opposition. Whenever opposition is encountered, there is fearless firmness of counter energy.

As in the case of the indriya, there are five bala:

- a) **saddha**
- b) **viriya**
- c) **sati**
- d) **samadhi**
- e) **panna.**

They are the five strengths that serve the bhikkhus and lay folk in the Buddha Sasana to strive hard for liberation from the samsara.

We have four factors of virtuous living, ariya-vamsa-dhamma, that we must follow:

- a) easy with food
- b) easy with clothing
- c) easy with dwelling place
- d) find pleasure and enjoyment in the work of bhavana.

a. Saddha - These belong to the realm of saddha. In the present-day world, this great kingdom of saddha is dormant. Today, people take pleasure and enjoyment in material things. They take pleasure and enjoyment in worldly rank, dignity, and honor; they take pleasure and enjoyment in the attainment of the pleasant life, in worldly riches and in power and dominion; thus established tanha. This shows the weakness of pakati-saddha in this world.

It is bhavana-saddha, the out-breath and in-breath sati meditation that purify the mind successfully until the disappearance of tanha. It is this bhavana-saddha that can save bhikkhus and lay folk. In the matter of the bodhi-pakkhiya-dhamma, it is this saddha that should be acquired.

b. Viriya – Some have the tendency to study sacred text due to laziness. This was due to the sakkaya-ditthi (wrong view) acquired in the past infinite samsara. The sacred Pali Texts prescribe the method of the ariyavamsa, which consists of dispelling kosajja (laziness) and devoting the whole time to bhavanarama (delight in meditation) till release from such state is attained.

For Bhikkhu, the practice is to make trees and bushes in the forests as one's dwelling place, lives only on alms-round, does not associate with other persons, observes the dhutanga (ascetic practice) steadfastly, and practices kayagata-sati scrupulously, these are acts of viriya that dispel the akusala kamma (unwholesome volitional actions) arising out of kosajja (laziness).. They are acts comprised within the realm of viriya.

Although bhikkhus are aware that they belong to that class of people that possessed sakkaya-ditthi, and the liability to rebirth in the apaya loka, they still live permanently in dwelling places constructed within towns and villages by dayakas (or donors), they take pleasure and enjoyment in the receipt of large gifts and benefits, they are unable to discard the society of other people, etc. all of which acts are comprised within the realm of kosajja. This shows the weakness of pakati-viriya.

It is only bhavana-viriya, such as being satisfied with the minimum of sleep, being always alert and active, being fearless, being bold and firm in living alone, being steadfast in mental advertence, that can dispel kosajja. In the matter of the bodhipakkhiya-dhamma, it is this bhavana-viriya that should be acquired.

c. Sati –mindfulness is an act of kusala kamma. One must make an effort to be mindful of things like in the breath-in and breath-out. The inability to become absorbed in the work of samatha- bhavana-or in the work of vipassana-bhavana always governs one's mind. It is only **bhavana-sati** that can dispel it.

d. Samadhi - In the practice of samadhi to control the restless mind to concentrate on the object of meditation (Kasina) is most important. Only bhavana-samadhi can dispel the inability to concentration.

e. Panna - In the practice of vipassana Bhavana the ignorance of darkness always clouds the clearness to realize the panna knowledge. It is only the bhavana-panna that could dispel the ignorance.

The five dhamma that can counteract and dispel the akusala dhamma are called bala. If any one of these five bala is weak and unable to dispel the respective akusala kamma patipakkha dhamma, work in samatha and vipassana cannot be successful as far as neyya individuals are concerned.

Hence, we need the full strength of all five balas to strive hard to make dent in our effort for our liberation.

Some persons can rise up to the attainment of jhana samapatti because they are strong in the first four bala, but since they are weak in panna-bala, they cannot rise up to the work of vipassana.

While we are encountering the Buddha Sasana, we need the strength of five bala for the work of samatha, vipassana, and the attainment of the holy Paths and Fruits and Nibbana. It is essential that we first accumulate the bala to work on the attainment of Nibbana. They should work on one of the satipatthana, such as in anapana-sati, and if thereby they set up the three bala of saddha, viriya, and sati, and thus will soon dispel the weakness to practice the dhamma.

Hence did the Buddha say:

saddhabalam bhaveti
viriyabalam bhaveti
satibalam bhaveti
samadhbalam bhaveti
pannabalam bhaveti.

