

Fruition of Sothapatti



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A GIFT OF DHAMMA

Foreword

It is our great merit that Mankadawala Sudassana Thero, a revered son of the Buddha is born to this world and to teach us the absolute reality of the Triple Gem and to show us the real nature of the world. Having seen the nature of the world of causes and conditions through the realisation of the Four Noble Truths, you Venerable Sir, through your own realisation, know and see that it is possible for us the world-lings to overcome all samsaric pain and suffering. You have made a great Lion's roar in your discourses.

You Venerable Sir made this Lion's roar out of compassion for the suffering world; to relieve us from suffering. You showed us the value of the human mind and the value of the Buddha era. In spite of that, we are still roaming aimlessly looking for release from pain and suffering. Even though we lived the Dhamma for a long period of time and studied the scriptures of the Tripitaka, the knowledge gained blossomed out only after listening to you. It is necessary to experience the Dhamma to overcome saṃsāric suffering. You Venerable Sir opened up the path for us who are groping in the dark. I worship you respectfully.

We are the fortunate few who got the opportunity to put into print your valuable discourses and share the wisdom with the world.

You will surely realise the Dhamma by reading these books. It depends on how much committed you are. You need to read these not once but many times, may be a hundred times and see the truth and dedicate your life to experience it.

By distributing these books free you gain much merit. You may subscribe towards the publication as indicated in the last page.

May these discourses help you to give up the false notation of "me, I and mine".

We share merit with Dilrukshi Weeraratne for computer typing in such a short time, and with Wasantha Karunaratne for proof reading and with all those who contributed towards the publication of this book.

Yours in the Dhamma

K. Asoka Piyasena

25-07-2015.

Namo tassa Bhagavato Arahato Sammāsambuddhassa///

Many people have doubts about the Path to follow to attain the 'Fruits of Sothapatthi'. How can we dispel the personality view - *sakkāya diṭṭhi*. What is most important to traverse the Path, so I shall explain these first.

You the good people, in this *sāsana* the realisation of sainthood does not always depend on concentration of the mind - *samatha* - or the aggregates which are less or more. It depends on the purity of the mind.

There are two ways of purifying the mind, specially overcoming of the 10 fetters, - *samyojana* - they are wrong view as well as fetters. But there are some fetters that are not wrong views. Of these fetters the first three are personality view, sceptical doubt and clinging to rites and rituals, are both wrong views and fetters. The rest of the fetters i.e. sensuality, ill will, craving for fine material existence, craving for immaterial existence, conceit, restlessness and ignorance are fetters but not of wrong view.

To dispel these defilements of the mind there are two ways. The first three fetters with wrong view cannot be dispelled however much virtue, concentration or effort you have. They disappear only through right view. They are called fetters that can be removed only by right view. The rest of the fetters do not disappear however much keen intellect and wisdom you have. There must be impeccable virtue, concentration and effort. It is such condition that is conducive to arising of wisdom and finally eradicating all defilements. So first we must see how we can eradicate the first three fetters by seeing with wisdom. It is difficult until you enter the Path. The one who enters the Path with right view is born into samsara only seven times.

Once the Buddha had in his palm 7 small pebbles as small as *mung* beans and asked the monks which is bigger - these beans or the Himalayan Mountains. Venerable Sir these beans are so small, there is no comparison with the Himalayan Mountain. Just like that is the one who attains the 1st stage of sainthood with right view. The pain and suffering he has overcome is like the Himalayan Mountain, the amount that remains is the size of the pebbles.

Our human mind is not disciplined. If we can attain the state of sainthood, then only we have achieved some use of this human existence. So to enter the Path what is most important are the Noble Friends. Meeting the Noble Friend and listening to the Dhamma is like having the key to open up the Path to *Nibbāna*. Having listened to the Dhamma one must practice with great effort to achieve the wisdom. I will now briefly explain the wisdom that is necessary to destroy personality view, sceptical doubt and attachment to rights and rituals.

Dear friends in the Dhamma, to destroy these three fetters it is necessary to realise the four Noble Truths. One must experience the truth of suffering, give up the cause of suffering and realise the ending of suffering and practice the eight fold Path.

It is important to realise the causes and conditions - *paṭiccasamuppāda* - in order to realise the four Noble Truths because the four Noble Truths and causality are not two but one and the same. It is through the grasping of causality that one understands the four Noble Truths. Causality is a synonym for the four Noble Truths. It is through understanding causes and conditions that one realises the four Noble Truths. Then only wisdom and right view arises. Then these fetters must be destroyed with wisdom and right view.

Now I will explain to you dear friends in the Dhamma, the 1st Noble Truth. Having enumerated the 1st Noble Truth briefly, the pain and suffering of birth, sickness, old age and death, separation from loved

ones and associating the enemy, the Buddha shows that in short the clinging to the five aggregates is suffering.

The above mentioned pain and suffering due to the physical body - the body aggregates depends on nourishment, lack of nourishment destroys the body aggregates. To give up the 5 kinds of false views that these five aggregates masquerade in terms of 'me, I, and mine and soul' one must see them separately as body feelings, perception, volition and consciousness. Thus there are 20 kinds of personality views. *Sakkāyadiṭṭhi* arises because;

One takes the body as me, I, mine and soul.

