

THE SIGNS OF FORMATIONS

Bhante Jinalankara

Dhamma Gavesi Meditation Centre

Wellington, New Zealand.

(For free distribution as a Gift of the Dhamma)

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Cover Page

Sydney Lankarama Chethiya

Translated By

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TRANSLATOR'S NOTE

THE SIGNS OF FORMATIONS

This is an English rendering of the book 'Sanskara Nimiti' written by Venerable Bhante Jinalakara Maha Thero, the Chief Incumbent of Dhamma Gavesi Meditation Centre, Wellington, New Zealand which was first published in Sinhalese, in July 2016.

This is a collection of seven Dhamma sermons delivered in the course of seven days at a Meditation Programme conducted at Lankarama Buddhist Vihara, Sydney, Australia in January 2016.

There seems to be only a very few literary works, in English, at the present time, which provide detailed and an accurate description of 'Sanskara' or 'Formations' as taught in the higher doctrine of Abhidhamma. I feel that such a body of literature would be an effective 'spring board' for a deeper understanding of the higher teachings in Buddhism. Hence my motivation to translate this work into English, to reach a wider 'audience'.

The present work of Venerable Bhante Jinalankara Maha Thero is a valuable contribution by him to compensate for this lack of 'informed material' on this subject. The learned Maha Thero has made a valiant effort in putting together all information, after a careful perusal of the seven sermons mentioned above, tempered with his own piety and knowledge of the Dhamma.

We are most grateful to Venerable Meegahakumbure Dhammagavesi Nayaka Maha Thero and the other Bhantes at Lankarama Buddhist Vihara, Sydney for their valuable contribution in making this special Meditation Programme a great success.

Although it was not possible for me to give a literal rendering of every statement and expression as given in the original work, every effort has been made to preserve not only the meaning but also the spirit and essence of the *Dhamma* contained therein. However, a significant deviation from the original can be seen in many parts of the text in respect of the explanatory notes given by the author for some of the facts included here. These could be wholly dispensed with in the translation process, as they often contained too many repetitions of the same thing. Needless to say that such repetitions would be quite appropriate for a better understanding of facts in a verbal setting, but they appear to be somewhat boring in the printed form.

The choice of appropriate English terminology for some of the technical terms appearing in the text was facilitated by the works of several distinguished authors. Amongst them, special mention must be made of the texts: '**Buddhist Dictionary**' by the late Venerable Nyanatiloka Maha Thero and '**Buddhist Meditation in Theory and Practice**' by the late Venerable Parawahera Vajiragnana Maha Thero. My sincere thanks extend to these learned authors for this valuable contribution.

Our erstwhile friend Mrs Padma Karunatilake who undertook the arduous task of presenting this material in the printed medium deserves a special word of commendation. She not only listened to those sermons with tremendous enthusiasm but also remembered them with great accuracy. We are much grateful to her for this valuable contribution to the Dhamma and for presenting this material to us with pristine purity.

I would like to conclude this 'Note' by expressing my profound admiration of and deep regard to our learned Bhante Jinalankara

Maha Thero - the author of the original work 'Sanskara Nimiti', in appreciation of his piety, great erudition and scholarship. I salute him with much gratitude and veneration, for making all this possible.

Jayantha Ruberu

(Retired Lecturer in Mathematics Education at the University of Brunei Darussalam and Associate Dean of the Faculty of Education at the University of Papua New Guinea).

Wollongong,
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June 2017.

ACKNOWLEDGEMENTS

First, I wish to acknowledge with gratitude Dr Jayantha Ruberu of Wollongong Australia, who translated the original publication of the Dhamma book 'Sanskara Nimiti' with dedication and great accuracy, working long hours over many months even though in poor health, thereby making the vision of publishing 'The Signs of Formations' a reality for the benefit of many who are not proficient in Sinhalese.

My heartfelt thanks go to my children Navodi and Yasitha, for their contribution by providing the photograph for the cover page and sponsoring the publication 'The Signs of Formations'.

My sincere thanks also go to my brother N. H. Vitharana and my nephew Eranga Vitharana, for coordinating the publication and distribution of the books.

Last but not least, I would like to extend my thanks to the proprietor and the team of the printing press 'Tharanjee Prints', Navinna Maharagama, for a job well done in printing and publishing this book in an attractive form.

May this Noble and Wholesome Meritorious work, including the actions of generosity, be a Dana Paramita and be a great blessing to traverse the Path of the Dhamma with consummate ease and pave the way to realise *Nibbāna!*

Padma Karunatilake
6 Stanley Avenue
West Pennant Hills
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July 2017

DEDICATION OF MERITS

Sabba dānam dhamma dānam jināti

The gift of Truth excels all other gifts!

Preserving pure Buddhism from era to era, generation to generation, in its pristine purity from time immemorial, let us worship and pay homage to those Noble and Conventional Bhikkhus who lived in the past and those who live in the present!

To the Honorable Chief Incumbent of Lankarama Vihara who wrote a glowing Foreword to this Dhamma Book and to all the resident Bhikkhus of Lankarama Vihara who help to pave the way for the dissemination of Dhamma, let us pray for their good health, ability and long life to continue their invaluable services to the Sasana!

Let us also hope and pray that this Dhamma Book will pave the way to *Nibbāna* for all those who helped in numerous ways to make this Dhamma Mission a success, to all those who laboured hard to enable this Dhamma Publication reach your hands and finally to all of you who will make good use of this book in your quest of the Dhamma.

May all the Merits we have acquired by and through this effort enable all our benevolent deities, our departed beloved parents Mr & Mrs D. S. S. Karunatilake and Mr & Mrs S. H. Vitharana, brother Donald Vitharana, sister-in-law Mrs Nalini Vitharana and all other departed relatives and friends, to achieve their cherished ambition of attaining the supreme bliss of *Nibbāna*!

Nalin and Padma Karunatilake

INTRODUCTION

A special programme of Meditation was organised in January, 2016 at Lankarama Vihara in Sydney, Australia by a group of devoted Buddhists of the Vihara.

This programme of Meditation which was held on the advice of the Chief Priest of Lankarama was conducted for seven days. The present Work contains a collection of Dhamma Sermons delivered to the devotees who participated for Meditation on that occasion.

It was our dear devotee Mrs Padma Karunatilake who was instrumental in presenting this Work as a collection of Buddhist Sermons and offering them to you in printed form. Listening to those sermons herself, it was she who typed them and presented them in book form to us. As devout Buddhists, let us all join together in appreciating this noble contribution of Padma to the cause of the Dhamma.

The Dhamma facts considered here are described in simple spoken language. Because of this certain sections of the said verbal form had to be modified here to facilitate their proper understanding in the written language. Any inaccuracies that might have crept in due to this must be pardoned with understanding and sympathy. However, it is hoped that in due course, with repeated readings, the damaging effects of any such errors will be minimised.

Opportunities to listen to the Dhamma and to perform wholesome meritorious acts are only available to us during the time of a Buddha's Dispensation. May this noble meritorious act performed during this Dispensation of our Lord Gautama Buddha and the blessings of the Noble Triple Gem enable Mrs Padma Karunatilake

and all her relatives to traverse the Path of the Dhamma with consummate ease!

Let us hope and pray that by virtue of perusing this Dhamma Presentation, all of us will be blessed with the ability to develop our *Sila* (morality), *Samādhi* (concentration) and *Paññā* (wisdom / insight) and thereby attain the Supreme Bliss of Nibbāna!

With Mettā,
Bhante Jinalankara
Dhamma Gavesi Meditation Centre
Wellington, New Zealand.

FOREWORD

*Yogā ve jāyatī bhūri,
ayogā bhūrisaṅkhayo;
Etaṃ dvedhāpathaṃ ñatvā,
bhavāya vibhavāya ca.
Tathāttānaṃ niveseyya,
yathā bhūri pavaḍḍhati.*

(Dhammapada 282)

Wisdom springs from meditation. Without meditation wisdom wanes. Having known these two paths of progress and decline, let a man so conduct himself that his wisdom may increase.

By practicing meditation, according to the above exhortation, one should strive hard to acquire supra-mundane wisdom and attain the supreme bliss of *Nibbāna*, thereby eliminating all sansaric suffering.

It is well known that various religious disciplines teach numerous methods of meditation. Through many of those practices it is possible to develop the mind acquire various levels of supra mundane abilities, even including the *Jhānas*. Teachers such as Alara Kalama and Uddaka Rama Putra of the Buddha's day taught such meditational techniques. Some meditation teachers, believing in the existence of an almighty God or a Maha Brahma and encouraging others to believe in the same, teach various meditational techniques with a view to enabling them to live in those Deva or Brahma realms. However, on close examination, such techniques do not appear to direct people on those lines of acquiring supra-mundane wisdom.

Similarly, there are those meditational teachers who, apparently basing themselves on Samatha and Vipassana meditation as taught

in Buddhism, and deviating away from the true purpose of meditation, tend to teach a decorative something else as real meditation with a view to ascertaining the truth. It is obvious that such inappropriate methods and practices do not enable one to realise the Real Truth.

This Dhamma Publication is based on seven sermons delivered in the course of seven days at a Meditation Programme conducted by Bhante Jinalankara Thero, the chief incumbent of the Dhamma Gavesi Meditation Centre in Wellington, New Zealand. Upon a close examination of its content this appears to be an accurate programme for the practice of Samatha and Vipassana meditation based on the teachings of our Lord Samma Sambuddha and for one's ultimate realisation of *Nibbāna*.

The first sermon here clearly shows how one could acquire *Sila*, *Samādhi* and *Paññā* for the realisation of one's Salvation by reaching *Animitta Vimokkha* through the realisation of Impermanence or *Anicca* by a contemplation of *Anicca Anupassana*, without falling into errors and distortions that could arise due to signs and formations (*Nimitti*) created by our own selves.

In the second sermon we meet a very convenient means of collecting our minds by the simple and delightful meditation of *Mettā Bhāvanā*, or an equivalent meditation and thereby developing the mind to a high level, in all postures, radiating loving kindness to all beings. Similarly, it is necessary for the meditator to recognise clearly all thoughts, without getting enmeshed in signs or formations, to recognise all feelings and the active nature of willful thoughts (*Cetanā*), to recognise form (*Rūpa*) caught in them as form and in short, understanding well that the five aggregates, on all

occasions, combine as 'groups in action', and thereby eliminate this erroneous concept of a nonexistent 'I'.

The third sermon explains the arising of Re-linking Consciousness and the arising of Resultant (*Vipāka*) Thoughts and their causes of meritorious and de-meritorious actions. It also explains in a very meaningful manner how Rebirth can be stopped by the development of Samatha and Vipassana Meditations.

The fourth sermon describes the eight *Kāmāvacara Kusal* Thoughts together with their characteristics of *Ñāṇa-sampayutta* and *Ñāṇa-vippayutta*, *Asañkhārika* and *Sasañkhārika*, causes of them being *Somanassa* and *Upekkhā* and the places where these thoughts are generated and the nature of these thoughts being either sharp or weak. It also describes how these thoughts fruition as *Dvihetuka* and *Trihetuka* etc. with consummate ease.

The fifth sermon aims to describe the twenty fold manifestation of *sakkāya ditthi* and the beautiful results of eliminating *sakkāya ditthi* including the happy states of the acquisition of the other Paths and their Fruitions.

The sixth sermon enumerates 18 Dhamma terms which are extremely helpful for the development of Vipassana Meditation. They are *Nitya*, *Sukha*, *Atma*, *Nandi*, *Raga*, *Samudaya*, *Adanaya*, *Ghana*, *Ayuhana*, *Dhuva*, *Nimitta*, *Panidhiya*, *Abhinivesa*, *Saradhana*, *Abhinivesa*, *Sammoha*, *Abhinivesa*, *Alaya*, *Abhinivesa*, *Appatisankha*, *Abhinivesa* and *Sanyoga*, *Abhinivesa*. The meanings and the qualities embedded in these terms and the various Anupassanas that should be used to eliminate them are also well explained here.

The seventh sermon here is devoted to highlight the meditation statements helpful for the practice of Samatha and Vipassana meditations. The four *Kammaṭṭhānas Buddhanussati, Mettā, Asubha and Maraṇānussati* are first explained here, followed by a lucid description of the three characteristic marks of *Anicca, Dukkha* and *Anattā* prevalent in the five skandhas *Rūpa, Vedanā, Saññā, Saṅkhāra* and *Viññāna*, together with *Nāma-Rūpa manasikāraya*.

There is no doubt that this Work of Dhamma will be of great value to those engaged in meditation. Let me bless, with *Mettā*, the author of this Dhamma publication, Venerable Bhante Jinalankara Thero with the ability to engage in further Works of this type for the upliftment of Buddha Sasana!

Meegahakumbure Dhammagavesi Isthvira,
Lankarama Viharaya, Sydney,
Australia.

AN OFFERING WITH GRATITUDE AND HOMAGE

This Dhamma Publication is offered
with gratitude and deep homage to
Venerable Bhante Jinalankara Thero,
the Chief Incumbent of
the Dhamma Gavesi Meditation Centre
of Wellington, New Zealand,
who in 2016 led a special session of meditation
with great dedication, through seven days,
at Lankarama Viharaya
in Sydney, Australia.

Padma Karunatilake

July 2017

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SIGNS OF FORMATIONS

***Homage be to Him - the Blessed One,
The Arahant, The Supremely Enlightened!***

Dear faithful and virtuous devotees,

Today I am embarking on a special topic that we all should know. This is a topic that should appeal to a mind bent on meditation, a mind that is progressing well in meditation. This is a topic which is well away from the kind of conversation that ordinary folk dwell in, most of the time. Therefore, may I introduce to you a small subject which may be a bit hard for some people to comprehend. I am sorry, it may be quite challenging and confronting to some of you.

All preachings of the Buddha are aimed at understanding the Dhamma. I mentioned to you earlier an important term describing the nature of Dhamma. This is what is implied by the term '*Neyya*'. In the Sinhala Language this is termed as the quality of being '*Nairyarnica*'.

What exactly is Buddha's Doctrine? It is Morality (*Sila*), Concentration (*Samādhi*) and wisdom (*Paññā*). There is this quality of *Neyya* in *Sila*. It is also there in *Samādhi* and *Paññā*. This quality of *Neyya* is there in all three of them. What exactly does this term '*Neyya*' mean? It 'transports' you. It means that it takes you from one position to another. Through Education a child is transferred or 'moved' from the Kindergarten to Grade One at school. It moves a child from Grade One to Grade Two. In like manner, a child is

moved from Kindergarten in his young age, through University to the level of a Graduate. It is Education that makes this movement possible. So there is this quality of *Neyya* in Education too.

A more special aspect of *Neyya* is there in Dhamma. What exactly is that? The Dhamma transfers you or raises you from a low Mundane or worldly level to the highly superior Supra-Mundane level. That superior quality is there in every precept. It is there in the first precept '*Pānātipātā veramani*' or "I shall not kill". It is also there in the second precept of '*Adinnadana veramani*' or "I shall not steal". So it is in the precepts of '*Kamesu micchacara veramani*' or "I shall not indulge in sexual mis-conduct, '*Musavada veramani*' or "I shall not lie" and '*Suramerayamajja pamadatthana*' or "I shall not take intoxicants".

There is this quality of *Neyya* in the Five Precepts, Eight Precepts, Ten Precepts, *Samanera* Precepts and *Upasampada* Precepts.

So it is there in Concentration or *Samādhi*, also in the meditation of Buddha Qualities, in the meditation of Loving Kindness, in *Ānāpānasati* meditation. It is also there in *Manasikāra* Meditation and Walking Meditation. This *Neyya* is there in all forms of meditation.

This quality of *Neyya* is found in this process of listening to the Dhamma, too. It also takes you from the unknown to the known. It also converts you from the unknown to the known, and it also transforms you from the unknown to the known. This transformation happens even when you preach this Dhamma and also when you listen to this Dhamma.

Now, before I turn to the topic I had in mind, let us think as follows:

(Pointing to the pen and pencil in hand and the microphone) what is the name given to this? Pen. What do you call this? Pencil. What do you call this? The Mike. There is no Sinhalese name for this microphone. We often construct Sinhalese names for things by adding the piece 'Eka' to the end of their English name!

Now, these things Pen, Pencil, Mike Eka, etc. that are found here, what are they made of? They are made of the Mahābhūtā elements: *Paṭhavī, Āpo, Tejo, Vāyo* and the four *Upādāya Rūpa* elements which are Colour (*Vanna*), Smell (*Gandha*), Taste (*Rasa*) and Energy (*Ojā*).

Each of these has a colour and some form of smell. We do not feel a smell in some of them, not because they do not have a smell, but because our sensitivity to smell is not sharp enough to recognise it. Some people have high sensitivity to smell while others have a low sensitivity.

Likewise there is also a taste in this to varying degrees. By *Ojā* is meant the effect it produces on our body if we eat it. When eaten it is absorbed into our body causing the body to react in some form. Either our blood becomes bad or becomes good. Isn't that due to some affect it causes to our blood or muscles? Therefore this has the qualities of Colour or *Vanna*, Smell or *Gandha*, Taste or *Rasa* and Energy or *Ojā* in addition to the four '*Mahābhūtā Rūpa*' mentioned earlier.

All physical things in this world – table, 'mike eka', cup, book, etc. are made up of these eight elements. All of them are produced by

causes. These causes are the result of the said eight elements. Therefore these eight elements are collectively called 'suddhashtaka' or the 'Pure Octals'.

Although everything is formed of these same Pure Octals, we do not call them by their proper names *Paṭhavī, Āpo, Tejo, Vāyo*, etc. Instead, we have assigned different names to them such as Pen, Pencil, Table, etc.

This container here has jaggary in it. Jaggary is made of what? Jaggary too is made up of the said Pure Octals: *Paṭhavī, Āpo, Tejo, Vāyo, Vanna, Gandha, Rasa and Ojā*. Although these things appear in different forms because they are made up of different combinations of the said Pure Octals, they all originate from the same causes.

We have assigned different names to everything in this world. Now this hall is called the Preaching Hall. This container having flowers in it called a Vase. Next we have here elephant tusks, an image and a flower tray. Next we have assigned names to what we wear; shirt, trousers, etc. What we wear on our feet also have names such as shoes, slippers, sandals, etc. We also wear necklaces, bangles, earrings, etc. We also have here an Altar, a Church or a Temple or a Place of Worship, etc.

All these things have names assigned to them. Some of these names produce strange feelings in us. Some words surprise us. Some are alarming to us. Some cause fear and trepidation in us. Some words are soothing and pleasant to hear. Have you not felt that way when you hear them?

Now let us suppose that a small child is coming here. What do you feel when you hear that? Don't we feel some soothing sensation?

Now let us suppose that we hear that a robber or a ruffian is coming here. What do you feel when you hear that? Don't you feel threatened? So these words produce some sort of effect on us. Isn't that so?

The words 'child' and 'ruffian' produced certain effects on our minds. The word 'child' produced a soothing sensation while the word 'ruffian' produced a threatening sensation.

Now suppose we hear this. "Manjula who lives next door delivered a child." What do you feel when you hear that? If Manjula is a girl known to us then we think "O what an excellent piece of news?" Next we hear this: "Manjula's mother died yesterday." What happens then? Do we feel elated about that news as well? No, we do not feel happy about that.

The messages "Manjula delivered a baby" and "Manjula's mother died" affect our minds in two different ways.

Now let us think that we brought some timber when we came here from Sri Lanka. One person brought a banana trunk and another person brought a trunk of mahogany. What do you feel when you hear that? (There is laughter in the audience). Why did you laugh at the mention of a banana trunk? Isn't there an element of something in that message to change our minds?

Now, do you realise that these words have a cute nature and they produce certain effect on our minds?

We all have names assigned to us. Some names have forceful meanings in them. Some are not so forceful. Now we are all human beings. But there are names assigned to us according to what we do. There are among us teachers, doctors, engineers, etc. There are certain features in them that generate feelings in us. Similarly everything in this world has a name assigned to it. Everything in this world has a name assigned to it. We are caught by these names.

Sometimes we are unable to assign proper names to certain things. So we call them 'these things', 'those things', etc.

Now, look at these things called by us by these various names. What are they made out of? What are the things made out of 'flour'? Well, we have bread, roti, buns, string hoppers, pittu, etc. What are they? They are all made of the same thing – flour. But we call them by different names. They are just names or terms assigned to them by us in order to distinguish one from another.

Now we have such terms as father, mother, son, daughter, trees and creepers, buds, flowers, fruits, vehicles, houses, etc. What are these? These are, all of them, '*Saṅkhāra*' or 'formations' or things which are made up of other things. All these things and people around us are all made-up things or 'formations'. We have just assigned different names to them so that we can distinguish one thing from another.

Look at this place. There are so many things around here. Now suppose someone steals the pair of elephant tusks and the flower vase that are here. Of them which one causes the greater affect or worry in us? Of course it would be the pair of tusks.

Now, we assign names or signs, called '*Nimitti*' to them. Why do we do that? It is by means of them that we can identify or recognise those individual bits of 'formations' or '*Saṅkhāra punja*'.

Suppose there are 100 cardboard boxes here. They are all the same. Now suppose we assign numbers to them: one, two, three and so on. By means of these numbers we can identify them, one box from another. Although they are all the same, there is only one box having the number 50 on it and there is only one box with number 100 on it and there is only one box with the number 1 on it.

Now these numbers assigned to these boxes are called "Signs" or "*Saṅkhāra Nimitti*". That is a sign or a symbol to recognise or identify one box from another.

Now, everything in this world is a formation. They are made up of *Paṭhavī, āpo, tejo, vāyo*, etc. likewise internal things are made up of *cakku, sota, ghana, jivhā*, etc. There are a lot of things or formations within us and around us. If we understand this, there will be no reason or cause for us to feel sad or quarrel with one another for these things. Is there? No. None at all.

Although we say "No" to this, what really happens to us is the opposite! Why is that? We are really caught by these names or the signs of their formations, *Saṅkhāra Nimitti*! Do we recognise them as formations or as their signs or indicators? Do we quarrel over 'formations' or over their 'signs'? O yes, we quarrel over their signs! We are caught by the world in this milieu of 'signs of formations'!

Now, in every city that we go there are Associations of Royalists, Associations of Anandians. Then there are Associations of

Visakhians. Now when we hear some of these names we get a feeling of elation. Some arouse deep and profound feelings in us. Not only that. We feel distinguished. There are some words which make us very proud and we tend to retain them over a long period of time. But when considered in depth they are quite hollow and simply meaningless!

Now there is a kind of delicacies called puddings. What do you say to them? 'Mother of Diabetes'. As soon as you hear that your opinion of them changes. But when you hear the name 'pudding' there is great recognition and respect for them. Just see how we are caught by these words!

When we consider cakes, there are a lot of common ingredients in all of them. But their names produce great effects on us. Just consider these: Birthday Cake, Christmas Cake, Wedding Cake (top class), Butter Cake, Love Cake, etc. Unfortunately, there are no 'Funeral Cakes'. When you have Birthday Cakes why can't we have a Funeral Cake? We don't have any yet!

When we say 'Wedding Cake' or 'Birthday Cake' don't these words create certain feelings in us? Aren't we caught by these words?

There is a certain doctrine embedded in the terms 'formations' and 'the signs of formations'. When they are there at the level of 'formations' and if we recognise them as such, we really have no problem with them. When we think of formations and things made up of formations or by causes and effects, we really have no issue with them.

But we quarrel with what? It is with the ‘signs of formations’. We can understand this well when we examine them according to Buddha Dhamma.

Now there are these wedding notices. Where do you get well behaved people who observe Sil on all four Poya days? Where do you find those who refrain from the five sins and observe Sil on the Poya days? Such people are found only in wedding notices! Aren’t we caught by these notices? Both males and females among us are caught by them.

You put some ‘signs of formations’ in them. How do you publish them? You include the description ‘Sinhalese Buddhist’. The description ‘Sinhalese’ is really a sign of formation or a ‘*Saṅkhāra Nimitta*’. So is the term ‘Buddhist’. So are all those other usual descriptions such as Govigama, Udarata, Idam Himi, etc. If the person is a male, then there are further descriptors such as Kadawasam, away from drinking and gambling. Don’t we use such terms as *Saṅkhāra Nimitti*?

Just think why we do this. The reader is caught by these descriptors. They are all ‘*Saṅkhāra Nimitti*’ and not ‘*Saṅkhāra*’ themselves.

Now let us suppose we put an advertisement like this: “There is a thirty two piece dirt or muck living with us. We are looking for a suitable Aggregation of Five. (Loud laughter).

Now do you realise that we are caught in this? We are caught when we hear “away from drinking and gambling”. We are caught when we hear “Sinhalese”, “Bodu”, “Govi”. So are we when we hear such

terms as “Udarata”, etc. When all these are put together, we chase after those descriptors and not the real ‘formations’ behind them!

After all of that, we see the truth only after the marriage. That this fellow is ‘a destitute worthless ruffian’ is seen only after all that!

Now see how we are caught by these ‘signs’. Those descriptors are really ‘signs of formations’ and nothing more. So these names, words and terms are all simply descriptors or ‘signs of formations’. Therefore such terms and descriptors are called ‘signs of formations’.

We are deeply enmeshed in these signs of formations of this world. One of them is ‘Sinhala’. It is not just ‘Sinhala’ but ‘Arya Sinhala’!

When we consider ourselves as a nation, we are Sinhalese. We are caught in names. We are seriously enmeshed in such names and such terms. Our minds are deeply entwined with such names and other such descriptions. Our minds are seriously embedded in such adjectives and descriptors.

It is because of these involvements in ‘signs’ and descriptors that we often quarrel with each other! These are the signs and marks of formations to which we are glued most of the time. These are the things that put us in deep turmoil!

Now just consider our education and learnedness. Of course we all need to have some form of education and learning to get on in this world. These abilities are often entwined with such marks of distinction as BA, BSc, MA, PhD and Professorships, etc. (Now, this is not meant as a degrading of learning or qualifications. Please

learn as much as you can). But the said letters of distinction have a forceful nature of attachment and create a sense of superiority over other people. What exactly is compelling us to feel superior here? What are they? They are nothing but the said signs of formations!

What exactly is necessary for these signs to arise? They do not arise by themselves. They cannot be assigned to a vacuum. They can only be assigned to a group of formations from the list of *Paṭhavī, āpo, tejo, vāyo, vanna, gandha, rasa, ojā, cakku, sota, ghana, jivhā, kāya*, etc.

Thus we all are caught by a group of 'signs of formations' and not to 'formations' themselves!

Now there is no problem if we saw them as a group of true formations. But we always see them not as true formations, but as some sort of a sign or indication placed on top of them.

One of them is the notion 'I' or 'Self'. This is followed by a name of some sort. Now, when we get a child we do not call him/her a small 'five aggregation' or '*pancaskandha*'. We assign a name to him/her. There are high or low sounds attached to those names. According to my understanding, this set of 'signs of formations', these days, come from this gentleman, Arisen Ahubudu.

We get enmeshed in these signs of formations and not in those formations themselves!

It is not easy to remove those signs. They do not leave our minds in a hurry! So the more we live with them the more we get ourselves attached to them. In short we are entrenched in them. We become

hardened and our minds become rough and unpliant because of these signs. We are firmly glued to them and embedded in them.

