

Yogāvacaropadesa

Guidance for a Meditative Life



Most Ven Matara Srī Nāṇārāma Mahā Thero

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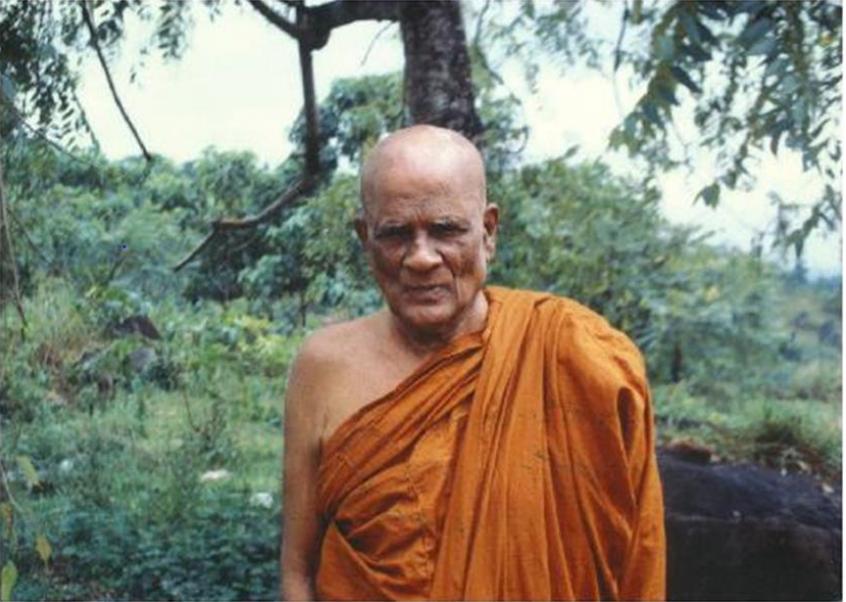
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Most Ven Matara Sri Nāṇārāma Thero
11th Dec 1901 – 30th Apr 1992

Introduction of the Sinhala Version

Most Venerable Mathara Sri Ñāṇārāma thero started compiling this guide, **Yogāvacaropadesa**, on 12th September 1954 and completed within a few months. I consider myself fortunate that I got this opportunity to bring forth this gift of Dhamma.

Most Venerable thero was a genuine *yogāvacara* in its utmost depth of the meaning. When writing this guide, Venerable thero combined his deep knowledge of Dhamma as well as his piercing intuition forged by meditation, and consequently (this book) has become a valuable handbook for those who follow the path of Dhamma.

Venerable thero encourages us in a kind and compassionate manner, and illustrates how to overcome a variety of formidable challenges that a *yogi* would face in his journey in an unrelenting manner.

My gratitude to all who helped in the compiling of this book, especially Mrs Deepthi Ranasinghe for assisting with digital typesetting, Mrs Rani Rajapakshe for assisting with proof reading, Ven. Panadure Chandaratana thero for the overall coordination. I sincerely wish that the merit generated thereof would be towards the fruition of their path of Dhamma, and attainment of *nibbana*.

With mettā,

Ven. U Dhammajiva
Nissarana Vanaya – Meetirigala
11th December 2016

Preface (of the English Version)

The Most Ven Matara Sri Ñāṇārāma thero was a pivotal figure in establishing vipassana meditation in Sri Lanka during the 20th century. He commenced compiling this handbook in September 1954, and completed in a few months. This valuable book serves for the benefit of those who are committed to the Buddha’s path, and to the practice of *satipatthana*.

Yogāvacara is a person who follows a yogic practice. The meaning of “yoga” is to be in union with, and to be in oneness with. In the context of vipassana, this means to be in oneness with natural phenomena that give rise to vipassana practice within oneself. Therefore, it embodies a broader and a more holistic meaning than to be a “meditator”.

Yogāvacara represents a lifestyle, as opposed to a form of an activity. In the context of Most Ven Sri Ñāṇārāma thero’s book, we think this is primarily the lifestyle of *sangha*, although much of the guidance similarly applies to lay dedicated followers of vipassana. Therefore, in the subsequent chapters, we use the term “yogi”, as opposed to “meditator”, to emphasize this embodiment of the lifestyle.

It is our goal to share Most Ven Ñāṇārāma thero’s very insightful experiences and his piercing intuition with readers who are not able to access his original writings in Sinhala. While reading this guide, we hope that the reader will gain familiarity with venerable maha thero’s personal qualities of great humility, virtue, determination, directness, hindsight and insight. We hope that the reader will experience a personal encounter with him.

Meaning of Pali words are often very succinct and difficult to translate fully, and therefore they are best understood in their original context. We think that Pali words are best understood gradually alongside one's personal experience. Therefore, these terms are used in verbatim where appropriate, accompanied by a short description. End notes provide further elaboration of some of the terminology.

The lifestyle and guidance described in this booklet are neither easy to embody nor can be easily articulated in writing, and we ask your patience when reading this. We hope that you will find this useful as a handbook that will unravel meaning gradually with time. With the task of translating, we ourselves have gained deeper insight, and our sincere thanks to the readers for inspiring us.

- *Translator*
April 2020

Acknowledgements

Insight, humility and wisdom of Most Ven Sri Ñāṇārāma thero cannot be fully understood until we ourselves cultivate our practical insight in the path of Dhamma and follow his footsteps and appreciate the vista of Dhamma while walking a similar path. Therefore, our deepest gratitude to his life-long commitment, his simple, virtuous and humble nature, while upholding a mind of deep enquiry and piercing insight.

Our sincere gratitude to Most Ven Uda Iriyagama Dhammajiva thero and all the sangha of *Nissarana Vanaya* for preserving the lifestyle and teachings of Most Ven Sri Ñāṇārāma thero, as well as preserving the lifeblood of satipatthana in the daily life of Nissarana Vanaya.

Our sincere gratitude to Ven Panadure Chandarathana thero, Mrs Rani and Mr Dayaratne who helped us much by reviewing this work and contributing with their insights. In several places, we have referred to the English translations of sutta carried out by Ven. Bhikkhu Bodhi, and our gratitude for his long-term dedication in Dhamma; to Ven Delgamuwe Dhammasubhadra for the expertprint - formatting and to Mr Amil Kumara for cover designing. Also our gratitude to the Director and the staff of Quality Printers for the speedy printing of the book.

We humbly recollect sangha and other spiritual communities, who lived before and around us, walking the path of the Buddha and embodying Dhamma in their livelihood; for preserving *Satipatthana* for the benefit of future generations over past two and a half millennia.

- Translator
April 2020

Yogāvacaropadesa –

Guidance for a meditative life

Namo tassa bhagavato arahato Sammāsambuddhassa

Homage to the Blessed one, Accomplished and Fully Enlightened

- [1]. Yogi should frequently introspect the nature of his mind, as subtle thoughts that are detrimental to yogic practice can arise unknowingly.
- [2]. Yogi should develop a keen self-awareness about defiled thoughts as they arise in the mind incognito. Their hinderance can be very detrimental to the progress of meditation; Just as the enemy in disguise can be more dangerous than the enemy well-known.
- [3]. Do not utter words that hurt others; nor write. Such acts occur because the mind turns negative. One must very thoroughly remember that it is a serious obstacle to yogic practice.
- [4]. Do not be involved in others' mischiefs and never use uncouth language, as they have the power to bring oneself down and to degenerate one's mind.
- [5]. Do not hurt anyone. Do not find any excuse to hurt your own mind, nor to self-mortify.
- [6]. One finds false comfort in scratching around a healing wound, which is only going to prolong its healing. Similar is one's attachments to sensual desires (*raga*) and how one would torment his body and mind as a result. It is only later that one realises its detrimental effects.
- [7]. One must make concerted efforts to relinquish unskilful habits and to thoughtfully cultivate skilful habits.
- [8]. Steadfast persistence and energy (*viriya*) is a great aid for the yogic practice. Yogi should make every opportunity to cultivate this quality.

[9]. Yogi must use the four postures (sitting, standing, walking and sleeping) to cultivate persistence and energy (*virīya*). He must patiently apply his wisdom as an ankus (elephant goad) to guide the path.

[10]. Walking meditation is an extremely useful activity for the yogi. Avoid wasting even a single moment occupying the mind with idle, unskillful thoughts.

[11]. It is said that “the yogi never sleeps”. Which means that the experienced yogi would not break his vipassana practice with sleep. For he goes to sleep while keeping to an object of mindfulness and he wakes up without a break with the object of mindfulness.

[12]. Sitting cross-legged (*baddha pallāṅka*) is the most stable posture for a yogi. With consistent practice, sitting cross legged becomes comfortable, and it will help overcome posture-related discomforts.

[13]. Yogi must be careful with food. Unsuitable food can cause great discomfort as well as degeneration of one’s body and mind.

[14]. There are places and circumstances that help cultivating one-pointedness of the mind (*samādhi*) easily; also there are places that deteriorate one’s *samādhi*. The yogi should therefore carefully distinguish between the two.

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[15]. When one has no desire for *samādhi*, one would find places of solitude and forest-dwelling fearsome and eerie. Also, he has no desire for such places. What yogic qualities are to be sought in such a person?

[16]. Restfulness is a great nourishment for the yogi. The yogi finds places devoid of restfulness as barren wasteland.

[17]. Never dwell even for a moment in self-glorification (*attukkāmsana*) or condemning others (*paravambhana*). If one’s mind falls prey to these defilements, it is inevitable that his mind will succumb to two invading forces of the *Māra*.¹

[18]. Yogi must clearly comprehend the phenomena that contaminate the mind and precipitate in its downfall. Yogi must hone his intuition - and not rely only on others’ advice- to clearly

comprehend how such phenomena are manifested, as well as get destroyed.

[19]. Yogi must thoroughly remember that defiled thoughts take away the calmness of the mind. When the mind loses its calmness, its purity starts to wane. Is it not naive to attempt cultivating conducive qualities for yogic practice in such a mind?

[20]. Yogi must frequently contemplate on the holy life of renunciation that he carries forth. He must strongly keep in mind that this lifestyle belongs to the ones with the greatest spiritual purity.

[21]. At all times, yogi must consistently maintain and uphold his lifestyle with the qualities aspired of a holy renunciate, a *yogāvacara*.

[22]. If one pretends to follow a holy life of *yogāvacara*, but acts in opposite ways, should one be disappointed if other people criticise and condemn such dishonesty, calling him a hypocrite and a crafty person?