One takes the feeling as me, I, mine and soul.

One takes the perception as me, I, mine and soul.

One takes the volition as me, I, mine and soul.

One takes the consciousness as me, I, mine and soul.

Personality view is another synonym for these five aggregates. There is a wrong view such as *sakkāya*- i.e. the presence of a permanent unchanging soul in every being. When one sees this as *diṭṭhi* - i.e. a false view, then only personality view can be got rid of.

To get rid of personality view one must see the four Noble Truths. To realise the four Noble Truths one must see the causes and conditions. I will explain how you can do this.

In analysing the causes and conditions the twelve links must be understood. First we will see the five links that we call 'life', also these five are the causes and conditions for pain and suffering, they are:

1. Consciousness - *viññāna*
2. Mind and matter - *nāmarūpa*
3. Six bases - *āyatana*
4. Contact - *phassa*
5. Feeling - *vedanā*

These five causes are seen as the 1st Noble Truth. They are the present causes of pain and suffering.

I will clarify by a simple example. Take the instance of a mango seed, planted on earth with moisture. With the help of the seed and moisture a seedling arises. Now there is no more seed. It is the cause of the arising of the seedling. This seedling has not yet sprouted into branches but with the help of the nutrients in the soil, it grows into a huge tree with branches. Now the flowers arise and due to pollination fruits are formed. The idea in planting the seed was to obtain fruits. But the fruits don't appear at once. There are causes and conditions for the appearance of fruit. First the seed and then the soil, moisture and nutrients and then the tree. Next the flowers and pollination for the appearance of the fruit.

Now we pluck the mango and holding in the hand, say 'the mango is me, and mine'. To whom does the mango belong? The mango belongs to the stem, the stem belongs to the branch, the branch belongs to the tree trunk and the trunk belongs to the seed, the nutrients and moisture. The seed planted in the ground grew into a tree and produced fruit; there is no soul or person responsible - but the causes and conditions and the nature.

Now we remember this example and leave it aside for a while and turn our attention to understand the causality. The five factors responsible to sustain life i.e. consciousness, mind and matter, six bases, contact and feeling must be understood.

1. Re-birth consciousness must be seen as the seed planted in the soil. When re-birth consciousness enters the mother's womb, it is like the seed placed in the soil.
2. The seed has the nature to absorb the nutrients from the soil and grow into a tree. Similarly the karmic nature of re-birth

consciousness with the help of the nutrients from the mother, grows into mind and body just like the mango seed grows into a tree. The nutrients in the mother's womb are derived from the food taken by the mother.

According to the Karmic nature of consciousness and the nutrition provided by the mother, birth consciousness develops into mind and body. Now do not see rebirth consciousness as different from mind and body. It is just that the same karmic nature of rebirth consciousness disappeared giving rise to mind and body. Similarly do not see the mango seed and the tree as different. It is just that the nature of seed disappeared giving rise to a tree of similar nature. So they are one and the same.¹

So according to the *karmic* nature of re-birth consciousness, there arises the 'mind and body'. Therefore the same *karmic* nature prevails in the mind and body. Just as the seedling matures into a tree, so does the one called fertilised ovum when penetrated by the karmic consciousness develops into a foetus - just as the seedling has no trunk and branches the foetus has no eye, ear, nose, tongue and body.

As time goes on the seedling grows into a tree taking nourishment from the soil. So does the consciousness, and the nourishment develops the sensory organs. When grown in height and weight we call it a full grown û mind and body û just as the tree, with all the full grown branches.

There is no being growing apart from the mind and body.

3. Just as the external pollen pollinates to form a seed, the external objects such as materiality, sound, smell, taste and touch give rise to

¹The nature of mango seed gives rise to a mango tree and no other tree. (Translator's comment)

mental contact and feeling. There is no agent such as me and mine doing this.

Eye contact gives rise to feeling

Ear contact gives rise to feeling

Nose gives rise to feeling etc.

But we have the false perception that feeling is me and mine and my soul. Not different from calling the mango in the hand 'my mango' but if you see carefully feeling belongs to contact, contact belongs to the six sense bases. The sense bases belong to mind and body and mind and body belongs to consciousness. They are derivatives from sources.

Thus consciousness, mind and body, six sense bases, contact and feeling, can be seen as natural phenomena - 'the Dhamma'. None of them can be me, I or mine or soul. The eye, ear, nose tongue and body are not me I mine or soul. They are derived from mind and body \hat{u} (due to causes and conditions). Mind and body is derived from birth consciousness and nutrients. A tree does not arise spontaneously. Neither does it arise due to some agent, there are causes and conditions for its arising. Similarly consciousness, mind and body, six sense bases, contact and feeling arise due to causes and conditions and not due to a person or spontaneously without causes and conditions. Hence, the non-self nature - *anatta*- of these phenomena.

As enumerated in the 12 links of causality these five phenomena, consciousness, mind and body, six sense bases, contact and feeling arise due to causes. Their original source is nutrients. They all belong to the 1st Noble Truth of suffering.

It is also possible to show this sequence in a different way. i.e. the body is derived from food and nutrients and mind is formed from ignorance, *kamma* and craving. The mind further gives rise to mind and mental factors. They are like reversible reactions.