After that we wish to get yet another 'I'. We do not wish to have a mouth with crooked teeth in it. We do not wish to be lame. We do not wish to have a 'five aggregation' with a distorted or a black ear on our face. What do we really wish for?

Don't we assign the best of 'formations' to ourselves?

May I be born in Ratnapura. Why, is it bad to be born in Angunakola Pelessa? Vanni or Kilinocci? The reason is that precious stones like Gems are found only in Ratnapura. Or why not in Colombo? However, not in Kurunduwatte. No, not good to be born there because no one from there ever joins the priesthood!

We always wish to get good things, house and property, luxury cars, gold, silver and gemstones. Isn't that so?

Do we wish to have them as actual 'formations'? O No. We wish to have them only as 'signs of formations'. We are firmly caught by their signs and not the real formations!

Next we wish for a good life, a divine life, a human life, a beautiful life. There are 'signs' of various types, long and short, carved into all these things! So we find it extremely hard to free ourselves from these 'signs' or 'indicators' to see the actual 'formations', which are enwrapped by them. This is similar to the English proverb that 'we cannot see the wood for the trees'.

Now these signs are there all over, as layers and layers! Now who has come here to meditate? It is this fellow called 'I'. Next we ask for a list of their names. What are we asking for? They are just 'signs of formations! Can't we call them 'five aggregate number 1', 'five aggregate number 2' and so on, instead?. No, we don't call them as such. We ask for that list of their 'signs of formations', because that is how we recognise them and prefer to have them.

We use their names to facilitate our use of them in this world. No, we cannot control this cheap and vulgar usage of them. That is how we are caught and enmeshed in this milieu! We cannot escape from them because of these reasons.

There are certain signs of formations which arouse anger in us. There are those that increase our attachment to them. There are those that increase our pride and conceit in them. There are those that make us laugh! These things happen because we are caught and enmeshed in these signs!

Now we ask our devotees to inhale and exhale. When we do this, 'inhaling' is one thing. The word 'inhale' is another thing. 'Inhaling' means taking in a breadth. We call this by the name 'inhaling'. Now what exactly is this? It is really a 'sign of formation'.

'Exhale' is 'sending out' a breadth. We call it an 'exhalation'. That too is a 'sign of formation'.

We walk in walking meditation. What is the first method of meditation that we have practiced? It is the concentration on 'left' and 'right' feet. Actually, is there a thing called 'left' and a thing called 'right'? No, there is not. One foot is called the 'left' and the

other is called the 'right'. What are these things? They are just two 'signs of formations'.

Now we must try to remove and take off these signs of formations. The first two 'inhalation' and 'exhalation' and the 'left' and 'right' are not often firmly grasped. But when we speak of some of them such as 'I', self, life, god, 'human being' their power is firmly grasped and are carved into our minds.

When we meditate like this, thinking of the term 'inhalation' very lightly, we leave that 'sign of formation' and creep very slowly into it.

Now there is this 'sign of formation'. There is this word 'inhalation' and the word 'exhalation'. At first we concentrate on this moving stream of air, together with those two words attached to it. Later on, gradually we move away from those two words. Put another way, these words slowly detach and move away from our concentration effort. What happens next? We only feel a sensation of movement. What is this? This is the pure 'air element', coming in and going out. Then we begin to see the inside. It is some sort of mark or sign. The inhalation and exhalation produce some sort of mark or indication on the inside.

As we feel more and more of this, we look further on for more and more movements of the body such as movement itself, pressures and roughness of the body, etc. Finally, when we observe all of these, we are left with a whole lot of activities to perform by way of such observations.

First of all we observe only the inhalation and exhalation. Then we begin to observe the pressures, hardness, roughness, *Paṭhavī*, *āpo*, *tejo*, and *vāyo* qualities and then thoughts and their components, *Vedanā*, *saññā*, *saṅkhāra*, etc. Then we begin to realise that none of them arose with a name attached to it! The mind arose without a name on it. *Vedanā* arises without a name on it. So are *saññā* and *Paṭhavī*, etc. They just arise as qualities. We are the people who have assigned various names to them externally! We are the people who have attached various names and signs to them from the outside! So we are glued to these external indicators. What are we getting attached to? We are attached to these external names, indicators, signs and other such descriptors. We are simply caught by these 'signs of formations'.

As we proceed with our meditation, those signs of formations gradually disappear. There are layers and layers of them. What are those which we called 'signs of formations'? They are nothing but names, terms and other descriptors that we have used to elaborate them!

What I hold in my hand now is made up of *Paṭhavī*, *āpo*, *tejo*, *vāyo*. It is a formation. But what is the name we have given to this formation? It is a 'book'. That is the sign given to it by us.

As we proceed removing these signs, what is it left finally with us in the end? It is only a group of bare formations without any signs attached to them. You cannot attach 'signs' to them because they are only bare formations. At that stage we only look at them with our minds and with our intelligence only and we just think of them

mentally as a mental phenomenon called a '*manasikāra*'. This pure vision is called '*vipassana*'.

When we look at things with this pure vision of vipassana, we see them as they actually are there at the moment of seeing them. We see them in their true form, without labelling them with the usual signs and descriptors we attach to them. We see them as vibrating, shaking, oscillating, as warmed up things, etc. We do not attach or fix any words, descriptors or signs to them.

Now as we continue to look at them with this superior vision of vipassana, what has happened to those signs and indicators or descriptors? They have simply disappeared and gone out of sight!

We then see their true nature of appearing and disappearing. We now see a set of things coming into being and disappearing! We had previously called this by a different name. Now when those names and designations gradually disappear, we only see a set of pure formations together with their interactions.

We now see only the changes occurring in those pure formations. We now see them as pressing against one another and separating from one another, rubbing against each other, etc. We see things as appearing and disappearing. What actually is lost here? We have no words or any descriptors to portray them. Words or descriptors do not apply here! They simply do not stick to this situation!

Now when we meditate for about an hour like this, we feel that this is very good! What is this term '*god*'? That too, is one of those signs! It must be recognised as such and must be eliminated quickly.

You must realise quickly that you entertained such a thought a moment ago!

Who is meditating here now? It is 'I'. How can it be 'I'? Discard that foolish thought at once. Then there is no chance for that idiotic 'sign' 'I' to take root. Then there will arise a thought without any sign attached to it. You will then see a formation without a sign attached to it. Now you will begin to grasp formations without any signs, marks or indicators attached to them. This is called '*Animitta Anupassana*' or the 'Contemplation of Impermanence'. What is that? That is an '*Anicca Anupassana*'. It is a 'mental vision' without any sign or descriptor of any sort attached to it.

This is beautiful. Why is it beautiful? Because there are no 'things' in there over which we quarrel! There are no 'signs' of any sort in there, except pure formations. Now what happens to us as soon as we move on to this side of things? Back again we are in that turmoil of signs and indicators! As soon as those signs appear, we get engrossed in that feeling of 'I'. Then the feelings of 'I' and 'mine' gush into our field of vision quite forcefully back again!

The meditation '*Animitta Anupassana*' is a very profound form of meditation. It is indeed a very deep form of fine contemplation. For the first time you begin to see the disintegration of everything! It shows the disintegration into bits of even miniscule formations! It shows the rapidity with which these (even) minute changes take place. It shows the rapidly changing mind. It shows the rapidly changing form or matter. It shows the rapidly changing everything!

Now this '*Anicca Anupassana*' meditation is the highest level of mental contemplation. As we proceed contemplating on these lines, we entertain the thought of looking at these formations. That thought of 'looking at formations', at this stage, does not arise as something of a thinking process. That thought which looks at bare formations does not arise with the name 'thought' attached to it.

At first this thought had a name or a sign attached to it. But now it appears without any label attached to it. It is just a thought. Now what exactly is this label 'thought'? It too, is a sign! We do not use signs anymore! We do not need signs or names for them anymore! This name 'thought' that we tend to use always is a non-existent sign of formation. It is a falsity! What we are dealing with here is only a nameless, and a signless quality which only has the property of 'seeing' and nothing else in it.

Hence, whatever that exists as 'seeing' is only that quality of 'seeing'. Apart from that, we do not consider it as a mind or a thought which is 'seeing'.

What it sees is called a 'formation'. Now do not be alarmed. Even this word 'formation' as used here, is only a bare formation and nothing else! We do not look at it calling "we are seeing a formation." That word as used here, now, is also a 'sign' or a 'descriptor' used to describe it to someone else!

Now, as we proceed to meditate further on these lines, we see something that has the quality of 'seeing' appearing and disappearing there. But no 'sign' or label that can be attached to it.

No sign or label sticks there. Such thoughts as “I meditate” or “My vipassana” etc. do not arise or stick there.

At this stage we only look at a quality (*dhamma*) as pure *dhamma* and nothing else! Even the name ‘*dhamma*’ does not stick in here!

As we contemplate more and more of this, it keeps on occurring very fast. There is this nature of ‘seeing’ existing somewhere. There is also this ability of seeing a collection of unnamed things. These two phenomena just exist.

Now, nothing such as names, places, meditation, *Samādhi* or vipassana ...none of these things is there. Nothing at all sticks there.

What is the name given to this meditation? It is called ‘*Animitta Anupassana*’. Why is it called thus? Because no name or sign (*Nimitti*) sticks there. As soon as a sign appears there, it simply vanishes and disappears from the field of vision!

As we proceed along with this, the nature or this thought has an object even without a name or sign attached to it. But there is still this quality of ‘seeing’. What are these that are there now in the field of vision? These are just formations without any signs attached to them! They keep on changing very fast, without retaining any signs or indicators as such.

As the observer proceeds with this vision of signless formations, all of them suddenly disappear from the field of vision. All of those formations are now gone and now there appears a signless state. This is just a state without any ‘formations’ or ‘signs or formations’

in it. This is *Nibbāna*. This is the moment of visualising *Nibbāna* as caught by that aspirant!

There is nothing in *Nibbāna* as signs or indicators. There is no arising or ceasing here. There is no formation here. There is no height or any size in here, no good or bad. If there existed trials and tribulations before, then none of them is there found here. Now in order to arrive at this point, in order to see this point, what exactly did our aspirant do? Only mentally visualising and thinking of this situation all the time! It is this contemplation which is known as '*Animittanu Passana*'.

It is because of this contemplation of *Animittanu Passana* that the mind took a turn to the other side with nothing to contemplate on!

Now, is this thought a desirable one or not? It certainly is a desirable one. Thinking without an object is, in fact, the said *Animittanu Passana*. This makes the aspirant turn to the other side through another door called '*Animitta Vimoksha*'.

What is it that produced this '*Animitta Vimoksha*'? It was produced by the *Animitta Anupassana*. What was the aspirant doing prior to that? He/she was simply contemplating the breathing process of *Assāsa* and *Passāsa* and more of the same breathing process.

Now can we recall the 'Walking Meditation' we did some time back? We did that slowly. What happens when we do that slowly? Do we think of the steps that we make? No. We only note its nature. That is all. What happens when we do the 'Worshipping Contemplation? Now there is a heap of words that we had used in that process.

Remember that a whole host of defilements arise when we do our meditation. Please remember that we need to be very careful when we meditate. We must be very honest to ourselves in this. Sometimes we feel that our meditation should be seen by others. We entertain the wish that others must see our meditation. Let them take one or two of our photos! Let them talk about me. Let them praise my effort here! We do entertain such negative thoughts.

What is the reason for such negative thoughts to creep in? It is because of these signs and indicators! Why did you label this as “My meditation”? That it is ‘I’ who meditate well? That is how we are caught by these signs and indicators!

“Let anybody consider this in any way they want! I don’t care what they think about what I am doing! I will carry on with this task as best as I can”. If you contemplate in that manner and continue to contemplate the nature that is there inside, you will not meet with any such problems.

This contemplation continues to remove these signs and indicators (*Nimitti*) as long as you continue to meditate on those lines. It is to these signs and indicators of formations that people are caught and not to formations themselves!

There is a certain element called ‘*ojā*’ or ‘taste’ in the Dhamma. The best *ojā* is found in this part of the Dhamma! To meet this you must penetrate well into this area of the contemplation. There is ‘Kitul Pity’ in Palmyra trees. From where do you extract it? It is found only deep in the trunk of the Kitul Tree and not on the surface. Likewise,

gems are found deep underground and not on the surface! You have to dig deep to get them. Similarly you have to dig deep into the Dhamma through such contemplation in order to find its taste! Not just on the surface. On the surface you meet only the loose soil, mud and silt. You must dig deep in your contemplation to discover the beautiful things in the Dhamma!

Now what have we been talking about? It is how signs and indicators get gradually detached from formations through *Anicca Anupassana* or *Animitta Anupassana*. We have discussed only one Dhamma Fact so far. We shall proceed to consider other Dhamma facts when we can find the time for them as we rummage through these.

There is a method to control our minds. The mind cannot be controlled by force. If we try to do this that way the mind is not pleased with our approach. However if we look at the mind in an intelligent manner, the mind will gradually settle down to listen to reason.

Actually the person who narrates the Dhamma and the people who listen to it are only an aggregation of a large collection of formations of the process of narrating and listening. Apart from them, in absolute terms, there is no 'narrator' or 'listener' here!

In point of fact, what happens here 'as a narration' is the production of a large collection of thoughts or ideas that are sent out through the medium of 'sound', or the broadcasting of a large number of ideas born in the mind.

What appears 'as the listeners' is only the reception of the ideas that are contained in those sounds and the thinking and subsequent reacting according to them. Then only that process takes place.

Whether 'we heard them' or 'I heard them' or whether 'we said them' or 'I said them', they are only a process or a course of action that belongs to 'formations' and nothing else. They are only a collection of 'energies'. It is because of this 'energy of knowing' that 'knowing' takes place. It is because of this 'energy of thinking' that 'thinking' takes place.

It is because there is something that must be known in what has been said that 'knowing' takes place. It is because there is something that must be thought about that 'thinking' takes place and the mind selects it. But it is not the sound that we pick up. It is not the sound of my speech that you people pick up. Then what exactly do you pick up? It is only the idea that is there is within that sound! This is known as '*Vinnatti Rūpa*'.

Where was this *Vinnatti Rūpa* first formed? It first arose in my own mind. You cannot transfer this *Vinnatti Rūpa* directly from your mind to another's mind. There is no direct transfer of these possible, here, from one mind to another. So they must be suitably 'packeted' for this! There is a medium for this, The '*Vinnatti*' arising here in one mind have to be converted into words just like packetting tea! After that these 'packets' are 'delivered' in the form of 'words' into your ear. After these packets reach your ear their sounds are removed, layer after layer, and only the *Vinnatti* or the idea behind them is taken from the lot. All else is thrown away. That is, their sounds and all else are dropped.

Only this transfer of energy exists here. It is not at all appropriate to assign names or other indicators to this, such as “I hear” or “My dhamma sermon”, etc.

It is true that we attach such descriptors to them, from a worldly point of view, in order to avoid misunderstanding and confusion. But what happens the moment we assign names, etc. here? We fix a ‘sign of formation’ to it!

We use such terminology only for our convenience in the world! These descriptors or ‘*Nimitti*’ contain serious distractions. There are heaps of things in them that arouse defilements in us and increase our bondage to them. There are things in them that make us cry!

Now let us suppose that there was a child by the name “Manju” and that this child died in an accident about 15 years ago. After about 15 years later from that sad event, the mother of this child hears of the demise of her child. What happens to her when she learns of this? That word ‘Manju’ taken as a person, taken as a loss, taken as a soul, taken as ‘my child’ will create a great deal of suffering and distress in that mother. That single word “Manju” will create untold suffering in that mother.

This is exactly how suffering arises in this world. Nothing is more serious than this type of ‘signs or indicators of formations’ in this world to produce suffering and defilements in us!

Now, what are these things called ‘Advertisements’? They are nothing but ‘signs of formations’ some of which could be really harmful to the readers.

We can remember an advertisement that was there, sometime ago, to popularise a brand of cigarettes called 'Bristol'. In that advertisement there was a group of little children standing near a stationary car, all holding lighted cigarettes in their hands. Its caption said "Indulgence in Friendship". But it could arouse various types of other harmful emotions in us as well!

Do we really need this kind of base and vulgar 'signs of formations' to promote friendship and understanding between individuals? Just see how low 'advertisements' could descend to arouse the 'animal instincts' that could be there in us!

Therefore please consider these facts seriously. Just imagine to what extent we are caught by, and trapped in, this type of 'signs of formations' and how deeply we suffer as a consequence.

We do not quarrel with formations. They are there all the time by themselves. What we do quarrel often is with their 'signs' and other, sometimes grotesque, 'indicators' attached to them!

I think that this is enough today for this sermon. May the merits you have acquired today by listening to this Dhamma enable you to attain the supreme bliss of *Nibbāna*!

Sadhu! Sadhu!! Sadhu!!!

METTĀ MEDITATION

Namo Thassa Bhagavatho Arahatho Samma Sambuddhassa

Diṭṭhiñca anupagamma Silavā

Dassanena sampanno

Kāmesu vineyya gedhang

Nahi jātu gabbhaseyyang punaretīti.

Dear intelligent and faithful devotees,

What I have stated above, on this occasion, is a stanza taken from a section of the Dhamma contained in our Sutra Literature gloriously preached by our Lord Samma Sambuddha. You too devotees, I have no doubt, know this Dhamma stanza quite well. Let us discuss some Dhamma facts according to this stanza first and later I am hoping to bring in another topic to join with this.

We all desire to know the Dhamma well. As Bhikkhus it is our aim to navigate you as best as we can and direct your minds towards this serene and sublime Dhamma taught by the Buddha.

Now let us look at this stanza again. We can rearrange this statement “*Diṭṭhiñca anupagamma Silavā*” as “*Silavā Diṭṭhiñca anupagamma*” for better understanding. It means “A person with good moral conduct, “*Dassanena sampanno* (having seen a noble quality and without falling into extreme views) and “*Kāmesu vineyya gedhang*” (detached from and giving up all sensual pleasures). *Nahi jātu gabbhaseyyang* (Such a noble person will never seek birth in a mother’s womb),

As such, who is the person that never comes to reside in the human world? He/she is the noble one who has attained to the level of an ‘*Anāgāmi*’ or a “Non-returner”. Now, what makes a person reach this sublime level? Through what process does one attain to this highly exalted position?

Tiṭṭhañ carang nisino vā
Sayāno vā yāvatassa vigatamiddho
Etang sating adhittheyya
Brahmametang vihārang idhamāhu

Now that virtuous person is occupied with some activity whilst in his/her all four postures. What are these postures?

“*Tiṭṭhañ carang nisino vā sayāno vā*” – whilst standing, walking, sitting and sleeping. These are the four postures.

“*Yāvatassa vigatamiddho*” – whilst still awake. Not yet sleeping. But the body is now resting on bed.

“*Etang sating adhittheyya*” – determines the mindfulness as follows:

“*Brahmametang vihārang idhamāhu*” – It is said that there is a Brahma living here. So this is a person living as a Brahma whilst still living in this human world!

When we meditate we like to reap its benefits as soon as possible. Because of this sense of urgency in us, there is sometimes a delay in results.

We need energy or '*ojā*' here. We need *ojā* or some form of softness of mind, some form of quietness of mind. For this we use a word called '*pamojja*'. There is also a quality or dhamma called '*passaddhi*' coming in here. It is the softness or general well-being of mind and body. It is this feeling of '*passaddhi*' that lifts us towards our meditational effort or the frame of mind (*manasikāra*) necessary for meditation. It is this quality that sustains us through our meditation.

Otherwise, our mind will slowly go down. Even though we would like to retain our mind on the object of meditation, our mind slips and we fall down. When this happens it is hard for us to regain our position in vipassana.

There are many of us keen to continue with our vipassana effort. The initial part of this effort consists of meditation on Buddha virtues and *Mettā Bhāvanā*. Here we only concentrate on the preparatory stage of these meditations. So we still have not considered their more advanced phases of *Jhāna* and *Samāpatti* levels.

Mettā Bhāvanā is a highly advanced form of meditation.

When we have developed one of these meditations to its highest level, we only have to change its object (*saññā*) in order to switch our mind on to any other form of meditation.

We wish all of you to develop a mind full of loving kindness to all beings, softening your mind as best as you can to a high degree of concentration, to the level of *upacāra* and *appanā-samādhi* if possible, keeping the mind awake with the *jhāna* factors of *vitakka*,

vicāra, piti, sukha and *ekaggata* and be able to enter the course of vipassana meditation by and through such a developed mind.

When we practice *Mettā Bhāvanā* we need to develop '*Sattva Saññā*', that is a feeling of love, consideration and friendship towards all living beings. There are various methods to develop this *Sattva Saññā*. From now on let us proceed to develop this *Sattva Saññā*, commencing with ourselves for a start. Please remember that this fellow called 'I' or 'me' is also just another person and not somebody special to you!

Please radiate *Mettā* to yourself by repeating the thought "May I be happy and well" several times. Then select a friendly, affable person close to you (not necessarily physically) and radiate *Mettā* to him/her with the thought "May this person be happy and well" several times.

When we start doing this we first focus our attention on some feature of this person which is easily recognised by us, such as the face or forehead. Then the *Mettā* that we radiate can be felt by ourselves and we begin to feel the manner in which this *Mettā* gradually grows in us.

An important thing to remember here is that we limit our (mental) speech to just one small phrase and radiate a good deal of *Mettā*, as many times as possible, by and through that single phrase.

Let us suppose we confine ourselves to this little phrase: "May he/she be happy". Then we select a person near and dear to us, such as a parent, a teacher or a noble person, a sibling who is senior to us, a friend or one of our own relatives and we focus our

attention on that person. It is important here for a male to select a male person and a female to select a female person at the very outset.

There is a certain power within our mind that conveys a more and more refined message of *Mettā* to the mind of our intended 'target' or recipient. As we proceed doing this our recipient is fed more and more with our own *Mettā*. He/she will be bathed with our own *Mettā* and other benevolent thoughts projected by us towards that person.

As that person gets soaked more and more with our thoughts of *Mettā*, we feel how that person is benefited from our *Mettā*. We continue to warm and bathe him/her with our thoughts of *Mettā*.

As we continue to do this, we turn these *Mettā* thoughts of ours, wishing them "May they be happy". "May they be happy". "May they be happy", all the time, without forgetting this even for a moment.

Or we may wish them "May they be free of sorrow." "May they be free of sorrow." "May they be free of sorrow." without forgetting this even for a moment.

Or we may wish them "May they be free from anger and malice", "May they be free from anger and malice", "May they be free from anger and malice".

Or we may wish them "Let their minds be happy and soft." "Let their minds be happy and soft." "Let their minds be happy and soft."

Please remember that this should not be done hastily and only with moderate regularity. If you try to do this with great speed, your mind will be fatigued soon and your concentration will be disturbed.

If this practice is continued smoothly, without lapses, then you will gradually begin to feel that that person is staying right in front you helping us and receiving our *Mettā* and that their mind is getting filled with our *Mettā* all the time.

Next we consider another person or a group of persons 1, 2, 3 or 5 and radiate *Mettā* to them with the thoughts “May they be happy”. “May they be happy”. “May they be happy”.

Another thing to remember is that when an angry thought, a malicious thought, or a hateful thought arises in us, it burns our body, it stiffens it, it roughens it and it vilifies it producing a highly poisoned, corrupted and disgusting atmosphere in which we suffer intensely. This is called ‘sorrow’ or ‘suffering’ or ‘*dukkha*’.

When such a defiling thought leaves us, we feel relieved and our mind is pacified, is softened and smoothened. This is true happiness indeed!

As we radiate *Mettā* to larger and larger groups of people or animals or both types of living beings, we can focus our attention and direct our *Mettā* to a very large accumulation of living beings of various types considered together.

This is a point where we have to be very careful. Obviously, all of these beings are not visible to us in our field of vision! When we

think of all the beings in this village or in this city or in this district or in this country, we do not see all of them together living in the said settings. Nevertheless, we assume that they are there, all of them living in those settings. Extrapolating this group of beings, we assume further that there are quite a large number of beings living in this world at large!

If done successfully, we acquire by and through such means, the notion of all living beings in the universe. This is called the 'Notion or Idea of All Beings' or '*Sattva Saññā*'.

Remember, when we started our *Mettā* Meditation, we focused our attention to just one face of someone who was near and dear to us. As we proceeded further and further, our mental field became larger and larger, and now we have the whole universe of beings called 'All Living Beings' at our command! This is truly '*Sattva Saññā*'.

Now, you people who are listening to this sermon here tonight, radiating *Mettā* to all the people assembled here, develop *Mettā* feelings to all of them, regardless of their connection to you. You capture them all under the one feeling of *Mettā* towards all of them! May all these beings be happy and well! May all these beings be happy and well! May all these beings be happy and well!

As you proceed with this, you will feel as if a very large gathering of people are there in front of you. You will also begin to have the feeling that all these beings are from this country, from all neighbouring countries, from all over the Earth, in the sky above us and below the surface of the Earth, in lakes and other bodies of

water everywhere. These beings are living in such and such areas and places, in such and such worlds, etc. This is a high level of development of the '*Sattva Saññā*' or the feeling of fellowship among all living beings, mentioned earlier.

Then you must reflect on beings travelling in the sky, moving in ships, on those engaged in doing merit, on those engaged in worship and chanting Pirith, on children going to schools, on children and adults living in orphanages, on those who are working, on those who are weak and feeble, on those who are in old age, on those who are on the verge of death and those who are about to be born. Although we do not see the face or body of anyone in particular, we radiate *Mettā* to all of them who are in our '*Sattva Saññā*' or the field of living beings.

We radiate *Mettā* to all of them with the repeated thoughts "May all living beings in my purview be happy and well! May all beings be happy and well, May all beings be happy and well, May all beings be happy and well, May all beings be happy and well!"

As we continue to meditate like this, this thing that we call '*Sattva Saññā*' or the 'vision of all living beings' appears as a permanent entity in our field of view. It is this vision which encompasses all living beings and which contains them all, in our '*Sattva Saññā*'.

As we continue to meditate further, this thing called '*Sattva Saññā*' will gradually approach us. Even then we continue to meditate radiating out *Mettā* to all beings with the repeated thought "May all beings be happy', "May all beings be happy', "May all beings be happy', "May all beings be happy', "May all beings be happy'.

Sometimes our '*Sattva Saññā*' will recede from us. Even then we continue to meditate with the repeated thought: "May all beings be happy", "May all beings be happy", "May all beings be happy", "May all beings be happy", "May all beings be happy".

After a while, we would like to change our sitting posture to one with walking. Then we do the steps of our walking meditation not on a basis of Vipassana, but with 'Mindfulness of Walking' or '*Sakman Manasikāra*'. We take a step and then think of one person and have the thought "May he/she be happy". Then take the next step and consider a small group of persons and have the repeated thought "May they be happy" "May they be happy", "May they be happy", "May they be happy". This is how you do walking meditation with *Mettā*.

Can you remember we said "*Tiṭṭhañ carang nisino vā Sayāno vā*" in that Pali Stanza?

Now do this walking meditation for about an hour, repeating the thought "May all beings be happy", "May all beings be happy", "May all beings be happy", "May all beings be happy", "May all beings be happy".