In the work for Nibbana, the tools are samatha and vipassana for the purpose of achieving magga-nana and phala-nana consists of bhavana-saddha, bhavana-viriya, bhavana-sati, bhavana-samadhi, and bhavana-panna, developed through one of the satipatthana, such as anapana-sati. Hence, these five bala must be developed in order to undertake and be successful in your work on samatha and vipassana within the Buddha Sasana. This is the meaning of 'bhaveti' in the stanza quoted above.

13.0 THE SEVEN SAMBOJJHANGA

Samboj-jhanga – to clearly perceive the Four Noble Truths. (We have the BOJJHANGA SUTTA The Discourse on the Seven Factors of Enlightenment that we chant to give blessing to the sick)

In working for our liberation, we first must start with the work of samatha to keep control of our mind through kayagata-sati We could then work on vipassana insight into rupa, nama-khandha, etc. When the seven bojjhanga have been developed and matured in lokuttara-magga-nana then they could attain the magga-nana, sambodhi. They thus transform from puthujjana (ordinary laymen) the state of ariya--of lokuttara or Nibbana.

There are seven bojjhanga – Seven factors of enlightenment:

1. sati-sambojjhanga – **mental factor**
2. dhammavicaya-sambojjhanga – **repeated review of vipassana-nana**
3. viriya-sambojjhanga – **relentless effort to know the dhamma**
4. piti-sambojjhanga – **joy and pleasure of knowing the knowledge**
5. passaddhi-sambojjhanga – **the calmness of body and mind**
6. samadhi-sambojjhanga – **one-pointedness concentration**
7. upekkha-sambojjhanga. – **freedom of mental factor equanimity.**

13.1 sati-sambojjhanga - The mental factor is called satipatthana, satindriya, satibala, samma-sati-magganga, is sati-sambojjhanga.

13.2 - dhammavicaya-sambojjhanga - the ten vipassana-nana are called dhammavicaya- sambojjhanga. the process of repeatedly viewing the five khandha with the functions of vipassana-nana is called dhammavicaya.

13.3 viriya-sambojjhanga - The viriya-cetasika called sammappadhana, viriyiddhipada, viriyindriya,

viriyā-bala, and sammā-vayama-maggā, are called viriyā- sambojjhāṅga.

13.4 pīti-sambojjhāṅga - The joy and happiness that appears when the process of seeing and knowing increases after the setting up of satipatthana, such as kayagata-sati, is called pīti-sambojjhāṅga.

13.5 passaddhi-sambojjhāṅga - The process of becoming calm and tranquil in both body and mind when the mental distractions, reflections, and idle thoughts abate, is called passaddhi-sambojjhāṅga. It is the cetasika of kaya-passaddhi and citta-passaddhi.

13.6 - samādhi-sambojjhāṅga - The samādhi-dhamma called sammādhindriyā, sammādhī-bala, and samādhi-maggā, is called samādhi-sambojjhāṅga.

13.7 upekkhā-sambojjhāṅga. - When the work becomes methodical and systematic, one is freed from effort. This freedom is called mental factor of equanimity. It is upekkhā-sambojjhāṅga.

When a yogavacara becomes endowed with these seven characteristics of sambodhi equally, he enjoys the joys and pleasures of a samana within the Sasana--joys and pleasures which are unequalled and unparalleled by any worldly joy.

Thus it is said in the Dhammapada:

Sunnagaram pavitthassa
santaci'ltassa bhikkhuno
amanusi rati hoti
samma dhammam vipassato.

--Verse 373.

Yato yato sammāsati
khandhanam udayabbayam,
labhati pitipamojjam
amatam tam vijānātam.

--Verse 374.

[The Bhikkhu who retires to a lonely abode and has a calm mind, experiences joy transcending that of men, as he clearly perceives the dhamma.]

The formation and disintegration of whichever part of the body the yogi contemplates, he experiences joy and happiness as he can thereby perceive the Deathless state (Nibbana).]

If the pleasure and joy experienced in vipassana-sukha, which is complete with the seven characteristics of sambodhi, be divided into 256 parts, one part of that joy and pleasure exceeds the worldly joys and pleasures of kings among humans, devas, and Brahmas--such is the joy and pleasure inherent in the sambodhi. Hence also did the Buddha say:

'Sabba rasam dhammaraso jinati'

(The flavor of the dhamma exceeds all other flavors.)