[23]. You have noticed how animals would fight when they are confronted with matters that contradict their desires, or when their desires are not fulfilled. You should bear in mind that you too would fall into this category in similar behaviour.

[24]. Generally, animals tend to confront and fight when their desires are not fulfilled and when they are directly confronted. They do not go out of the way to find such reasons and create trouble. Wouldn't humans display worse tendencies in this respect?

[25]. If the yogi reflects on others' behaviour and responses or compares their qualities, he should only do so with the intention of improving his own qualities and practice.

[26]. Others might indulge in unskilful ways; become heedless in mindfulness; such actions result in the detriment of the path. The yogi should determine; “We should avoid all this in order to uphold virtue, sustain mindfulness and preserve the path”.

[27]. The public extend their generosity and hospitality as a mark of respect of holiness and virtue. Yogi must receive them by upholding these virtues, and never by abandoning and spoiling them.

[28]. It is a shameful and a lowly attitude if one pretends to be a yogi, but casts doubts about the practice and condemns that this is not the time for a yogic life. Please think about it seriously.

[29]. When discussing a matter of principle, one should illustrate it with examples that would avert its detrimental effects and to cultivate strength and conviction. If one picks only negative examples, and have listeners taking refuge in them, wouldn't it be akin to making great efforts to spread a disease, rather than to cure it?

[30]. Excessive talk, action, sleep, eating and energy would all rapidly bring one's downfall. Therefore, consider the scale and quantity in everything that one does.

[31]. Yogi must recognize what is relevant to his practice. Irrelevant involvements will be for his detriment.

[32]. Yogi must always make effort to distance himself from those with ill-will and harmful attitudes.

[33]. Activities and lifestyle conducive for the laity and those for the yogis are quite different from each other; they are directed towards two different directions. One should realise that one cannot follow both directions.

[34]. One's surroundings could bring forth obstructions as well as facilitations. Yogi must nimbly and wisely follow his actions.

[35]. A location would not facilitate the *yogāvacara* life simply due to its attractiveness. There also needs to be a certain conducive force embedded in such a location.

[36]. There is a facilitating energy for yogic fulfilment in certain meditation environments. It is only by accomplished masters, those with skill and intuition, that this quality can be known quickly and easily.

[37]. Certain places possess natural energy that compensate for disturbances arising out of hindrances. There are places with opposite conditions as well.

[38]. Deterioration of yogic practice could very well be due to yogi's mistakes in his lifestyle. Therefore, one must not be quick to blame external and circumstantial factors.

[39]. Yogi must maintain a carefully chosen practice and firmly consolidate it to his lifestyle.

[40]. Yogi should duly perform with diligence and attention, even the trivial-looking actions, such as washing face, hands and feet or brushing teeth.

[41]. Yogi should determine not to dwell in anything that will bring remorse.

[42]. Never direct the mind to the detriment of one's own spiritual energy. Always make efforts to sustain and uphold one's spiritual energy.

[43]. Uniting one's mastery of skilfulness, wisdom and persistence would bring one with good outcome, even when one lacks external facilities.

[44]. Impulsive decisions would often lead to disappointment and regret. Therefore, it is worthwhile taking time to reach a better perspective.

[45]. You must bear in mind that unwise attention (*ayoniso-manasikāra*) will lead to unskilful acts resulting in serious errors and mistakes.

[46]. In order to reap real benefits from a yogic life, one must be knowledgeable in Dhamma (*bahussuta*), have spiritual friends (*kalyāna mitta*) and should discipline oneself in noble Dhamma.

[47]. A yogi would endanger his practice due to misunderstanding or misinterpretation. He would not reap the intended results. Doubt is the root cause. Unwise attention (*ayoniso-manasikāra*) is the root cause for doubt.

[48]. Gratification of sensual desires is the main hindrance to train the mind. Without training the mind, there would be no purity of mind.

[49]. Contemplate often that maintaining purity of mind is a main objective of the yogi.

[50]. Whenever taking meals, yogi contemplates its sole purpose as nourishment. This would help maintaining mindfulness and cultivating further sustaining qualities.

[51]. With practice, yogi can develop a deep state of resilience. One should recollect how, in olden days, yogis endured extreme cold and heat with equanimity.

[52]. Bodily discomforts become a hindrance due to weakness in mind. The yogi should wisely reflect on physical discomforts as an object of meditation and overcome such hindrances.

[53]. Of the criticism by others, whether they have any basis or not, yogi should learn to endure, and not let these change his heart.

[54]. Yogi should wisely avoid harmful animals; also circumstances that lead to unhealthy associations, which will lead to criticism by others.

[55]. Yogi should cleanse the mind of the three forms of thoughts (*vitakka*) -of sensual desire (*kāma vitakka*), of ill-will (*vyāpāda vitakka*), and of ill-action (*vihiṅsā vitakka*).

[56]. Yogi should consistently cultivate the seven factors of enlightenment (*bojjhaṅga*); mindfulness (*sati*), investigation of Dhamma (*dhammavicaya*), rapture arising out of Dhamma (*pīti*), energy and persistence (*virīya*), tranquillity (*passadhi*), one-pointedness (*samādhi*) and equanimity (*upekkhā*).

[57]. Yogi should learn clearly the original teachings of the master and grasp them firmly in mind.

[58]. The yogi cannot fulfil his goals if he overly concerned about his followers. However, yogi must be virtuous and not reflect a bad example to others.

[59]. Sense of Dhamma (*Dhamma saññā*) does not arise in animals, who are in relentless fear of being persecuted, or in relentless search of food.

- 56. හොඳ ජීවිතය, ධර්මයාදාය, ධර්මිකයා වන පහදවන ශ්‍රීතිය,
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[60]. Although humans bode better, it is rarely indeed that sense of Dhamma (*Dhamma saññā*) would arise in them. When in deep turmoil, the sense of Dhamma would manifest in humans.

[61]. When the yogi wisely contemplates on the eight bases for spiritual urgency (*saṃvega vatthu*)², he will develop an urgency for spiritual cultivation.

[62]. It is one's desire for spiritual cultivation that leads to the desire for meditation.

[63]. One would not cherish tranquillity (for example, in forest-dwelling), if one has not cultivated wholehearted spiritual determination.

[64]. One's naïve and empty desires of personal gain and self-glorification could cause great damage to one's spiritual growth in forest-dwelling (*arañña*).³

[65]. The yogi should know in advance that forest-dwelling (*arañña*) is not for desiring comforts or sensual pleasure, in contrast to what some tend to believe.

[66]. *Arañña* life has elements of hardship and austerity, where the yogi might succumb to fearful mind-objects (*bheravārammaṇa*).

[67]. One with defiled behaviour would find certain aspects of *arañña*-life as fearsome. However, a yogi who cultivates virtues of *śīla* would desire the same aspects as pleasing. One must seek virtuous abode by distancing five hinderances (*pañca nīvaraṇa*)⁴.

[68]. Some would find living an *arañña*-life a fearful experience due to the habits of self-praising (*attukkaṃsana*) and condemning others (*paravṃbhana*), or due to one's innate fearfulness.

[69]. Some would find dwelling in *arañña* as fearful, due to their expectation of praise and profit; or living idly and lazily; or not maintaining mindfulness; or lack of wisdom.

[70]. One should be familiar with one's own strengths and weaknesses before embarking on this journey.

[71]. The wise and skilled yogi would find himself with numerous tidings for others' benefit. Nevertheless, yogi must be mindful not to be distracted from his main objective.

[72]. Cycle of life (*saṃsāra*) as well as unwise attention (*ayoniso-manasikāra*) are the roots for much chaos and numerous perils.

[73]. Even an experienced yogi might succumb to his defilements (*kilesa*) due to lack of mental fortitude. The yogi will be in great danger of turning in to laziness. He must immediately embark upon the path with spiritual determination with a sense of urgency (*samvega*). Yogi should also seek advice of an elder, for his success or peril would be in his own hands.

[74]. At times, defiled mind-objects might surface even in one's dreams due to habitual past behaviour. One can overcome such situations with steadfast persistence.

[75]. On no account should one crave for the food offered by others' generosity. One should condition the mind in such a way that it makes no difference whether one receives such offerings or not.

[76]. To conceal one's mistakes and failings is against the yogi's ethical conduct. Such behaviour will inadvertently bring one's downfall.

[77]. One should learn to accept accusations as helpful aid to one's training. One can get angry due to two reasons: One reason is the fear of losing respect that he has won by pretending to be virtuous. The other reason is losing ground for pride. Both these are defilements of insight (*upakkilesa*)⁵.

[78]. Learning Dhamma (*pariyatti*) is the seed of attaining fruition (*adhigama*); *Pariyatti* means learning Dhamma and *vinaya* (code of discipline). True purpose is realised when the three forms of training (*sikkhā: sīla, samādhi, paññā*) are supported by *Pariyatti*.

[79]. It is essential that the yogi maintains his health. An ailing body results an ailing mind. And it is very difficult to sustain highly purified energy under such circumstances.

[80]. The yogi must familiarise himself with ailments of the mind as well as of the body. There is also the tendency for mental ailments to create bodily ailments.

[81]. When the peripheral common protections of a town are in disrepair, the citizens cannot completely protect themselves by merely

shutting the doors of their homes. One should therefore consider discipline of the five-senses as common perimeter protection.

[82]. The defiled ego-centric ideal that one should be the focal point or the centre of attraction is a serious obstruction to the yogi. Such self-praising ideal should be abandoned whenever one talks or connects with others. Not receiving such attention can otherwise cause unbearable mental pain.

[83]. Craving for gain and fame will result in not getting it. A great pain would occur because of unfulfilled desire (*icchā vighāta*), and will cause an utmost deterioration of the yogi.

[84]. Giving advice to others must be done with pure intentions. One must not do so expecting commendations or any benefits in return.

[85]. One must give up expectations of any form of gratification or praise from others.

[86]. Regardless of how intense or composed one appears, if one is full of misdeeds and malicious or impure intents, one has strayed away from the true yogic path.

[87]. Yogi must protect his *sīla*⁶ thoroughly in order to live untroubled by the four requisites and to live harmoniously with everyone, insiders as well as outsiders.

[88]. When one conscientiously maintains purity and virtue (*sīla*), one can overcome cravings (*rati*) as well as discontent (*arati*).

[89]. The yogi must realise that it is the virtuous one who lives in a forest (*arañña*) free from fear or apprehension (*bheravārammaṇa*).

[90]. It is the virtuous one who attains mental absorptions (*jhāna*), direct higher knowledge (*abhiññā*) and path fruition (*magga-phala*).