Ignorance, *kamma* and craving ->mind ->mind and mental factors.

What I want to show is that these factors cannot be assigned to a person, but happen due to causes and conditions which are changing phenomena. Similar to the mango seed -> mango tree arising due to causes and conditions and changing phenomena. They are natural processes that exist in generation.

If these phenomena are taken as me, I and mine and soul, then the process of the mango seed giving rise to branches and flowers and seed due to pollination etc. could be called me I and mine and soul - they are natural processes taking place due to causes and conditions. They are connected processes and cannot be seen separate. They are a generation /descendent/cyclic.

These five aggregates of consciousness, mind and body, six bases, contact, feeling are changing processes and occur in sequence. When they are seen as me, I, mine and soul pain and suffering arises. This is the 1st Noble Truth.

Sankhittena pañcupadanakhandā dukkā - which means in short clinging to these as me I and mine and soul is 'suffering'.

When wisdom dawns regarding the cause of suffering, it becomes knowledge of the past. From where and how did the mango seed arise? Obviously from a previous tree. Similarly wisdom of the cause of suffering goes back to past life *kamma*. The 'sign' of the death consciousness makes *kamma* (without knowing result of *kamma*). The result of that *kamma* becomes the cause of re-birth consciousness. Re-birth is like the sprouted seedling, the seed that belonged to a tree formally is now starting a new tree. A person who realises the 2nd Noble Truth of cause of suffering sees the previous life *kamma* that resulted in rebirth consciousness - *pubbante ñāṇaṃ* - He also sees the arising of new life - *aparante ñāṇaṃ*.

The ignorance and *kamma* of the previous life at death consciousness has now given rise to mind and body that proliferates into six sense bases. Today if we see the six sense bases with ignorance, that *kamma* will give rise to future re-birth, which entails the fearful clinging to the five aggregates which is the cause of suffering.

Thus knowing suffering of the 1st Noble Truth - *dukkhe ñāṇaṃ* - should also know the five aggregates as causes and conditions for suffering. The 2nd Noble Truth. i.e. the present suffering must see the past cause - *dukkha samudaye ñāṇaṃ*. The present clinging to the five aggregates must be seen as the cause for future suffering; both *pubbante* and *aparante ñāṇaṃ* - must be known just as it is the previous seed that gave rise to the tree. If more fruits and seeds are growing, they will give rise to other trees.²

Paṭiccasamuppāda dhammesu ñāṇaṃ means the ‘knowledge of causality’. If one has no knowledge of causality, one cannot see that *kamma* is committed due to ignorance of karmic result. One does not know that the present 5 aggregates (consciousness, mind and body, 6 sense bases, contact and feeling) have arisen due to that ignorance. If one fails to see the truth of causality, one will again commit karma and get the 5 aggregates in the future.

Thereafter one gets the knowledge of cessation of suffering. *Dukkha nirodha ñāṇaṃ* - This knowledge of the Four Noble truths arises through the knowledge of causality. If one did not save the mango seed having eaten the mango, there is no way a new plant will sprout and grow into a tree with branches and fruits. This is *pubbante ñāṇaṃ* - ‘knowledge of the past’.

² The tree is not ‘suffering’ because there is no mental component. There is only vegetative growth, which is physical. Hence it cannot generate *kamma* - (Translator’s comment)

When one realises that having eaten all the mangoes and destroyed all the seeds, there is no nature of sprouting and growing a tree, it is knowledge of the future - *aparante ñāṇaṃ*.

If all the seeds are destroyed, there is no nature to sprout and grow trees. But the tree that is existing due to a former seed will continue to exist 50-100 years but because there is not even one seed with the dying of the mango tree, there will be no more mango trees. It is the end of the story of the mango tree.

In this way a person realises that if he was not ignorant in the past life of the activity of contact with the 6 sense bases, consciousness could not have entered the mother's womb and proliferated into 6 sense bases. He has investigated and understood the cause of the arising of the 5 aggregates but he has no repentance about past *kamma*. The answer comes, 'there is nothing that can be done for the results of previous kamma'. If one drops the seed on the ground and it grows into a tree, that is the nature and it cannot be avoided. If today one gives up the ignorance of contact with 6 sense bases there arises wisdom and he does not make any more *kamma* through contact. Then there is no way a 'death consciousness' can enter a womb in the future.

When one contemplates on the four Noble Truths, wisdom dawns on him and the Path becomes clear. He sees the 5 aggregates of suffering; *dukkhe ñāṇaṃ* - the cause of *dukkha* of the present is seen as previous ignorance and volition/*kamma*.

Due to ignorance and *kamma* of the past he has reaped the 5 aggregates of suffering of this birth. The *kamma* and defilement of today arise due to ignorance of 'self' me I and mine that are present aggregates arising and passing away due to causes and conditions.

If one puts an end to the grasping of present aggregates and the ignorance of 'self' he has put an end to future arising of aggregates in

rebirth but continues to live 50-100 years due to presence of aggregates of previous *kamma* so long as life lasts. *Khīṇaṃ purāṇaṃ* - means the ending of past *kamma*. *Navaṃ natthi sambhavaṃ* - means he has no more birth - *virattacittāyatike bhavasmiṃ* - i.e. his mind has no more grasping for aggregates because the seed (of germination) is destroyed. *Nibbanti dhīrā yatāyaṃ padīpo* - means he puts an end to rebirth just as the flame of a lamp is extinguished.