Next we stand up with the repeated thought: "May all beings be happy", "May all beings be happy", "May all beings be happy", "May all beings be happy". In like manner we turn around with the repeated thought: "May all beings be happy", "May all beings be happy", "May all beings be happy", "May all beings be happy". Then again, we turn with the same repeated thought process: "May all

beings be happy”, “May all beings be happy”, “May all beings be happy”, “May all beings be happy”.

Finally, we sit down doing the same repeated thought process: “May all beings be happy”, “May all beings be happy”, “May all beings be happy”, “May all beings be happy”.

So we always continue to have our ‘*Sattva Saññā*’ with us as an unbroken repeated sequence of *Mettā*. By now it is well fostered into a permanent ‘*Manasikāra*’ in our mind.

Always think of a wide variety of living beings including those living on land and at sea, those near and far, those seen and unseen, those in happiness and suffering, male and female, the young and the old. Imagine a group of such living beings and continue to radiate *Mettā* as before with the repeated thought process “May all beings be happy”, “May all beings be happy”, “May all beings be happy”, “May all beings be happy”.

When you go to sleep please radiate *Mettā* to all beings before you finally fall asleep, with the uninterrupted thought as before, “May all beings be happy”, “May all beings be happy”, “May all beings be happy”, “May all beings be happy”, “May all beings be happy”.

When you meditate whilst seated, your ‘*Satva Saññā*’ may approach you or recede away from you. But that notion will remain with you in close proximity to you or at a distance. It continues to remain with you that way.

We need an object to meditate. Please remember that this notion of living beings or '*Satva Saññā*' is the object of our present *Mettā Bhāvanā*.

At this time our mind will be free from all defiling thoughts such as sensual desire, anger, malice, etc. All of them will be suppressed, even though not completely eliminated. The mind will be quite pliable, soft and serene and is radiating *Mettā* to all living beings.

Then the nivaranas will be suppressed and we would feel that our *Mettā Saññā* has risen to the level of a shrine, like a Vihara or a place of worship. At this point our '*Satva Saññā*' will appear to us as a portion of a beautiful divine abode.

We will embrace our '*Satva Saññā*' more and more and will feel as if we love it and as if it is our own. We would not want it to leave us at all! All living beings appear to us as if they are now residing in this enclosure of our '*Satva Saññā*'.

As we continue to meditate like this, that object will approach us and remain there with us as a dear possession of ours. We do not wish it to come to us. Nor we do wish it to leave us. That object will come more and more towards you. It will embrace you and overwhelm you! You will feel as if that object has received you. A certain mental power has over-taken you. You have been overpowered by it and it has swallowed you whole!

Still, you have not relinquished or stopped your mental effort. It goes on and on! May all beings be happy! May all beings be happy! May all beings be happy! May all beings be happy! You go on and on, not too fast and not too slowly.

At about this time the five *Jhāna* factors of *Vitakka*, *Vicāra*, *Pīti*, *Sukha*, and *Ekaggata* are all well developed in the mind. It is this occurrence that produces the aforesaid mental power.

It is in this manner that this occurs with so much happiness and contentment of mind. However, this saturation of mental happiness may soon be lost probably because it is such a new experience. But it comes back, over and over. This too should be received as it happens and the development of *Mettā* must continue unabated or without interruption.

This is the procedure or the method by means of which a person's mind can be raised to the level of *Mettā Appanā* or a *Jhāna* based on this meditation of *Mettā*.

You must strive to raise your mind to the level of a *Mettā Appanā*, fill it with thoughts of love and well-being to the brim for all living beings and stay that way for a long time. Fill your mind with thoughts of love and friendship, soften your mind with benevolence towards all living beings and soak your mind with *Mettā* for a long time. When you do this you will accumulate immense virtue and a good stock of fruitful thoughts helpful for the cultivation of many Dhamma factors for further progress in the Dhamma.

If you lose your power of concentration, you will not see the benefits accruing from those virtues. It will be difficult for you to apprehend such abstruse things as Feeling, the Mind, Mental Factors, Will, Contact, etc. Why is that? It is because you do not have the serenity, quiet and peace of mind called '*Samādhi*' which is necessary for apprehending such abstruse thoughts.

There are certain meditational procedures which demand a 'forceful cultivation' of many of those qualities. You need to drag them by force! This is because our minds are 'empty' from within! They are not flexible and are as hard as rocks. People often fall asleep. Sometimes they find it very hard to grasp even simple Dhamma facts. They are seated and they try their utmost to catch Dhamma facts. (Sometimes they feel as if they are not destined to learn the *Dhamma*!)

However when the mind is well concentrated, even microscopic things appear quite clearly.

We should not imagine that we do see all the living beings in this world.

There is another method to grasp this '*Sattva Saññā*' or the notion of 'living beings'. Now, isn't it possible for us to create certain things in our mind's eye? For instance, we can imagine collecting funds here to do charitable work such as building shelters in Sri Lanka for the poor, to provide scholarships to needy children, etc. There are thousands of such mental activities going on in minds.

Likewise, is it not possible for us to raise our mind to do lofty activities? When we descend down to earth from a high altitude in an aero plane, we see a large number of houses far below on the ground. We see a lot of people living in those houses. Like that, we can imagine ourselves living in higher places and visualising a lot of 'goings on' below. By raising our minds physically to a higher level we can figure out many thousands of living beings below and thereby develop this '*Sattva Saññā*' in our minds. Then we keep on

meditating as usual “May all these beings living in this region be happy!” Like them, may all beings be happy!

As mentioned earlier, we develop and radiate our *Mettā* to this notion of ‘all living beings’. Some people cannot grasp this notion of ‘*Sattva Saññā*’ easily. Please remember that it is only a ‘feeling’ towards living beings. It is towards this feeling that we radiate our *Mettā*. Obviously we do not physically see all these beings! But for our meditational effort what we have grasped in our mind’s eye’, as ‘living beings’, is adequate enough.

Now let us proceed to the second part of this.

Having steadied our mind thus into one-pointed concentration of *Mettā*, we look at five of the mental qualities that are there in the mind. These are the nature of ‘form’ or *Rūpa*, the nature of ‘feeling’ or *Vedanā*, the nature of ‘recognition’ or *Saññā*, the nature of ‘formations’ or *Saṅkhāra* and the nature of ‘thinking’ itself or *Viññāna*.

Of these, form or *Rūpa* and feeling or *Vedanā* are not too difficult for us to understand. But we cannot say the same thing of recognition or *Saññā*. This needs greater elucidation.

The *Saññā* here means recognition. This thing called *Saññā*, here just in one word, is not easy to comprehend. It has great depth indeed. Let us attempt to understand it as follows:

Now, there are a large number of objects in this room. The chief among them is the Buddha Image which symbolises the supreme character or the personality of our Lord Samma Sambuddha. Then

there are these flowers. There are these lamps. These flowers are of various hues. Some are yellow, some are red and so on. Then there is the colour of this flower stand, the colour of these elephant tusks, the colour of this wall and so on. So we do have a wide variety of objects with different colours or hues around us in this room.

Now, we get to know these objects with our mind. But we cannot know them by our *Saññā* or recognition. *Saññā* itself has no such ability of knowing them. We have just one thing to know all of these objects and that is our mind. But we can only know just one of these objects at a time.

If we want to know one of these objects with our mind, our mind which runs through all of them, must be relieved of everything except the object we have in mind. This and this object alone must be selected, extracted and separated from the milieu and presented to the mind. We have to relegate all else to the background and concentrate our attention on that selected one (or few) objects. Now we see only those few things and not those other things. The mind sees only those selected objects and nothing else.

Our mind has the ability to focus on a selected object (or a few of them) from among a variety of objects. It can then ignore all those other surrounding objects and focus on that selected item (or items). It can 'see' only that item (or items). This is a special ability or a special quality or a special methodology of the mind. It can only see those selected items and nothing else.

This special ability or this special methodology of the mind is called '*Saññā*'. It may be called 'recognition' or 'identification'. But in

reality it is only a sort of 'selection' of one or few objects from among a million of objects. At any time the mind 'sees' only that selected item or items and nothing else.

If not for this, the mind will be helpless in an ambiguous situation like this. When there is variety, the mind would be helpless if it is unable to make a choice. That would lead to confusion and chaos. But because of the presence of this ability called '*Saññā*' in the mind, it is possible for the mind to avoid confusion and make a sensible selection or choice from among a conglomeration of mental objects.

This '*Saññā*' and the corresponding 'selection' by it occur almost simultaneously. The mind 'sees' that selected object and then enjoys or suffers its result as a pleasurable experience or as a sorrowful or painful experience. This is 'Feeling' or '*Vedanā*'.

There is another thing that happens just then within that group of mental 'activities'. This is the mental characteristic of 'Volition' or '*Cetanā*' which too resides in the mind itself. Having entered the field of action, it proceeds as follows:

"In the Year 2016, on the Third of January, this mind went to the temple Lankarama in Sydney at this time, about 4.15 pm and looked at the flowers there. Then it made a covetous impression of possessing those flowers. At that moment *Vedanā* or 'Feeling' was present there. So was '*Saññā*', '*Viññāna*' and '*Contact*'. These were the people who were there at that moment. 'I' too who was there, made an additional 'note' that this fellow called 'I' was also present there among that crowd.

Now, there is an 'Account' opened there at the Lankarama Vihara. What is it called? It is called 'Kamma' or action. Some form of latent 'Energy', hitherto non-existent, was formed at the Vihara. Then it got submerged like the 'match sticks' in a match factory. In a match factory too, you get fiery energy submerged, ready to fire up at any moment!

There is no fire in a match stick. But it can fire up at any moment! Everything is stored within that head of gun powder.

A very volatile programme of action like this is built up within!

There are four items called '*Saññā*', '*Viññāna*', '*Vedanā*' and '*Saṅkhāra*' formed in there at that moment. Can we see any of these? No, we can't. Are they visible to the eye? No, they are not. Still, they are not imaginary or non-existent things. They are there in very real terms, all the time!

We do have a thing called '*Viññāna*' within us. That is why we could focus on things and visualise them! It is this ability of knowing things and recognising them that is called '*Viññāna*'. (In Pali this is stated as "*Arammana vijanana lakhanang chittang.*")

We do have a thing called '*Saññā*' and that is why we could recognise things and make those choices. Because we have a thing called '*Vedanā*' or 'Feeling' we were able to 'taste' them. Because we have '*Cetanā*' or 'Volition' that we were able to collect them and account for them. Can we do any of these things without those mental abilities? Can we say that we do not have a mind (*Viññāna*)? No, we cannot.

Now, there are four things here called *Vedanā*, *Saññā*, *Cetanā* and *Viññāna*. Do they operate without anything to work on? No. All these four things are attracted to that flower that we mentioned at the beginning.

This thing called a 'flower' is a coloured object made of *Paṭhavī*, *āpo*, *tejo* and *vāyo*. It is to this group of four things that the four agents mentioned earlier were attracted. All of them went to see these four things of the flower. So what was instrumental for the growth and development of these four things? It is that 'form' or '*Rūpa*' that is there in what we called a 'flower'. So now there are five things *Rūpa*, *Vedanā*, *Saññā*, *Saṅkhāra* and *Viññāna*, all existing together as a single bunch.

In whatever that we see, these five things are all there in it, bundled up together. In everything that we see, hear, smell, feel or think about, all of these five things are there in them, bundled up together!

Now some of these things are difficult to use in meditation. Therefore apply them in the following manner.

We keep our eyes closed when we meditate. Then what we see is not flowers but an empty space like a hollow cave! When we close our eyes we feel as if we have entered an empty cave. When we dwell in this cave we see very unusual events occurring in it!

There, we see floating objects like shadows. We feel as if there is some small light in them. (This is the way I have noticed. I do not know if others too feel that way). Some of them are very colourful. Some are greyish. Some are black. Some are mixed in colour. Some

appear as a dot formation. Some are bright as stars. Some are flashing like lightening. There is variety in this.

We do not know them as and when they appear. We cannot name them as such. Now, we can assign a name to something that we see. For instance, we can call this a flower. We can call this a vase. This we can call a pair of ivory tusks. But it is very hard for us to assign names to things that are in our mind. So we assign to them names taken from outside. We say "Like stars". But we do know that there are no stars here inside our mind! Stars are there in the sky and not within us. But we do use names taken from the outside world when we talk of these things which are hidden inside our minds!

This mind knows the objects that are there and events which happen very rapidly around us. By 'knowing' we mean that it catches one piece at any one instant of time.

Sometimes it (the mind) behaves like this. It hides our meditational object by projecting a picture on to it like a shadow cast over it. Or otherwise it plants a different meditational object instead. Then we forget our meditational object and keep looking at this new comer! (Does this happen only to me or does it happen to others as well?). Yes, it happens to them too. Then it is fine. We can say that we are all in the same boat!

Now, on our TV screen too, they use two methods when changing from one scene to another. One of them suddenly brings on one scene on to another. The other method is to gradually bring on the second scene on to the first as this first fades away.

Like in this second method, the new object or scene comes on to the first one as this latter fades away in the mind.

The purpose of this description is for you to recognise them after you have started your meditation.

Sometimes, as we concentrate on our meditational object in front of us, a shadow appears from our left side and it seems to destroy our object. Sometimes it comes from the other side and tries to destroy our meditational object. When this happens, our mind seems to be angry with that (left) side. The reason is that it is from that side this obstruction is coming! Now, do you realise how anger and malice arise in our mind when we meditate?

Sometimes you see a complete devastation of your entire field of view. It seems to destroy everything, even including our Ānāpānasati object. It destroys everything like a striking shadow, like an elephant running amock. You can see nothing, like a tin sheet spread over everything and our object of meditation is completely ruined!

These things happen in various ways, all the time.

Sometimes, as you concentrate on your meditational object, a different object comes near to it and begs you to look at it instead, as if saying "Please look at me too." Now you are at this time concentrating on your Ānāpānasati object. If you turn your attention to that foreign object even for a moment, it will drag you to follow that new direction and you will be in the wilderness before you could say "Jack Knife".

Please know your mind well. These things do happen when you proceed on a course of mental training.

They do happen not only on the outside but inside your mind as well. When you meditate, sometimes you feel elated with your effort. This is how it happens. When you breathe in several breadths you begin to feel a very satisfying, smooth and beautiful quality within you. Then you could be deceived into thinking that this is the result of real meditation and that you have achieved your goal. As soon as this happens your mind slips away from your meditational object and you tend to roam around various irrelevant things!

“I will continue this more methodically at home. I will meditate for one hour properly there. In fact, I will not go to work tomorrow and I will do good meditation from then on”. As you are engrossed in a million of such distractions, you will lose even the little training you have had earlier in proper meditation!

Just see how these distractions work. As soon as you entertain one of them, a million others will come and overwhelm you by their power!

Sometimes, as we are engaged in proper meditation, soothing thoughts like our mother’s lullabies enter the mind. They seem to tell us “You are doing well. Please go on. I will also help you in this”. As we are misled by such soothing lullabies, they gradually take you away from your meditational object. What happens then? You fall asleep! This comes as a much sought after pleasure and a very comforting soother!

There are some defilements (keles) which are easy to recognise. But there are others which are hard for us to catch. Have you heard of the lines:

The tiger that jumps on to your face with a rapid swoon

is better than the mosquito sucking blood singing “roong roong.”

What that means is that the tiger that crashes onto you face is better than the mosquito that sucks blood from you from behind, singing a lullaby!

Some defilements are very rough and grotesque, like craving or malice. But you can easily identify them. However, there are others, especially those soothing and silent ones arising from within, cannot be easily apprehended or understood.

As we proceed to meditate, overcoming these large and small obstacles, we begin to experience pain in some parts of our body. This pain is often a feeling of discomfort involving un-pleasant and hateful feelings. Rarely could it be a pleasurable feeling depending on the nature of the contact. Even more rarely it could be a ‘neutral feeling’ that does not involve either pain or pleasure. This feeling, called an ‘*Upekkhā* feeling’ (or ‘*Adukkhama-Sukha*’) is the most difficult to discern or ‘catch’.

Now, if there is any kind of feeling (pain, pleasure or neutral) anywhere in the body, either in the hands or feet or in the fingers or in any other part of the body, we can reach it and we can recognise that feeling. However, we recognise it in the following manner.

To catch it we first reach that area or the part of the body where it is occurring. When we concentrate our mind or our attention on that feeling we first limit our attention to that part of the body where that feeling is occurring. Our mind must first go to that region where that feeling is occurring. When we get there the colour of that region may change. It may become hard for us to distinguish from our usual spectrum of colours. It could turn out to be indescribable. But that feeling is located in that region. It must be understood that way. That there is some unusual feeling occurring there. This is what we call 'feeling' or *Vedanā*.

If it is in the leg, it is in the leg. If it is in the knee, then it is in the knee, and so on. When we reach that place, there is a small area within which that feeling is occurring. It is here that we locate that feeling or *Vedanā*.

Sometimes that feeling is felt as an intense one, Sometimes it is felt over a large range. Sometimes it is felt over a narrow range. That is where we get to know that particular feeling.

Now, there is an ability in the mind to separate one particular item from among a host of items. This is what we call '*Saññā*'. The agency that knows this is what we call the 'Mind' or '*Viññāna*'. (Remember, "Arammana vijanana lakkhanang chiththang"). All these emanate from the one thing that we call '*Rūpa*'. This is the target object called 'Aramuna'. There are these five things or Dhamma operating together at all places at any one time. (They are *rūpa*, *Vedanā*, *saññā*, *saṅkhāra* and *viññāna*).

Now, we need to look at this thing called '*Viññāna*' more closely. This is always bent towards its target or '*Aramuna*'. It does not come to us. Although we say that the target comes to us, it is the other way round. It is always our mind that goes to the target or object!

As soon as the mind is focused on an object, it gets to know that object. This is a primary characteristic of the mind. So the mind goes to an object and gets to know it.

We must be able to identify these five components. We must develop our mental acumen (*manasikāra*). Our *Samādhi* or concentration in *Mettā* or in the Buddha Qualities is very important for this. Then it becomes a concentration or *Samādhi* based on Vipassana.

Proceeding like this, based on *Mettā*, we then contemplate well on the aggregates. One does not find much else in them apart from these activities. Sometimes one might be frightened at what is happening now. That fellow whom we used to call "I" does not seem to be there anymore! As we proceed inwards more and more, this notion of "I" seem to fade away from us and we feel really frightened that we might lose this fellow altogether! There seems to be only a confusion here and nothing substantial. You feel helpless as if you have lost everything. However, as we get used to it, this fear gradually dissolves away. This comes with understanding.

Actually, there is little difference whether we dwell inside here or outside. Both are of the same nature. This happens when you see

the appearance and disappearance of formations. There is a stage at which this happens.

There is one other thing that must be mentioned. I have explained several Dhamma facts by now. First, I have explained the need for acquiring concentration (*Samādhi*) by and through a meditation like *Mettā* for enriching our mind. There must be a softness, a smooth and pleasantness in the mind. Otherwise, there will be no progress in our meditational effort. Every time, even though there is a desire for progress, we remain stagnant at the same point. Therefore we need *Samādhi* or concentration.

When we acquire concentration, to what do we radiate our *Mettā*? It is on our '*Satva Saññā*' or the notion of 'living beings'. To develop this '*Satva Saññā*' we have to methodically think of a lot of things. About beings living in this village, those living in this region, in this town, and in this and other countries and so on. Then we must radiate our *Mettā* on beings dwelling in space, on those dwelling in high altitudes, in aero planes, in ships and in deep down oceans. As we classify all living beings into larger and larger regions, we develop our '*Satva Saññā*' for all living beings dwelling everywhere in the Universe, without limit. Then we feel our '*Satva Saññā*' in very great measure, for all living beings. We radiate our unbounded love and *Mettā* to all of them.

Then I explained to you what we understand by this mental ability called '*Saññā*' or 'Recognition'. It is the ability to highlight or select a given thing from among a host of things. We call this 'selecting'. But what really happens here is 'highlighting' a particular object from

among a host of objects, keeping them away from the one object that we need.

Then we came to know what is meant by '*Viññāna*', 'Feeling' or *Vedanā* and '*Rūpa*' or form. After that we learnt how our mind gets detached from our meditational object and moves on to something else.

Now, as we focus on an object, we develop the ability to recognise it more and more and the ability to understand it more and more. Therefore we get the ability to predict at once which way a thing might proceed as soon as it changes its course! Then we can be careful not to get caught and be misled!

It is for this reason that it is important for us to talk of '*Samādhi*' and '*nivāraṇa*', etc.

Another important thing to remember is that we must never think of becoming 'good meditators'. Why is that? Because such thinking is an obstacle to our progress. The best thing is to continue as we are doing now. The thought that "I am a good meditator" or "I must become one" is a terrible impediment to actual progress. You must actually proceed as you are doing now, without over-loading your head with pride and conceit! Still, you must maintain a cool head with clear thinking at all times.

The other thing is that you must not remain 'mute' because you are meditating. Please do talk when and where necessary! Of course, you must not talk whilst on a 'Retreat', because that might disturb the others. But it is not good to remain silent always. In a household situation this must be considered carefully.

These are the few things I reminded to these good people today. In this, I have attempted to tell you how to maintain a clear and pleasant mind or 'Passaddhi' whilst meditating. Also how to concentrate your mind and how to control it whilst focusing it on an object. I have also explained to you the mental phenomena of 'Saññā', 'Viññāna', 'Vedanā', 'Saṅkhāra', and 'Rūpa' or form. Then I have explained to you the concept of 'Satva Saññā' and how to create it and develop it. We develop it by starting it with just one little phrase: 'Suvapath Veva!'

As we proceed smoothly on these lines, as we work well through these religious concepts, we gradually begin to discover the quality of 'Neyya' in every breadth we take. It is there in every *Assāsa* and every *Passāsa* that we engage in. What exactly is this thing we call 'Neyya' or 'Nairyanika Bava'? It is the quality of raising you from one level to the next higher level and finally, from the Mundane to the Supra-Mundane level. If a person breathes 100 times with a conscious effort on every breadth, then that person has risen 100 times in his 'Neyya' Effort.

Therefore, there is wonderful energy and marvelous power in this procedure. There is a very smooth accretion of results here that carries you forward in your spiritual journey.

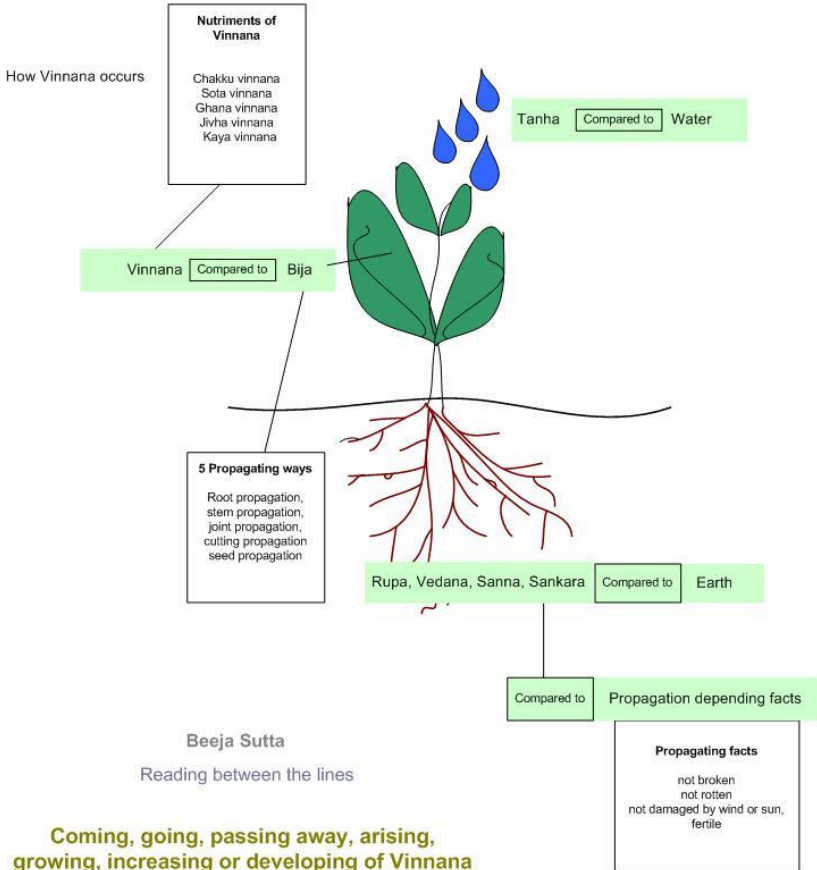
This is the lot I have presented to you today in this sermon.

May you attain the most supreme happiness of *Nibbāna* by and through this noble effort! By the power of this superior Dhamma may you be relieved of all Samsaric suffering and may you be always happy and well!

By developing well your concentration on this noble path and seeing the thoughts that you encounter on your way and recognising the various '*Saññā*' and '*Vedanā*' and their actions as you proceed on this noble Path and seeing how these components operate on Form or the '*Rūpa Arammana*' and realising how these five aggregates operate by being always bundled up together and finally, without being overtaken by this most damaging feeling of "I" or '*Sakkāya Ditthi*', may you attain the supreme bliss of *Nibbāna*!

Sadhu! Sadhu!! Sadhu!!!

Vinnana or consciousness described in Bija Sutta by Gautama Buddha



Coming, going, passing away, arising, growing, increasing or developing of Vinnana or Consciousness in it's own cannot happen.

Vinnana can exist only with the help of Rupa (form), Vedana (feeling), Sanna (perception) and Sankara (mental formation)

BEEJA SUTTA

Namo Thassa Bhagavatho Arahatho Samma Sambuddhassa

*Seyyathapi, bhikkhave, paṭhavīdhātu,
evan catasso viññananthithiyo dannhabba.*

*Seyyathapi, bhikkhave, āpodhātu,
evan nandirago dannhabbo.*

*Seyyathapi, bhikkhave, pañca bijajatani,
evan viññanan sāhāran dannhabban’.*

Dear intelligent devotees,

What I am hoping to present to you today, this evening, is a section of the Dhamma preached by our Lord Samma Sambuddha that is bent on Vipassana Meditation.

Lord Buddha uses many diverse examples and similes to explain deep Dhamma facts to us. On this occasion too, he speaks of several facts concerning the growth of plants on the surface of this Earth and proceeds then on to use those facts to explain this profound section of the Dhamma.

There are five types of propagation of plants on the surface of this Earth. They are classified as (1) root propagation, (2) stem propagation, (3) joint propagation, (4) cutting propagation and (5) seed propagation. These five varieties depend on the manner in which they grow. The growths of all plants that thrive on this Earth do so depending on these five varieties.

‘Root propagated’ plants are those that grow from their roots, such as potatoes, sweet potatoes or batata, kiritola, etc. What we call ‘ala’ is really a fattened or enlarged root. So, there are plants that grow from their roots and are therefore said to be ‘root propagated’.

‘Stem propagated’ are plants that develop from their trunk, such as tapioca, araliya or frangipani, etc.

‘Joint propagated’ or ‘Phalu beeja’ means those plants that grow from their ‘nodes’ or joints, such as gotu kola and sugar cane, etc.