When the seven characteristics or sambodhi are acquired, we are assured that there is no deficiency in his perception of anicca or anatta, and in his mental and bodily energy. Now, he could see and perceive the light of Nibbana which has never before appeared to him, even in dream, in the past infinite samsara. The joy and the ease of mind enhance his attention on the meditation (kammattana) thus his mind becomes extremely calm and steady and upekkhā (equanimity). Therefore the perception of anicca and anatta, and

the necessity to energy arises.

When the Buddha said that the seven sambojjanga must be practiced, it meant that in the ordinary course, the process of setting up kayagata-sati (such as out-breath and in-breath) amounts to the setting up of the seven bojjhanga.

14.0 THE EIGHT MAGGANGA

Definition – Magganga – the eight dhamma that dispel the defilements, wrong views.

There are eight ingredients of magga, namely:

1. **samma-ditthi--Right View**
2. **samma-sankappa--Right Thinking**
3. **samma-vaca--Right Speech**
4. **samma-kammanta--Right Action**
5. **samma-ajiva--Right Livelihood**
6. **samma-vayama--Right Effort**
7. **samma-sati--Right Mindfulness**
8. **samma-samadhi--Right Concentration.**

14.1 The Three Groups = Sila-Samadhi-Panna

Noble Eightfold Path	Grouping
Right View	Panna – Wisdom Group
Right Understanding	
Right speech	Sila – Morality Group
Right Action	
Right Livelihood	
Right Effort	Samadhi - Concentration Group
Right mindfulness	
Right Concentration	

All these eight ingredients are present in supramundane purification by knowledge and vision. In the mundane purifications, **samma-vaca**, **samma kammanta** and **samma-ajiva** are present only in **silavisuddhi** (purification of virtue).

There are two kinds of ajivatthamaka-sila, namely, **sila for lay folk**, and **sila for the sangha**.

15. HOW TO PRACTICE THE BODHIPAKKHIYA-DHAMMA

15.1 Practice

The practice of Bodhipakkhiya-Dhamma consists of setting up **kayagata-sati**. Some set up kayagata-sati through out-breath and in-breath. However, the practice is if one's attention focus on out-breath and in-breath, whenever one wills it, no matter what the posture of the body may be, kayagata-sati has been set up.

Some persons set up kayagata-sati through the four body postures in accordance with the text, while others set it up through clearness of consciousness on bodily movements. There are others who set up kayagata-sati through attention on the thirty-two parts of the body. Here, hairs of the head, hairs of the body, nails, teeth, and skin, are called *tacapanca*[148] If attention on these parts can be firmly and steadily placed at

will, whatever may be the postures of the body, kayagata-sati is set up. Attention can also be directed to the bones of the body. Kayagata-sati is set up if attention can be steadily and firmly placed on the bones of the head. If, from the beginning, the rupa and nama groups of the body can be analytically differentiated, and if attention on such work is steady and firm, the work of kayagata-sati is accomplished. This gives concisely the method of kayagata-sati.

In the work of ditthi-visuddhi, if the six elements (dhatu) of pathavi, apo, tejo, vayo, akasa, and vinnana, can be analytically perceived, it is accomplished.

In the work of khankkha-vitarana visuddhi, if the causes for the appearance of the dhatu mentioned above can be clearly perceived, it is accomplished. It must be clearly perceived that the causes for the appearance of pathavi, apo, tejo, vayo and akasa are kammna, citta, uttu, and ahara, and that the causes for the appearance of the six vinnana are the six objects of perception.

16. HERITAGE OF THE SASANA

16.1 The Four Requisites:

The four requisites of a bhikkhu, namely, alms-food, robes, dwelling place, and medicines, are called amisa heritage.

16.2 The dhamma heritage:

The three sikkha of sila, samadhi and panna, the seven visuddhi, such as sila- visuddhi, citta visuddhi, etc., the thirty-seven bodhipakkhiya-dhamma, such as the four satipatthana, the four sammappadhana, etc., are called the Dhamma heritage.

There are two kinds of Dhamma heritage, namely:

- a) **lokiya dhamma heritage - mundane**
- b) **lokuttara dhamma heritage. - supramundane**

The lokiya-sikkha (mundane) of sila, samadhi, and panna, the six lokiya- visuddhi, and the thirty-seven bodhipakkhiya-dhamma associated with the lokiya-visuddhi, are called the lokiya dhamma heritage.