He is an Arahant, the fully enlightened saint who has put an end to grasping of the aggregates while living till the end of his life span. So he continues to live. He lives in wisdom having given up ignorance itself. It is a state known as *sopādisesa* or *anupādisesa nibbāna*. He has put an end to defilements and grasping of aggregates. Where the defilements are no more and the grasping of aggregates are no more, he has no mental suffering as a result but continues to suffer due to the presence of the aggregates of the physical body.

He realises Nibbana - the cessation of *kamma*. He contemplates on the 4 Noble Truths. He knows that when ignorance and *kamma* are no more, there will never be ‘consciousness, mind and body, six bases, contact and feeling’ of a rebirth. Thus the path becomes clear.

- He never regards rebirth as a ‘being’ born but as the mere arising of the aggregates that give pain and suffering.
- It is not birth or death of a ‘being’ but the knowing of the arising of the aggregates and passing away of aggregates due to causes and conditions i.e. *paṭiccasamuppāda dhammesu nāṇaṃ*.
- If there was no ignorance and *kamma* previously, there would not be the arising of aggregates of suffering now. He sees the disappearance of aggregates and not the disappearance of a ‘being’.

With the ending of ignorance, there is no more considering the aggregates as me, I, mine and soul.

While suffering the pain of the present aggregates and gives up the notion that these aggregates are me, I, mine and soul - then there will not be future aggregates. Such a 'person' is not 'born' but, puts an end to the arising of aggregates.

Seeing the cessation of aggregates is seeing the Path with full understanding and comprehension. *Kamma* is formed only when there is no understanding of the pain and suffering of clinging to aggregates. With the comprehension of the aggregates of suffering, there is no more *kamma* formation. Therefore there is no more 'future' arising of aggregates.

Seeing the present aggregates with full comprehension, means the disappearance of 'me, I, mine and soul'. Then his wrong view about a 'self' disappears. This wrong view is called *sakkāya diṭṭhi*. He sees the present arising of aggregates as due to causes and conditions and not due to 'me'.

He also sees another aspect of causality consciousness -> mind and body -> six sense bases -> contact -> feeling. This arising is due to causes and conditions. It also is seen in a cyclic order because consciousness <- -> mind and body. So there exists a support system of links. Mind supports the body. Seeing this as a chain reaction of causes, one dispels the idea of me, I, mine and soul.

The body arises due to consciousness and not due to a 'person', hence there is no soul/me involved in the body.

Then one realises that feeling, perceptions and volition are arising due to the sponsorship of mind and body. Mind arises due to contact with external objects of the senses eg: sights, sounds, smell, taste, tactile simulation of the body and mind objects. Thus consciousness is seen as arising due to causes and not as due to 'me'.

What is mind? It is a continuous process of - sights arising and passing away

Sounds arising and passing away

Smells arising and passing away

Tastes arising and passing away

Bodily touch arising and passing away

Objects of the mind arising and passing away

Mind is the knower of these arising and passing away. 'Me or I or the soul' is not the 'knower'

When one understands this theory, he gives up the 20 kinds of wrong view of 'self' - *sakkāya diṭṭhi*. Not only the wrong view, he also gives up doubt - *vicikicchā*

1. '*Pubbante kaṅkhati*' - doubt about the past - was there a previous life? If so where? Why? How? etc. But now he knows that the previous life also was a condition where the five aggregates were present. Being ignorant of the aggregates he accumulated *kamma*. As result of *kamma* of previous life the present rebirth consciousness arose. The previous life of ignorance and *kamma* is the cause for this life. Thus he has no doubt about previous life, where? how? why? and so he has no doubt about the past.
2. '*Aparante kaṅkhati*' - doubt about the future - will I die? Will I be born? Where will I be born? How? Why?

He gives up the doubt about the future because he knows that if he has ignorance and *kamma* now that it will give rise to aggregates in the future. He has no doubts about how, where, and why.

3. Where ever he is born there will be the aggregates. There is no question of a 'being' born but there will be the arising of aggregates. He knows that there exists causes and conditions for rebirth arising.

4. Therefore he gives up doubt regarding causality.

When realisation dawns about the past and future existence, he realises the law of cause and effect - '*paṭiccasamuppāda*'.

This is the ending of attachment, realisation of the cause of *dukkha* - the second Noble Truth.

- The Buddha who showed this philosophy is really enlightened. He believes, and he gives up doubts about the Buddha.
 - There is no case of 'spontaneous generation' as the scientists would believe.³
5. Then one believes in the Dhamma, how true? for the first time he saw this truth - the 6 qualities of the Dhamma arise in his mind by his own experiential evidence and not because it was told by the Buddha. He saw the aggregates and causes and conditions of their arising (of birth).
 6. If ever anyone realises the Dhamma in this way, he is truly having the qualities of the enlightened *Sangha*. '*Supaṭipanna*' - 'of good conduct' are the disciples of the Buddha '*ujupaṭipanna*' - of upright conduct, '*ñāyapaṭipanno*' knowing of the Path and the law. '*sāmīcipaṭipanno*'³ - of pleasing behaviour - and therefore has no doubt about the sangha.
 7. '*Sikkhāya kaṅkhati*' - He has no doubt about the training. 'This Dhamma can only be seen by the virtuous, by a concentrated mind and with wisdom of '*vipassanā*'. This is the training and no other for a seeker of enlightenment - he believes. Hence has no doubt about the training.