‘Cutting propagated’ or ‘Agga beeja’ means those plants that develop from their cuttings.

‘Seed propagated’ or ‘Beeja beeja’ are those plants that grow from their seeds, such as paddy, soy beans, etc.

These are classified as such into five categories because they have in them the ability to develop or grow in that manner.

Let us consider one of these categories, say paddy. Now, if we throw a paddy seed into the air, will it grow? No, of course, not. There are a number of reasons for this. One of them is that the seed should have been well preserved. The paddy seed which is developed in a paddy plant must be well dried and preserved, without being crushed or mutilated. Seeds that are well preserved have the potential to grow. Otherwise they will lose their ability to germinate and grow.

Next, there must be a suitable place for the seed to germinate. There must be a place such as a spot beneath the surface of the Earth, or in mud or in a pot or in a well prepared hole. Then only the seed will take root and grow upwards as desired.

There is another requirement here. That is water. A plant receives water from above. Now, there is the Earth and water. If we plant there a seed which has lost its power to germinate will it grow? No. Although there is the Earth and water present, the seed has lost its power to germinate.

Considered in another way, if a seed which has the potential to germinate is planted on infertile barren land without water, will it grow? No, of course not. The reason is that the land is infertile and there no water.

So there are three factors needed here for a seed to grow. They are the Earth, a well-protected seed and the water falling on it.

Now, what is the function of water here? It loosens the soil and provides the seed with a firm base to grow. The seed also needs the firmness (*Paṭhavī*) of the Earth and the flowing nature (*āpo*) of water for it to grow.

When there is water falling on a tree, the water not only moistens the soil but also provides the tree with nutrients. Then that plant will grow.

It is on Earth that the plant is based on and not on water. The water is only a help. There is a certain type of seed on the Earth. If the seed grows well on some suitable spot of land, then it will put on

more and more tender leaves and will grow into a large well established tree. Its roots will develop firmly into the soil.

In this manner, the Buddha proceeds to explain to the bhikkhus the nature of the roots and other parts of a tree and their usefulness to the tree together with their function of bearing the whole tree itself on this Earth.

Now let us discuss a few things relevant to our lives.

As we proceed with our meditation, we learnt the importance of walking meditation, the sitting posture, the mental disposition (manasikāra), etc. What did we learn from all this?

There is here a large accumulation of form or matter (*rūpa*) called the body. There is also inside this body the ability to feel, called sensation (*vedanā*). Also there is an ability to distinguish one thing from another, called '*saññā*'. Likewise there are various formations here called '*saṅkhāra*' and finally an agency called '*viññāna*'. Thus there are five factors called *Rūpa*, *Vedanā*, *Saññā*, *Saṅkhāra* and *Viññāna*, all existing together in one bundle or group.

Now, when we are born is it *saṅkhāra* or *viññāna* that is born with us? It is *viññāna*. As we proceed with our work, there are various things produced within us as a crop. We always produce some kind of crop within us.

Suppose we look at some object. Then we develop an intense desire to possess it. That way we plant something out of it.

Then again we hear of something. We develop craving towards some object in what we have heard. So we have produced another crop of seeds.

Similarly, we smell something and enjoy it (or suffer it). That way too we acquire some seeds. Then we crave for it and acquire some more seeds. There are eight types of seeds produced here through those seeds.

We crave for them with pleasure or without pleasure. That way we reap a good harvest for our seeds.

By indulging in craving and in hatred we keep on accumulating more and more harvest of the negative type.

Similarly, when we meditate too, we keep on accumulating good and bad seeds. May be we continue collecting seeds by thinking on some argument (*vitakka*).

Sometimes we collect seeds of poisonous plants like Kahambiliya that are very corrosive to the touch. Kitul seeds are poisonous and if you come into contact with them you start scratching. Some people put crushed kitul seeds in the water if there are people bathing downstream. It's a heinous sin. By engaging in this type of harmful activity some people commit grave sin. That way they are collecting extremely harmful and dangerous seeds!

There are also good things that we do like planting flowering plants, mango trees and other useful plants. Like this we produce many types of useful seeds by and through our wholesome activities.

For instance, when we engage in an alms-giving we produce eight types of useful seeds. They are the eight 'Kamavachara *Kusal* Thoughts': '*Somanassa-sahagata/Upekkhā-sahagata*, *Ñāṇa-sampayutta / Ñāṇa-vippayutta*, and *Asaṅkhārika / Sasaṅkhārika* permutations. So we develop eight types of useful seeds in our mind when we perform this single wholesome act of Giving Alms.

There are 12 *akusal* seeds (8 *lobha mulika*, 2 *dvesha mulika* and 2 *moha mulika*) produced when we perform unwholesome or *akusala* activities.

So there are 20 types of seeds (*Kusal* - 8 and *Akusal* - 12) that we collect when we perform wholesome and unwholesome activities.

Now when we meditate too, we are collecting seeds. Although we are doing this with negative feelings, thinking that we do not really need them, we are collecting seeds all the same!

When we meditate, a person who is well advanced in the practice and is very close to acquiring a *Jhāna*, he/she will develop 5 wholesome thoughts called Prathama, Dutiya, Thrutiya, Chatutta and Pancama *Jhāna* thoughts. Now, how many types of seeds have we collected? 25 indeed!

Next, some people, renouncing even Form (*Rūpa*), develop extremely subtle types of seeds based on *Viññāna*, Space, etc. Now the total number of seeds is $25+4 = 29$. These are the different types of seeds that we collect, not all of them collected by a single person: 12 unwholesome seeds, 8 wholesome seeds and 9 extremely wholesome seeds. These last 9 belong to two planes, 5 on one plane and the other 4 on another plane.

Thus there are 29 different types of seeds.

How many seeds do we plant on this Earth? There are five of them: Mula beeja, Kandha beeja, Phalu beeja, Agga beeja and Beeja beeja.

All of us, when we go home, after planting and cultivating, carry with us this harvest. When we examine this harvest, what have we got with us? Most of us have with us Kahambiliya seeds, Kitul seeds and various forms of corrosive and dangerous seeds and twigs. If they fall on us we get seriously entangled in them and we develop further crops of such harmful and negative products.

If we go to a temple or a retreat or a hermitage where Buddhist monks live, we might acquire a crop of desirable seeds. If we go to a temple and attend a meditation session we could acquire a crop of highly desirable and valuable seeds.

Now, we collect all types of seeds like these. How many in all? There are 29 different types. They are all stored up in us. We are not planning to cultivate them just yet.

If we rake up our minds then we can discover various types of seeds in it. We have seeds suitable to be planted in hell, seeds suitable to be planted in the Pretha Worlds, or in the animal world such as dogs, cats, crows, parrots and minah birds or as worms, gadavillas, etc. We have now all types of seeds with us, collected and stored up in our minds.

We also have highly desirable seeds with us, such as those that can grow and develop in good families in the human world or in the

Deva Worlds. All of these seeds are there thoroughly mixed up in our minds.

As seen in seed markets, there are all types of seeds with us, such as those of hot chillies. Now suppose we meet someone on our way home who is not very friendly with us. As soon as we meet them we open our eyes and plant some of the hot chili seeds. Where were those seeds before? They were all there within us. Then comes another person making some inquiries. We give him a dose of mustard seeds.

On the other hand, some people act with patience and tolerance, and plant very docile seeds such as pawpaw or mango.

Likewise, we have the capacity within us to plant 29 different types of seeds. But they all cannot be planted in one bed. They need suitable beds and other places where they will grow well.

Now we have considered 5 types of seeds which grow externally and 29 types of seeds that grow internally, within us.

When we consider our life, there are five factors here. They are Form or *Rūpa*, feeling or *vedanā*, recognition or *Saññā*, formations or *sankhāra* and the mind or *viññāna*.

Now, when we describe this factor called *viññāna*, we have to describe another thing.

In the seed of paddy there is its outer covering called the husk or 'dahaiya'. Now if we plant a paddy seed without this outer covering, will it germinate? No, it will not. So this outer covering that we just

call 'dahaiya', protects the paddy seed. That seed includes this outer covering. It is inside this outer covering called 'dahaiya' that this particular seed, called 'paddy', has the power to germinate. So when considered as a seed, we have to take all of them together.

Similarly, when we consider a mango, although its power to germinate is there inside it, we have to take the whole of it, including its skin, for us to call it a proper 'seed',

Just like so, even in a coconut, although the power to germinate is there inside it, we have to plant the whole of it, including its outer skin, for it to germinate. If we remove this outer cover, thinking that would fasten the nut to germinate, will it germinate? No, it will not. We have to plant the whole coconut, even including that outer covering and the shell, for it to germinate.

Again, if we consider a sugar cane stick, if we cut it to pieces and smash the pieces well even including those hard nodes that are there in it and throw it in the ground, will it germinate? No, it will not. It will need its outer covering as well, for it to germinate.

Thus when we consider a seed, whether it be a pawpaw, a potato, or a coconut, even though the power to germinate is there inside it, it will not germinate without its outer covering.

Now, I have explained to you three sections by now. The first section was about the five types of seeds or beeja. They are the different types of seeds that are there commonly found in this world.

The second section was about the seeds that we develop in our mind. There are 29 types of seeds here: 12 unwholesome thoughts, 8 great wholesome thoughts or 'Ata Maha Kusal' and 9 *Jhāna* thoughts.

The third section says that a particular seed made to germinate must accompany its covering and all else that is there with it.

Now let us take a look at our lives. Our life is made up of 5 entities. One is our physical body. This is easy to understand from its colour, size, etc. Then there are the various groups of matter (*rūpa kalapa*) which together constitute this body. Finally, there are certain other qualities (dhamma) which are associated with those groups of matter.

One of them is the ability to feel them when come into contact with them. That is the ability to taste and smell things as we come into contact with them. This is called feeling or *vedanā*.

Then there is the ability to select one thing from among a host of things. This is called *saññā* or recognition.

Now we also have the ability to collect things as we come into contact with them, like collecting mud or other dirt on our body as we touch them. We collect them all over our body, in our eyes, ears, nose, tongue and we spread that dirt on others as well. We make all forms of funny images on other people as well.

When we go to a place we do not come back without collecting something from that venue. There is always some thing or things that we collect from there and bring along with us. These are called

saṅkhāra or formations. There is a fellow who is assigned to do this. It is dangerous to allow this fellow to do things anywhere. He is what we call '*cetanā*'. There are 49 people here to assist him in this.

Now I have explained four things to you. They are *Rūpa* or form, the one who feels them is Feeling or *Vedanā*. There is also the ability to recognise things called *Saññā* and the things we collect called *Saṅkhāra* or formations.

Then there is an agent to know things that we meet wherever we go. It is this ability of knowing things that we call *Viññāna* or the mind. ('*Arammana vijanana lakkhanang Chiththang*').

Please remember this well. There is here in this mix a fellow called *Rūpa*. An ability to feel things called *Vedanā*. An ability to select and identify things called *Saññā*. A collection of things called *Saṅkhāra* and finally, an ability to know them all, called *Viññāna*.

These five agents exist together in one lump and accompany us wherever we go! Now, when we are reborn, which one of them is reborn first? Is it *Rūpa*, or *Vedanā*, or *Saññā*, or *Saṅkhāra* or *Viññāna*? Is it *Viññāna* or the Mind that goes to our new abode and is reborn there first? It is our Mind or *Viññāna* that takes rebirth in our new found home!

The Buddha has given this fellow a special name called '*Sāhāraka Viññāna*'. That means a thought born with sustenance or 'food' (*sāhāraka*).

Now, we spoke of a coconut with its outer cover and shell that has the power to germinate. Similarly we have here a *Viññāna* that has

the power to germinate or to be reborn in a new abode. This is '*Sāhāraka Viññāna*'. There is a reason for calling it thus.

We all have a lot of *viññāna*, *cakku viññāna*, *sota viññāna*, etc. Then there are those that think of the past and present, etc. Not all of them have the power to germinate in a new abode. In other words, they do not have the support of food. They are not '*sāhāraka viññāna*'.

So the Buddha speaks of a '*Sāhāraka Viññāna*'. It is only that type of *viññāna* that has the power to germinate or be reborn in a new found abode.

The 29 '*sāhāraka*' *viññāna* or those which have the potential to produce rebirth are the ones that take us from place to place in this endless samsara.

Now when we place a paddy seed on the ground, it needs water to germinate. The ground is its support.

Viññāna travels in the following manner. Now, *viññāna* has the ability to germinate. Where does it germinate? It germinates in *Rūpa* or form. As it falls on form or *rūpa*, it needs water. What we call 'water' here is really craving or *tanhā*. As soon as this 'water' falls on *viññāna*, it germinates or takes root there. *Tanhā* or craving falls from above. Then the *viññāna* germinates or takes root from below.

After *viññāna* falls on form or *rūpa* from above, developing craving for it, this *viññāna* begins to grow and matures with branches

springing from all sides like that plant developing on the ground. This is one mode of growth.

Sometimes it happens like this. Let us suppose we all develop a small blister in our hands. This produces a happy feeling when we scratch it. A benevolent person advises us to cure it by applying a cream on it. After a while we give it up saying that we can manage it without applying that cream. Why is that? It is because we indirectly relish the scratching of that blister. What happens then? Our *viññāna* then takes on *vedanā* or feeling. Here too, *viññāna* falls on *vedanā*. So our *viññāna* grows upon it.

Now *viññāna* first fell on form or *rūpa*. Next it falls on feeling or *vedanā*.

There was a very debilitating time in Sri Lanka in about the beginning of the 1970's. Our people had to endure severe hardship in many areas at this time. At about the beginning of this time they imported second hand clothing used by the more affluent people of some of these countries. They were called 'bale' clothes, as they were brought here in large quantities and given away at cheap rates. Unfortunately however, those used them developed a form of skin disease resulting in scratching all over. Those clothes appeared fashionable, but they produced this problem of scratching!

Wearing them all the time and scratching their bodies most of the time, these people developed a form of elation when donning those old 'bale' clothes. This is only to be viewed with sympathy and understanding. But it developed a form of pleasure and satisfaction

in those people. This was called 'Preethi Kasana'. The more you scratch the greater was the pleasure.

Feeling or *vedanā* is also the same. If we develop a blister on our body and if we bring it close to a hot surface then we feel a happy sensation. We do not feel an urgency to cure it. Instead we develop a craving towards that oozing sensation or feeling.

This is called '*Nandupasevanaya*' (nandi-upasevanaya). There is craving produced in us by that oozing sensation. Although 'preethi kasana' is a disease, there is pleasure generated in that scratching.

Then there is attachment to colourful objects and our *viññāna* gets attracted to them. Our *viññāna* begins to grow and flourish in them.

In like manner, this *viññāna* of ours falls on form or *rūpa*, on feeling or *vedanā*, on recognition or *saññā* and formations or *saṅkhāra*.

Now, how does *viññāna* fall on our *saṅkhāra*? Within this heap of *saṅkhāra* or this '*saṅkhāra skandha*' there are 50 different types of dhamma of which intension or *cetanā* is the prominent one. The other 49 of them exist around this *cetanā*. That is why this '*Saṅkhāra*' is always expressed in the plural as '*Saṅkhāra skandha*'.

Now, there is this thing called '*shraddha*' or devotion. This is also one of the formations as any other. A person with *shraddha* is often praised by others as a good person. When I hear this, there is motivation created in me to become a person with *shraddha*. Because that would make me also famous and I too will be respected by them. Now what happened to my *saṅkhāra*? It got

overwhelmed by greed or *lobha*! This greed will now begin to spread and flourish.

In point of fact, what I really wanted was not *shraddha* as such, but the greed or desire to become famous!

Now let us consider like this. This thing called 'pride' or 'conceit' is a *Saṅkhāra* or a formation. Suppose there is a person who is supposed to be a VIP. Some people of that level do not keep company with a lot of others. In a situation like this, the thing that goes often with the description VIP is pride or conceit. Now I also feel the necessity to become an important person. Now what has happened here? I have developed a craving to become famous. I have mentally sowed a crop of pride or conceit.

Or I might think of acquiring a high class title, or acquire a loud sounding degree like a 'doctorate' or a 'Right Honourable' position. It is desirable to learn as much as possible. There is nothing wrong with that. Knowledge is, of course, highly valuable. It is not poisonous. What is bad is the conceit that flows with it.

Getting attached to pride or conceit is nothing but attachment to formations. In this we are enjoying '*Nandupasevanaya*' (*nandi-upasevanaya*) as mentioned earlier.

Next we think of becoming a great capitalist or a powerful warrior. Here too, we are craving for formations. As we think of becoming a handsome person we are just loving formations. So also with our thoughts such as "May I become a clever person or an intelligent person". In all of these we are getting attached to formations. That

means we are topping up those formations with greed and attachment. These get rooted there.

The thoughts or *viññāna* of *Arahants* are called 'resultant' or 'kriya thoughts'. They do not possess the power to germinate and take root anywhere. These thoughts are called '*Anāhāra Viññāna*'. The minds of *Arahants* do not enjoy '*nandupasevanaya*' as such.

The Buddha has stated that "*Seyyathapi, bhikkhave, pathavīdhātu, evan catasso viññanananthithiyo dannhabba*". O monks, there are four factors called '*viññāna thithi*'. They are the places where *viññāna* takes root and where it stays put and which can be identified as their base. They are form or *rūpa*, feeling or *vedanā*, recognition or *saññā* and formations or *saṅkhāra*.

What happens to *viññāna* as it falls on these four? There the *viññāna* takes root.

The Buddha further maintains "*Seyyathapi, bhikkhave, āpodhātu, evan nandirago dannhabbo*".

As *nandiraga* or greed falls on any of these four things: *rūpa*, *vedanā*, *saññā* and *saṅkhāra*, greed flows into it, as water falls on to a germinating seed. Then that *viññāna* grows and flourishes there.

"Seyyathapi, bhikkhave, pañca bijajatani, evan viññanan sāhāran dannhabban"

O Bhikkhave, just as there is a potential for these five types of seeds to germinate, *viññāna* too has the potential to take root or

germinate. What is meant by ‘germinate’? It means the ability to produce rebirth.

Now, we have had a ‘*sāhāraka*’ *viññāna*. That *viññāna* fell into a form (*rūpa*) called the womb of a woman. What happened to it after that? Did it just stay that way? No. No. It has been caught there quite forcefully by birth. It has been strongly glued (*upādāna*) to that spot. It craves heavily to that position.

Let us suppose that we are about to be blown away by a strong gust of wind. Do we then just wait doing nothing, thinking “never mind, let it take me anywhere”? No. We would cling to anything that comes our way. How does that clinging take place? We would cling to it as strongly as possible.

Our life too, is like that. We are not able to take with us even an iota of what we possess. This beautiful figure (body) that we have now, this body that we took with us to weddings and other important places such as Alms Givings, etc. that which we drove to places, that which we took photos quarrelling with others? Do we take this body anywhere with us? That beautiful set of teeth (some people decorate with gold and silver)? Do we take any of these belongings? We are not able to take with us even an iota of these much valued belongings of ours.

Now, this body of ours, with all these glamorous clothing and decorations and cosmetics, medals and everything else will be left behind when we face death. Now as he is forced to leave behind all these valuables and belongings, will he just catch the other side and

leave? O No. He will grasp that other side with tremendous brute force.

That grasping takes place as rebirth which is based on catching form (*rūpa*), feeling (*vedanā*), recognition (*saññā*) and formations (*saṅkhāra*) in one of the *panchavokara* or *chatuvokara* or *ekavokara* places of rebirth.

What happens as soon as one falls into one of these places of rebirth? Now, there is a potential for this to germinate here. Greed or *tanhā* takes root here. Will he give up that place now? O No. His greed or *tanhā* begins to grow and flourish well there, in that new place or field or in that new found abode, with new leaves and branches.

Now, what happens when this seed begins to grow like this and flourish there? There is a saying that a tree growing well can be identified with its first two leaves. These 'first leaves' are the name or '*nāma*' and form or '*rūpa*'. This is mentioned in the Dhamma as "*Viññāna paccaya Nāma-rūpaṅg*". Here the *Nāma* or 'mind' functions as an assistant to '*Rūpa*' or form.

Thereafter, as more and more *tanhā* or water falls on this newly arisen plant, it keeps on getting more and more fertiliser or sustenance. Now, "*Nāma-rūpa paccaya salāyatanang*". Six new branches (*cakku, sota, ghana, jivhā, kāya and chitta or mano*) have arisen in the plant. As time passes it will develop a trunk, hands and feet, eyes, ears, hair. So this little plant of ours matures into a fully developed tree.

Do you realise what has happened to our ‘sāhāraka viññāna’? Where did it first fall and where did it finally stop? What sustenance did it get for all this development? It is nothing but craving or *tanhā*.

Therefore the Buddha declares “*Rupupayan, bhikkhave, viññanan tinnhamanan tinnheyya*”. O monks, if *viññāna* is established at some point, it will cling there to *rūpa* or form. It will crave for *rūpa* or form. It will be attached to *rūpa* or form.

“*Rūparammanan rūpappatinnhan nandupasecanan vuddhin virunhin vepullan apajjeyya*”

There should be a *rūpa arammana* or an object there. What is the *rūparammana* that should be there? It is either a *Kamma* or a *Kamma Nimitta* or a *Gathi Nimitta*. It will be established as a *rūpa* attached to one of these three things.

If for some reason a *rūpa* does not appear then what happens? Then it will be caught by feeling or *vedanā* or *saññā* or *sankhāra*. As soon as it gets there it gets watered well by *tanhā*. Then there is the water of *nandupasevanaya* as before, followed by a lot of further growth of this *viññāna*!

Now, what have we got within us? It is matured *viññāna*. How did that come to that level? First we made *sāhāraka viññāna*. There is a large stock of seeds that we have brought from over there which we have so far not been able to plant and cultivate here. Everybody has a box of seeds and there are plenty of seeds stored in it, unable to be planted yet. Only one of them has been planted!

Now, we do not stay here doing nothing! We are still collecting more and more seeds. When we move about, we carry with us heaps of seeds.

Next the Lord speaks like this. *“Yo, bhikkhave, evan vadeyya”* If somebody says that in this world *“ahamaññatra rūpa aññatra Vedanāya aññatra saññaya aññatra saṅkhārehi viññanassa agatin va gatin va cutin va upapattin va vuddhin va virunhin va vepullan va paññapessami’ti, netan nhanan vijjati”*.

That means if someone says that “I do not accept that this *viññāna* has a coming or going or exiting or coming into being without this *rūpa, vedanā, saññā* and *saṅkhāra* and that it grows without them”, it simply does not happen.

Without *rūpa*, without *vedanā*, without *saññā* and without *saṅkhāra*, without the help of any of these, this thing called *viññāna* *“agathing va, vigathing va, uppathing va”* – coming or going or exiting or coming into being or the growth or development or any other happening of this *viññāna*, *“Ne thanaṅ chitthati”* – that simply does not happen.

Now, when moving into another place we let go five factors from here. Then we begin there by catching hold of five factors from that new place. There are five factors here and we let go them. Our new found place also begins with five factors.

May I introduce another Pali word here. *“Vocchijjatarammanang”*. That means letting go. When we try to catch something it escapes from our grasp.

We try to catch hold of things like *rūpa*. But then we lose those objects. "*Rūpa dhātuyaca bhikkhuno rago pahino*". O bhikkhave, this monk has, these practitioners have eliminated *raga* or craving. It is with this craving that people cling onto objects. This craving or *raga* means feeling or *vedanā* mixed with *tanhā*. It is with this that we try to grasp objects. *Vocchijjatarammanang* means losing that ability to catch objects. That means losing the power to catch objects. The mind of this monk has escaped that ability. So he is not prone to be caught by that craving.

Now, when a man is pushed into water, he tries to catch and hang on to something. He can do this only if he has his hands. Now if this man's hands and feet have been cut off before pushing him into water, what happens then? This is not a good thing to do! It is only a simile. Can that man hang onto anything now? No.

When we eliminate this thing called craving or *raga*, "*ragassa pahana vocchijjatarammanang patinnha viññanassa na hoti*". Then there is no possibility for *viññāna* to take root. There is no place for it to cling on and stay on.

Next it is stated that "*vedanā dhātuya bhikkhave, saññā dhātu, saṅkhāra dhātu, viññāna dhātu*". None of these will take root anywhere after this. Not in *rūpa*, *vedanā*, *saññā* or *saṅkhāra*. So what happens to this mind? It has no place to go or stick onto. Therefore it will not grow and flourish anywhere as it did before.

So what happens then? That long process of germinating, growing up into trees, producing seeds, and again germinating, and so on, will totally and completely come to a halt. The person who suffered

all this repeatedly in *samsara* has now escaped from all that mass of suffering. This is called '*Vimuttang*' or the 'Great Escape'.

Because of this, there is no more becoming. No more going forward. The process has stopped. This is called '*Tithang*'.

That is why when Angulimāla called from behind and asked the Buddha to stop, the Buddha (while still walking) replied "I have stopped. It is for you to stop now." This is '*Titthag*' indeed!

After that there is no more burning or roasting. No more regrets. The great Arahant who has thus 'stopped' after eliminating '*sāhārika viññāna*' has entered the holy state of '*Parinibbāna*'.

Now let us suppose that a tree has reached its maturity and is about to die without producing any fruit and it has no potential to reproduce. It could be a paddy plant without any paddy seeds to reproduce. It can only reproduce its kind if it has the ability to produce fertile paddy seeds. But this paddy plant has no such potential. It then exists as a paddy plant for some more time and eventually dies away as a barren plant. It never produced any fertile paddy seeds. Now this plant finally dies away as '*Anuppada Nirodha*' because it never produced any fertile seeds to continue its kind.

Today, just as we learnt about these important facts of life, it is essential for us to learn about the path that takes us there to that final point of our journey.

Now, what are we doing just now? Well, we are now trying through this meditation effort to null and destroy for good that dangerous

power latent within us to germinate and live through this recurrent process of becoming and destroy that harmful process for good. Through this effort of our walking meditation and through this effort of our breathing and concentrating on our *Assāsa* and *Passāsa* processes we are trying to destroy for good this recurrent germinating or re-becoming process of ours.

It is as a means of getting there that we think of feeling or *vedanā*, that we think of maintaining our mind in the present, without allowing it to roam through our past and the future. It is for the purpose of stopping this germinating power of our *viññāna* that we think of seeing what we see (and not other things) and try to maintain our mind in the present.

Therefore, we wish everyone with *mettā* the ability to recall these Dhamma facts, together with those similes and descriptions, to understand and comprehend this sublime doctrine preached by the Buddha in respect of our five aggregates.

May everyone develop the ability and capacity to dispel all greedy thoughts from their minds and free their minds from all greed, hatred and delusion! May everyone develop the ability to realise the true nature of all mental and physical objects and retain their mind away from all those form (*rūpa*) and other distractions!

May everyone develop the ability and the strength to detach themselves from all feelings (*vedanā*) and maintain their mind unruffled by them!

May everyone develop the ability to remain detached and be free from all *saññā*, *saṅkhāra* and *viññāna* and keep their mind away from all greed and conflict!