The sikkha associated with the holy Paths and the Fruits, the lokuttara- nanadassana-visuddhi, and the thirty-seven bodhipakkhiya-dhamma are called lokuttara dhamma heritage.

Lokiya dhamma heritage may be divided into:

- a) vatta nissita dhamma heritage
- b) vivatta nissita dhamma heritage.

a. vatta nissita dhamma heritage - The practice of sila, samadhi, and panna directed towards the attainment of worldly positions such as mentor and teacher of kings, or towards the acquisition of power, retinue, and property, or towards the attainment in samsara of rebirth as noble and highly placed humans and devas, is called vatta nissita dhamma heritage.

b. vivatta nissita dhamma heritage. The practice of sila, Samadhi, and panna directed towards the ending of the three forms of rounds of rebirths is called vivatta nissita dhamma heritage.

The practice of kusala kamma directed towards the ultimate attainment of Nibbana, as of worldly benefits and pleasant rebirths in the interim before Nibbana is attained, is related to both vatta and vivatta, and hence is called ubhava-nissita. In the Pali texts, however, only vatta and vivatta are mentioned. Those who are more inclined to the attainment of vatta results may be said to perform vatta nissita kamma, and those who are more inclined to the attainment of vivatta results may be said to perform vivatta nissita kusala kamma.

16.3 The SasanaHeirs:

- h) bhikkhu
- i) bhikkhuni
- j) samanera
- k) samaneri
- l) sikkhamana (female)
- m) upasaka
- n) upasika

Here, sikkhamana means 'embryo bhikkhuni.' Notice here in Myanmar we do not have the full Sasana heritage as stated in Pali Canon. (Lacked samaneri and Bhikkhuni). The sasana heritage in Myanmar (Theravada country) is not a complete sasana heritage.

Of the above seven heirs, the first five are called 'fellow workers' or colleagues within the Sasana. Men, devas and Brahmas who are not 'fellow workers or colleagues within the Sasana,' but who are established in the Ti-sarana, are included in upasaka and upasika.

The status of caretakers of the Sasana, on whose shoulders rest the responsibilities of the Sasana, is much higher than that of the status of being merely Heirs. Thus, a householder who has been an ariya for sixty years has to pay respect, and obeisance to a young puthujjana samanera of seven years of age who has been initiated for only a day. Thus also, a bhikkhu who is an arahat has to pay respect and obeisance to a puthujjana bhikkhu who was ordained just an hour before him.

The seven heirs of the Sasana who practice these dhamma well although they may be puthujjana, they are included among the sotapatti-maggatthasekha individuals (persons in training for the sotapatti magga), who constitute the first group (or the group in the first stage) of the eight ariya. They constitute dhammanudhammapatipanna ariya. Since they are still puthujjana, they are not yet paramattha ariya (purified Noble Ones).

Only the bhikkhus and bhikkhunis are worldings who are morally good and virtuous. In the matter of the vinaya, all persons other than ordained sangha, that is, samanera, samaneri, sikkhamana, upasaka and upasika, are excluded.

A person who practices the bodhipakkhiya-dhamma, is called samana and brahmana in the Suttanta discourses, although he or she may be only an upasaka or an upasika.

Thus it is said in the Dhammapada:

Alankato ce pi saman careyya
santo danto niyato brahmacari,
sabbesu bhutesu nidhaya dandam,
sa samano, brahmano, sa bhikkhu.
--Dhammapada 142.

[Though dressed in gay and festive clothes, if he practices an even mind, if his passions are subdued, if his

senses are controlled, if he is confirmed in the four Paths, if he permanently observes conduct that is chaste and pure, that person is a recluse (samana), he is an ariya (brahmana), he is a bhikkhu.]

This passage shows that a person who practices the bodhipakkhiya-dhamma, and lives with pure mind and body, can be called a bhikkhu even though he dons the clothes of an ordinary layman. This shows the nobility and high status of the heirs of the Sasana.

In the matter of heritages of the Sasana there are two kinds of heritages, namely, good and bad. There are also two kinds of heirs, namely, good and bad.