³ There are causes for the arising of 'birth'. (Translator's comment)

To give up the wrong view of self, and for the realisation of the four Noble Truths, and the law of causality, one must cultivate wise consideration – ‘*yoniso manasikāra*’. This he believes. Hence he has no doubt about the training.

By then he has no more doubt about the Buddha, Dhamma, Sangha, and the training.

8. Now do you believe that this person will follow various rites and rituals to gain enlightenment? No - he gives up rites and rituals, because he has wisdom of the four Noble Truths and causality. He has found the Path for overcoming *samsāric* suffering. He has the right view.

The first saint - *sotāpatti* - is one who experiences the Four Noble Truths and causality, therefore he gives up the personality view ‘*sakkāyadiṭṭhi*’ - doubt ‘*vicikicchā*’ and rites and rituals ‘*sīlabbata parāmāsa*’.

These three fetters cannot be broken in any other way. However much concentration or virtue or effort he has, he cannot break these fetters.

One has to see the present aggregates arising due to causes and conditions of the past and not due to ‘me, I, mine and soul’. He sees the future arising of aggregates due to the grasping of present aggregates. This method of contemplation must be told by the ‘Noble Friends’ who have already trod the Path. Such meeting will fulfil two factors, ie meeting a Noble Friend and listening to the Dhamma, so he knows the Path to follow.

Now he knows the way but has not yet tread, he is not yet on the *magga* - path. Just by listening to the Dhamma, he does not enter the Path. He needs to realise the Path all by himself, to gain entry to the Path.

When he realises the Four Noble Truths and causality with his own observation, then he has achieved two more factors necessary to enter the Path.

Now he knows how to practice in order to destroy the personality view and how to destroy doubt. Causality points out that there are previous causes and conditions for the present arising of aggregates and the present aggregates are causes and conditions for future aggregates. He contemplates on these aspects of causality until he is properly convinced through his own experiential evidence. By this contemplation he comes to the conclusion that no amount of rites and rituals can ever help. With this realisation he gives up rites and rituals not only now, but for the rest of the *saṃsāric* journey.

He has come to the stage of ‘*sacca-ñāna*’ - knowledge of understanding the Truth which is mundane and the knowledge of penetration of the truth which is supra mundane.

He sees ‘*dukkha*’ suffering in depth, ‘*pariññeyya*’ and he sees that the cause of suffering is craving - ‘*taṇhā*’ must be eradicated; the cessation of craving must be experienced through meditation and contemplation.

After that arises the knowledge of action – ‘*krutya-ñāna*’ the Path to tread.

Suffering must be seen in depth, cause of suffering - craving must be eradicated, cessation must be experienced and the Path must be trod. The ‘practice’ of Dhamma and wise reflection must be understood in this way.

The practice of Dhamma means practice of virtue and concentration of the mind ie ‘*sīla and samādhi*’.

Wise reflection is the mindfulness of the *satipaṭṭhāna*. i.e. with the help of virtue and concentration one develops wisdom – being aware of the practice continuously.

With this constant contemplation, he understands the arising of defilements in his mind. If the thought process gives rise to defilements, he knows. If they do not arise he knows. He does not know that it is meditation but at all times he becomes deeply aware of defilements, if ever they arise. This is not the only way he sees the development of the mind.

Friends in the Dhamma, you must not believe that the Buddha was born to teach meditation only. He was born to teach a way where no more defilements will ever arise in the mind.

If I ask you to show even one person who raises defilements in the mind wilfully will you say surely there is not a single person who wants to raise defilements willingly or intentionally? Does anyone say please wait, I will finish my work, cooking and cleaning and sit quietly to raise defilements in the mind? Will anyone say I will raise a little wrong view, a little craving or grasping or floods of cankers or yoga or problems or hindrances or personality view? Who wants to raise such thought intentionally? Who wants to use efforts to raise them? You merely wanted to live, not to raise defilements.

Daily living is not being seated with eyes closed; it is a question of work, taking children to school, washing clothes, sweeping, cooking etc. During this working hours mountains of defilements arise in the mind unknowingly - so much kamma, craving, grasping, floods of cankers, problems, hindrances automatically effortlessly they arise.

This mountain of defilements of a single day cannot be atoned in an hour of meditation; it takes a long time to undo and loosen the tight knots. Our practice is wrong - wrong livelihood.

The Buddha was born to show this, your livelihood is wrong. He showed the right livelihood – that is the way to reach *Nibbāna*. Meditation is not just sitting quietly with eyes shut. You do all your worldly chores but if you live the right livelihood even after all the work, you attain *Nibbāna*. Your livelihood is the way to reach *Nibbāna*. Please remember that the Buddha was born to show the right livelihood to attain *Nibbāna*.