May everyone acquire the ability to realise and attain to that sublime happiness, after freeing their mind from all formations and praised as perfect and lasting happiness by all *Samma Sambuddhas*, *Pacceka Buddhas* and *Maha Arahants*, that supreme bliss of *Nibbāna*! May everyone enjoy the blessings of the Noble Triple Gem!

Sadhu! Sadhu!! Sadhu!!!

THE NATURE OF THOUGHTS

Namo Thassa Bhagavatho Arahatho Samma Sambuddhassa

Dear Intelligent Devotees,

Through this sermon today, this morning, I am hoping to enlighten you with some Dhamma facts concerning Meditation, together with two special sections of the Dhamma.

The first section deals with the eight *Kāmāvacara* Wholesome Thoughts which I mentioned to you this morning. These eight thoughts are also called the “*Ata Maha Kusal*” Thoughts and also as *Kāma-sobhana* Thoughts.

Furthermore, I also mentioned to you some instances of the arising of these thoughts. What are they?

These thoughts arise when we sing devotional songs, when we sweep our shrine room, when we cook and prepare meals for the Dana, when we serve and offer Dana, and also when we help another person and also when we perform such acts as *Bodhi Puja*, *Buddha Puja*, *Ñāṇa Puja*, etc.

Therefore, the thoughts that arise in us when we perform noble acts as the above, whilst living in this sensual world, we develop *Kāmāvacara* or sensual thoughts.

There are eight such *Kāmāvacara* or sensual thoughts. Since all of us are staying here together, we might feel that we should have only one thought and not eight of them. As all of us are doing these

cleaning jobs and other wholesome tasks here together, isn't it enough for all of us to have just one *Kāmāvacara* thought? Why have so many of them as eight?

So let us consider how eight *Kāmāvacara* thoughts are produced. This is how it happens.

Now when we perform a wholesome act such as cleaning the shrine room, or preparing Dana, or doing meditation there is great elation in our mind. However, that great elation or excitement does not occur in every thought of ours.

Also, there is another factor in our mind, parallel to that elation. It is called good intelligence. We have the ability to believe in *kamma* and its *vipāka* or consequences and also in the existence of a future becoming for us. We also believe that these wholesome acts do have corresponding results. So we have the ability to engage in them with knowledge, understanding and good intelligence.

Also, that is exactly how that wholesome act is performed. Some people develop high intelligence as they engage further and further in such noble activities. Then they feel that they must perform those wholesome activities exactly as planned and without any alterations or deletions. "I myself must go and do this. This is my job and I must do it myself without any persuasion from others. I am not afraid of anyone or anything. I will do this as best as I can. If there is no broom to sweep the floor then I will pick up the rubbish by my own hands." So you develop a feeling of courage and strength for action.

The other thing is that you do not depend on encouragement from others. Whether there is such help from others or not, you do it yourself with happy feelings and with your own motivation. The thought behind such action is indeed very powerful. It is called an '*Asaṅkhārika* thought'.

Now, how many factors are involved in this? There are three of them. The first is the pleasure or satisfaction you derive out of it. The second is intelligence or understanding with which you do it. The third is your own motivation for action, called '*Asaṅkhārika*'.

Is pleasant thought or intelligence or voluntary action is a part of Vipassana? No. Of course not. For this to happen there should be the knowledge of Kamma, Kamma Phala and its fruition or *Vipāka*.

The other thing is spontaneous action with no persuasion needed, or action performed with self motivation. This is the first powerful thought called '*Somanassa saḥagata Ñāṇa-sampayutta Asaṅkhārika* thought'. This is a very powerful wholesome thought.

The next thought too, is a happy one with intelligence but performed with a push or motivation coming from others. It is called '*Somanassa saḥagata Ñāṇa-sampayutta asaṅkhārika thought*'. This is like some people postponing action complaining of bad weather etc. and doing them later with pleasure and intelligence but with reluctance and needing a push for action from others.

A *sasaṅkhārika* thought is less powerful in its result than an *asaṅkhārika* thought. This is the difference between them.

Then there are people who do wholesome acts with pleasure and self-motivation but with not much intelligence. Like those who say “these things are good activities. Even our ancestors have done them and they come from our family background”. Here there is pleasure, there is self-motivation but the action itself is done without intelligence or a proper understanding of the purpose of such action. The thought behind such action is called ‘*Somanassa-sahagata Ñāṇa-vippayutta asaṅkhārika* thought’.

In all, there are four types of *Somanassa-sahagata* thoughts. They are:

Somanassa-sahagata Ñāṇa-sampayutta asaṅkhārika thought

Somanassa-sahagata Ñāṇa-sampayutta sasaṅkhārika thought

Somanassa-sahagata Ñāṇa-vippayutta asaṅkhārika thought

Somanassa-sahagata Ñāṇa-vippayutta sasaṅkhārika thought

It is important to understand this well. There is a reason for this emphasis. This is particularly relevant to our meditational effort.

As a consequence the effort that we exert, our satisfaction from it and our intelligence in the process determine the quality of our thoughts in four different ways as described above.

There is another factor to be considered here. That is the level of satisfaction that we derive from this effort. Some people are never happy in their actions. But they do have the necessary intelligence to do them. So they act in moderation in whatever they do. They

are not overjoyed as such, when doing them. So they are of a modest or '*Upekkhā*' level in whatever they do.

When operating at this type of *Upekkhā* level, they do not perform with much devotion to the Noble Triple Gem, or the Sangha or practise much *Mettā*. But they do have intelligence and they do things with much eagerness and with self-motivation. Doing things with moderation but with intelligence and self-motivation, they then perform with an *Upekkhā-sahagata Ñāṇa-Sampayutta Asañkhārika* Thought.

Now, there could be a person who does wholesome things as before at an *Upekkhā* level and with good intelligence but not with much keenness or self-motivation. He/she needs pushing or persuading for action. So they operate at a *sasañkhārika* level. Thus there are these two different levels of thought in such action.

Also, there could be a person who operates at this *Upekkhā* level and with no intelligence about such things as kamma or *vipāka*, etc. So we have two different levels of action here too, this time in respect of having or not having intelligence.

Thus we have the following four types of thoughts operating at this *Upekkhā* Level:

Upekkhā-sahagata Ñāṇa-sampayutta asañkhārika thought

Upekkhā-sahagata Ñāṇa-sampayutta sasañkhārika thought

Upekkhā-sahagata Ñāṇa-vippayutta asañkhārika thought

Upekkhā-sahagata Ñāṇa-vippayutta sasañkhārika thought.

Hence, considered at all levels, we have eight *Kāmāvacara* wholesome (or *kusala*) thoughts as given below:

Somanassa-sahagata Ñāṇa-sampayutta asaṅkhārika thought

Somanassa-sahagata Ñāṇa-sampayutta sasaṅkhārika thought

Somanassa-sahagata Ñāṇa-vippayutta asaṅkhārika thought

Somanassa-sahagata Ñāṇa-vippayutta sasaṅkhārika thought.

Upekkhā-sahagata Ñāṇa-sampayutta asaṅkhārika thought

Upekkhā-sahagata Ñāṇa-sampayutta sasaṅkhārika thought

Upekkhā-sahagata Ñāṇa-vippayutta asaṅkhārika thought

Upekkhā-sahagata Ñāṇa -vippayutta sasaṅkhārika thought.

It is because of this *somanassa* (happy) or *Upekkhā* (average) nature, sharp intelligence (*Ñāṇa-sampayutta*) or dull intelligence (*Ñāṇa-vippayutta*), sharp motivation (*asaṅkhārika*) or average motivation (*sasaṅkhārika*) that there are eight different wholesome (*kusala*) thoughts instead of just one.

So, when you people give alms or do meditation or observe Sil do you engage in such activity with high motivation or just because other people are doing them? If it is the latter, your actions could well be *sasaṅkhārika* and bear less fruit!

Now, look at these young children. They do come to the temple and do various wholesome activities. But do they act with much intelligence? Do they understand kamma and their effects (*vipāka*)?

Do they understand what they are doing? But they do them with much motivation and keenness (*asaṅkhārika*). Most of their actions are performed without much intelligence and often with little understanding (*Ñāṇa-vippayutta*). But they have great pleasure (*somanassa-sahagata*) in doing them.

However, some of their thoughts could be at an *Upekkhā-sahagata* level or at a *asaṅkhārika* level.

What happens because of these changes? They cause a lowering of the power of the corresponding wholesome or *kusala* thoughts.

These eight thoughts are called ‘*Maha Kusala* Thoughts’ or *kāma-sobhana* thoughts.

Now, have you heard of a thing called ‘*Trihetuka Patisandi*’? Why is it called ‘*Trihetuka*’?

There is a word here called ‘*hetu*’. That word means ‘cause’. What is the cause or reason for us to get huddled together here in one tight group now? It is because of the rain falling outside. So the reason or cause of us huddling together now is the rain falling outside. This is the *hetuwa* for it. Why are these lights shining now? It is because of the darkness that would otherwise come in here now.

Why are we all here together now? It is because of the temple. Also because we are healthy so we could do things together. These are some of the reasons or ‘*hetu*’, or causes for us to be here now. This word ‘*hetu*’ or ‘*hetuwa*’ has this meaning in ordinary common usage.

The word '*hetuwa*' could be used here too, with that same connotation. But it has a special meaning here in the Dhamma, when we talk of our thoughts.

In the Dhamma we use the word '*Hetu*' particularly in respect of six factors. They are *lobha* or greed, *dosa* or hatred, *moha* or delusion, and their opposites *alobha*, *adosa* and *amoha*. These six factors never appear together in one thought. Wholesome or *kusal* thoughts never appear with any of their opposite numbers in the same thought, just as you can never have light and darkness together. There are three *kusal* thoughts and three *akusal* thoughts appearing separately in these thoughts.

In some thoughts there are three of these factors, in some thoughts there are only two of them appearing together and in some thoughts there is only one. All of these thoughts, with one or two or three of these factors appearing are called '*sahetuka citta*' or '*sahetuka* thoughts'.

Now, just consider there is greed (*lobha*) in a thought. When there is greed then there is necessarily delusion (*moha*) appearing with it. However, when we have greed there is no hatred (*dvesha*) appearing there with it. So how many of them are there when we have greed? Only two and what are they? They are greed (*lobha*) and delusion (*moha*). Therefore this thought is a *dvihetuka akusala* one.

In *akusal* thoughts or in our thoughts when we are angry, there are both hatred ('*dvesha*') and delusion ('*moha*') present but there is no

greed (*lobha*) appearing there. So this anger of ours is a '*dvihetuka*' *akusala* thought.

When one works with delusion (*moha*) there is no need to have greed (*lobha*) or hatred (*dvesha*) along with such action. *Moha* can operate alone by itself. So this is an '*ekahetuka*' *akusala* thought.

There are some wholesome or *kusal* thoughts in which all three positive qualities of *alobha*, *adosa* and *amoha* operate at their highest level. Such noble *kusal* thoughts filled with *Mettā* and high intelligence are called '*Trihetuka*' Thoughts.

The *somanassa-sahagata*, *Ñāṇa-sampayutta*, *asaṅkhārika* thought has three noble qualities (*alobha*, *adosa* and *amoha*) in it and is therefore, a very powerful wholesome thought. So it is with the corresponding *sasaṅkhārika* thought.

However, the thoughts *somanassa-sahagata*, *Ñāṇa-vippayutta*, *asaṅkhārika* and the corresponding *sasaṅkhārika* thoughts are both *dvihetuka* thoughts with only *alobha* and *adosa* positive qualities in them.

The power of a *Trihetuka* thought is higher than that of a *dvihetuka* thought.

Next there is a thought which is *Upekkhā-sahagata*, *Ñāṇa-sampayutta* and *asaṅkhārika*. It has three causes and is therefore a *Trihetuka* thought.

The *Upekkhā-sahagata* *Ñāṇa-sampayutta* *sasaṅkhārika* thought also has three causes. However, it is an *Upekkhā-sahagata* thought.

The two thoughts *Upekkhā-sahagata Ñāṇa-vippayutta asaṅkhārika* and *sasaṅkhārika* have two causes only in each.

Thus there are four thoughts with two causes in each and four thoughts with three causes in each.

There are four thoughts with three causes (or *Trihetuka*) in each. They are the four *Ñāṇa-sampayutta* thoughts with two *somanassa-sahagata* and the two *Upekkhā-sahagata*. These are manifestations happening automatically and are not the actions of any outside agency. As stated in the statement “*Yadisan Vapathe Beejang, Thadisan Harathe Phalang*”. (You reap as you sow).

There is a thought that controls our actions as and when we perform them. If that thought operates with three causes or if that thought is a ‘*Trihetuka*’ one, then its result will be of the highest quality.

However, if our controlling thoughts are *dvihetuka* ones when we give alms or perform any other wholesome act and they have only two causes (*somanassa-sahagata* and *Ñāṇa-vippayutta*, that is, we do not believe in kamma or its result or we have poor regard for bhikkhus or we do not have much consideration for morality or the character of other recipients) then the quality of the results of such actions (*kamma vipāka*) will be low.

When *Ñāṇa-sampayutta Trihetuka kusala* thoughts and *dvihetuka kusala* thoughts fruition, their results (*vipāka*) depend on the manner in which their hetu or causes occur in them.

Now, when a *Ñāṇa-sampayutta Trihetuka kusala* thought fruitions, its recipient will enjoy its full benefit with birth in the heavens or the human world at a full mature level. Even when receiving a parcel of food, they will receive it in a beautifully presented form.

However, this is not the case with the fruition of a *Ñāṇa-vippayutta dvihetuka* thought. There is not much pleasure in receiving its result. If it is food, you eat it just because you are hungry. Why is it like that? Sorry, it's your own doing! You acted then with a *dvihetuka* thought. "*Yadisan Vapathe Beejang, Thadisan Harathe Phalang!*" If you cultivated in a halfhearted dilute manner, you will reap also in a dilute form. Sorry about that!

If it is a vehicle you bought, it will more often be in the garage! If it is a marriage, your partner will be a sick person. If it is your children, they will be a bother to you often. You might lose everything you have saved because of them. Well, you reap as you sow! "*Yadisan Vapathe Beejang, Thadisan Harathe Phalang!*"

There are times when we would like to do charity. But we are stingy and we prefer to give away our used old clothing and that too, with a big show with photos taken, and so on. So what is lacking here? Here, this giving is lacking in *Ñāṇa-sampayutta* quality. What have we done? Because of our pride and vanity we have used those poor recipients to our advantage. This is very dangerous! Is there any genuine charity here?

Now, we develop a desire to become popular among people, a desire to become famous and rise to the top. So what do we do? We take pictures or videos of ourselves on public occasions and

publish them in newspapers. What is happening here? We are simply using those innocent readers for our benefit. Is there any worthwhile charity happening here? Any worthwhile *kusala*? If at all, it would be a very weak *kusala* action.

If we are practicing charity then we should give something useful to those who receive it. If what we hope to give is something that has been used earlier then we must tell the recipients about it. Let them decide whether to accept it or not. Otherwise we would be cheating them! Our thought behind that action would be a *Ñāṇa-sampayutta* one only if we are honest about what we are doing.

The other thing is that we should have a good understanding of the 'quality' of what we are giving. We should know how that quality might increase or decrease. When these eight *kusala* thoughts are achieved well, there is a power generated behind them called '*Dittha dhamma vedaniya kusala kamma*'. That means they bear their fruit in this life itself. If what we have performed is a superb act then a part or the whole of it will fruition in this very life!

We can never cheat our own mind. If we do something good or bad, that act gets indelibly recorded in our mind. When a kamma fructifies as a '*dittha dhamma vedaniya kamma*', then its result (*vipāka*) will get recorded exactly as it occurred.

During the time of the Buddha there lived a poor Brahmin by the name Eka Sataka. He was so called because between him and his wife they had only one upper garment (*sataka*) to wear. This Brahmin once performed an excellent wholesome act. In that he offered their only upper garment to the Buddha. However, that

'pinkama' twice became 'sasaṅkhārika'. His first thought in doing that 'pinkama' was an 'asaṅkhārika' thought. Although his resolve was to make that offer to the Buddha, his keen motivation (to give) became weak on both those occasions. So the quality of his offering became poor on those two occasions. But he was intelligent and his motivation to give was very high. On the third occasion he finally decided to make the offering. Thereafter he quickly offered that garment to the Buddha before his thought (to give) became *sasaṅkhārika* again. The result or *vipāka* of that offering was also received on three different occasions.

The Buddha told that if that offering was made on the very first thought of giving, that Brahmin would have become the 'Chief Setthi' of that region. If he made that offering on the second occasion, he would have become the 'Deputy Setthi' of the region. However, he ended up with the receipt of a local Village as his reward. He also received a gift called *Atthika Parityaga*, that is an offering consisting of Eight of Each Kind. These were not the results of a previous kamma. They were the fruition of a kamma performed in this very life!

What was this Brahmin's first thought? It was a *somanassa-sahagata Nāṇa-sampayutta asaṅkhārika kusala* thought. Then it became a *sasaṅkhārika* thought and he decided not to make that offering. On the second occasion too, his thought (to give) became *asaṅkhārika* and again it became *sasaṅkhārika*. The *Nāṇa-sampayutta* quality remained. This is how it fruition in this very life.

Just like this, when we do merit, these qualities of our thoughts such as *Nāṇa-sampayutta*, *Nāṇa-vipayutta*, *dvihetuka*, *Trihetuka*

come into play. When we do a *dvihetuka* wholesome act and when its power is reduced, its fruition is delayed. Even when we make a cup of tea, we get to drink it after it has got cold.

You must try to understand the nature in which our mind works. This is a great science. There are very interesting manifestations here! There are very surprising happenings occurring here. Our shadow never changes as we move about. It follows us faithfully wherever we go. We may lose our shoes and our hats and other apparel. But we never lose or change our shadow!

The results of good and bad *kamma* that we perform behave exactly like these. They make a strong impression in us. The Buddha describes this well when he says '*Chayava anapayini.*' That is, your shadow never leaves you. As our shadow follows us always without ever leaving us, the results of actions follow us always without faltering. Therefore we must consider carefully 'are we going to perform a really worthwhile act or something of a secondary nature'? Remember that high quality actions are the best. Even when we sit in a posture to meditate we can sit like a brave lion only if we have offered a comfortable seat to the needy with a *Trihetuka asaṅkhārika* thought, only if we can offer it before our thought became a weak *sasaṅkhārika* one.

If we make a good seat and offer it to a noble person, it would be a valuable offering. If we prepare a good cup of tea or a wholesome meal and offer it to such a person, we would be blessed with a good return as a consequence. And if we clean the residence of a noble person, we would enjoy a similar return as its reward.

Because of these we can understand that wholesome acts such as these will produce beneficial results to us. There is a very potent and wonderful power in such wholesome thoughts. They may be classified as *Trihetuka* or *dvihetuka* thoughts.

Now, there is a reason for me to tell this to you. Sometimes when we sit down to meditate we do not easily encounter an object of meditation. Our intended object seems to be lost. So we have to go in search of it. Then we think of *Buddha Virtues* or practise *Mettā Bhāvanā*. Again we think of *Ānāpānasati*. Our object of meditation is lost, for now!

Some people sit down to meditate with consummate ease. There is not much delay in catching their object of meditation.

What is the difference here? They have been born with very high wholesome thoughts. Their birth thoughts have been very powerful. Those thoughts have been good *Trihetuka* thoughts. However, some people only have weak *Trihetuka* thoughts.

Therefore, we must always know what we are doing. Now we are doing this meditation. The results of this effort will never go to other people. They will definitely come back to us.

We must never hide the truth from other people. You may refrain from doing so, if it is going to cause problems to them. For instance, let us suppose that a man is coming to us because he is running away from death. We ask him to hide somewhere. Now, the would be killer is coming to us and demanding where that man is. We must not tell him the truth at that moment. Instead, we should cunningly divert his attention to something else. You must only tell

the truth if it is not going to cause harm to others. (Now a days, there is a thing called ‘Human Rights’).

Therefore, these wholesome thoughts have a definite pattern of action. When we meditate like this, if a person born with a *Trihetuka* thought hides that object, that thought, then we would not be able to get at the truth. We will move away from the truth. This is the result of telling a falsehood. It could be very dangerous. It is alright not to tell the truth if it is going to cause harm. But otherwise, we must not mislead others intentionally.

Now, we are discussing these eight wholesome thoughts. When we are meditating if we want to develop *Magga-Phala*, or *Jhāna* and *Abhijgna* then we need to have a powerful *somanassa-sahagata Ñāṇa-sampayutta asaṅkhārika kusala* thought. We need to have a birth with a very powerful thought such as this.

However, we should not assume that we lack such a thought and that is the reason for our failure now. My meditation does not succeed because of this deficiency. I am not destined to succeed now. May be in my next birth. You must not entertain such negative thoughts.

There is another thing here. Even if our birth thought is a powerful one, we may not succeed if we are presently engrossed in *keles* or defilements. Yes, we were born with a powerful thought. We have had a *Trihetuka* thought. But our mind is presently covered with defilements. So it does not function properly.

Now, Devadatta is at present living in hell. Was his birth thought a *Trihetuka* one or a *dvihetuka* one? His birth was with a *Trihetuka*

thought. How do we know that? That was why he was able to develop *Jhāna* and *abhijñā* and was able to perform many supernormal acts. However, he did not attain *Nibbāna*. He was overtaken by defilements.

It is essential to understand this. Do not jump into conclusions just yet. Do not think that we are not *Trihetuka* and develop defilements now. Be positive and develop courage to avoid such negative thinking. Yes, even if we are *Trihetuka*, but now we are dwelling in poor company with bad friends and we keep on having bad thoughts, we might end up that way! If our mental disposition is a heap of rubbish what will fall into it? More rubbish? So how can we cleanse ourselves?

Therefore, please try to acquire a *Jhāna* or an *abhijñā* now. We can overcome any unwholesome *kamma* of the past by doing powerful positive *kamma* now. Our *Trihetuka kamma* of the present will definitely help overcome any deficiencies of the past. So when you do good do it extremely well. Do things with a clear understanding of *kamma* and their resultants or *phala*.

This is why all these monks are trying to put us on the proper path by preaching us *Dhamma*, *Abhidhamma*, *Vinaya* and *the Suttas*. It is for this purpose that they are trying to explain things to us. What for? In order for us to develop *Trihetuka* thoughts. Such thoughts are necessary for us to perform *Trihetuka kusala kamma*. They help us to develop powerful good positive energy in us.

Even we who consume *Dana* do expire someday. Those who offer us *Dana* too, will leave this world for the next someday. No one has

a permanent existence whether we consume *Dana* or not. We all should have good *Trihetuka* thoughts developed in us during the time that we are here. Whether we are in heaven or living in this world, our life will be a success only if we are born with a good *Trihetuka* thought. Such a person will be endowed with everything with consummate ease. This is by virtue of well matured merit in us.

There are some people, despite being born in this human world, suffer from serious deficiencies. They do not get a proper education. They have many deficiencies even when at school. Life goes on for them with many problems. However, such a person could be very intelligent. Here there is a *Trihetuka* birth but with a slightly weak nature. The thought that produced their birth appears to have become a *sasañkhārika* one.

There are some who are endowed with good fortune even before they are born. Let us suppose that a very fortunate child like this is conceived in a mother's womb. Then the relatives of their parents and others begin to shower valuable gifts on this young family. "When this child is born please decorate him/her with this jewelry" they would say. Or they would promise to give land and other property for that unborn baby. Gifts begin to flow into that household even before that child is born! This is how powerful *Trihetuka* thoughts manifest themselves.

There are some children, when it is announced that they are due to be born next month, loads of stuff such as clothing, cradles and toys, etc. keep coming to their intended homes. Just see how their *kamma* manifest itself.

In contrast, there are others who suffer all manner of hardship after their birth. Their parents could lose their jobs. They may not succeed in whatever they do.

What is the cause of such misfortune? Who is responsible for these sufferings? You do not have to look far for their causes. It is you, yourself who brought down all that suffering upon yourself. “*Yadisan Vapathe beejang, Thadisan Harathe Phalang!* Unfortunately, this is the ‘modus operandi’ of our misfortunes!

Now, I have explained to you three sets of important facts. What are these three sets?

First, I have spoken to you about 8 wholesome thoughts and the places where these thoughts manifest. They are when we meditate, when we offer alms, when we observe Sil, when we practise our precepts, when we perform *Bodhi Puja*, *Buddha Puja*, and *Ñāṇa Puja*. Also when we offer merit to Devas, when we offer assistance and other services to our parents and elders, etc. Behind all of them are our wholesome thoughts. However, these thoughts have varying degrees of intensity. What are the causes of these variations? They are the *Somanassa* and *Upekkhā* qualities, *Ñāṇa-Sampayutta* and *Ñāṇa-Vippayutta* qualities and their nature of being *Asaṅkhārika* or *Sasaṅkhārika*.

Now let us turn to Meditation.

As we proceed with our meditation, we often encounter feeble *sasaṅkhārika* thoughts. When we begin to understand what we are doing, our thoughts become more and more focused on our object of meditation and then we begin to develop *asaṅkhārika* thoughts.

After that we recognise what we are doing and then we are getting well focused and we will continue with increased vigour. Our thoughts then will be *asaṅkhārika* ones.

When our meditation becomes well focused, we develop more and more *asaṅkhārika* thoughts. Our meditation will become bright and sharp. A sign begins to dawn in our mind. These thoughts coming through the mind are called '*Manodvarika Citta*'. They have a certain attractive nature. Here we also encounter a beautiful saying: "*A beautiful clear object and an unattractive unclear or vague object*". Thus we encounter a clear and an attractive object and in contrast, another vague and an ugly object. There are two types of objects: one with good clarity and the other a vague and an unclear object. With deep concentration, all our thoughts become well focused and are free from *nivarana*. They become beautiful thoughts, soft and serene. What do we obtain here? They are wholesome *somanassa-sahagata Ñāṇa-sampayutta asaṅkhārika* thoughts.

As more and more of these thoughts are produced, another development occurs. Things around us become more and more attractive. As we develop our mind even our home becomes more and more attractive. Our thoughts become very *Ñāṇa-sampayutta*.

Next important thing is that we must support such wholesome thoughts as much as we can. We must listen to the Dhamma. We must associate with noble friends. Here the association with such friends is essential. They are the people who show us the correct path. They show us how *Bhojjhanga Dhamma* develop in us.

There are some people who condemn and laugh at virtuous conduct. They ridicule meditation and even observing Sil. Wearing white clothes is a joke to them! Even removing jewelry is a joke to them. Giving alms and even preparing alms is a joke to them. You must try your utmost to keep away from such ignorant fools. We are not trying to deprive them of things. But we must keep away from them for our own good.

So let us do what we can do for them. But we must be careful not to follow their advice. We do this for our own good and not because we are angry with them.

Now there are some diseases which are highly contagious. If you come into contact with people having them, then the germs from their bodies will come over to us. There are some germs which are air born. So we must be very careful to keep away from such infectious situations.

Just like so, the bad qualities of some ignorant fools can easily come over to us. So let us be careful. Let us keep away from them. This is why we say that association with noble ones is essential.