[91]. Just as the one who dyes a cloth would first wash away the dirt and grime, the yogi who intends to establish virtuous qualities must first purify the mind from the defilements of insight (*upakilesa*).

[92]. One must make every effort to purify the mind from phenomena that defiles the mind such as greed (*lobha*), hatred

(*vyāpada*) , anger (*kodha*), deep vengefulness (*vera*), denouncing others (*makkha*), retaliation (*yugaggāha*), jealousy (*issā*), miserliness (*macchariya*), deviousness (*māyā*), cunningness, toughness, rivalry, conceit (*māna*), egomania (*ati-māna*), arrogance/intoxication (*mada*) and negligence (*pamāda*).

[93]. If the yogi reflects on others' misdeeds, he should also reflect on the repercussions and be encouraged to cultivate his own virtues.

[94]. Just as it is not possible for one who is stuck in mud to extricate another in the same condition, it is very hard for one who is indulging in wrongdoings to help a similar one.

[95]. There may be many ways to overcome suffering and to acquire physical comforts. However, the only way to permanently eradicate all suffering and to attain ever-lasting freedom is the noble eight-fold path.

[96]. The power of inhaling and exhaling is all pervasive in the entire world. One who is skilful at mastering the mindfulness of breathing (*anapana-sati*) will behold this pervasive power.

[97]. One must retain the ability to discern and to clarify the thirty-two forms of bodily parts, just as one would extract contents from a sack that is opened at both ends.

[98]. Just like the nature of one's body, one must also contemplate on the fallacy of conventional truth in everything else. One must clear his mind of such conventional truth and consider them in terms of basic elements (*dhātu*). It will help realise the real nature of everything.

[99]. One's every life adventure finishes with death. The corpse laid in the cemetery is common to all. When one contemplates on this, his pride in ego would fade away.

[100]. One should calmly reflect upon the manner in which mental pains are manifested. Such reflection in itself would help diminishing some such mental pains.

[101]. The yogi must spend several times a day reflecting on the nature of thoughts and perceptions that are manifested in his mind.

[102]. How do the five hinderances influence the mind? How should these be dissipated? The yogi must frequently examine thus.

[103]. The yogi must diligently examine methods that erode five hinderances, and frequently purify the mind out of them.

[104]. If there are certain methods that help to dissipate hinderances of the mind, the most conducive method of them all is the one that would permanently eradicate such hinderances.

[105]. If the yogi realises that certain pondering (*kalpana*) create new hindrances, then the yogi must resolutely determine not to admit such pondering in to the mind again.

[106]. Cultivating good qualities is about nourishing the mind with seven factors of enlightenment (*bojjhaṅga*)⁷. The yogi must learn very well the means with which these factors are developed as well as the means with which they are diminished.

[107]. The speech one makes based on mental clarity or on spiritual energy one has gained is very firm. Therefore, one should clearly identify this, despite how small such noble quality one might have gained.

[108]. Freedom from the cycle of birth (*saṃsāra*), is a quality that can only be attained firstly, by realising the hold of defilements (*kilesa*) on life that have arisen out of our long-lasting life-tendencies, and secondly, by relinquishing these tendencies. The true freedom (*vimukti*) is not present if even a minute degree of these defilements remains in the mind.

[109]. People are much accustomed to indulge in their love for pleasure-seeking. Isn't it a surprise that one would accumulate an indescribably vast amount of suffering due to the bondage resulting in such pleasure-seeking?

[110]. People are accustomed to be fooled by pleasure-seeking in various ways. Would you not see that while laughing at another's shortcomings, one behaves in such a way that he becomes the subject of mockery by others?

[111]. One would laugh at the cricket's misguide in pleasure-seeking. Nevertheless, only a person with deeper understanding would realise the greater folly of the one who thus laughs.

[112]. How often are we self-deceived? There is deception in every form of seeking pleasure. Let us not laugh at others' misconceptions and deceptions. Let us humbly reflect upon our own common predicament. Let us enhance the sense of Dhamma within ourselves.

[113]. Pleasure-seeking is so pervasive with all beings, that it can be considered as the root of all their mishaps. Yet one is not unaware of its ill effects. The deception in pleasure as well as its attraction are so strong, that one would treat it as an enjoyable taste, succumb to it and dwell in it. Just Like drinking an acrid concoction.

[114]. The aim of one who drinks an acrid concoction would be to get some sweet taste in the end. However, one would not be very enthusiastic if it is the same acidity all the way, and never ending. When one realises that all pleasure-seeking is similar concoctions, then we can say that one has understood their ill effects.

[115]. Yogi should understand the freedom from sensuality (*kāma nissaraṇa*). Yogi must wisely act upon the means thereof.

[116]. Yogi must comprehend his good qualities as well as unskilful habits pervading in his mind.

[117]. What people identify as pleasure is really a massive host of suffering. And the yogi must clearly comprehend this reality.

[118]. Some request others to point out their faults and seek advice when necessary, but seem to be opposing when mistakes are shown and advice given. This does not benefit the yogi.

[119]. Humility is about enduring others' criticism, and accepting their advice. This is a great quality of a yogi. The opposing quality is arrogance.

[120]. There are sixteen unwholesome qualities that prevents one from taking elders' advice (*doṅgacassakaraṇā dhammā*): desire for sinful deeds and things (*paṇicchā*), self-praising (*attukaṃsana*)⁸, condemning others (*paravambhana*), overcoming with hatred (*kodha*), deep

vengeance (*vera*), conflict, speech out of hatred, opposing accusations, accusing the accuser, not properly explaining when accused, not completely explaining one's behaviour, ingratitude, retorting and doing things in reaction to others, jealousy, miserliness, pretence and covering one's mistakes, toughness and rigidity, over-confidence, clinging to views and opinions, grasping strongly and difficulty in letting go.⁹

[121]. Yogi should know that such unwholesome qualities (*dovaccassakaraṇā dhammā*) make one repulsive, and therefore should determine to cultivate a pure mind and composure.

[122]. The teachings of the Buddha is a compendium of extremely pure, noble and virtuous qualities. In order to embody these qualities, one must cultivate a deep spiritual purity. This spiritual foundation is established when one cleanses the mind of toughness and lowly qualities; thereby, one would establish the desire to live in the noble path of the Buddha.

[123]. Toughness and lowly qualities that arise in the mind are called "*cetokhīla*". There are five such defilements;

- Doubt in the qualities of the Buddha
- Doubt in the qualities of the Dhamma
- Doubt in the qualities of the sangha
- Doubt in the training (*sikkhā*)
- Anger towards fellow holy renunciates

[124]. There are five bondages of the mind (*vinibandha*) that hinders one's spiritual growth:

- Sensual desire (*kāmarāga*)
- Desire towards one's own body
- Desire of forms and formations
- Over indulgence of food and sleep
- Practicing to fulfil qualities to become a *deva*

[125]. The yogi who abodes eliminating the five *cetokhīla* and five *vinibandha*, and cultivating the four means of accomplishments (*iddhipāda*)¹⁰ and perseverance, is an eligible person with fifteen qualities.¹¹ He will then certainly be established in the teachings of Buddha.

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[126]. If the yogi associates a place or a person, and consequently his sati and samādhi deteriorates, then the yogi must disassociate that place or the person.

[127]. When the yogi associates a place or a person, and consequently his sati and samādhi improves, then the yogi must associate that place or the person, even with difficulty.

[128]. Yogi should not get entangled with others in debate. He should not resort to Dhamma to facilitate or to avoid such debate. Yogi must know the proper time to share what he knows with those who visit him.

[129]. One who seeks the essence of Dhamma must first clearly know what he is seeking. One who does not see the true meaning of Dhamma will discard it and only retain what is lacking in essence (*a-sara*).

[130]. One's thinking and mental agitations (*vitakka*) much facilitate one's meritorious actions as well. Therefore, first one must carefully distinguish between *kusala vitakka* (meritorious thought processes) and *akusala vitakka* (defiled thought processes).

[131]. There are coarse as well as subtle thoughts around sensual desire and sensual objects. Yogi must identify these thoroughly and make every effort to cleanse the mind off them.

[132]. Yogi must comprehend that thoughts of ill-will (*vyāpāda*) and thoughts of ill-action (*vihiṃsā*) would enter his mind in various ways, and therefore must develop a thorough understanding and keep the mind clear of them.

[133]. The mind of the yogi in meditation is similar to an agitated bull off the rope. Yielding to this agitated mind would result in accumulating sensual desires and various other thoughts (*vitakka*), which would be similar to the torrential flow of a great river. If the yogi succumbs to this, his meditation will invariably stop.

[134]. Yogi must develop shame and fear towards unwholesome thoughts (*vitakka*). Yogi must develop spiritual urgency (*saṃvega*) and avoid these. Yogi must pay attention towards skilful thoughts (*vitakka*).

[135]. “This is a vicious thought (*vitakka*). It will be perilous if this grows any further. It will be detrimental to others and to me. It destroys wisdom. It is a partner of suffering.” You have to contemplate on defiled thoughts (*vitakka*) in this manner.

[136]. The thoughts (*vitakka*) that manifest in the mind more and more frequently will gain their strength, and the mind itself will yield to them. Please contemplate this with urgency.

[137]. When the yogi in meditation notices thoughts (*vitakka*) relating to desire (*raga*) or aversions arising in the mind, the first thing he should do is to bend his mind towards an object of opposite quality.

[138]. Defiled thoughts of desire can occur based on people as well as objects. These are called eight-fold craving thoughts (*lobha-mūla-citta*).¹² If the yogi develops attachment upon a being, or somebody's arms, legs, nails, fingers teeth, lips etc, and feels that they are pleasing, then he must contemplate their unwholesomeness. One must contemplate their natural propensity to decay and being repulsive. In this manner, the illusion of desire will dissipate without receiving any support.

[139]. If sensual desire arises towards a certain object, the yogi should contemplate its impermanence. In this manner, the desire will dissipate without receiving any support.

[140]. Aversion or enmity (*dosa*) are the two-fold consciousness rooted on hatred (*domanassa sahaḡata patigha sampayukta*). If these arise about a being, then yogi should cultivate loving kindness (*mettā*) towards that being. If these arise about an object, then yogi should meditate on the basis of elements (*dhatu-manasikāra*), reflecting upon its elemental nature. The enmity will dissipate as a result.