Today people speak of meditating one or two hours a day. Not that I am saying it is wrong, it is only one part of the training. Meditation and Dhamma is for all day - not for a few hours. Every moment of living must be steeped with Dhamma and meditation. Even when actively engaged in ‘work’ there must Dhamma and meditation. Then only it becomes right livelihood.

You the fortunate ones, please do engage in whatever work you have to do. But while working with the body, be mindful about the MIND. In all four bodily postures one has to give thorough attention ‘*yoniso manasikāra*’ to the thoughts in the mind.

This thorough attention or wise attention is not seeing one aspect of the bodily activity. If you say it is ‘seeing the impurities of the body’ then it is not complete. If you say it is contemplating the ‘Four Noble Truths’, then it becomes only that. If you say it is seeing impermanence, suffering and non-self, then it becomes only that. Therefore ‘wise attention’ must cover all aspects; it cannot be explained by a single word or phrase. If one realises that by ‘thinking thus’ his defilements do not increase, those defilements present disappear and if the unarisen wholesome thoughts arise and if arisen unwholesome thoughts disappear and if arisen unwholesome thoughts disappear, then thinking thus is ‘wise attention’.

If you the fortunate ones can engage in worldly activities in a way that defilements in the mind such as cankers of sense desire

‘*kāmāsava*’, cankers of external existence ‘*bhavāsava*’, cankers of wrong view ‘*diṭṭhāsava*’, canker of ignorance ‘*avijjāsava*’ do not arise then you are fine. Ever mindful of the thinking is wise attention. If you can think wholesome thoughts, while doing worldly activities it is fine. Also you need to keep precepts of virtue and whenever free do some concentration ‘*samatha bhāvana*’ – (becomes relevant at this stage) then that is the time for ‘meditation’. Wise attention ‘*yoniso manasikāra*’ is meditation by its own right. If you are in wise attention at all times of the day, then ‘sitting meditation’ will be concentration ‘*samatha*’. When you are keeping precepts, it is wholesome thinking which is also wise attention.

Whenever you are free you must also meditate on the 7 enlightenment factors or do some kind of pure concentration. Your precepts of virtue could be 5 precepts or 8 precepts with right livelihood ‘*ājivaatthamaka*’ sila or 8 precepts of ‘*uposatha*’ (full moon day) or some precepts of the ordained community or any other precepts of virtue that you can keep and do tranquility ‘*samatha*’ whenever you are free - while throughout the working hours being mindful of ‘wise attention’.

If you practice this for a long period of time, you can see for yourself the results. Your entire mentality will change. Whenever you are doing some worldly duties, you do so in a way to destroy arisen defilements and to stop unrisen defilements from arising. This will be your normal thinking pattern. After some practice, the 1st thing you notice is that your bodily actions become mild and easy.

Normally defilements arise in the mind unknowingly but now you know that your own thoughts are what is burning and hurting you. This you will notice as time goes on with the practice and you will stop raising such thoughts.

- When you notice that you are happy because of your own thoughts - with craving - you will stop this kind of thought.
- After that the garrulous talking mind will be noticed and becomes less and less talkative.
- Because you are working with wise attention throughout the day, you can concentrate in seated meditation. Your wise attention in daily duties becomes the habit. Mindfulness and wise attention helps to develop seated Samadhi. Thus even when you are in sitting meditation or in worldly activities, you are still in the Dhamma. Then little by little you realise that the five aggregates of clinging is arising due to causes and conditions and not due to ‘me’.

Then you see some facts that you have never seen before ‘*anaññātañ-ñassāmīti*’ *’indriya*’ means knowing what you never knew before.

But still you do not see the painful aggregates. Still ‘me, I, mine and soul’ is what you see. That the aggregates arise due to causes and conditions you do not see. You see the birth of a being and the death of a being.

If he has met a Noble Friend and listened to the Dhamma, such a person is one who is ‘knowing and seeing’. He lives a life of virtue, restrained in speech and action. At every free moment he attains *samādhi* being ever mindful of the four *satipaṭṭhānas* in daily living.

This mental development is capable of letting go unnecessary involvement in daily living. Do not be disheartened if you still have a lot of greed or uncontrollable lust or anger or you are too much miserly. What you need to do is to continuously practice. Right view will soon destroy defilements. You don’t try to remove the excrement yourself, just wash away with water. Right view will take care of that. You don’t soil your hands, you only dash a bucket of clean water and it will get washed away. What you should do is to be virtuous and have a

concentrated mind and every moment of the day work with wise attention ‘*yoniso manasikāra*’. When you protect the Dhamma in you, Dhamma will protect you in return. Your defilements will disappear automatically due to the Dhamma you live. Ordinarily even without our wish we become victims of our greed, anger, revenge, jealousy etc. Though you commit these unwholesome actions, you will notice that they become less and less and finally disappear ‘*vinneya loke abhijjhā domanassaṃ*’ means that one gives up eventually all aspects of greed and hatred.

In other words your mind will be free from the five hindrances. When purity of conduct ‘*sīla visuddhi*’ and purity of mind ‘*citta visuddhi*’ develops, you realise the absence of ‘me, I, mine and self’. You start seeing the arising and passing away of mere mental processes. This leads you to purity of view ‘*diṭṭhi visuddhi*’ and what you already learnt from Noble Friends about the arising and passing away of aggregates becomes clear experience. You see causality i.e. because of causes and conditions the body and mind arise and pass away and not because of ‘me’.