These qualities of *Ñāṇa-sampayutta*, *somanassa-sahagata* and *asaṅkhārika* are essential for further progress in our meditation effort. We must also remember that before the arising of a *Jhāna*, there is a stage called *Upacāra-Samādhi*. At that stage and the stage of *Appanā-samādhi* and the highest stage of *Magga* and *Phala*, this afore said *Ñāṇa-sampayutta* quality of the mind remains at the highest level.

We must strive hard to raise our mind to that highest level. We must expose our mind to that level.

After that the mind leaves the level of *Kāmāvacara* thoughts and attain to the levels of *rūpavacara* and *arūpavacara* thoughts and then even to the *Lokuttara* Level. We must determine to raise our mind to these lofty heights.

I have tried here particularly to explain to you how our mind should be trained and directed in our meditational effort.

We must not think that if we miss this opportunity now, then we will get a chance to succeed in our next life. We must not forget that success there will depend on how we conduct ourselves now, here in this life! So what we must strive now is to put this life on the proper Dhamma Path. What we need to do for this is to develop our wholesome *kusala* thoughts as much as we can, so that when the time comes we will be ready for our departure with a bag full of noble thoughts! We are now proceeding on that meaningful path.

Therefore, may we be blessed with every opportunity for a complete success on our journey towards that noble goal!

I wish you, one and all, with profound *Mettā*, a marvelous growth and development in your Dhamma knowledge and every success in your meditational effort. May the Noble Triple Gem bless you all!

Sadhu! Sadhu!! Sadhu!!!

AN INTRODUCTION TO ABHIDHAMMA

A PRACTICAL APPLICATION

Namo Thassa Bhagavatho Arahatho Samma Sambuddhassa

Dear Faithful Devotees,

We hope to take this opportunity today, this morning, to present to you a sample of the higher doctrine, called *Abhidhamma* preached by our Lord Samma Sambuddha. We wish that this higher doctrine will be intelligible to you and well understood by you and we further wish that you will be blessed with the necessary mental ability and capacity to understand and make the most of it.

This higher doctrine of the Buddha describes two important sections of the Dhamma called *Citta* and what they contain, called *Cetasikas*. At the outset it is important to make a proper distinction between these two entities. The mind or *citta* is not *cetasika* and *cetasika* or *citta-content* is not the mind or *citta*, They are two quite separate entities.

As an illustration let us consider a house and its contents. A house does not mean doors or windows. Conversely, doors and windows do not mean a house. A house does not mean a roof and a roof does not mean a house. They are two different entities. However, when we consider a house there is no house without a roof or doors or windows.

When we talk of a house, the doors and windows are its components. That is not all. A house has a floor. There are other

features in a house such as beds, tables and chairs. When we talk of a house we consider all of these items taken together and call all of them a house.

As mentioned earlier, what is meant by a *citta* or thought or mind and *cetasika* or its contents are two different entities. But they all work together like a hand and its fingers. A hand is different from its fingers. But there is no hand without fingers.

Here the '*citta*' is comparable to the hand and fingers are like the '*cetasikas*'. They exist together, live together and also die together.

There are 52 *cetasikas*. Of them there are 14 which are totally contained and operate in unwholesome or *akusala* thoughts.

There are 25 wholesome or *kusala cetasikas*. The other 13 *cetasikas* operate in both *kusala* and *akusala* thoughts.

We have no problem with *kusala cetasikas*. They grow and fruition in due course. But we do have a problem with those 14 *akusala cetasikas*.

If in a country with good and bad people living together, there are more bad people than good ones in it, it would be like war-zone. There will be frequent quarrels and it would not be a good place to go. Even if only a few are bad they will cause problems to others.

Of the 52 *cetasikas* there are only 14 bad ones. But because of them even the good ones cannot operate in comfort. There are 25 good *cetasikas*. Only 14 are bad ones. Now let us suppose that the *citta*

or mind is trying to do good. But the bad ones do not allow them to operate.

Within those 14 bad *cetasikas* there is one called ‘*Ditthi*’. It is called *drushti* in Sinhalese and *Ditthi* in *Pali*.

This *Ditthi cetasika* does not like to entertain any other *cetasika*. It operates like a tyrant. It is embedded in a foregone conclusion of its own. It often masquerades as intelligence or *Paññā*. But it is not *Paññā*. It is stubborn in its view. It never makes inquiries about other possibilities. “This is the right thing. All else is false!” It does not operate with *Paññā*. It appears as if it operates with *Paññā*, but it is not.

This *ditthi* is found in the minds of almost all mundane people. A 100 of such people have 100 different views of the same thing! They will never opt to consider other people’s views about matters. For them there is only one correct view and that is their own view!

When people are in this frame of mind, they think about matters in totally different ways which conform only to their accepted view and not to anything else.

A Buddha appears in this world among millions of people engrossed in millions of such different views. Will it ever be possible to remove these views from people? No. It would be a virtual impossibility because people differ from one person to another. We are operating within a multitude of views or *ditthi*. It is a sharp thorn of

views. It is a desert of views with a million of them, assembled in a million of locations - the minds of a million different people!

All these views are focused on what? They are focused on either Form (*Rūpa*) or Feeling (*Vedanā*) or Recognition (*Saññā*) or Formations (*Saṅkhāra*) or Consciousness (*Viññāna*). Just think of this. Is there anything beyond these five?

Because of this all beings of this world, whether gods or humans or brahmas, do not see reality, owing to the presence of this thing called 'view' in them. They always look at this world from a distorted angle!

Our Lord Samma Sambuddha has tried to free the minds of people from these various views. Because we are all Buddhists and as we follow the same doctrine and move along the same path, we do not see these various views that are prevalent among other people. This world is ruined due to these views. India is plagued by them. The people there are engrossed with a multitude of these views. For instance, a woman has to jump into the same burning pyre in which her dead husband's body is being cremated. This practice is called '*Sati Puja*'. If she does not do this on her own accord, she will be led there by force, by others. This inhuman practice is banned by law. But people there still do it. Why is that? Because these people are blinded from seeing the truth, by such terrible inhuman views.

The Buddha was born into such a self-destructive degenerate society, full of all manner of such views which moved people from one decadent temple to another, forcing them into believing in various non-existent mythical gods.

Now, people have added into this conglomeration of *rūpa*, *Vedanā*, *saññā*, *saṅkhāra* and *viññāna* another thing called an 'Atman'. Each of these is seen as a soul, for they all reside together as one lump as a package.

Inside these five aggregates there is supposed to reside an extremely powerful being. This being is supposed to be indestructible and insoluble. He cannot be burnt, cannot be cut, cannot be injured and he does not die. This is the 'atman'. You can hurt the body, but not this *atman*. You can burn the body, but not this *atman*. You can assault the body but not the *atman*. These are some of the qualities of this most powerful *atman*!

Now, this so called *atman* is supposed to reside in our life. After that he leaves this body and roams everywhere. But no one can tell the exact nature of this *atman*. Some people's atmans are coloured. Some are invisible. Some are recognisable. If the *atmans* of all people are the same, then we can surmise to some extent its true nature. But what we are made to believe is not this. The *atman* is different from one person to another. So everyone is rendered helpless in this enquiry.

Some people describe their 'atman' as follows:

"*Rūpaṅg attato samanupassati*". They say that this 'form' itself is the *atman*. But the '*rūpa*' or form they point out is not the same form as our body. The 'form' or *rūpa* they point out is described as follows:

When some people meditate they use a circular object made out of clay on a flat surface. This is called a '*Kasina Mandalaya*'. They use

this as a visible form and placing it at a distance of about three or four feet in front of them, begin to concentrate their attention at its centre, saying repeatedly '*Paṭhavī*' (earth), '*Paṭhavī*' (earth).

As they do this repeatedly, without any other thought, an image of that object is formed in their mind. This is called a '*nimitta*'. After this *nimitta* is firmly established in the mind, they remove that clay object and put it away respectfully from their sight. It has been used only to obtain a sign of that *kasina mandalaya*. Looking at that mental image they keep meditating with only the thought '*Paṭhavī*', '*Paṭhavī*' in their mind.

After a while, the first *Jhāna* thought with the characteristics *Vitakka*, *Vicāra*, *Pīti*, *Sukha* and *Ekaggata* arises in their mind. How does this first *Jhāna* arise? It arises because the mind has been trained on that circular object, called a *kasina mandalaya*. The people use this object for their meditation, think that this is their '*atman*' or soul and call it their '*Rūpa Atman*'.

Can you remember that we stopped this narration at a point after calling '*Rūpaṅg attato samanupassathi*'? People who meditate in this manner, think that this body is not their *atman*. For them this body is only a kind of a 'dress'. A dress can be changed. Like so, this body is only a temporary place for the *atman* to reside. The *atman* resides inside this body .

Now, just come to think of it. If it is a good *atman* then it should reside in a decent body. What a dirty smelling disgusting dress is this? So it appears that this so called '*atman*' of ours is a worthless thing!

They maintain that, at death, the '*atman*' leaves this so called dress or our body and goes to the Brahma World. At the time of death, this is not forgotten. It is recorded in the mind and goes to the Brahma Realm. This *atman* is the cause it to go to the Brahma abode and for this body to remain here.

This is where Hindus and many others think of the saying "*Rūpang attato samanupassati*" as the correct view.

Some people reject this view. They maintain that this is not the real *atman*.

They concentrate on a ball of fire as their object of meditation. If you light a lamp inside a clay pot and look at that through the mouth of the pot, a ball of fire can be seen inside the pot. These people look at that red ball of fire and take it as their '*nimitta*' for meditation. Instead of '*Paṭhavī*' they meditate on that red ball of fire, calling it '*tejo*', '*tejo*'. This red element becomes their *nimitta* or object of meditation. Later they begin to accept it as their '*atman*'. So for them the *atman* is red in colour!

There are still others who reject even this view and take water as their *atman*.

So there are many different groups of people who, by obtaining their *Jhāna* through *Āpo*, *Tejo*, *Vāyo*, etc. believe that their meditation symbol is their *atman*.

So we have a variety of atmans of different colours! In none of these beliefs can we find a single entity which can be regarded as

the true *atman*! For some the *atman* is the Earth. For some it is the Water. For some it is the Fire and for some it is the Air.

Some others keep meditating on a *Kasina* made of blue colour. For a *Vitakka charitha* person the recommended colour is blue. When meditating upon the colour blue, after a while that colour blue itself begins to develop in the mind. Then he respectfully puts away that blue kasina and tries to acquire a *Jhāna* in the blue colour. For him that blue colour is the *atman*. Similarly there could be others with different colours taken as their *atman*.

There is another thing happening here. When meditating on these colours, their physical bodies too, assume those colours to some extent. With the blue or *neela kasina* the body could assume the colour black.

Saying “*Rūpang attato samanupassati*” these people take their form as their *atman*. Even here, their decaying form comes to an end. It may be cremated or buried. Either way, their *atman* takes leave of their body.

There are people who consider their *atman* or soul to be one of these. How do they do this? They do this by using their *ditthi* or *drushti*.

This is one *ditthi* where form or *rūpa* is considered as the *atman*.

There are others who maintain that their *atman* is conjoined with the form or *rūpa*. As an illustration they consider the flame of a lamp. A flame has its own colour. These two – the flame and its colour – exist as one thing. So they say that “*Ajjhica vanna*cha

adwayang samanupassati". Here *adwayang* means not two but one. The colour and the flame are two things which exist together as one thing. Similarly, they think that the *rūpa* and *atman* exist together as a single item.

So now we have two *ditthis* about this *atman*. One says that the *atman* is a single entity which is wholly this *Rūpa*. The other says that the *atman* has two features in it – its own *rūpa* and another feature like its shadow.

Then there are some who say that "*Attani vā rūpaṃ samanupassati*" – that the *atman* is there and the form (*rūpa*) resides inside this *atman*. The *atman* is the agency that holds the form. According to this view our life and our form is sunk or absorbed by this *atman*.

Some others are of the view that what really exists is the *rūpa* and the *atman* is sunk or absorbed in it. According to them "*Rūpasmim vā attānaṃ samanupassati*".

Now there are four views here, all of which are connected to *rūpa*. They are:

Rūpaṃ attato samanupassati

Rūpavantaṃ vā attānaṃ samanupassati

Attani vā rūpaṃ samanupassati

Rūpasmim vā attānaṃ samanupassati

So there are 4 erroneous views all of which are connected to *rūpa*.

Now if we consider that the *atman* contains *rūpa* then the food that we take into our body has to flow through this *atman*.

There were millions of such views prevalent at that time. However, they did not know where exactly this thing called the *atman* resided. But there is this view of an '*atman*'.

Some people reject completely this view of an *atman* residing in *rūpa*. According to them it is Feeling or *Vedanā* that is the *atman*. They say that "*Vedanam attato samanupassati*". If we suffer or enjoy a feeling then who is the one who suffers or enjoys such feeling? It is this *atman*. They have treated this *atman* with great respect. It was the chief. Eating, drinking, running and everything else is done because of this *Vedanā*. It is because of this *Vedanā* that we built beautiful houses.

Some others say that this is wrong. There is an *atman*. This *atman* has a slight feeling. This is said to be "*vedanāya vā attānāṁ samanupassati*". The *atman* is one thing and there is a quality of feeling enjoyed by this *atman*.

Still others maintain that "*Attani vā vedanam samanupassati*". It is inside *Vedanā* or feeling that the *atman* resides. This is similar to a flower with smell in it. Is it in the smell that the flower exist or is it in the flower that the smell exist? The smell exists in the flower. Similar to this, *Vedanā* exists in the *atman* they say.

Some people maintain that "*Vedanāya vā attānām samanupassati*". *Vedanā* is like a casket and inside this casket resides the *atman*. Now there are 8 views as stated in this stanza:

Vedanam attato samanupassati

Vedanāvantaṃ vā attānaṃ samanupassati

Attani vā vedanaṃ samanupassati

Vedanāya vā attānaṃ samanupassati

There are many more views or *ditthi* like the above. One such view maintains that it is *Saññā* or recognition that is the *atman*. They say that “*Saññaṃ attato samanupassati*”. To enjoy something you must first catch hold of it. This is only possible if you have *saññā*. Therefore, it is this *saññā* that is the *atman*.

By the way, this *saññā* is the ability to single out or highlight something from a mix of many different things.

Some people say that the *atman* is a different entity. It has the ability to discern or distinguish something. They maintain that “*Saññāvantaṃ vā attānaṃ samanupassati*”, like that shadow of a tree.

Some others maintain that “*Attani vā saññāṃ samanupassati*”. They maintain that *saññā* exists inside the *atman*, whilst others say that the *atman* exists inside *saññā*.

Saññaṃ attato samanupassati

Saññāvantaṃ vā attānaṃ samanupassati

Attani vā saññāṃ samanupassati

Saññāya vā attānaṃ samanupassati

Please understand this well. This is how one might sink deep into this view of an *atman*. Whether it is *rūpa* or *Vedanā* or *saññā*, in all these places the one thing that exists is this *atman*.

All these views are terribly dry and rough and has no taste of any kind. This is the nature of view or *drushty*. There is no softness or wetness in any of them. Let us suppose there is a man who has taken this *drushti* into his head. He just continues to exist. Just look at these people. They do not worship anyone. They do not visit a shrine. They just keep standing there with folded arms. This is the behaviour of those who have assumed one of these drushties.

So we have those for whom *saññā* is confused with the *atman*. Some of them consider that the *atman* has the qualities of *saññā*. Some take *saññā* as hiding in the *atman*. Others take *atman* as hiding within *saññā*.

There are still others who reject all three of the above views. Although we tend to brand all such people as Hindus, they do not all travel in the same boat. Although people travel in the same boat, they do not look in the same direction.

We have another view which says “*Saṅkhāre attato samanupassati*”. This means that ‘collecting’ is the aim of *atman*. It is this *atman* that is capable of doing things such as accumulating kamma, etc. If you collect things only that you can recall them later. Therefore they say that *Saṅkhāra* is the *atman*.

Saṅkhāre attato samanupassati

Saṅkhāravantaṃ vā attānaṃ samanupassati

Attani vā saṅkhāre samanupassati

Saṅkhāresu vā attānaṃ samanupassati

Now, all these views or drushti mention the places where the *atman* is supposed to reside. But none of them mentions what exactly this *atman* is. They are yet to discover whether it is black or white, tall or short. But they provide a small description of it. This *atman* cannot be burnt, cannot be injured or cannot be broken. It remains as it is, without assuming any other form. All these descriptions are given because of what? It is the *drushty* or view that these people have assumed for themselves.

Then there is the view that *Viññāna* is the *atman*. “*Viññāṇaṃ attato samanupassati*”. We do not need *rūpa*. We do not need *Vedanā*. We do not need *saññā*. We do not need *saṅkhāra*. But we need to have *Viññāna* or the mind. It is their chief.

So this *atman* lives with the assistance of *rūpa*. They say that later it gives up this assistant or *rūpa* and moves away. For them this *viññāna* or the mind is the *atman*.

Then there are those who say that “*Viññāṇavantaṃ vā attānaṃ samanupassati*”. This thing called *viññāna* is not the *atman*. The *atman* exists but we cannot give it a shape or size. But the *atman* has the quality of *viññāna*. Therefore when the *atman* leaves it does so together with that quality of *viññāna*.

There are others who seem to take the opposite view. “*Attani vā viññāṇaṃ samanupassati.*” There is the *atman*. But it cannot be taken as the chief. *Viññāna* is rooted inside this *atman*. We cannot see it. According to them there is an *atman* and *viññāna* is rooted inside it.

Another group maintain that “*Viññānavantaū vā attānaū samanupassati*”. They say that the *atman* resides inside *viññāna*.

Viññāṇaṃ attato samanupassati

Viññāṇavantaṃ vā attānaṃ samanupassati

Attani vā viññāṇaṃ samanupassati

Viññāṇasmiṃ vā attānaṃ samanupassati

Now, how many different views have we come across? 20 in all, as follows:

Four *atta ditthi* in connection with *rūpa*, and again with *Vedanā*, *saññā*, *saṅkhāra* and *viññāna*. In all, $4 \times 5 = 20$. These are together called the 20 fold *sakkāya ditthi*.

The only way to remove this *atta ditthi* is to proceed along the *Noble-Eightfold-Path*. The first stage of this is to develop *Sammā Diṭṭhi* or Correct View. The other seven stages, namely, *Sammā Saṅkappa*, *Sammā Vācā*, *Sammā Kammanta*, *Sammā Ājīva*, *Sammā Vāyāmā*, *Sammā Sati* and *Sammā Samādhi* become the mental instruments for removing the other views or *ditthi*.

Now, although we as Buddhists live in this world today worshipping our Noble Triple Gem, it is highly likely that we too would have at some stage, believed in one of these false views. There are people here who have in the past considered this *rūpa* or form as their *atman*. There are those who had taken this *Vedanā* or feeling as their soul or *atman*. There are those who had taken *saññā* as their *atman*. There are those who had considered their *atman* as living in their *viññāna* and those who had considered their *viññāna* to be resident within their *atman*. However, thanks to this sublime Buddha Dhamma they do not entertain such erroneous views now.

Now, as they listen to this sublime Dhamma, as they believe in cause and effect, those erroneous views have sunk to the very bottom of their hearts. Now they lie dormant in our thoughts. And just in case we had missed this sublime Dhamma, without any light dawning on us, what would have happened to us? Those erroneous views would gradually come to the surface!

That jungle of wrong views is there existing even now within our mind. What is the most dangerous thing here? The moment this Sambuddha Sasana disappears from this world, these wrong views will come to the forefront of our mind. This is the most dangerous thing that would befall us.

All these 20 views are harmful for the realisation of *Nibbāna*. However, it is possible for one to go to heaven, or even to a Brahma abode with these views. The one place that you cannot reach with these views is *Suddhavasa*. No one can go there whilst possessing any of these views. To reach that Pure Abode you must be

absolutely free from them. But you may reach any of the Brahma worlds up to Vehapphala.

There are those who profess these views even in Brahma worlds right up to *Vehapphala* including *Brahma Parisajja*, *Brahma Purohita*, *Maha Brahma*, *Parittabha*, *Appamanabha*, *Abhassara*, *Parittasubha*, *Appamanasubha*, *Subhakinnaka* and *Vehapphala*. Not only in these 10 Brahma worlds, but also in the *Arūpavacara* Brahma worlds there are those who profess these views.

So you cannot realise *Nibbāna* whilst having these *drushties*. But you may reach the heavens with them. There are deities even in the heavens whilst professing them. But even they cannot attain *Nibbāna* whilst professing these views.

These are called the twenty fold *sakkāya ditthi*.

We, as Buddhists, are striving to develop the *Noble-Eightfold-Path* in order to eradicate these views from our minds. The best way to achieve this is to contemplate the principle of Cause and Effect.

Now, who is the best friend of these various views that are there in our mind? It is nothing but *Avijja* or ignorance of the *Four Noble Truths*.

These are the root cause of the arising of *Vipallasa* or the Distractions in our mind.

Now let us turn to another side of the Dhamma. Yesterday we spoke of 8 wholesome or *Kusala* thoughts. Today we turn our attention not to them but to the thoughts that are conducive to the

arising and growth of the said wrong views. There are 12 such thoughts.

These can be sub-divided into three groups. Eight of them are grouped together as greed oriented or *Lobha Mulika*. Two are hate oriented or *Dvesha Mulika* and the other two are delusion oriented or *Moha Mulika*. These are the 12 *Akusala* thoughts which prevent us from entering the Deva or divine abodes. They also prevent us from entering the Brahma worlds and also prevent us from a higher level even in this human world. *Kamachanda* or sensual desire *nivarana* springs from them. *Vyapada* or hate *nivarana* springs from them. *Uddhacca Kukkucca* and the *Vicikicchā* or doubt and vexation *nivarana* springs from them.

Now, of these there are a greater number of thoughts producing greed. Where do these thoughts originate? They spring in our mind. The place where these thoughts arise and develop is our own mind and nowhere else!

These 12 unwholesome thoughts are like a heap of garbage. When considered in this manner, there is no dirt that is not there in our mind. Our mind is the place where we discard our worthless dirty smelling garbage. We are ruined and devastated by these three heaps of garbage, *lobha*, *dvesha* and *moha*, which we quite inadvertently store in our own mind!

How is the first one of these thoughts function? It is *Somanasa-Sahagata*, it is with *ditthi* and is *Sasañkhārika*. That means there is great pleasure in that thought. This *ditthi* or wrong view is deeply entrenched in it. So you perform a great yoga or Bali Karma,

whatever, with great gusto and with greed foremost in the mind. We think that a great fortune will befall us by doing it. Some people keep sacred conch shells with them in the hope that good fortune will dawn upon them by their power. What happens when you do such things?

You have the *Somanassa-Sahagata* pleasurable thought with you. You go to various temples and worship in them with great hope that something of tremendous consequence will dawn upon you in the immediate future. Then your thought is a *Somanassa-sahagata Ditthagata-sampayutta* one. You perform them on your own motivation and so your thought is one of *Asaṅkhārika*. Some others do them because of persuasion by others. Then their thought is one of *Sasaṅkhārika*.

Some times it could be without *Ditthi* but still is *Somanassa-sahagata*. They perform sinful acts even without *Ditthi*. So the thought is one of *Ditthagata-vippayutta*. There are two such thoughts. They could be *Asaṅkhārika* as well as *Sasaṅkhārika*.

One of them is *Somanassa-sahagata ditthagata-vippayutta asaṅkhārika* and the other is *Somanassa-sahagata ditthagata-vippayutta sasaṅkhārika*.

The first two thoughts are with *ditthi* and the next two are without *ditthi*. Although without *ditthi*, there is the sinful nature in them. Some people do things regardless of them being with sin, due to force of habit.

Then there are deeds committed with *Upekkhā-sahagata*, with *ditthagata-sampayutta asaṅkhārika* and *sasaṅkhārika*.

There are some people who do not have a great interest when doing things. Everything is done with Upekkhā. But they do various things. We have heard of some children who are not keen to study well and pass their exams well. So they neglect their studies but perform a *Puja* on the verge of the exam in order to obtain good marks. Even that is done with not much dedication. Then there are also others.

Some thoughts are *Upekkhā-sahagata*, *ditthigata-vippayutta* and *asañkhārika*. Some are *Upekkhā-sahagata*, *ditthigata-vippayutta*, *sasañkhārika*.

When at this point, please think of this very carefully. Among the *akusala* thoughts how many are there with *ditthi*? There are only 4 of them. It is because of them that all those wrong things are accepted as being correct. It is based on these 4 types of thought that all manner of wrong views arise. It is based on them that all the 20 types of wrong views arise in the minds of people.

Of the 12 *unwholesome* or *akusal* thoughts 8 are based on greed or *lobha*, 2 are based on hate or *dvesha* and the other 2 are based on delusion or *moha*. Of the two *moha* thoughts one is running fast among various objects. This is *uddhacca*. The other is full of doubt or *Vicikicchā*.

Now, as we proceed with our meditation, whilst seated like this or whilst engaged in walking, our mind acquires the thoughts of *Sovan Magga* and *Phala*. When this happens, either at the *Magga* stage or the *Phala* stage, 5 of these thoughts will be eliminated for good.

Now, what causes this transformation? One becomes a *Sotāpanna* by reflecting upon Cause and Effect (*Hetu-Phala*), by reflecting upon the doctrines of Mind and Form (*Nāma-Rūpa*) and by examining *Paticca Samuppada*. Also by reflecting upon the arising and cessation of *Saṅkhāra* or Formations.

Please examine the items: *avijja, saṅkhāra, viññāna, Nāma-rūpa, salāyatana, phassa, Vedanā, tanhā, upādāna, bhava, jati, jara, marana* either from the beginning of this list, or the end, or from the middle. As we examine them closer and closer, that false concept or *drushti* of an indestructible soul or an *atman* gets gradually detached from the mind.

These *drushti* or views are new to some people. Of course, we have heard of *sakkāya ditthi*. But not of the rest. May be, the people of this world think in such manner is properly understood only today, for the first time!

We too, would have held some of those erroneous views during some time in the past. The cause of that aberration are those 4 *ditthigata-sampayutta* thoughts.

What should we do to attain the stage of *Sotāpatti*? It is the development of the *Noble-Eightfold-Path* and the reflection upon the laws of Cause and Effect. Through these we will be able to see the Truth some day – that “*Yam kinci samudaya Dhammam sabbam tam nirodha Dhammam*” (Whatever is of the nature of arising is of the nature of ceasing.)

When we attain to this level of *Sotāpatti*, the following 4 of the 12 *akusala* thoughts will be eradicated from our mind for good. They

are: the two thoughts *somanassa-sahagata ditthigata sampayutta asaṅkhārika* and *sasaṅkhārika* thoughts and the two thoughts *Upekkhā-sahagata ditthigata sampayutta asaṅkhārika* and *sasaṅkhārika* thoughts. Also of the two *moha mulika* thoughts, *Upekkhā-sahagata vicicchā* sampayutta thought will be eradicated for good.

So when reaching this stage, 5 of the 12 *akusala* thoughts will be eradicated for good and only one of the *moha mulika* thoughts remains after that. That is the *uddhacca sahagata* thought.