[141]. Delusional thoughts are the two fold consciousness based on delusion (*Upekkhāsaḡataṃ vicikicchā sampayuttaṃ; Upekkhāsaḡataṃ uddhacca sampayuttaṃ*). If delusional thoughts arise upon a person or an object, they can be resolved with the help of five instructions, such as advice of a teacher.

[142]. The yogi can deal with delusion by associating with a good friend (*kalyāṇa mitra*)¹³, who would reprimand the yogi when visiting villages uninvited, when not performing duties of washing feet and other the necessary rites.

[143]. The yogi's delusion would be dispelled by being reprimanded for neglecting *Dhamma* and *Vinaya* studies and consequently being adept at *Dhamma*.

[144]. When one meets with wise and respected elders and inquires, "venerable bhante, how is thus, what would be its meaning?" and so forth, will relieve of his doubts, and therefore, the delusion will be diminished.

[145]. When one ardently listens to *Dhamma* talks, one will understand their meaning. One will develop his intuition of *Dhamma*. In this manner too, by listening to *Dhamma*, one would expel his delusion.

[146]. When one investigates with an analytical mind about matters that are appropriate or inappropriate, and about their causalities, one would expel his delusion.

[147]. There are many ways to extinguish a fire. A fire would be extinguished completely by dousing with water. One should similarly consider the best method for extinguishing mental agitations (*vitakka*).

[148]. When one extinguishes mental agitations in this manner, the mind resolves in spirituality. The mind settles; focuses on one object. And the mind dwells in *samādhi*.

[149]. A youth who prefers to be clean would make every effort to rapidly get rid of a stinking carcass from his body. In the same manner, yogi must make every effort to get rid of thoughts (*vitakka*) from his mind.

[150]. These thoughts (*vitakka*) would not diminish easily, as they have been habitual for an extremely long time in *saṃsāra*. One can never trust poisonous snakes despite one could be very familiar with them. In a similar manner, yogi must see the great benefit in making every effort and determination to push away thoughts (*vitakka*) as far away as possible.

[151]. A workman would skilfully use a small nail to extricate a larger nail. In the same manner, yogi should use his skills to extricate thoughts (*vitakka*).

[152]. When one is not able to extricate thoughts (*vitakka*) by his own effort, he must seek the guidance of an elder very early. Yogi should be frank enough to earnestly seek advice without hiding the cause of thoughts (*vitakka*).

[153]. One must not be discouraged when faced with these thoughts (*vitakka*), if they become very strong and do not heed for any of the above. When we encounter with something that we would not want to see, we would shut our eyes. Similarly, one should take the mind away from thoughts (*vitakka*) that we do not want. Then the thoughts (*vitakka*) would leave the mind, and then yogi should bring the purified mind to the object of meditation (*kammaṭṭhāna*).

[154]. Some thoughts (*vitakka*) might still not be relinquished in this manner. If so, the yogi should recite aloud the parts of Dhamma that he recollects. When the mind is absorbed in the realm of Dhamma, profound in meaning and pleasing in sound, the mind would be separated from thoughts (*vitakka*). Then take the mind back to object of meditation.

[155]. If the yogi is unable to extricate thoughts (*vitakka*) even in this manner, he should take his notebook of spiritual writings such as the qualities of the Buddha, and read intentionally focusing on them; and recollect their meaning. In such manner, the mind would establish in the deep qualities of the Buddha and be purified of thoughts (*vitakka*).

[156]. If the influence of thoughts (*vitakka*) are still unabated, yogi should take out the items in his purse, and spend some time considering the usefulness of each and every item. As the thoughts (*vitakka*) arising out of this activity are novel, it will help relieving the mind from very detrimental thoughts (*vitakka*), such as sensual desire (*kāma-rāga*).

[157]. If the mind is not free from thoughts (*vitakka*) even in this manner, yogi should mend the weak patches of his robe. Accordingly, the mind will focus on this work and be freed from them.

[158]. Yogi should not embark on any new work in order to confine thoughts (*vitakka*), because this would be an obstacle for one's object of meditation.

[159]. A sure way to confine thoughts (*vitakka*) would be to investigate their root cause. Therefore, if a certain thoughts (*vitakka*) becomes an obstacle for meditation, find its cause. This would reveal a further cause. In this manner, yogi could go on and bring his mind to the root cause, and thus the stream of thoughts (*vitakka*) would dry out; and clear the mind for meditation.

[160]. When the influence of thoughts (*vitakka*) becomes very strong, yogi would come to the point of showing his strong self-determination and resolve, and relentlessly exercising four-fold great perseverance (*caturaṅga samannāgata viriya*)¹⁴ ; similar to a strong gladiator overpowering a weak one, demanding, “How dare you challenge me?”

*Kāmaṃ taco ca nahārū ca - aṭṭhi ca avasissatu,
sarīre upasussatu maṃasa lohitam,*

(Willingly, let only my skin, sinews and bones remain, and let the flesh and blood dry up on my body)

In this manner, strive with steadfast determination, and you will be victorious.

[161]. The yogi who is adept manoeuvring thoughts (*vitakka*) would be able to sustain certain thoughts (*vitakka*) if he finds it useful; or to relinquish otherwise. Yogi will acquire this ability only after he masters the art of controlling thoughts (*vitakka*) through the methods explained above.

[162]. What makes you angry when a friend succumbs to a misfortune? This is due to the mind falling into worldly thoughts (*gehasita vitakka*). Do not let such thoughts (*vitakka*) grow in one’s mind.

[163]. You should avoid wrongdoings not because of the fear of being exposed. You should do so only because of the innate polluting nature of such actions and their detrimental effects on the mind.

[164]. In the same manner, yogi should consider upholding virtuous qualities, cultivate them and improve your practice.

[165]. Patience is useful not when one is surrounded by friendship; it becomes an essential quality when one’s mind is perturbed due to others’ accusations or shortcomings.

[166]. One would experience overflowing *mettā*, compassion¹⁵, and tolerance in the congenial company. Nevertheless, such qualities will diminish along with the diminishing of congeniality. Yogi must consider this propensity.

[167]. “So too, bhikkhus, some bhikkhu is extremely gentle, extremely meek, extremely peaceful, so long as disagreeable courses of speech do not touch him. But it is when disagreeable courses of speech touch him that it can be understood whether that bhikkhu is really kind, gentle, and peaceful. I do not call a bhikkhu easy to admonish who is easy to admonish and makes himself easy to admonish only for the sake of getting robes, alms food, a resting place, and medicinal requisites. (*Bhikkhu Bodhi MN translation*)

[168]. If one humbles himself by following Dhamma and respecting Dhamma, he will become a true disciple.

[169]. Comments yogi would receive from others may be timely or untimely; may be genuine or fabricated; may be softly or abrasively; may be with kindness or with anger; may be with good intention or with mal-intention. In any such circumstances, one should not ruffle the mind.

[170]. A man would come forth screaming “I will desecrate the world”, would dig up the earth and spit, urinate and defecate. We know that this would not destroy the earth. Yogi should adopt a similar attitude towards others’ vicious words that are aimed at him.

[171]. Think of one who attempts to draw pictures on the sky with a brush and paint, or one who is attempting to dry a river with a fire stick. You should consider similarly towards the words that others target at you.

[172]. Even if bandits would tear your body flesh with a cross-cut saw, you must determine to dwell the mind in *mettā*.

[173]. One who grows a tree should gain knowledge about what endangers the tree; know about the nutrition for its growth and act accordingly. One who cultivates the mind also should know what endangers the mind. One should know the qualities to cultivate the

mind. When one aligns his practice accordingly, one can inevitably cultivate the mind as desired.

[174]. One who grows a tree would clear the base, put manure and water the tree-bed to enhance its growth. Likewise, one who grows the mind should purify his virtue (*sīla*) and seek the company of good friends (*kalyāṇa mitta*), develop concentration etc, that would cultivate virtue.

[175]. One who grows a tree would clear off obstructing branches, take out ant nests and cobwebs in the branches. Likewise, one who cultivates the mind should clear off the obstructions and defilements of insight (*upakkilesa*). He should also distance external entanglements, and prepare the ground to develop the core essence of wisdom (*paññā*).

[176]. Do away with unskilful deeds. Engage in skilful merits such as insight meditation. One will definitely develop his qualities conducive to the practice.

[177]. Consider Very seriously that the five the most heinous five acts (*ānantariya kamma*), that is, murdering mother, murdering father, murdering an *arahant*, shedding the blood of the Buddha, creating a schism within the sangha, and sexually abusing a bhikkhunī are grave dangers for cultivating the mind. The first five also prevent one from attaining the path during that lifetime (*maggantarāya*) as well as attaining higher abodes (*saggantarāya*). Sexually abusing a bhikkhunī prevents one from attaining the path during that lifetime (*maggantarāya*).

[178]. One should consider that definite wrong-views (*niyata micchā-ditṭhi*)¹⁶ result in defilements that endanger one's attainment in higher abodes (*saggantarāya*).

[179]. Consider that *paṇḍaka*, *tiracchāna*, *ubhatobyañjanaka* can be factors to hinder the path.¹⁷

[180]. If one has blamed a noble person, and has failed to seek their forgiveness, then one will be endangering his higher abodes, attainment of path and *jhāna*. This is called *āryopavāda*, falsely accusing a noble person.

[181]. One must realise the dangers inflicted upon the mind when one commits seven types of offenses (āpatti-skhandha) knowingly as this is a breach of Buddha's order.¹⁸

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[182]. When one singles out and points out a strength or a weakness of a person, one must first consider the present state of that person holistically.

[183]. Due to any reason whatsoever, one must not hastily blame or accuse another.

[184]. You must consider the reasonable accusation suffered by bhikkhu Arittha, who tried to explain that using requisites with sensual desire and using them without such sensual desire are one and the same (*sacchandarāga paribohga* and *nicchandarāga paribhoga*)

[185]. On occasions of having a conversation, the underlying idea will be clear if we purify the mind with *samanuyuñjana*, *samanugāhana* and *samanubhāsana*. Questioning one's faith is *samanuyuñjana*. Establishing one's mind in that faith is *samanugāhana*. Questioning the underlying reason is *samanubhāsana*.

[186]. By incorrectly discoursing *Dhamma* and *vinaya* without the right understanding of Buddha's intentions, we will demean and seriously harm Buddha's realm and Dhamma realm; it is an accusation to Buddha. Also, it amounts to long-term damage to ourselves. (*Alagaddupama sutta*, *Opammavagga*, *Majjhima Nikaya* 1.2.2)

[187]. *Magga-phala* mentioned in Dhamma can be compared to a fierce fire. Only such a fire can incinerate our thicket of defilements, which have been rooted and overgrown for an immensely long period of time. In order to create such a fire, we must first dry out the muddy dampness consisting of all unskilful defilements in our mind. In order to generate such a powerful heat through *samatha* and *vipassana*, we must train ourselves for a considerable period.