Then you realise that the cause for the presence of mind and body is due to previous wrong view of ‘*avijjā*’ and craving ‘*tanhā*’. If now you have wrong view and craving, you are creating a condition for future mind and body. Then this revelation of the truth takes away doubt about the arising of mind and body. Since you see previous causes - you understand causality - this is called purity of giving up doubt ‘*kaṅkā- vitarāṇa-visuddhi*’.

It is not necessary for you to see these separately - they are connected and arise in sequence. There is only one thing you need to do, that is observing virtuous conduct and concentrating the mind and practising *wise attention* being mindful of the present work at hand. I will give details later after explaining the Pali textual rendering.

The end result of this practice is the ending of hindrances. Once he sees that hindrances are not arising in his mind, he is happy and satisfied with life and is one who enjoys life remembering the pain and suffering of the past hindrances that tormented him.

The Buddha gives the example of the joy of a person who recovers from sickness or the joy of a man released from jail or the joy of a man released from slavery or the joy of paying off a debt or the joy of a person traversing the desert reaching an oasis full of food and luxuries. Just like that is the inexpressible joy of one who has no more hindrances in the mind. He feels liberated and free.

When he remembers the past misery and the present joy, his happiness becomes endless. This joy becomes tranquility and gives peace and comfort to the body and mind. It is such an inexplicable joy, that it is said that even divine beings are envious of such a person. This joy pervades the entire body and mind and the mind gets concentrated in tranquility '*samādhī*'

Friends in the Dhamma, all these days your mind was never tranquil because you went in search of external objects of the senses for your pleasure. You were loitering looking for sights, sounds, smells, tastes, bodily touch from the outside world. You merely wanted to dispel your mental pain and suffering from distracting and by searching for joy from outside sources.

If there are sacks full of sugar in the house, do we go to the boutique to buy sugar? If the entire body and mind is saturated with joy, will the mind ever loiter around seeking for pleasure from outside? When the mind and body is tranquil, the mind gets concentrated in tranquility meditation.

This tranquility of the mind arose by giving up sensual pleasure. It is called '*vivicceva kāmāhi vivicceva akusalehi*' which means by giving

up sensual pleasure and unwholesome thought, one gets liberated and enjoys the peace and tranquility. It is not a temporary state of mind, it is not a '*jhanic*' trance, this is something entirely different.

This *jhana* is acquired by the non-arising of sensual pleasures from objects of the outside. It arises due to the destruction of sensual fetters and the destruction of hindrances in the mind. '*Vatthu-kāma*' is the desire for sensual objects of the outside (by the six sense doors) '*kilesa-kāma*' is presence of hindrances in the mind. Freedom from both i.e. not wanting desirable objects of the senses and the absence of hindrances is the cause of the tranquility gained.

This concentration has discursive thoughts and sustained thought '*vitakka-vicāra*', also it has joy and comfort. This is the concentration - '*samādhi*' that can see that there is no personality such as I, mine, me and self in the five aggregates of clinging and the five aggregates arise entirely due to causes and conditions. Due to consciousness arises mind and body and the sequence of causality becomes clear - mind and body -> 6 sense bases -> contact -> feeling and recognition. Another analysis shows mind and body<- -> consciousness. Thus they support the arising in a reversible way.

Just as a cooking pot rests on 3 stones on the hearth and not on one stone or two stones and the three stones also support and balance each other in amity to bear the cooking pot, they all are connected in concord. If one stone is removed the pot will fall over. It is the same with the three stones. It is called '*aññamañña*' i.e. supporting each other.

So does thoughts support the mind i.e. forwards and backwards - mind<- ->thought body supports the mind and thought, they have no existence on their own. 'Life depends on food' means that the consciousness, mind and body, six sense bases, contact and feeling

support each other in equilibrium just as the pot is held by the stones. This is how life exists, does not die, life continues.

Though the pot is on top, it is there not by its own strength. It has no power of its own. Just as the three stones that are in amity and concord and balance in equilibrium to hold the pot, so does 'life' exist'. Not that 'life' has any power of its own. Life exists because of the support of mind and body or else because consciousness supports mind and mental factors. Body is existing because all the factors are in unison and synchronise in harmony. If any one factor breaks down, the 'body' will be sick or dead - it cannot exist. Thus 'life' can be understood as the 'pot' entirely dependent. 'Me, I and mine' are conventional terms that has no part to play to sustain 'life'.

If one fails to see this fact, then one thinks that there is person who is doing everything, 'me is doing, I am doing' this leads to the arising of defilements which substantiates the wrong view of 'me and I' - this wrong view will create conditions for further wrong view. Unable to understand the conditioned nature of 'life' one thinks in wrong view '*micchā diṭṭhi*' again and again until it becomes the habit of the mind, taken for granted. The day he fully realises the conditioned nature, he will never believe in a 'person' or 'being' not because it is told by the Buddha but because he is fully convinced. Therefore he has no doubt '*vicikkicchā*'. It is his experiential evidence.

Even after he sees this 'right view' again and again, also there are some other aspects to consider.