The Buddha foresaw that after his attainment of parinibbana the Sasana would be overwhelmed by the excessive increase of the three categories of amisa heritage, in just the same way as islands within the ocean are overwhelmed and submerged by the three waves of rising floods. Hence did he leave behind the exhortation:

Dhammayada me bhikkhave bhavatha, ma amisadayada. 'Anukampa' means the anxiety or concern nurtured by the Buddha. The Buddha's concern was that, just as when the flood waters of the ocean rise, the people inhabiting the islands are submerged and cast adrift, his disciples in the Sasana would in time be submerged and cast adrift by the rise and expansion of amisa heritage, thus severing them from the invaluable heritage of the dhamma. Hence did he leave behind the exhortation:

The pariyatti sasana consisting of the Tipitaka is the base-- the foundation--of the patipatti (practice of the Dhamma) and the pativedha (realization) Sasana. Only when the pariyatti sasana stands firmly established can the other two Sasana be also firmly established. The burden of preserving the pariyatti sasana for 5,000 years is indeed great, since these are times of a waning kappa (world-cycle) when the life-span of men is also on the wane. The physical and mental strength of the members of the Sangha, who are the servants and caretakers of the Sasana, are as a result on the wane too. The Buddha thus foresaw that it would not be possible for these servants and caretakers, in the future, to shoulder the burden of preserving the pariyatti and at the same time live in lonely places under trees.

In the cases of those whose parami are yet immature, the Buddha foresaw that the opportunity afforded them of practicing the works consisting of acquiring the pariyatti, performing dana, observing sila, and giving assistance in kind extensively, would secure for them escape from the apaya loka in the next birth, and enable them to obtain release from worldly ills during the next Buddha Sasana.

(The wise man should purify himself during one of the three periods of life.)

This means that if one is 'submerged' and be 'adrift' in the first period of life, one should attempt to purify oneself during the second period. If, however, one continues to remain 'submerged' and 'adrift' during the second period of life, one should attempt to purify oneself in the third period.

Here, 'purifying oneself' means establishing oneself in the bodhipakkhiya-dhamma after ridding oneself of the attachments to amisa heritages. It means establishing oneself well in the four ariyavamsa dhamma (practices of the noble family of ariya), which are:

- Civarasantosa-**being easily contented in robes**
- Pindapatasantosa-**being easily contented in alms-food**
- Senasanasantosa-**being easily contented in dwelling place**
- Bhavanarama-**deriving joy in meditation.**

The Buddha said that if one remains 'submerged' and 'adrift' within the amisa heritages during the whole of the three periods of life, one will be cast into the apaya loka.

This discourse was delivered by the Buddha in connection with a bhikkhu who died in the Jetavana Monastery, and who was reborn as a louse in his erstwhile bhikkhu's robes, because he harbored an attachment to those robes just before he died. If the attachment to a set of robes can cast one in the apaya loka, what more need be said on greater attachments?

I6.4 Illustration:

Dhammapada Verse 240

The Story of Thera Tissa

While residing at the Jetavana monastery, the Buddha uttered Verse (240), with reference to Thera Tissa

Once there was a therā named Tissa in Savatthi. One day, he received a set of fine robes and was very pleased. He intended to wear those robes the next day. But that very night he died and because he was attached to the fine set of robes, he was reborn as a louse and lived within the folds of the robes. As there was no one to inherit his belongings, it was decided that this particular set of robes should be shared by other bhikkhus. When the bhikkhus were preparing to share out among themselves, the louse was very much agitated and cried out, "They are destroying my robes!" This cry was heard by the Buddha by means of his divine power of hearing. So he sent someone to stop the bhikkhus and instructed them to dispose of the robes only at the end of seven days. On the eighth day, the set of the robes which belonged to Thera Tissa was shared out by the bhikkhus.

Later, the Buddha was asked by the bhikkhus why he had told them to wait for seven days before sharing out the robes of Thera Tissa. To them the Buddha replied, "*My sons, Tissa had his mind attached to this particular set of robes at the time of his death, and so he was reborn as a louse and stayed in the folds of the robes. When you all were preparing to share out the robes, Tissa the louse was very much in agony and was running about to and fro in the folds of the robes. If you had taken the robes at that time Tissa the louse would have felt very bitter against you and he would have to go to niraya. But now, Tissa has been reborn in the Tusita deva world, and that is why I have allowed you to take the robes. Indeed, bhikkhus, attachment is very dangerous; as rust corrodes iron from which it is formed, so also, attachment destroys one and sends one to niraya. A bhikkhu should not indulge too much in the use of the four requisites or be very much attached to them.*"

Then the Buddha spoke in verse as follows:

Verse 240. Just as rust is formed from iron, and corrodes the iron from which it is formed, so also, his own deeds lead the transgressor to a lower plane of existence (duggati).