[188]. Buddha Dhamma should neither be learnt in a fragmented manner nor by resorting solely to nuances expressed. It should be learnt by unravelling the precise meaning from each area of Dhamma, and applying investigative knowledge on cause and effect.

[189]. Learning Dhamma without investigative knowledge is a sign of disregard and impatience; in other words, one would not be able to decide or understand *sīla*, *samādhī*, *vipassana*, *magga-phala*, *vatta-vivatta* (cycle of rebirth and its cessation).

[190]. One must not learn Buddha Dhamma with the intention of picking up ammunition for accusing and debating with others, or for inventing excuses for escaping others' accusations.

[191]. The conduct one adapts due to such wrong knowledge and attitude is called “*alagadda pariyatti*”; because it is as dangerous as catching a viper by its tail.

[192]. Learning Buddha Dhamma with the ulterior motive of generating profit or wealth is also *alagadda pariyatti*.

[193]. If one follows Buddha Dhamma with the determination that, “where *sīla* is taught, I will learn it and fulfil it”, and “where *samādhi* is taught, I will learn it and fulfil it, and by fulfilling those noble qualities, I will strive towards and attain *nibbana*”, such is called “*nissaraṇa pariyatti*”.

[194]. The arahant follows “*bhaṇḍāgārika pariyatti*” -the conduct of the treasurer; gaining knowledge with a view to protecting and preserving Dhamma. Therefore, everyone else would belong to the other two *pariyatti*. As *alagadda pariyatti* is the cause for suffering, one must always determine to follow *nissaraṇa pariyatti*.

[195]. “O *bhikkhu*, I will discourse Dhamma with a simile of a raft. It is for (sailing ashore and) relinquishing; not for clutching and carrying forth.”

“*kullūpamaṃ vo, bhikkhave, dhammaṃ desessāmi nittharaṇatthāya, no gahaṇatthāya*” (*Chathurogha-nitthanatthaya*)¹⁹

[196]. Dhamma is compared to a raft; Just as a wise man who crossed a torrential river with a raft would not carry the raft thereafter, considering that it helped him to cross over, one must relinquish craving towards *samatha*, *vipassana* and other helpful Dhamma.

[197]. The one who has eradicated all the influxes²⁰ (*arahant*), there is complete cessation of craving, conceit and wrong views (*thaṇhā-māna-ditṭhi*) about the five-aggregates. Also, there is complete cessation of grasping *pacchima-ditṭhi* and *pubba-ditṭhi*.²¹ Also they do not succumb to fear or desire by seeing the dissolution of internal aggregates.

[198]. Worldly beings would panic at the dissolution of worldly phenomena. However, arahant does not fear or lament.

[199]. Some would panic at the dissolution of internal aggregates. However, *arahants* do not fear or lament.

[200]. When a person with false-views hears Dhamma based on emptiness (*suññata*) bringing forth the three characteristics (*anicca, dukkha, anatta*), he would be struck by terror.

[201]. With anger initially there is only the perturbation of one's mental formations. If not pacified at that instance, there will be an intention to speak out; if not pacified there, the jaw bones will work; if not pacified there, vicious words will come forth; if not pacified there, at least at that stage, one would look around [for retaliation]; if not pacified there, arms will move about; if not pacified there, attacks will be carried out with clubs and weapons. In the end, such unpacified fury could result in utter destruction of others' lives as well as one's own self.

[202]. Doubt (*vicikicchā*) is similar to a junction in the path. A man carrying a treasure arrives at a junction and stops there, not knowing which way to take. Bandits would see him, come forth and attack him. In a similar manner, when a yogi who follows the primary *kammattḥāna* is overcome with doubt about Buddha, Dhamma and the likes, he cannot continue with meditation and will succumb to defilements and other perils.

[203]. Five-hinderances are similar to a sieve. Despite pouring even hundred or thousand pots of water, the sieve would not retain any of it. In a similar manner, a person with five hinderances is not able to retain internal skilfulness and merits.

[204]. Objects of desire (*vatthu kāma*) and sensual desire (*kilesa kāma*) are similar to a meat cleaver and a chopping board. Just as a chunk of meat is placed on a chopping board and cut up with a meat cleaver, those who desire *vatthu kāma* would be crushed by *kilesa kāma*; upon the chopping board of *vatthu kāma*, creatures will be cleaved by *kilesa kāma*.

[205]. Passionate delight (*nandi rāga*) is similar to a chunk of meat. A chunk of meat is desired by many; men, vultures and animals would wish for it, crave it. These creatures would be intoxicated by delusion (*avijjā*), succumb to *nandi-rāga* and create craving for *samāra*. The chunk of flesh would stick to wherever it is placed. Likewise, these creatures too would be attached to *nandi-rāga* and be bound to *saṃsāra*; even

though they succumb to suffering, they would not be disenchanted or discouraged by it.

[206]. The Blessed One is enlightened and he teaches the Dhamma for the sake of enlightenment.

The Blessed One is disciplined and he teaches the Dhamma for disciplining oneself.

The Blessed One is at peace and he teaches the Dhamma for the sake of peace.

The Blessed One has crossed over and he teaches the Dhamma for crossing over.

The Blessed One has attained Nibbāna and he teaches the Dhamma for attaining Nibbāna.

(*Bhikkhu Bodhi MN translation*) Majjhima Nikāya, Mulapaṇṇāsapali, Mahayamakavaggo, Cullasaccaka sutta

[207]. You should frequently recollect how Buddha and his enlightened disciples have appreciated monks, nuns and lay supporters who practise and follow the path. With that, you should remember that there is such a congenial spiritual community that would support and foster your practice and livelihood.

[208]. If one fulfils oneself with the ten forms of right speech (*dasa kathā vatthu*)²² and also encourages others to do so, and advises so, then he is appreciated by the Buddha.

[209]. Desire (*icchā*) is divided in to four forms: *Attricchatā*, *Papicchatā*, *Mahicchatā* and *Appicchatā*. Being not satisfied with one's own gain and desiring others' gain is *Attricchatā*. Pretending qualities that one does not possess and not knowing the limits of accepting / receiving things is *Papicchatā*. This is a sign of hypocrisy. Showing off the good qualities that one has, is *mahicchatā*, and such a person does not know the limit of accepting. Concealing one's available good qualities and knowing the limits of accepting is *appicchatā*; one should cultivate this quality.

[210]. The yogi who develops the twelve-fold satisfactions (*santosa*) towards the four requisites will very easily achieve their goal.²³

[211]. Restfulness is a noble facility for the yogi. One who steps away from frequent contact with people and dwells with a meditative

objective, will facilitate his bodily restfulness (*kāya viveka*). One who bases that for establishing first *jhāna* and so forth is the mental restfulness (*citta viveka*). One who bases that to cultivate *vipassana* and attain path-fruit is *upadhi viveka*.²⁴

[212]. Greed arises through enjoying the pleasure of seeing; similarly, greed arises through enjoying the pleasures of hearing, speaking, associating with people (*sambhoga*) and bodily sensations. One should be separated from all such greed by cultivating aversion towards all sense-contacts (*asansagga*). Further, one should advice others accordingly.

[213]. One should clearly learn the four ways of association between yogi and laity, *gāhaka-gāhaka*, *gāhaka-muttaka*, *muttaka-gāhaka* and *muttaka-mutaka*.

- i. If the supporters who associate with you do so with the hope of attracting your attention and preferential treatment, and you too reciprocate with a similar intention, then that association would be *gāhaka-gāhaka*.
- ii. If the supporters have such a preferential intention towards you, but you maintain a reverend-worthy manner (*dakkhināra*), then the association would be *gāhaka-muttaka*.
- iii. If the supporters maintain an impartial and altruistic view towards you but you maintain a preferential view towards them, then the association would be *muttaka-gāhaka*.
- iv. If both the supporters and you maintain non-preferential view and altruistic attitude towards each other, and aim to work for mutual benefit, then the association would be *muttaka-muttaka*. (Buddha advised his disciples and lay communities to maintain such manner of mutual association.)

[214]. Yogi must not allow defilements to manifest in the mind. One must continuously repel them so that if defilements arise while walking, do not sustain them when standing. If defilements arise while standing, do not sustain them when sitting. If defilements arise while sitting, do not sustain them when sleeping. Just as a viper is controlled by a *mantra*, or an enemy is defeated by grabbing him by the throat and

pushing away, one must go forth conquering defilements. Such person is said to have begun the effort (*āradhha viriya*).

[215]. One must advise others as permitted by his own capacity, and as topical for the circumstance. Such advise should embody the ten forms of skilful talk (*dasa kathā*) and should embody subtle meanings of Dhamma.

[216]. When giving advice to others, it would not be complete if only the meaning is conveyed. One must also provide the underlying reasoning and rationale with it.

[217]. When giving advice, you should do so by first reasoning the point of view and establishing it with the audience, encouraging the audience to follow the rationale and energising them in it, then inspiring and encouraging them with the benefits. And that is how you should complete it.

[218]. When describing others' good qualities, you must ensure that it is done completely and holistically. Otherwise, one could in fact end up by criticising another, although the intention was to praise.

[219]. You should avoid pointing out others' defects. In an unavoidable situation, you should point out only the essential points. In fact, it is possible that the defect is not related to the said person, and therefore you should not be hasty in making opinions.

[220]. In *Dhamma* discussion with others, you should always consider whether it is beneficial to others as well as to yourself.

[221]. In a conversation, you must first establish the preamble (*pubba-kathā*) as it will help in all subsequent discussions.

[222]. If one includes false or untrue matters when praising others, it only exposes one's own manipulative nature. However, in such situations, one should be very much altruistic, impartial and just. One should not be miserly. One should not be ungrateful.

[223]. Every moment, you should carefully consider benefits of the consumables at your disposal (*paribhoga*). You should see that worldly consumption brings forth more affliction (*ādinava*) than utility (*ānisaṃsa*). There have been three kinds of recluses who have got

entangled in their worldly consumption, and have succumbed to *Māra*. The fourth kind who did not get entangled so and wisely made use of worldly consumption have escaped *Māra* and found their way to liberating from *saṃsāra*.