A person who has not reached this stage of mental development has an impediment called *Silabbata Paramasa*. This too is a manifestation of *ditthi* or view. This is caused by the 2 thoughts *Somanassa-sahagata ditthigata-sampayutta asaṅkhārika* and *sasaṅkhārika* and the 2 thoughts *Upekkhā-sahagata ditthigata-sampayutta asaṅkhārika* and *sasaṅkhārika* thoughts. With the eradication of these, *atta ditthi* or the concept of an *atman* is eradicated too. All the harmful doings of *atta ditthi* will thus be annulled.

A *Sotāpanna* has the following *akusala* thoughts still remaining with him. They are 4 the *akusala* based thoughts:

Somanassa-sahagata ditthigata-vippayutta asaṅkhārika and *sasaṅkhārika* thoughts and *Upekkhā-sahagata ditthigata-vippayutta asaṅkhārika* and *sasaṅkhārika* thoughts.

Accordingly, a *Sotāpatti* person may have tasks involving *akusala* thoughts.

However, there is no *ditthi* remaining in him/her. But he/she has the 2 *dvesha* mulika thoughts: *domanassa-sahagata patigha-sampayutta asakharika* and *sasāṅkhārika* thoughts. They also have the delusion based thought: *moha-mulika uddhacca* thought remaining with them.

So a *Sotāpanna* person has 7 *akusala* thoughts remaining in him/her.

In those seven thoughts there are thoughts which may involve anger or *dvesha* and also *uddaccha*. They also have thoughts involving greed or *lobha*. Consequently, if a *Sotāpanna* activates any of these thoughts, they accrue *akusala* or sin. Also they generate kammic energy called *janaka* and *pravrutti*. These are capable of generating *kamma* which can produce rebirth at some place and also result in *kamma vipāka* as *pravrutti*.

Now, when we always perform a *kamma* it is recorded in our mind in two ways. One of them is to produce rebirth in some plane. The other is to produce an effect after birth, as a *pravratiti vipāka*.

So the seven thoughts still remaining in a *Sotāpanna* will never produce a sin capable of causing rebirth in any of the hells. Whatever happens by them, no sin capable of producing rebirth in a hell will ever eventuate from them. Furthermore, even if there remains consequences of previous bad *kamma*, they will be nullified or their evil effects will be greatly reduced.

Now, as a person becomes a *Sotāpanna*, only those 5 *akusala* thoughts will be eradicated. Some *akusala* thoughts may still

persist. However, their evil effects will be greatly reduced. Some will be totally eradicated.

As a result, when this *ditthi* is eradicated, the place that functioned as a safe haven for these *akusala* thoughts to function will be totally destroyed. This attainment to the *Sotāpatti Magga* level will, therefore, ensure complete freedom for that individual from all sufferings in the hells.

However, there still remains 7 *akusala* thoughts. These are responsible for the arising of such subtle evils as *Bhava Raga*, etc.

Let us suppose that this noble individual has succeeded in attaining to the next level of Sainthood called *Sacrudagami*. Then the power of the remaining *akusala* thoughts will be further reduced.

With the attainment to the next level of *Anāgāmi*, 2 more *dvesha mulika akusala* thoughts will be eradicated. Thereafter only 5 *akusala* thoughts will remain.

Next, there remain the places where the *akusala* thoughts *rūpa raga*, *arūpa raga*, *Māna*, *uddhaccha* and *avijja* operate. These will be completely eradicated at the highest level of sainthood, *Arahanta*.

This is how these 12 *akusala* thoughts are completely eradicated.

I hope you have now understood the Dhamma facts which I have presented to you today. May everyone understand this Dhamma well! May everyone attain Nibana! May the Noble Triple Gem bless you all!

Let us now turn our attention to discuss how *Kamma* operates in this world. When we perform a *kamma*, a portion of it can operate in this life itself. We cannot do this intentionally or at our own bidding. It happens automatically. A second portion of it is reserved to take place during our next life, according to the operation of the laws of *kamma* or '*kamma niyama*'. The remainder, if any, can operate during the next life or any subsequent life during our stay in *samsara*.

When we perform wholesome or *kusala* actions, our thoughts will generate a large quantity of merit or *kusal*, in the form of *somanassa-sahagata Ñāṇa-sampayutta asaṅkhārika* or *sasaṅkhārika* thoughts. These thoughts operate as groups called '*citta veethi*' (in *Abhidhamma*). There are seven thoughts called '*javana citta*' in a *citta veethi*. The energy in the first *javana citta* of a *veethi* and of the last *citta* and of the intervening 5 *cittas* may or may not be the same. But all seven of them are *javana citta*.

The operational energy of the first *javana citta* in a *citta veethi* must fruition before the passing of the individual into the next; that is, in the course of this very life or on this side of that particular *citta veethi*. This can happen in seven ways. There is this operational energy of that *citta veethi* while still on this side of that *veethi*. We tend to believe that the energy generated in a *kamma* must necessarily occur after the performance of that *kamma*. But this is not the case. A portion of that *kamma* can operate while we are still here on this side of that action. It is not necessary for us to await the arising of a new life for this! For instance, when we perform an alms giving we do not have to await a next life for us to reap its

benefit. There are actions which produce their results in this very life. They are called *Ditthadhamma Vedaniya Kamma*.

After that what comes to effect is the energy of the last *javana citta*. This operates not in this life but in the immediate life after *chuti* or exiting from this life.

The energy of the other 5 *javana cittas* operates during any of the lives following the energy of this last *javana citta*.

So in effect, there is the first portion of a *kamma* that fruition in this very life. This is *Dittha-dhamma-vedanīya-kamma*. Then there is the next portion of it which fruition in the very next life. This is called *Aparāpariya-vedanīya-kamma*. Finally, there is the last portion of a *kamma* which can fruition during any of the subsequent lives of the doer of that *kamma*. This is called *Upapajja-vedaniya-kamma*.

For the noble individual who attains to the highest level of sainthood, namely *Arahanta*, there could be a large stock of wholesome *kamma* to his/her credit. They may have given many *Sanghika Dana* and performed many *Sila* and *Bhāvanā* practice sessions. It is said that a single *Sanghika Dana* can generate an immeasurable quantity of merit (*Asankheyya, Appameyya Kusala Kamma*). So what happens to all that virtue when one becomes an *Arahant*?

For an *Arahant* there is a stock of *kamma*, good or bad, that can fruition in this very life. (On the negative side, remember the story of Ven Losaka who could not get a square meal even after becoming an *Arahant*). But the remainder of that stock, whether

good or bad, must operate after this life. As an *Arahant* has no further existence in *samsara*, or a 'next life' so to say, there is no opportunity for this balance of kamma to operate. Therefore it becomes null and void and is called an '*Ahosi Kamma*'.

Sadhu! Sadhu!! Sadhu!!!

Saññā and Anupassana

Namo Thassa Bhagavatho Arahatho Samma Sambuddhassa

Dear Faithful Devotees,

Today, this morning, I am hoping to present to you some Dhamma facts as an important collection of Dhamma knowledge. I hope these will be intelligible to you and I wish you all with Mettā, every success in understanding and remembering them.

Now I will introduce to you a few words from our Dhamma Vocabulary. Please try to understand them well. When we start on some venture, there is a feeling or saññā that arises uppermost in our mind. So we start our venture with this saññā along with it.

As an example, let me suggest to you that we are thinking of going on a pilgrimage to India. So we consider such things as 'for how long are we going?' May be it is for a month. 'Who are the people going on this pilgrimage? May be a group of people, including myself. At the outset, as we think of this and as we think of 'a month' there arises in our mind what we consider as a fixed period of time, a feeling of stability over that period of a month. This is called '*Nitya Saññā*'.

If it is a job that I am seeking, then it would be a much longer period of time, may be several years. Here we develop a '*nitya saññā*' over that expected period of many years. We do not consider any possibility that we might lose this job within that stipulated period of time. Time is not something which has length or breadth. It is only a concept. But we think that 'I' as a person we will survive

through that entire period. This again, is the operation of *nitya saññā* over a longer period of time, for both me and that job!

Now, we may look at a tree and think that that tree will survive over a desired period of time. Here again, we are assigning a *nitya saññā* to that tree over that period of time!

When we consider a plurality of persons or things, then again we develop in us that *nitya saññā* for that group. We tend to regard that group as a permanent entity that will remain as such for a period of time. This *nitya saññā* torments us always. It overwhelms us.

There is another *saññā* which comes into operation in connection with our physical comfort. In cold weather we tend to collect warm clothing for our comfort. We expect to keep ourselves warm and be comfortable. This is *Sukha Saññā*.

To prepare a cup of tea we need basically tea leaf and hot water. But we also tend to make it tasty by using a sweetner such as sugar. Here we are interested in another *saññā* called *Sukha Saññā*.

When we are faced with trouble we look for a means of overcoming that inconvenience. Then we have a feeling of happiness after that. This again is a manifestation of *Sukha Saññā*. Similarly we look for this *sukha saññā* from what we see, what we hear, what we taste and what we feel.

In all of the above, there is the involvement of this fellow called 'I' or 'me'. We also think of such things as "I eat", "I see", "I travel", "I hear", "I meditate", etc. Here we have the manifestation of *Atma*

Saññā. In all of this we are now deeply involved with this *atma saññā*. “I am going to get my hair cut.” Now this *atma saññā* has got into hair as well!

Now we have mentioned three different types of ‘*saññā*’, namely, *nitya saññā*, *sukha saññā* and *atma saññā*.

Then there is this thing called ‘*Nandi*’. *Nandi* means attachment to some thing or some person or some idea. The moment we think or say that “something is good” we get attached to it. This is what is called ‘*nandi*’. We think more and more of such things and we hope to get more of it. So *nandi* is nothing but craving or desire or attachment we have for various things. It is also called ‘*nandi raga*’.

Now I have explained to you 4 factors. They are *nitya saññā*, *sukha saññā*, *atma saññā* and *nandi*.

The next factor is what is called ‘*raga*’. This is greed usually mixed with pleasure. Here we take an object and enjoy it as much as we can. We are attached to it mentally. This object could be visual, auditory or by touch. This quality of feeling or enjoyment of what we are attached to is ‘*raga*’.

Whilst *nandi* is more into the future of things yet to come, *raga* is desire or attachment for what we already have.

Then we have a feeling that things will occur or arise in the future. For instance if we lose something then we think there will be no problem, we will get them in the future. This quality of the hope of arising or occurring in the future is called ‘*samudaya*’.

Now we have described 6 factors. They are *nitya saññā*, *sukha saññā*, *atma saññā*, *nandi*, *raga* and *samudaya*.

When we catch hold of something we do so with firmness and great attachment to it. This is called '*adanaya*'. It is because of this quality that we tend to make things 'ours'. We do not like to lose them. So we tend to cling to things even if they are not ours.

There is another factor called '*ghana saññā*'. Here we tend to take things as 'wholes'. We never like to detach them into their pieces. Consequently we are often led into believing in a non-existent thing as real. A good example of this is a whirling cinder. Here we see a non-existent circle of fire as a real thing because of the rapidity of movement of the cinder. This is called '*santati ghana*'. Similarly we see the non-existent physical body of ours as a permanent real one piece from head to foot. This is '*samuha ghana*'. There are two other manifestations of this unreality called '*krutya ghana*' and '*arammana ghana*'.

A person who is not trained in the Vipassana Tradition sees the entire collection of *nāma and rūpa* involved in the performance of an activity as 'one thing'. It then results in the belief of an 'individual' or a soul behind the activity. The apparent 'density' perceived here is caused by the 'togetherness in action' of the said thoughts (*nāma*) and their reaction (*rūpa*). This is called 'Density by Function' (*Krutya Ghana*).

The 'density' appearing in a 'complex' of thought-moments (*nāma*) arising and ceasing in rapid succession, which are grouped together by the same thought object (*ārammaṇa*), or a collection of thought objects of the same type, is called the 'density caused by object' (*ārammaṇa ghana*). This apparent solidity obstructs the clear vision

of the ordinary, un-instructed worldling into the true discrete nature of thoughts (*nāma*) and matter (*rūpa*), thereby causing them to appear as 'one', in a situation where, in reality, such a 'unity' does not exist. It further goes on to produce the *atta ditthi* of a non-existent 'soul' watching over the work of a conjured-up 'doer' or 'owner' called 'I'.

This '*ghana saññā*' is a serious aberration which hides the truth of reality from our unsophisticated view.

Because of our ignorance of reality of things in this world, another thing we do is wishful thinking: "May I get this or that or more of this" and the generation of energy to get such things. This is called '*Ayuhana*'. It is the effort to accumulate things for the future. So we generate more kamma for the future. This is what is meant by '*ayuhana*'.

Another weakness in us is to think that things will last over a desired period of time. This is called '*dhuva saññā*'. We tend to believe that we will remain healthy until we become old. This again is a manifestation of *dhuva saññā*.

We acquire things because we have given various values to them. This is called '*nimitta saññā*'. Let us suppose we have three watches. They all do the same thing. But for us, in our mind, one of them is superior to another. This is because of the value system that we have assigned to them. Even animals display this quality. But for us, humans, this is much more intensive than to them.

There is another psychological factor involved here concerning our hopes and wishes. This is called '*panidhiya*'. It is nothing but hope

and wishful thinking. It could be like this: “May I have this, or may I become that”. Here we hope and pray for various achievements and attainments for ourselves in the future. We may hope to get a human birth in our next life. But we see only the good side of such a birth and conveniently forget the dark side of it like disease, old age and death. We refuse to see that these things come in mixed packages of both good and evil.

When we think of something we often go deep into it. We are often engulfed and entrenched in it. This mental characteristic is called ‘*abhinivesa*’. In simple language, we develop a certain view or *drushti* about it.

There is a particular aspect of this called ‘*saradana abhinivesa*’. That is we firmly come to believe that there is some essence or substance or an ‘unchanging reality’ in what we believe here.

There is another mental characteristic here called ‘*sammoha abhinivesa*’. This is developing a view or *drushti* without any consideration for such truths as cause and effect, the arising and cessation of things, etc. This is due to pure ignorance or ‘*moha*’.

Sometimes we are led to believe in certain things purely because we are deceived by their apparently desirable nature. This is called ‘*alaya abhinivesa*’. This is attachment to something foolishly, by looking at its desirable side only.

Another tendency in us is to get attached to something without considering any of its strengths or weaknesses. This is called ‘*appatisankha abhinivesa*’. It is accepting a thing without any investigation of its usefulness or otherwise.

Still another weakness in us is to accept something for the mere purpose of joining or coming into contact with that thing. This is called '*sanyoga abhinivesa*'. Here we like to join with something or with some person for the mere purpose of joining with that person and for nothing else.

Now we have examined briefly 18 views or *drushti*. Some of them are easy to comprehend and others not so easily understood by some of you.

These facts apply not only for us. They are views and *drushties* held by everyone in this universe, even including devas and brahmas. We might feel that we do not entertain such views. But they are there in all of us in some form or another as *asaya* and *anusaya* defilements.

Here we have discussed some of the defilements or '*keles*' that are there in our minds. Craving or *Tanhā*, conceit or *māna* and view or *drushti* are three powerful defilements that are there in our mind. They are similar to our decorative dresses. We put them on to our bodies as valuable clothes. We embrace them and sink deep into them.

Now we must clear our minds off these defilements. The implements we use for this purpose are the eight factors of the Noble Eightfold Path namely *sammā ditthi*, *sammā sankappa*, *sammā vācā*, *sammā kammanta*, *sammā ājīva*, *sammā Sammā vāyāmā*, *sammā sati* and *sammā samādhi*. It is through these that we cleanse ourselves.

There is a special mental training method for the removal of *nitya saññā* from our minds. This is called '*anīyanupassana*'. It is a vipassana meditation techniques based on intelligence or *Paññā* which enables you to remove layers and layers of this *nitya saññā*.

This *nitya saññā* has been accumulating in our minds from time immemorial because of our erroneous ways of thinking. To eradicate this we must develop '*anīya saññā*'. If developed only to a limited time its beneficial effects will not be noticeable. Therefore we must practice this well over an uninterrupted long period of time until this *nitya saññā* is completely removed from our minds.

Next, we think that there is pleasure in these things. Now, to stay in one posture, even here, is not easy. We feel discomfort and there is suffering after a while. Either we must get up or change our posture. If we keep standing for some time then again we feel discomfort. There is only suffering where we think that there is happiness.

So what we have assumed as *sukha saññā* or happiness is a myth. Therefore we must get rid of this so called '*sukha saññā*'. For this we must develop '*dukkhanupassana*'.

Next we must eliminate the '*atma saññā*' in us, where we think in terms of an assumed 'I', as "I think", "I see", "I eat", "I go" and so on.

To eliminate this *atma saññā* we must engage in '*vipassana meditation*'. The most effective medicine for this is '*anattānupassana*'.

On how many occasions does this *atma saññā* grow? They are 20 in number, called the twenty fold *sakkāya ditthi*. This *atma saññā* is rooted in every aspect of our '*panca skandha*' or the five aggregates: *rūpa*, *vedanā*, *saññā*, *saṅkhāra* and *viññāna*. So the most effective weapon to combat this dreadful menace is the development of *anattanupassana*.

Next we mentioned a thing called '*nandi*'. This is the desire to get attached to some future location or becoming. This *nandi* arises because we do not have the desire to 'give up' or detach ourselves from worldly pleasures. To eliminate this we must develop the vipassana called '*nibbidānupassanā*'.

Next we spoke of '*raga*' or the attachment to various things in this world. This is the desire to possess worldly things and enjoy them. The most effective way to eliminate this is the development of '*virāgānupassanā*'. It is an attempt to give up sensual objects with the thought "No, this is bad for me. I must give up this thought of possessing it."

There is a *Sloaka* book in Sanscrit called '*Vairaga Shatakaya*'. In it there are some beautiful *Sloakas* describing the nature of '*viraga*' or detachment. Here it says: "We live in this world but we are not attached to any thing or any place. We get on with everybody but we are not attached to anything or anybody".

The other thing is that we tend to believe that things do appear in this world and come to the surface. This nature of the arising of things is called '*samudaya*'. We are attached to this quality of *samudaya* or arising. The opposite of this is '*nirorhanupassana*'.

When we develop this *anupassana* our attachment to this feeling of '*samudaya*'.

Then we have this mental quality of getting firmly attached to things called '*adanaya*'. We tend to convert *sanskara dhamma* to our side of the equation. The antidote for this weakness is '*patinissagganupassana*'. This means to cast away or get rid of things.

The next issue here is this quality of '*ghana saññā*' or the tendency to take things as groups or 'crowdings'. We do not realize that things dissociate from one another and disappear as soon as they appear. This is called density or crowding. To understand this we need to develop the meditation of '*bhayanupassana*'. Here we develop the ability to see the dissociation of *sanskara dhamma* in this world.

Next we have this phenomenon of '*ayuhana*'. This means the expectation of things to come and paving the way for them to arise. We need to collect good merit here in order to get this and this in the future. To eliminate this we must develop the meditation called '*vayanupassana*'. We must develop the ability to see the dissipation of things. We must try to realize that when we reach our target those expectations will be gone!

Then we have this expectation of things to last over a period of time. This is called '*dhuva saññā*'. Here we must see '*viparinamaya*' or decay and death. We must be able to see that we have had our young days and now even our youthful days are fast disappearing!

To overcome this *dhuva saññā* we must develop the meditation of '*viparimanupassana*'.

The next factor we have considered here '*nimitta saññā*'. We have great expectations to become the first in our group, the best performer in our class and so on. To shed this weakness we must develop the meditation called '*animittanupassana*'. Here the aim is to see that these so called 'achievements' are just meaningless futile 'nothings'.

Next we mentioned a psychological phenomenon called '*panidhiya*'. This means our worldly hopes and aspirations. These we abandon when we realize the futility of our so called 'great expectations'. To achieve this we need to develop the meditation of '*appanihanupassana*'. That is the ability to see the real nature of suffering and not to be deceived by its apparent looks which we mistakenly regard as 'happiness'.

Now, we have the tendency to fall into various views or *drushti* which regard things in terms of existing persons and institutions. This is a subtle manifestation of our self concept. To overcome this false view we must practise '*sunnatanupassana*' which will enable us to realize that there is no such person or an institutionalized thing.

There is another mental phenomenon which tends to regard everything that comes to mind as useless and having no basis whatsoever. This is a very negative form of thinking which denies everything in existence. This is a hard concept to explain and still

harder to understand. The antidote for this is '*adhiPaññā dhamma vipassana*'.

Next comes '*yathabhuta gnana dassana*'. That is the ability to see things as they truly exist. That is the ability to see that things are the result of arising from definite causes. With that ability one can eliminate the mental weakness called '*sammoha abhinivesa*'.

We are attached to things because we do not realize the futility of possessing them. We do not understand their true nature of breaking up into pieces. We tend to regard them as permanent and everlasting, which in reality, they are not. We will abhor them if we see the danger of possessing such impermanent things.

A hawk carrying a piece of meat in the sky will meet with disaster at the hands of other hawks, unless he lets go of that piece of meat. Just like so, it is advisable for us to let go of worldly things which we cling onto so anxiously as our own. Such attachments can and should be reduced by practicing '*adivananupassana*'. This eliminates '*alaya abhinivesa*' in us.

Then there is a knowledge called '*patisankhanupassana*' which is attained by a *vipassana* course of meditation. It enables us to realize the importance of *vipassana* meditation for understanding the true nature of worldly things. It enables us to get rid of '*appatisankha abhinivesa*' in us.

Finally there is the knowledge of '*vivattanupassana*'. "*Vatta*" means going in circles in samsara. This produces what is called '*samyoga abhinivesa*' which is prolonging our stay in samsara. We ourselves

are responsible for this 'going in circles' in samsara. This can be eliminated by practicing '*vivattanupassana*'.

There are several other factors which need to be addressed here. But due to constraints of time we have to restrict our discourse at this point. We shall revisit this discussion on a future occasion.

With *Mettā* we wish everyone all success in realizing this Dhamma! May everyone attain *Nibbāna* by and through this noble effort!

May you all be blessed by the Noble Triple Gem.

Sadhu! Sadhu!! Sadhu!!!

CHANTING MEDITATION

Meditation on the Buddha's Virtues

Namo Thassa Bhagavatho Arahatho Samma Sambuddhassa

Namo Thassa Bhagavatho Arahatho Samma Sambuddhassa

Namo Thassa Bhagavatho Arahatho Samma Sambuddhassa

My dearly beloved Paramount
Lord Buddha

did realize the First Noble Truth
of Suffering (Dukkha Sacca)

by his own effort
without any external assistance
whatsoever.

He also realized
the Second Noble Truth of the
Cause of Suffering (Samudaya
Sacca)

by his own effort
without any external assistance
whatsoever.

He also realized
the Third Noble Truth of the
Cessation of Suffering (Nirodha
Sacca)

by his own effort

without any external assistance
whatsoever.

He also realized
the Fourth Noble Truth of the
Path leading to the Cessation of
Suffering (Magga Sacca)
by his own effort

without any external assistance
whatsoever.

Therefore,
he rightly earned for himself
The noble title of
Samma Sambuddha.

My dearly beloved Paramount
Lord Buddha
possessed an incomparable
wealth of Unblemished Discipline
(Sila).

He also possessed an
incomparable wealth of
Concentration or Samadhi and
Wisdom or Paññā.

Therefore,
may I offer
my deepest homage to him
who possessed infinite and
limitless virtue.

Homage be to him
who was worthy of the highest of
offerings
from all beings in this wide world
including humans, Devas and
Brahmas!

May I offer my life
to the Buddha
The Blessed One,
the Exalted One,
The Supremely Enlightened!

Homage to the Noble Gem of
Dhamma
The Dhamma Ratnaya
that possesses infinite and
limitless virtue.

May I offer my life
to the Gem of Dhamma.

Homage to the Gem of Sangha
The Sangha Ratanaya
that possesses infinite and
limitless virtue!

May I offer my life
to the Gem of Sangha.

Homage to the Noble Triple Gem
of Buddha, Dhamma and Sangha!

May I offer my life to
the Holy Triple Gem
Buddha, Dhamma and Sangha.

May the Holy Triple Gem,
possessed of infinite and limitless
virtue,
be a beacon of light and hope
for me to attain
the supreme bliss of Nibbāna!

Mettā Bhāvanā

Meditation on Loving Kindness

May I be free from hate to anyone!
May I be free from anger to anyone!
May I be free from all suffering!
May I be free from disease!
May I be happy and well at all times!

By the power of infinite Buddha virtue,
May I be free from hate to anyone!
May I be free from anger to anyone!
May I be free from all suffering!
May I be free from disease!
May I be happy and well at all times!

By the power of infinite Buddha virtue,
Let there arise no hateful thoughts in my mind!
Let there arise no angry thoughts in my mind!
Let there arise no thoughts of ill will in my mind!
By the power of infinite Buddha virtue,
Let there arise no thoughts of jealousy in my mind!
Let there arise no thoughts of conceit in my mind!

Like me, let all priests living in this temple be free from hate,
Let them be free from anger.
Let them be happy and well!
Like me, let all priests living in this temple

and all lay people living here
Be free from hate and enmity and anger!

Like me, let all gods, humans and non-humans
living in every direction around this temple
be free from hate, enmity and anger!

Let them be happy and well at all times!

Like me, let all gods, humans and non-humans
and all beings living in all directions from this temple
be free from hate, enmity and anger!

Let them be happy and well at all times!

Kāyagatāsati Bhāvanā

Paṭikkūlamanasikāra

(Meditation on the 32 Bodily Impurities)

This loathsome body of mine
is filled with 32 impurities.

This is a loathsome body.

It is a loathsome body.

A loathsome body.

A loathsome body.

A loathsome body.

This loathsome body of mine
is filled with 32 impurities.

This is a loathsome body.

It is a loathsome body.

A loathsome body.

A loathsome body.

A loathsome body.

This loathsome body of mine
is filled with 32 impurities.

This is a loathsome body.

It is a loathsome body.

A loathsome body.

A loathsome body.

A loathsome body.

Marana Sati Bhāvanā

Meditation on Death

Aniccā vata saṅkhārā,
Uppādavayadhammino.
Uppajjitvā nirujjhanti,
Tesaṃ vūpasamo sukho///

All compounded things
or formations (sanskara)
are definitely impermanent.
Arising and ceasing
are their inherent nature.

Whatever is in the nature of
arising
is also in the nature of ceasing.

Their 'vupasama'
or 'settlement'
by and through
the realisation of Nibbāna
is true happiness.

All formations
that have come into existence
will definitely
cease to exist.

The 'vūpasama'
or settlement of them,
through the element of Nibbāna
dhātu,
is definitely true happiness.

Life is impermanent
death is certain.

Just like the rising sun at dawn
sets at dusk,
the life that is born
comes to an end at death.

Just like the moon that rises
comes to set later in the day,
the life that is born
meets with its death.

Just like the cloud
that rises in the sky
gets dispersed by the wind,
the life that is born
meets with its death
by the wind of death.

Just like the small stream
that goes dry by a drought,
the life that is born
meets with its death
by the drought of death.

Life is uncertain
death is certain///

Just like a matured fruit
falls from its stem on the tree,
a life that is born
ends at death.

Just like a vessel of clay
is crushed by a blow from a stick,
a life that is born
is crushed by a blow from its
death.