Comments: The robes were received as a share from sanghika property (property belonging to the order of the Sangha), and hence were righteous or lawful property. The bhikkhu in question was also one who scrupulously observed the 227 sikkha of the Vinaya. Thus it may be said that a set of lawful robes cast a bhikkhu endowed with the 227 sikkha into the apaya loka. What more need be said about properties acquired with lust and greed by ordinary layfolk endowed with only five sikkha? It is thus that one should contemplate and acquire agitation (samvega).

16.5 The heirs of the Sasana may also be classified into:

- a) **niyata heirs**
- b) **aniyata heirs**

16.5 Aniyata heirs - People who have never once obtained anicca-nana and anatta-nana within themselves are called aniyata heirs. Aniyata means that they may be the disciples of the sabbannuta Buddha

(Omniscient Buddha)--or the heirs of the sabbannuta Buddha--today, but they may become the disciples and heirs of another teacher tomorrow. They may even scorn and destroy the Sasana of the sabannuta Buddha.

One can be a disciple of the sabbannuta Buddha this month, and the disciple of another, teacher next month. One can be the disciple of the sabbannuta Buddha this year, and the disciple of another teacher the next. One can be the disciple of the sabbannuta Buddha in the first period of life and the disciple of another teacher in the second. One can be the disciple of the sabbannuta Buddha in the second period of life and the disciple of another in the third. One can be the disciple of the sabbannuta Buddha in this life and the disciple and the disciple of another teacher in the next.

In the infinite past samsara, puthujjana have never been constant in the choice of the teachers in whom they have taken refuge. It has had one teacher today and another tomorrow. One teacher this month and another the next. One teacher this year and another the next. One teacher this life and another the next. **The number of occasions on which they have approached and taken refuge in the Sabbannuta Buddha during the infinite past samsara is very few indeed.** Sometimes, they have taken refuge in the Brahma, sometimes in the Sakka, sometimes in the various devas, sometimes in the sun, sometimes in the moon sometimes in the planets, sometimes in the spirits of the earth, and sometimes in the ogres, and they have done so as if these refuges were almighty.

In the world, the number of false teachers is numerous. The number of existences in which puthujjana have approached and taken refuge in these false teachers are also numerous. Sometimes they have taken refuge in the nagas, sometimes in garudas, sometimes in rivers, sometimes in mountains, sometimes in forests, sometimes in trees, sometimes in hillocks, sometimes in fire, and sometimes in water. Thus, in nature, the number and kinds of teachers which puthujjana afflicted with sakkaya-ditthi have approached and taken refuge in are numerous. The more they approach and take refuge in these false teachers, the more do they sink into the apaya and niraya loka.

In the infinite samsara, we all wise humans, devas, Brahmas, desire to become the true children of the sabbannuta Buddhas, and thus they hope and look forward to encountering the Buddha, the Dhamma, and the Sangha.

They perform many acts of dana and establish the wish that such acts may lead to such an encounter.

- **They perform many acts of sila and establish the wish that such acts may lead to such an encounter.**
- **They perform many acts of bhavana and establish the wish that such acts may lead to such an encounter.**
- **This shows the consistent and undeviating path of the niyata heir of the Sasana.**

Wise and virtuous individual who know what is good and what is bad, they put forth effort because it was their desire to become heirs of the good heritages. They did not practice dana, sila, and bhavana because they desired to become heirs of the their desire to become heirs of the niyata heritages. They should not permit themselves to become temporary, unstable heirs. They should attempt to become heirs of the good heritages which are the bodhipakkhiya-dhamma. They should attempt to become stable heirs.

In the lengthy period of the series of rebirths, whenever acts of dana, sila and bhavana are performed, it is usually because beings desire that by virtue of these good acts they may in a future existence as a human being encounter a Buddha and attain release from worldly ills, or attain the Path Knowledge, the Fruit Knowledge, and Nibbana.

Modern men and women do not like to hear the mention of the four ariya-vamsa The four ariya-

vamsa-dhamma, we therefore need to change:

- (a) being easily satisfied with alms-food,
- (b) contented with robes,
- (c) contented with dwelling place, and
- (d) deriving joy and pleasure in the work of bhavana.

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May the world be enlightened