[224]. Some who have left the lay life, preferring an ascetic lifestyle nevertheless could not free from attachment to worldly consumption and associations; they would be entangled in the affairs of lay people, conjoin in the shortcomings of lay people, thereby fail in their ascetic life and succumb to *Māra*.

[225]. Seeing their downfall, some other yogis ponder “they have fallen due to the entanglement in worldly affairs; the best strategy would be to live in *arañña*”, and accordingly embarked in forest life. As they did not consider the ill-effects (*adīnava*) of worldly consumptions seriously, they got entangled in the never-ending praise, respect, endowment etc of the laity who were attracted to such monastic practices. Consequently, the yogi’s mind departed from meditative way, and eventually succumbed to *Māra*.

[226]. The third kind of yogis, seeing the downfall of the first and the second kinds, realised the afflictions of worldly consumptions and indulgence in the affairs of laity. They went to dwell in forests and sustained their livelihood with fruits, leaves, barks, yams, roots and the likes. Weakened in the end, they returned to villages to sustain themselves, and embarked in lay affairs to earn livelihood, such as teaching children; thereby indulged in worldly gains and succumbed to *Māra*.

[227]. Seeing the downfall of those three kinds, and having carefully observed the causality, the fourth kind of yogis sought *arañña* life, nevertheless not completely rejecting worldly consumptions but handling them with great care, contemplating their utility as well as affliction. They dwelled the mind in meditation and became the noble ones whose qualities outreach the realm of *Māra*.

[228]. In order to be unseen by *Māra*, one should practise meditation and purify the mind with concentration, for example fulfilling first *Jhāna*, and use that foundation to cultivate *vipassana*. The wisdom-body of the yogi who dwells in *vipassana*-based *jhāna* is not visible to *Māra*.

[229]. You are surrounded by a virtuous and a spiritually congruent (*sabhaga*) community. Therefore, you should facilitate a discourse of Dhamma enriched in *dasa-katha vasthu* (ten forms of skilful speech). Otherwise, one has to focus on the primary *kammaṭṭhāna* or bring the mind to *samādhi*.

[230]. If one is succumbed to worldly afflictions and continually dwells in it, and investigates in matters that sustain same propensities, then one should know that it is incorrect or unskilful investigation.

[231]. Noble investigation (*Ariya Pariyesana*) is:

“O bhikkhu, what is the noble investigation (ariya-pariyesana)? Monks, some in this world are subjected to ill-effects (ādīnava) of birth (jathi dhammo), and therefore look for liberation (nibbana) with the aid of yogic life based on freeing from birth; likewise, some others are subjected to ill-effects of decay (jarā dhammo), illness (vyādhi dhammo), death (maraṇa dhammo), sorrow (soka dhammo) or defilements (sankilesa dhammo) and therefore look for liberation with the aid of yogic life based on freeing from the respective ill-effects. Monks, such is noble investigation (ariya-pariyesana).”

Ariya Pariyesana Sutta, Deegha Nikaya, Mulapaññāsaka (BJT pg 504)

This is also called *Pāyāsi Rajañña sutta*.

This Sutta describes the life of Buddha. The Yogi should read it.

[232]. Anyone who develops the qualities of faith, effort, mindfulness, concentration, wisdom (*saddhā, viriya, sati, samādhi, paññā*) would make the opportunity to see and realise Dhamma.²⁵

[233]. Learning Dhamma is one matter; to facilitate a self-evident and practical insight (*paccakkha*) of Dhamma is another matter. As one learns Dhamma, if one follows the way of Dhamma with steadfast perseverance and energy, one will gain practical insight and comprehension of Dhamma.

[234]. Many realise that *saṃsāra* is full of various afflictions, suffering and torment. However, one stays indolent and is unable to free from such afflictions due one's attachment to sensual desire (*kāmacchanda*) and attachment to craving (*taṇhā*).

[235]. Craving (*taṇhā*) is what binds each existence (*bhava*) to the next, and also *kamma* and its fruit. The influence of craving is therefore invariably stronger.

[236]. If one who becomes a bhikkhu and craves upon the four requisites²⁶ without contemplating their utility, and consumes them heedlessly, he would be similar to a helpless deer caught in the snare of a deer hunter.

[237]. Yogi who consumes only the eight requisites²⁷ would relinquish his attachment towards temples, monastic colleges and his followers, helpers etc.

*At home in the four directions, unrepelled,
contented with anything whatsoever,
enduring obstacles, fearless,
one should live alone like a rhinoceros horn*

(Bhikku Bodhi translation)

Stanza #42, Khagga-visāṇa Sutta, Sutta Nipāta

[238]. Restraint in senses (*indriya saṃvara*) is about stopping at the moment of seeing in the sight; similarly, with what is heard and spoken. This is also called *abyāsekha sukha*.²⁸

[239]. There are four primary requisites for the livelihood in *arañña*: noble virtue (*ariya sīla*); noble restraint in senses (*ariya indriya saṃvara*); noble *sati-sampajañña* (mindfulness and clear comprehension); and noble contentment and fulfilment (*ariya santuṭṭhi*).

[240]. If one lacks the above qualities, his livelihood in *arañña* would not be fruitful. He would be at risk of succumbing to the same predicaments that wild animals would suffer.

[241]. Extract from Mahā-hatthipadopama Sutta; Opammavaggo, Majjhima Nikaya (BJT 448)

“So then, if others abuse, revile, scold, and harass a bhikkhu [who has seen this element as it actually is], he understands thus: ‘This painful feeling born of ear-contact has arisen in me. That is dependent, not independent. Dependent on what? Dependent on contact.’ Then he sees that contact is impermanent, that feeling is impermanent, that

perception is impermanent, that formations are impermanent, and that consciousness is impermanent. And his mind, having made an element its objective support, enters into [that new objective support] and acquires confidence, steadiness, and resolution.”

(Bhikku Bodhi’s translation)

[242]. Extract from Mahā-hatthipadopama Sutta

“Now, if others attack that bhikkhu in ways that are unwished for, undesired, and disagreeable, by contact with fists, clods, sticks, or knives, he understands thus: ‘This body is of such a nature that contact with fists, clods, sticks, and knives assail it. But this has been said by the Blessed One in his “advice on the simile of the saw”: “Bhikkhus, even if bandits were to sever you savagely limb by limb with a two-handle saw, he who gave rise to a mind of hate towards them would not be carrying out my teaching.” So tireless energy shall be aroused in me and unremitting mindfulness established, my body shall be tranquil and untroubled, my mind concentrated and unified. And now let contact with fists, clods, sticks, and knives assail this body; for this teaching of the Buddhas is being practised (by me).”

(Bhikkhu Bodhi's translation)

[243]. Extract from Maha-hatthipadopama Sutta

“When that bhikkhu thus recollects the Buddha, the Dhamma, and the Sangha, if equanimity supported by the wholesome does not become established in him, then he arouses a sense of urgency thus: ‘It is a loss for me, it is no gain for me, it is bad for me, it is no good for me, that when I thus recollect the Buddha, the Dhamma, and the Sangha, equanimity supported by the wholesome does not become established in me.’ Just as when a daughter-in-law sees her father-in-law, she arouses a sense of urgency [to please him], so too, when that bhikkhu thus recollects the Buddha, the Dhamma, and the Sangha, if equanimity supported by the wholesome does not become established in him, then he arouses a sense of urgency. But if, when he recollects the Buddha, the Dhamma, and the Sangha, equanimity supported by the wholesome becomes established in him, then he is satisfied with it. At that point, friends, much has been done by that bhikkhu.”

(Bhikkhu Bodhi's translation)

[244]. Please refer to *Mahā Saropama Sutta*; Opammavaggo, Majjhima Nikāya (BJT pg 461)

[245]. Please refer to *Cūḷa Gosiṅga Sutta*; mahāyamakavaggo, Majjhima Nikāya (BJT pg 494)

[246]. Please refer to *Mahā Gosiṅga Sutta* mahāyamakavaggo, Majjhima Nikāya (BJT pg 508)

[247]. Others would call you a monk (*samaṇa*), yogi or *yogāvacara*. You should establish their meanings firmly in mind and guide your actions and livelihood in congruence.

[248]. Sensual-desire (*kamacchanda*) is similar to going in to debt. One who is in debt has to tolerate many forms of hassle inflicted by his creditors. Likewise, similar kind of tolerating happens due to one's sensual desire.

[249]. Malice and ill-will (*vyāpāda*) is like a disease. One who suffers from a bile disease is not able to taste sweetmeats; he would throw up tasting sweet as bitter. Similarly, one succumbed to *vyāpāda* would not heed at the advice of well-meaning elders. One would protest that the elders maltreat him and would eventually might disrobe. Just as one suffering from bile disease cannot feel the taste of honey and jaggery, one suffering from *vyāpāda* is disabled by ill-will, and therefore cannot enjoy the many tastes of noble practice such as *jhāna*.

[250]. Slough and toper (*thīna-middha*) is like a prison. One who is imprisoned on a festival day cannot enjoy the festive mood. Similarly, one who succumbs to *thīna-middha* cannot infuse himself the essence of Dhamma.

[251]. Doubt (*kukkuccha*) is similar to being enslaved.

[252]. Two phenomena would support the rising of the right view (*samma-ditṭhi*). What are these? Hearing the words of a noble elder or an enlightened teacher (*Parathoghoso*) and wise reflection (*yoniso-manasikāro*) are the two. (*Maha Vedalla Sutta*, *Majjhima Nikāya*)

[253]. *Mahā Vedalla Sutta*, *Cūlayamakavagga*, *Majjhima Nikāya*

“Friend, what causes the continuation of future rebirth?”

*Friend, worldly beings are shielded by ignorance (avijā-nivarāṇa) and entangled in the fetters of craving (thaṇhā saṃyojana), and therefore they are engulfed (abhinandana) themselves in all forms of desire [of kama, rūpa and arūpa realms]; thereby they are born again and again.*²⁹

[254]. *Mahā Vedalla Sutta, Cūlayamakavagga, Majjhima Nikāya*

*“Friend, what causes the cessation of future rebirth?
Friend, it is with the fading away of ignorance (avijjā) the arising of true wisdom, that follows cessation of desire, thereby one ceases to be reborn.”*

[255]. The five senses, such as the eye, are different from each other in their perceptual contexts (*gochara*), fields of observation (*vishaya*). Consequently, they result in respective experiential representations (*gochara vishayanubhāva*). The refuge for them is one and the same *javana citta*³⁰, which is originated upon mental or sensory impressions. Cognition in the eye (*chakku-viññāṇa*) etc, fulfil only the respective purpose of each faculty. It is the *javana citta* that experience and get defiled (*rajjana*) on the object or performs the descriptive task of seeing (*dassana*).