Just like a line drawn on water
disappears instantly,
a life that is born
is wiped off by its death.

Just like lightening
appearing in the sky
disappears in an instant,
the life that is born
disappears by its death.

Just like a dew drop
on a blade of grass
evaporates as soon
as the sun rises in the sky,
the life that is born
disappears by its death.

Life is uncertain
death is certain///

All resources in this world
are destined to face destruction.

All resources in this world
vanish by destruction.

The resource of life
vanishes by
the destruction of death.

Life is uncertain
death is certain.///

The resource of health
terminates with illness.

The resource of life
terminates with death.

The resource of youth
ends with the dawn of old age.

The resource of life
terminates with death.

The pleasure arisen in the mind
ends with sorrow.

The resource of life
vanishes by the destruction of
death.

Life is uncertain
and death is certain.

All beings in this world
are here by birth.

All beings in this world
suffer old age and death.

All beings in this world
suffer from disease.

All beings in this world
face death and destruction.

Life is uncertain
death is certain///

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Meditation through the Attention on Aggregates or Skandha

Attention on Form (Rūpa)

Namo Thassa Bhagavatho Arahatho Samma Sambuddhassa

All Rūpa arisen by kamma,
all Rūpa arisen by the mind,
all Rūpa arisen by season,
all Rūpa arisen by food,
all Rūpa that change by
heat and cold etc.
are called Rūpa.

All Rūpa
that arose in the past
were destroyed in the past itself.
Not a single of those Rūpa
came over to the present.
Therefore
all Rūpa are impermanent.
What is impermanent
is unsatisfactory.
Devoid of any substance,
all of them are
soulless or anatta.

All Rūpa
that will arise in the future birth
will terminate in the future itself.
None of the Rūpa that will arise
will proceed to a future birth.
Therefore all Rūpa are
impermanent.
What is impermanent is
unsatisfactory.
Devoid of any substance,
all of them are soulless or anatta.

All Rūpa
that have arisen in the present
birth
will terminate in the present
itself.
None of the Rūpa
that are here now
will proceed to a future birth.
Therefore all Rūpa are
impermanent.

What is impermanent is
unsatisfactory.
Devoid of any substance,
all of them are soulless or anatta.

All Rūpa
that have arisen internally
will terminate internally.
None of them will proceed
to an external body.
Therefore
all Rūpa are impermanent.

What is impermanent
is unsatisfactory.
Devoid of any substance,
all of them are soulless or anatta.

All Rūpa
that have arisen externally
will terminate externally.
None of them will proceed
to an internal body.
Therefore
all Rūpa are impermanent.

What is impermanent
is unsatisfactory.
Devoid of any substance,
all of them are soulless or anatta.

All Rūpa
that arise as gross Rūpa
will terminate as gross Rūpa.
None of the gross Rūpa
will become smooth.
Therefore
all Rūpa are impermanent.
What is impermanent
is unsatisfactory.
Devoid of any substance,
all of them are soulless or anatta.

All Rūpa
that arose as smooth Rūpa
will terminate as smooth Rūpa.
Therefore all Rūpa are
impermanent.
What is impermanent is
unsatisfactory.
Devoid of any substance,
all of them are soulless or anatta.

All Rūpa
that arose as hina or poor Rūpa
will terminate as hina Rūpa.
Therefore
all Rūpa are impermanent.
What is impermanent
is unsatisfactory.

Devoid of any substance,
all of them are soulless or anatta.

None of the hina or poor Rūpa
will become pranita or rich Rūpa.

Therefore all Rūpa are
impermanent.

What is impermanent is
unsatisfactory.

Devoid of any substance,
all of them are soulless or anatta.

All Rūpa
that arose as pranita or rich Rūpa
will terminate as pranita Rūpa.

Therefore
all Rūpa are impermanent.

What is impermanent
is unsatisfactory.

Devoid of any substance,
all of them are soulless or anatta.

None of the pranita Rūpa
will become hina Rūpa.

Therefore all Rūpa are
impermanent.

What is impermanent
is unsatisfactory.

Devoid of any substance,
all of them are soulless or anatta.

All Rūpa that arise in the distance
will terminate in the distance.

Therefore
all Rūpa are impermanent.

What is impermanent
is unsatisfactory.

Devoid of any substance,
all of them are soulless or anatta.

None of the Rūpa
that arise in the distance
will come near to us.

Therefore all Rūpa are
impermanent.

What is impermanent
is unsatisfactory.

Devoid of any substance,
all of them are soulless or anatta.

All Rūpa
that arise near to us
will terminate near to us.

Therefore all Rūpa are
impermanent.

What is impermanent
is unsatisfactory.

Devoid of any substance,
all of them are soulless or anatta.

May this vipassana meditation,
with the attention to Rūpa,
enable us to overcome
the sufferings of sansara
and realise the non-Rūpa nature
and the fine doctrine of the
Element of Nibbāna!

Vedanā Manasikāraya

Namo Thassa Bhagavatho Arahatho Samma Sambuddhassa

The cetasika
that arises with the mind,
that enjoys the pleasure of the
object,
that which has the property of
enjoying the object,
that which has the power of
enjoying the object
is called Feeling or Vedanā.

The cetasika
that enjoyed the past object
is called Feeling or Vedanā.

The cetasika
that enjoys a future object
is called Feeling or Vedanā.

The cetasika
that enjoy the present object
is called Feeling or Vedanā.

All feelings
that arose in the past
vanished in the past itself.
None of them
came over to the present.

Therefore
all feelings are impermanent.
What is impermanent
is unsatisfactory.
Devoid of any substance,
all feelings are soulless or
anatta.

All feelings
that arise in the future
will vanish in the future itself.
None of them
will move over to a future
becoming.

Therefore
all feelings are impermanent.
What is impermanent
is unsatisfactory.
Devoid of any substance,
all feelings are soulless or
anatta.

All feelings
that arise in the present
will vanish here and now.
None of them

will move over to a future
becoming.
Therefore,
all feelings are impermanent.
What is impermanent
is unsatisfactory.
Devoid of any substance,
all feelings are soulless or
anatta.

May this vipassana
meditation,
with the attention to Vedanā,
enable us to overcome
the sufferings of sansara
and realise
the non-Vedanā nature
and the fine doctrine of the
Element of Nibbāna!

Saññā Manasikāraya

Namo Thassa Bhagavatho Arahatho Samma Sambuddhassa

The cetasika that arises with the mind,
that which has the ability to recognise an object,
that which has the ability to select an object,
is called Saññā or Recognition.

The cetasika that has the ability to recognise past objects,
that which has the ability to select past objects
is called Saññā or Recognition.

The cetasika that has the ability to recognise future objects,
that which has the ability to select future objects
is called Saññā or Recognition.

The cetasika that has the ability to recognise present objects,
that which has the ability to select present objects
is called Saññā or Recognition.

All cetasikas called Saññā that arose in the past
perished in the past itself.
None of them came over to the present.

Therefore all Saññā or recognition are impermanent.
All impermanent Saññā are unsatisfactory.

Devoid of any substance they are all soulless or anatta.

All Saññā that arise in the future will perish in the future becoming itself.

None of them will move over to a future becoming
Therefore all Saññā are impermanent.

What is impermanent is unsatisfactory.
Devoid of any substance they are all soulless or anatta.

All Saññā that arise in the present becoming will perish in the present becoming itself.
None of them will move over to a future becoming.
Therefore all Saññā are impermanent.
All impermanent Saññā are unsatisfactory.
Devoid of any substance they are all soulless or anatta.

All Saññā that arise externally will perish externally.
None of them will become internal.
Therefore all Saññā are impermanent.
What is impermanent is unsatisfactory.
Devoid of any substance they are all soulless or anatta.

All Saññā that arise as gross ones will perish as gross Saññā.
None of them become smooth Saññā.
Devoid of any substance they are all soulless or anatta.

All Saññā that arise externally will perish externally.
None of them will become internal.
Therefore all Saññā are impermanent.
What is impermanent is unsatisfactory.
Devoid of any substance they are all soulless or anatta.

All Saññā that arise as hina or poor Saññā will perish as poor Saññā.
None of them will become rich or pranita Saññā.
Therefore all Saññā are impermanent.
What is impermanent is unsatisfactory.
Devoid of any substance they are all soulless or anatta.

All Saññā that arise as rich Saññā
will perish as rich Saññā.

None of them will become poor
Saññā.

Therefore Saññā are
impermanent.

What is impermanent
is unsatisfactory.

Devoid of any substance
they are all soulless or anatta.

All Saññā that arise in the
distance

will perish in the distance.

None of them will come near to
us.

Therefore all Saññā are
impermanent.

What is impermanent is
unsatisfactory.

Devoid of any substance
they are all soulless or anatta.

All Saññā that arise nearby
also perish nearby.

None of them will move afar.

Therefore Saññā are
impermanent.

What is impermanent
is unsatisfactory.

Devoid of any substance
they are all soulless or anatta.

May this vipassana meditation
with attention to Saññā
lead us to the
supreme bliss of realising
the element of Nibbāna!

Saṅkhāra Manasikāraya

Namo Thassa Bhagavatho Arahatho Samma Sambuddhassa

The cetasika dhamma
that arises with the mind,
that which produces kamma
because of the object,
that which produces results
in a future birth,
that which has the power
to produce the results
in a future birth
are called
Saṅkhāra or Formations.

The cetasika dhammas
that produce kamma
due to objects of the past
are called Saṅkhāra or
Formations.

The cetasika dhammas
that produce kamma
due to objects of the future
are called
Saṅkhāra or Formations.

The cetasika dhammas
that produce kamma
due to objects of the present
are called
Saṅkhāra or Formations.

The formations that arose
in a previous birth
perished in that
previous birth itself.
None of them
moved here to the present.
Therefore all formations
are impermanent.
What is impermanent
is unsatisfactory.
Devoid of any substance
they are all soulless or anatta.

All formations that arise in a future birth will perish in that future birth itself.

None of them will move over to a future birth.

Therefore all formations are impermanent.

What is impermanent is unsatisfactory.

Devoid of any substance they are all soulless or anatta.

All formations that arise at present will perish here and now.

None of them will move over to a future birth.

Therefore all formations are impermanent.

What is impermanent is unsatisfactory.

Devoid of any substance they are all soulless or anatta.

All formations that arise internally will perish internally. None of them will move over to an external situation. Therefore all formations are impermanent. What is impermanent is unsatisfactory. Devoid of any substance they are all soulless or anatta.

All formations that arise externally will perish externally. None of them will move to an internal situation. Therefore all formations are impermanent. What is impermanent is unsatisfactory. Devoid of any substance they are all soulless or anatta.

All formations
that arise as gross ones
will perish as gross formations.
None of them
will become smooth.
Therefore all formations
are impermanent.
What is impermanent
is unsatisfactory.
Devoid of any substance
they are all soulless or anatta.

All poor (hina) formations
will perish as poor formations.
None of them will
become rich (pranita).
Therefore all formations
are impermanent.
What is impermanent
is unsatisfactory.
Devoid of any substance
they are all soulless or anatta.

All rich (pranita) formations
will perish as rich formations.
None of them will
become poor (hina).
Therefore all formations
are impermanent.
What is impermanent
is unsatisfactory.
Devoid of any substance
they are all soulless or anatta.

All formations
arising at a distance
will perish afar.
None of them will
come closer to us.
Therefore all formations
are impermanent.
What is impermanent
is unsatisfactory.
Devoid of any substance
they are all soulless or anatta.

All formations
arising near to us
will perish near to us.
None of them will
move afar.
Therefore all formations
are impermanent.
What is impermanent
is unsatisfactory.
Devoid of any substance
they are all soulless or anatta.

May this vipassana meditation
with attention to formations
enable us to realise
the element of Nibbāna
with the quality of 'visankhara'
or disjointed formations.

Viññāna Manasikāraya

Namo Thassa Bhagavatho Arahatho Samma Sambuddhassa

The mental acumen (Nāma dhamma) that enables us to know objects and which arises with other cetasikas is called Viññāna.

The mental acumen that has the power to know objects and which has the quality of knowing them is called Viññāna.

The mental acumen that is the ability to know past objects is called Viññāna.

The mental acumen that is the ability to know future objects is called Viññāna.

The mental acumen that is the ability to know present objects is called Viññāna.

Those Viññāna that arose in the past perished in that past becoming itself. None of them came over to the present. Therefore all Viññāna are impermanent. What is impermanent is unsatisfactory. Devoid of any substance they are all soulless or anatta.

Those Viññāna that will arise in the future will perish in the future. None of them will move over to a future becoming. Therefore all Viññāna are impermanent. What is impermanent is unsatisfactory. Devoid of any substance they are all soulless or anatta.

All Viññāna
that arise at present
will perish here and now.
None of them
will move over
to a future becoming.
Therefore all Viññāna
are impermanent.
What is impermanent
is unsatisfactory.
Devoid of any substance
they are soulless or anatta.

All Viññāna
that arise internally
will perish internally.
None of them will
move to an external situation.
Therefore all Viññāna
are impermanent.
What is impermanent
is unsatisfactory.
Devoid of any substance
they are all soulless or anatta.

All Viññāna
that arise externally
will perish externally.
None of them
will become internal.

Therefore all Viññāna
are impermanent.
What is impermanent
is unsatisfactory.
Devoid of any substance
they are all soulless or anatta.

All Viññāna
that arise in a rough condition
will perish as rough Viññāna.
None of them
will become smooth.
Therefore all Viññāna
are impermanent.
What is impermanent
is unsatisfactory.
Devoid of any substance
they are all soulless or anatta.

All Viññāna
that arise in a smooth condition
will perish as smooth Viññāna.
None of them will become rough.
Therefore all Viññāna
are impermanent.
What is impermanent
is unsatisfactory.
Devoid of any substance
they are all soulless or anatta.

All Viññāna
that arise as poor (hina) Viññāna
will perish as poor (hina)
Viññāna.
None of them
will become rich (pranita).
Therefore all Viññāna
are impermanent.
What is impermanent
is unsatisfactory.
Devoid of any substance
they are all soulless or anatta.

All Viññāna
that arise nearby will perish
nearby.
None of them will
move into the distance.
Therefore all Viññāna
are impermanent.
What is impermanent
is unsatisfactory.
Devoid of any substance
they are all soulless or anatta.

May this vipasana meditation
and all wholesome thoughts
based on attention to Viññāna
enable us to realise
the holiest peace and
the most beautiful state of the
supreme bliss of Nibbāna!

Vipassana Meditation With Attention to Mind-Form

Nāma-Rūpa Vipassana Manasikāraya

Namo Thassa Bhagawato Arahato Samma Sambuddhassa.

All Mind-Form phenomena
that arose in the past
perished in the past itself.
None of them came over
to a present becoming.

Therefore all
mind-form phenomena
are impermanent.
What is impermanent
is unsatisfactory.

All mind-form phenomena
are soulless or anatta
because they are not a being,
they are not life and
they have no substance.

All mind-form phenomena
that will arise in the future
will perish in the future itself.
None of them will move into
a future existence.

Therefore all mind-form
phenomena are impermanent.
What is impermanent
is unsatisfactory.

Because they are not a soul and
because they are not a being and
because they are void of any
substance,
they are all soulless or anatta.

All mind-form phenomena
that arise in the present
will perish here and now.
None of them will move into
a future becoming.

Therefore all mind-form
phenomena are impermanent.
What is impermanent is
unsatisfactory.

Because they are not a soul and because they are not a being and because they are void of any substance, they are all soulless or anatta.

All mind-form phenomena that arise internally will perish internally. None of them will move into an external situation.

Therefore all mind-form phenomena are impermanent. What is impermanent is unsatisfactory.

Because they are not a soul and because they are not a being and because they are void of any substance, they are all soulless or anatta.

All mind-form phenomena that arise externally will perish externally. None of them will become internal.

Therefore all mind-form phenomena are impermanent. What is impermanent is unsatisfactory.

Because they are not a soul and because they are not a being and because they are void of any substance, they are all soulless or anatta.

All mind-form phenomena that arise in a gross condition will perish as gross phenomena. None of them will become smooth.

Therefore all mind-form phenomena are impermanent. What is impermanent is unsatisfactory.

Because they are not a soul and because they are not a being and because they are void of any substance, they are all soulless or anatta.

All name-form phenomena
that arise in a smooth condition
will perish as smooth phenomena.
None of them will become rough.

Therefore all mind-form
phenomena are impermanent.
What is impermanent
is unsatisfactory.

Because they are not a soul and
because they are not a being and
because they are void of any
substance,
they are all soulless or anatta.

All mind-form phenomena that
arise in a gross condition
will perish as gross phenomena.
None of them will become
smooth.

Therefore all mind-form
phenomena are impermanent.
What is impermanent
is unsatisfactory.

Because they are not a soul and
because they are not a being and
because they are
void of any substance,
they are all soulless or anatta.

All mind-form phenomena
that arise in a gross condition
will perish as gross phenomena.
None of them will become
smooth.

Therefore all mind-form
phenomena are impermanent.
What is impermanent
is unsatisfactory.

Because they are not a soul and
because they are not a being and
because they are void of any
substance,
they are all soulless or anatta.

All mind-form phenomena
that arise as smooth phenomrna
will perish as smooth phenomena.
None of them will become rough.

Therefore all mind-form
phenomena are impermanent.
What is impermanent
is unsatisfactory.

Because they are not a soul and
because they are not a being and
because they are void of any
substance,
they are all soulless or anatta.

All mind-form phenomena
that arose as poor phenomena
will perish as poor phenomena.
None of them will become
rich phenomena.

Therefore all mind-form
phenomena are impermanent.
What is impermanent
is unsatisfactory.

Because they are not a soul and
because they are not a being and
because they are void of any
substance,
they are all soulless or anatta.

All mind-form phenomena
that arose in the distance
will perish in the distance.
None of them will come closer.

Therefore all mind-form
phenomena are impermanent.
What is impermanent
is unsatisfactory.

Therefore all mind-form
phenomena are impermanent.
What is impermanent
is unsatisfactory.

Because they are not a soul and
because they are not a being and
because they are void of any
substance,
they are all soulless or anatta.

All mind-form phenomena
that arise close by
will perish close by.
None of them will move
over into the distance.

Therefore all mind-form
phenomena are impermanent.
What is impermanent
is unsatisfactory.

Therefore all mind-form
phenomena are impermanent.
What is impermanent is
unsatisfactory.

Because they are not a soul and
because they are not a being and
because they are void of any
substance,
they are all soulless or anatta.

May this vipassana meditation
with attention to mind-form
enable us to realise
the supreme bliss of Nibbāna!

Sadhu! Sadhu!! Sadhu!!!

The Offering of Merits at the Conclusion of the Programme

Dear Devotees,

Now we have reached the end of our seven day meditation programme. So at this moment let us practise a bit of Vipassana Meditation.

All of you can be quite pleased that we have achieved a great treasure of Merit in this new year. From the 3rd to the 8th of January this year we have performed a valuable meditational programme, here in this temple, which has produced growth and improvement in our knowledge of the Dhamma and our intelligence and Paññā.

We are most grateful to these noble people for making this occasion a great success and we must offer them a good deal of merit as a mark of gratitude to them. We all are grateful to them and our leading Monks and everybody else for enabling us to enrich ourselves with our knowledge of Dhamma and for making us happy with what we have achieved. So let us once again offer our gratitude to them for making this occasion a great success. In conclusion let us bless them all with abundant happiness and joy for what we have achieved today.

May this pinkama enable all of them to realise the Truth and benefit therefrom as soon as possible!

All thoughts we have had so far from this morning, all words that we have spoken, all deeds we have done have perished. All of them were impermanent. Now only their memories remain with us. This is the nature of all that arise from a cause.

Let us think of this nature of things again as vipassana thoughts.

Every thing that we have thought, that we have spoken and that we have done during our Ānāpāna sati meditation, during our Mettā Bhāvanā, during our walking meditation, during our service to our elders and others, during our attention to thoughts and cetasikas, all maha bhuta forms such as *Paṭhavī*, *Āpo*, *Tejo*, *Vāyo*, all upadaya forms and all thoughts that have arisen during every thought and action, such as bending and straightening of the arms from moment to moment, have arisen and perished then and there.

Therefore all of them are impermanent. Always arising and ceasing they are all suffering. Because they have always suffered from arising and ceasing, they are unsatisfactory.

Because all mind-form phenomena cannot be controlled as we would like and because they do not behave as we would like, they are soulless and anatta.

All mind and cetasikas and all mind phenomena and all forms such as *Paṭhavī*, etc. are impermanent, unsatisfactory and soulless they all form the Noble Truth of Suffering.

The craving for existence (Bhava Tanhā) that was there in the past, that suffering oriented craving for things that were there in the past, that bhava Tanhā which hoped for all mind-form things of the past, form the Noble Truth of the Cause of Suffering or Samudaya Sacca.

That Supreme Element of Nibbāna which abandons all cravings and attachments for all mind-form phenomena is called the Noble Truth of Nirodha or Nirodha Sacca.

That Noble Truth of Magga or the Path that should be followed for the abandonment of all those cravings or Tanhā, that attention (manasikara) which should be developed for the realisation of that most Supreme Element of Nibbāna that has no worldly existence or action, is called the Noble Truth of the Path or Magga Sacca.

May this profound effort of mine, consisting of all meritorious actions of Generosity (Dana), Morality (Sila) and Meditation (Bhāvanā) enable me to realise that most rich and perfect Reality of The Four Noble Truths!

May all gods possessing noble wholesome thoughts and kindly disposed towards us and who are living here and around us, take delight in seeing these wholesome activities and enjoy all this Noble and Wholesome Meritorious work, including our actions of generosity, morality and meditation that we have performed so far in our lives!

May they improve their divine lot and be able to walk this Noble Path of the Dhamma, obtain associations with the Nobility and without forming any harmful attachments or cleavages to worldly

considerations, be able to develop their attention to this noble Nibbāna path and proceed to its completion!

May all beings including the parents teachers and other relatives of you all and others, both living and passed away, who have helped in numerous ways, up until this moment, to make this valuable project a great success, be able to share the Merits accruing from this noble venture. May they all be able to develop their lives accordingly! If they have encountered any difficulties, may they be able to overcome them as early as possible and attain to their noble aspirations without delay! If they are already in happiness, may they be able to improve their lot and progress into whatever happy state they wish to attain! May all of them be able to overcome all sansaric sufferings and attain the supreme bliss of Nibbāna!

Likewise, may all leading monks of this institution and other monks living and working here be able to attain peace and happiness through this wholesome effort! May they all achieve every ability to attain perfect happiness and be able to realise all their aspirations with the infinite power and blessings of the Noble Triple Gem! May they be able to fulfil all their priesthood wishes and aspirations, as best as they can! May they be able to develop their Morality, Concentration and Paññā to the highest possible levels by and through this noble effort, and be able to attain the supreme bliss of Nibbāna! We wish all of them, with immense love and gratitude, every success, happiness and satisfaction in all of their present and future ventures and aspirations.

By the power of all Merits acquired so far by all of you and with the blessings of the Noble Triple Gem, may peace, good health, long life

and prosperity definitely dawn upon you! May all your hopes and aspirations come true

You all have now developed your minds through a very special programme of meditation. You have now acquired a good deal of merit with attention to developing your minds through the Dhamma, You do a lot of walking meditation and you are now radiating loving Kindness or *Mettā* towards all beings. You are also now practising vipassana meditation and developing your morality, concentration and wisdom by and through *Ānāpāna Sati* and other forms of mental development.

May you all, by and through all these meritorious activities and by the infinite power of the Noble Triple Gem acquire good health and long life and achieve success in all your hopes and aspirations!

In particular, we wish you further development in your *Sila*, *Samadhi* and *Paññā* abilities and shine in your capacity as a group dedicated and committed to traversing a most wholesome and profitable Path towards that noble attainment of the Supreme Bliss of *Nibbāna*!

May you succeed in all your efforts of mental development by and through *Ānāpāna Sati samadhi*, *Mettā Bhāvanā samadhi*, meditation on the thirty two impurities, *marana sati Bhāvanā*, *kasina Bhāvanā* and all other forms of mental development that you are practising now, be able to attain the supreme mental happiness comprising the *Jhana Factors of Vitakka, Vicāra, Pīti, Sukha* and *Ekaggata*!

May you be able to traverse the noble path followed by *Samma Sambuddhas*, *Pacceka Buddhas* and *Arahants*! May the minds and thoughts of everyone be soft and serene! May the *Indriya Dhamma*

necessary for the development of the qualities of Devotion or Saddha, Effort, Mindfulness, Concentration and Paññā grow in abundance in your minds! May the aspects of Mettā, May the Powers of Dhamma grow and develop in your minds! May the Four Iddhipāda Dhamma grow and develop in your minds! May the Seven Bhojjhanga Dhamma grow and develop in your minds! May the factors of the Noble Eightfold Path arise in your minds! Likewise may Vipassana Wisdom grow and develop in you!

May the Vipassana Knowledge necessary to see impermanence, unsatisfactoriness and soullessness in everything arise in you! May you be able to see with intelligence the arising and cessation, birth and dissolution and death of all formations! May everyone succeed in improving their wisdom to traverse that holiest of holy Path to Nibbāna!

Finally, may everyone succeed in traversing this abundantly valuable, rich, beautiful and serene Noble Path free from all encumbrances of suffering, fear, agony, weeping and sorrow, a Path followed by all Samma Sambuddhas, Pacceka Buddhas and Maha Arahanths towards the realisation of that most glorious, perfect and sublime climax of the Supreme Bliss of Nibbāna! May this wholesome act appear to all of you as a most profitable and fruitful proceeding in your lives!

We wish every one of you, with Mettā, to have liberated minds, away from all formations and focus them on this most sublime and eternal Element of Nibbāna!

Whilst wishing you all this, let us pray for eternal happiness and the fulfilment of all your hopes and aspirations for the future! Your

commitment and the effort to succeed in all of this was a tremendous blessing to us and them all. They applied their full vigour and energy to make this venture of ours a great success. Let us bless them with Sadhu and wish them all happiness and prosperity in all their aspirations.

Now let us offer all this Merit to our guardian gods by reciting the following Stanzas:

*Ettavata ca amhehi
sambhatam puññasampadam
sabbe deva anumodantu,
sabbe bhuta anumodantu,
sabbe satta anumodantu
sabba sampatti siddhiya*

Akasattha ca bhummatta
Deva naga mahiddhika
puññam tam anumoditva
Ciram rakkhantu loka-sasanam
Ciram rakkhantu desanang
Ciram rakkhantu *mam param*

Idam me nātinam hotu
sukhitā hontu nātayo///

Imina puñña kammaena
Māme bāla samāgamo
Satam samāgamo hotu
Yāva nibbāna pattiyā///
Idam me punna kammang
asavakkhaya vahang hotu
Sabba dukkha pamuccatu///

Abhivadana silissa
Niccama vaddha pacayino
Cattaro dhamma vaddhanti
Ayu vanna sukham balam

Ayurarogya-sampatti
Sagga-sampatti mevaca
Atho Nibbāna-sampatti
Imina te samijjhatu.

May you be blessed by the Noble Triple Gem!

Sadhu! Sadhu!! Sadhu!!!