[256]. The purpose of wisdom (*paññā*) is threefold: to know thoroughly by experience (*abhijānāti*), to comprehend accurately with all various meanings (*parijānāti*) and as a result of above, the relinquishment (*pajahati*).

[257]. One who desires eating a sweet mango would attentively mend the plant bed around the sapling; would water it regularly ensuring that moisture is retained; would clean up nearby creepers, twigs, ant nests and cobwebs; would soften soil surrounding the roots with a fork. When one diligently attends with the five practices above, he will see the sapling grow in to a strong tree, which will eventually bear mangos. Likewise, one who establishes himself in five supporting factors; *sīla*, regularly listens to Dhamma, cultivates concentration, engages in Dhamma discussions and practising seven contemplations, will eventually emerge with right view (*sammā-ditṭhi*), which will eventually yield with the fruit of Arahantship.³¹

[258]. When someone fulfils four-fold virtues, listens appropriate Dhamma, overcomes the disruptions and obstacles to the meditation object (*kammaṭṭhāna*), works on the eight-fold concentrations (*aṭṭha samāpatti*) based on insight, develops the seven types of contemplations (*sattavidha anupassanā*) then he may attain Arahantship.

- Mahā Vedalla sutta (Majjhima Nikāya) - commentary

[259]. When one is in *Nirodha*, five faculties are well supported by *arūpa dhammas* (metal qualities).

When one enters *Nirodha Samāpatti*, he stops above support and there his faculties are supported by the vitality (*jīvitindriya*). The vitality is supported by the heat element (*kammaja tejo dhātu*). Since the heat does not persist without vitality, they are interdependent. It is similar to a lighted lamp, where the flame and the radiance are interdependent.

[260]. Kammik heat element (*Kammaja-thejodhathu*) is similar to the flame of a lamp; Life vitality (*jīvtindriya*) is similar to its radiance. The light in the lamp comes forth, conjoined with flame.

[261]. The differences between the one who is dead and the one who attained *nirodha samāpatti* (attainment of cessation) are as follows:

1. A dead person has no bodily formations (*kāya- saṅkhāra*) such as inhalation or exhalation,
2. Has no verbal volitional formations (*vacī saṅkhāra*),
3. Has no mental volitional formations (*citta saṅkhāra*),
4. Has no life or life-faculty (*rupa jīvitindriya*),
5. Has no kammic heat element, *kammaja tejo-dhātu (usmāya)*,
6. All sensory faculties (*indriya*) have ceased.

One who is in *nirodha samāpatti*

does not possess [1], [2] and [3].

[4] life-faculty not finished (*aparikhīṇā*);

[5] kammic heat element has not ceased and

[6] Mental faculties (*indriya*) are specifically purified and bright.

[262]. When the five sensitivities (*pāsāda*) are active, and in contact with external objects, the sense-organs (*indriya*) get aggravated. They are tarnished like a mirror placed in a four-way junction would be

covered by dust. In contrast, when one is in *nirodha samāpatti*, the sense organs will begin to glow as a mirror protected inside a case.

[263]. Beings wish for not possessing things that are undesirable, dismal, and displeasing; they wish for possessing things that are desirable, beloved and pleasing. Nevertheless, they would fail in this wish. The reasons for failure are not knowing virtuous people (*sappurisa*), not knowing virtuous Dhamma (*sappurisa Dhamma*), and not being able to discriminate between phenomena that one should associate with or not associate with.

[264]. Please refer to Kosambiya Sutta, Cūlayamakavagga, Majjhima Nikāya (BJT page 752)

[265]. Please refer to Brahmanimantanika Sutta, Cūlayamakavagga, Majjhima Nikāya (BJT page 764)

[266]. Please refer to Māratajjaniya Sutta, Cūlayamakavagga, Majjhima Nikāya (BJT page 776)

[267]. A grassy puddle at the base of a hill, at first sight, would look deep. One who dips a stick would realise that it is barely shallow enough to wet one's soles. Likewise, a person cannot be accurately identified as long as lust, hatred and delusion are not manifested; he might look like stream-winner (*sotāpanna*), once-returner (*sakadāgāmi*), non-returner (*anāgāmi*) or fully enlightened (*arahant*). However, if defilements are manifested, the person's true nature will be revealed as one drenched in lustfulness, one poisoned with vengefulness, or one succumbed to foolishness. Such defilements are known as measurables (*pamāṇakaraṇa Dhamma*), as they are quantifying the true nature of people.

[268]. As lust would engulf a person, it is called a 'thing' (*kiñcana*).

Notes

¹ *Māra*: The deity often symbolises as the opposing force that forces the yogi away from the Buddha's path and commits one to defiled behaviour.

² *Samvega vatthu*: Eight bases for spiritual urgency: Birth, old age, sickness, death, suffering in the woeful worlds, suffering rooted in the past, suffering rooted in the future, suffering rooted in supporting the present.

³ *Arañña* (literally translates as “wilderness”): Yogic practice of dwelling in the forest, and finding peace and restfulness in natural environments; *Arañña-gatha* – the one who is spending such lifestyle in forest dwelling.

⁴ *Pañca Nīvaraṇa*: Sensual desire (*kamachanda*), anger and ill-will (*vyapada*), sloth and toper (*thina middha*), restlessness and remorse (*uddacca kukkucca*) and sceptical doubt (*vicikicca*)

⁵ *Upakkilesa*: Imperfections that defiles the mind: Covetousness and unrighteous greed (*abhijjhāvisamalobho*), ill will (*byāpādo*), anger (*kodho*), resentment (*upanāho*), contempt (*makkho*), Insolence (*paḷāso*), envy (*issā*), avarice (*macchariyaṃ*), deceit (*māyā*), fraud (*sāṭheyyaṃ*), obstinacy (*thambho*), rivalry (*sārambho*), conceit (*māno*), arrogance (*atimāno*), vanity (*mado*), negligence (*pamādo*) – (Vatthūpama Sutta – Majjhima Nikāya)

⁶ *Sīla*: Virtues of one's lifestyle. This is also the first step of the seven purifications, when one follows the Buddha's path.

⁷ seven factors of enlightenment (*bojjhaṅga*)

1. *Sati* (Mindfulness)
2. *Dhamma Vicaya* (Investigation of phenomena)
3. *Viriya* (Effort)
4. *Pīti* (Joy)
5. *Passaddhi* (Tranquility)
6. *Samādhi* (Concentration)
7. *Upekkhā* (Equanimity)

⁸ *Attukkaṃsana*: Self-praising or self-emphasis

⁹ The above ill qualities are described in *Anumāna Sutta*, Majjhima Nikāya.

¹⁰ *Iddhipāda*: Four bases of spiritual powers. Correct desire (*chanda*), effort and energy (*virīya*), consciousness and the mind (*citta*) and investigation (*vīmaṃsā*).

¹¹ Fifteen qualities of good conduct: Restraint by virtue or morality (*sīla saṃvara*); restraining sense faculties (*Indriyesu guttadvarata*); moderation in eating (*Bhojane mattaññuta*); watchfulness (*Jāgariyānuyoga*); faith (*saddhā*); shame of wrong-doing (*hiri*); fear of wrong-doing (*ottappa*); great learning (*bahussutā*); energy (*virīya*); mindfulness (*sati*); wisdom (*paññā*); four *rupa jhāna*.

¹² Craving thoughts, eight-fold: Abhidhamma described eight-fold thoughts rooted in greed (*lobha-mūla-citta*)

1. One consciousness, accompanied by joy, associated with wrongview, unprompted,
2. One consciousness, accompanied by joy, associated with wrongview, prompted.
3. One consciousness, accompanied by joy, dissociated from wrongview, unprompted,
4. One consciousness, accompanied by joy, dissociated from wrongview, prompted,
5. One consciousness, accompanied by equanimity, associated with wrong view, unprompted,
6. One consciousness, accompanied by equanimity, associated with wrong view, prompted,
7. One consciousness, accompanied by equanimity, dissociated from wrong view, unprompted,
8. One consciousness, accompanied by equanimity, dissociated from wrong view, prompted

Rev Bodhi, Comprehensive Manual of Abhidhamma

¹³ *Kalyāna Mitta*: Buddha refers to *kalyana mitta* on many occasions. In one context, this identifies the noble and spiritual relationship between a master and his disciple, based upon the spiritual insight of the teacher and the potential in the disciple in spiritual realisation. In *Visuddhimagga*, Ven Buddhaghosa identifies *kalyana mitta* as the one who will be the giver of a *kammaṭṭhāna* (object of meditation).

In *sambodhipakiya sutta* (Navakanipatha, Anguttara Nikaya), the Buddha describes in detail the qualities of yogāvacara in the company of *kalayana mitta*:

“One is virtuous. He dwells restrained in accordance with the Patimokkha, consummate in his behavior & sphere of activity... One gets to hear at will, easily & without difficulty, talk that is truly sobering & conducive to the opening of awareness... One keeps his persistence aroused for abandoning unskillful mental qualities and for taking on skillful mental qualities... One is discerning, endowed with the discernment of arising & passing away...” (Rev Thanissaso’s translation)

¹⁴ The above strategies are written in accordance with The Removal of Distracting Thoughts (*vitakkasanṭhāna sutta*, *Sihanāda vagga*, *Majjhima Nikāya*).

¹⁵ *Brahma-vihāra*: Four sublime abodes of the noble ones. Loving-kindness (*mettā*), compassion (*karuṇā*), empathetic joy (*muditā*) and equanimity (*upekkhā*).

¹⁶ *Niyata micchā diṭṭhi*: Ten forms of beliefs that forms definite false-views according to the teachings of the Buddha;

1. *natthi dinnaṃ*: No benefit in offering alms,
2. *natthi yiṭṭham*: No benefit in large offerings or alms,
3. *natthi hutam*: No benefit in offerings to virtuous people,
4. *natthi sukata dukkaṭānaṃ kammānaṃ phalaṃ vipāko*: There is no kamma results for merit or demerit in deeds,
5. *natthi ayaṃ loko*: Beings do not born in human realm from other realms (for example, from celestial/ brahma realms etc),

6. *natthi paro loko*: Beings do not pass from one existence (realms) to the other (realms),
7. *natthi mātā*: No purpose in caring for mother,
8. *natthi pitā*: No purpose in caring for father,
9. *natthi sattā opapātikā*: No spontaneous becoming i.e. becoming of devas, brahmas and hungry ghosts (petas) etc,
10. *natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā, ye imaṇca lokaṃ paraṇca lokaṃ sayamaṃ abhiññā sacchikatvā pavedenti*: There aren't any holy renunciates who preach Dhamma that lead to enlightenment and which can't be perceived by ordinary lay beings by their own.

¹⁷ Being born as a neuter (paṇḍaka), an animal (tiracchāna) or hermaphrodite (ubhatobyañjanaka) also hinders the path.

¹⁸ *Āpatti skhandha*: Vinaya piṭaka describes seven forms of offences (*āpatti*), on degree of gravity: *Pārājikā*, *Saṅghādisesa*, *Thullaccaya*, *Pacittiya*, *Paṭidesaniya*, *Dukkaṭa*, *Dubbhāsita*.

Pārājikā is the most serious of offenses, which is irremediable (*garukāpatti*), and result in the offender requiring to leave monkhood. Although serious breach, the second category *Saṅghādisesa* is remediable with the offender put on a probationary period of penance, during which he has to undertake certain practices. Other categories are gradually lighter breaches (*lahukāpatti*), which are remediable by confessing the transgression to another bhikkhu.

¹⁹ This is an extract from *Alagaddūpama Sutta*, *Opamavaggo*, *Mulapaṇṇāsa-pali*, *Majjhima Nikāya*. This refers to crossing over (*nittharaṇa*) of the four types of “floods” (*Chaturōgha*): flood of sensual desire (*kāma ogha*), flood of becoming (*bhava ogha*), flood of wrong-views (*ditṭhi ogha*), flood of ignorance (*avijjā ogha*).

²⁰ **Khīṇāsava**: Another meaning for the Arahant, meaning the “one who has spent all influxes (*āsava*)”

²¹ *Pubba ditthi* and *Pacchima ditthi*: When one gives up *sassata ditṭhi* (view of eternal existence), one holds in *uccheda ditṭhi* (view of annihilation)

and vice versa; thereby leaving one view, one embraces the other. Arahants are beyond all views as they are not agitated or are fearful by seeing the dissolution of five aggregates.

²² Dasa katha vastu:

1. Having only few wishes & talks about on fewness of wishes (*appicchakathā*)
2. Content himself/ herself & talks about on contentment (*santutṭhikathā*)
3. Secluded himself/ herself & talks about on seclusion (*pavivekakathā*)
4. Aloof from society & talks about on aloofness from society (*asamaṣaggakathā*)
5. Energetic himself/ herself & talks on arousing energy (*vīriyārambhakathā*)
6. Attained to virtue himself/ herself & talks on the attainment of virtue (*sīlakathā*)
7. Attainment to concentration himself/ herself & talks on the attainment of the concentration (*samādhikathā*)
8. Attained to wisdom himself/ herself & talks on the attainment of wisdom (*paññākathā*)
9. Attained to deliverance himself/ herself & talks on the attainment of deliverance (*vimuttikathā*)
10. Attained to the knowledge and vision of deliverance himself/ herself & talks on the attainment of the knowledge and vision of deliverance (*vimuttiñāḍassanakathā*)

²³ *Santosa* (happiness):

Yathā Lābha santosa – when received something, satisfied with that without expecting another,

Yathā bala santosa – when received something (robe, food etc.), if the monk understood that this requisite is not bearable by him then he exchanges it with another. For example, if he received a heavy robe and he's weak, he then exchanges it with a lighter robe,

Yathā sārūppa santosa – when received good requisites, if monk understood that there are other monks who may be more worthy of receiving such, he then gives that requisites to another. He may then use something inferior

²⁴ When uprooting defilements, there are several types of *upadhi* (assets) in mental and physical form (for example, family, children, degrees, positions & titles, houses, land etc). *Kilesa upadhi* are various defilements and identification with such defilements.

²⁵ The above qualities are called the five faculties (*pañca indriya*) & five strengths (*pañca bala*) among *bodhipakkhīya Dhamma*.

²⁶ *Paccaya*: The four requisites for a monk to maintain his livelihood: robes (*chīvara*), meals (*piṇḍapāta*), lodging (*senāsana*) and medicine (*gilāna paccaya*)

²⁷ Eight personal requisites that a bhikku carries with him; alms bowl, robe, outer robe, inner robe (*andana*), belt to attach inner robe, water filtering cloth, threads and needle, razor blade.

²⁸ When faculties are well restrained, defilements are not aroused. Hence the mind is not defiled. Due to this discipline, serenity and contentment arising due to not associating defilements for a longer time.

²⁹ Ten fetters (*dasa saṃyojana*)

1. Belief in a self (*sakkāya-diṭṭhi*)
2. Doubt or uncertainty, especially about the Buddha's enlightenment and nine supramundane consciousnesses (*vicikicchā*)
3. Attachment to rites and rituals (*sīlabbata-parāmāsa*)
4. Sensual desire (*kāmarāga*)
5. Ill-will (*paṭigha*)
6. Lust for material existence, lust for material rebirth (*rūparāgo*)
7. Lust for immaterial existence, lust for rebirth in a formless realm (*arūparāgo*)
8. Conceit (*māna*)

9. Restlessness (*uddhaccha*)
10. Ignorance (*avijjā*)

³⁰ “*Javana*” is a technical term of Abhidhamma usage that is best left untranslated. The literal meaning of the word is “running swiftly.” As a function of consciousness, it applies to the stage of the cognitive process that immediately follows the determining stage and consists of series of cittas (normally seven, all identical in kind) which “run swiftly” over the object in the act of apprehending it. The javana stage is the most important from an ethical standpoint, for it is at this point that wholesome or unwholesome cittas originate.

Rev Bodhi’s reference;

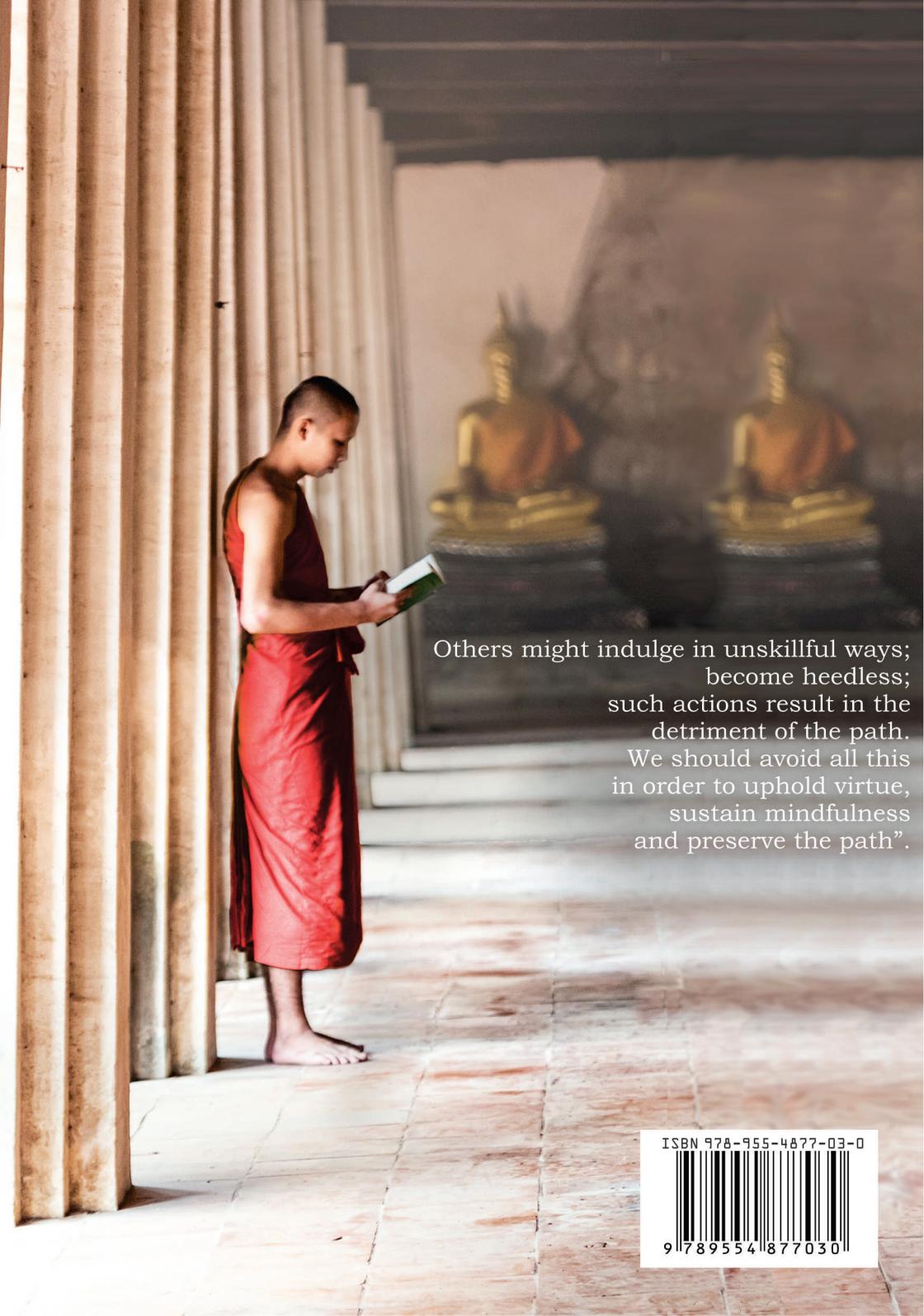
<https://buddhism.stackexchange.com/questions/5135/what-are-bhavanga-and-javana>

³¹ The five-fold supportive factors are described in *Anuggahita sutta* (*Ānguttara Nikāya*, 5th). The seven contemplations are *Aniccānupassanā*, *Dukkhānupassanā*, *Anattānupassanā*, *Nibbidānupassanā*, *Virāgānupassanā* and *Nirodhānupassanā*. See “Seven Contemplations of Insight” by most ven Matara Srī Ñāṇārāma Mahā thero.



A rare photograph of the two founders of Nissarana Vanaya,
Ven Sri Gnanarama and Ven Dhammanisanthi

(who in his lay-life as Mr Asoka Weeraratne was instrumental in
acquiring the protected forest for the cause)



Others might indulge in unskillful ways;
become heedless;
such actions result in the
detriment of the path.
We should avoid all this
in order to uphold virtue,
sustain mindfulness
and preserve the path”.

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