- With the attainment of *sotāpatthi* he sees causality in terms of a 'previous life'.
- Afterwards nearly every object of thought is seen as a mind and body processes devoid of a self. Then he attains the 2nd and 3rd stage of sainthood. '*sakadāgami* and *anāgāmi*' and contemplates on the impermanence and suffering of the attachment to aggregates.

He sees causality as the reason for the present arising. i.e the previous ignorance and kamma formations (the grasping of the aggregates) have given rise to the present arising of the aggregates. If there is no ignorance (of grasping at the five aggregates) now, then there will be no future mind and body. There is no need to see so much, because the law of existence is always the same. You will easily gain this wisdom as you proceed in the prescribed way. For now please remember these few teachings. Don't do anything with the intention of gaining *Nibbāna*. What you should do is, as I have said before, because there is a continuous process. If you go on the middle of the road surely a vehicle will hit you and kill you. Even if you go slowly on the side of the road, if the vehicle goes off the road it may kill you. You may die due to your own fault or someone else's fault. So even if you are right, we have to look out whether the others are right.

Similarly, when you are on the Path to *Nibbāna*, it is good to have circumspection. Even if it is your fault or anyone else's, it is you who will miss the way and go to *samsāra*. No use blaming me or anyone who led you on the wrong Path. You cannot say "we didn't know we merely followed the Path as was shown to us" because there will be no redemption.

What should be done must be clear in your mind. What I expect from people who listen to me is that they will learn to think and I don't want to push my point of view. There must be some clever, critical outlook and independent thinking and contemplation.

Even if a person practises in the jungle, away from people in a peaceful hermitage and has reached heights of mental development, if he enters the human habitat of thousands of people, he must have enough mental power not to be disturbed by even one person. It is easy to stay alone in the jungle but in the midst of people he might break

down. His development is right if he is unmoved even when alone or when amidst a crowd. He cannot be shaken where ever he is - there is no question of whether he is lay or ordained.

‘Yathindakhīlo pathavissito siyā, catubbhi vātehi asampakampiyo’

It is the nature of a person who has realised the Four Noble Truths that he is unmoved by worldly vicissitudes. Just like the town pillar ‘*indrakila*’ that is not shaken by the wind from any direction, no amount of arguments can change your conviction if you have progressed on the Path.

It should not be your own fanciful idea that pain and suffering are the same, but you are ‘*sotāpatthi*’ or ‘*sakadāgami, anāgāmi*’ or ‘*arahanth*’! you still have greed and hatred though you are supposed to be ‘*anāgāmi*’ - you are fighting in the home! I have seen such people. This can never be, if you are an enlightened person having reached stages of sainthood, then your entire character should change. If you still have defilements, you cannot profess to be enlightened. It should be a false allegation towards the sanctity of Buddha, Dhamma, Sangha to say so. I am not criticising anyone but want to say that we must not be deceived by our own mind.

Now I shall teach you about meditation practice. I have shown you the meaning of Dhamma. Attaining *Nibbāna* is a word for realisation. This right view is obtained by the help of Noble Friends and by listening to the Dhamma - ‘*Sotapātthi*’ is a personal revelation. To make it the right view there are two more things to do i.e the practice and observation and wise consideration. In other words virtue, concentration and wisdom.

Virtue - ‘*sīla*’ must be life itself - the pain and suffering of life is borne by virtue. Concentration - ‘*samādhi*’ and wisdom ‘*paññā*’ must be developed by practice of tranquility meditation and *vipassanā* meditation.

Now how can you develop tranquility meditation? What is tranquility? This is what I want to explain now.

‘*Samatha*’ - tranquility is to bring calm to a distracted, restless mind. When there is some disturbance or provocation in the village, we appeal to the peace committee ‘*samatha-mandalaya*’ to settle it. Similarly, when the sub vocal speech in the mind becomes unwieldy and restless, bringing it to a halt and focus and concentration is the work of tranquility meditation. Just as I said before, wise consideration ‘*yoniso manasikāraya*’ cannot be expressed by one word - so is tranquil meditation which cannot be expressed by one word.

Just because you think of impermanence, suffering and non-self, it does not become *vipassanā*. *Samatha* and *vipassanā* is a constant contemplation, a preoccupation. I will make this clear.

Samatha means ‘see/look’ - the function of *samatha* is to ensure the mind is liberated and is in peace, stationary, unwavering, agreeing, static and stopping the garrulous sub vocal speech going on in the mind. We use this strategy to keep the mind in the ‘present’ (work at hand). *Samatha* does not mean seeing the truth; it means training to be in the present.

The mind is forever running to the past that is dead and gone or to the future not born. It is a false quest.

Life becomes painful and suffering because you are thinking of the false imaginary past or future. Due to this habit defilements grow. Mind consciousness and memory is forever indulging in this foolish past-time. When you train the mind to stay in the present, the mind is liberated from this wrongful habit.

If you mentally repeat the word ‘*anicca*’ again and again the mind becomes focused and tranquil but the mind does not understand what

‘*anicca*’ means. The word when repeated is in ‘*dhammānussati*’ concentration. That is why I said *vipassanā* is not a mere word. If you contemplate on ‘*dukkha*’ un-satisfactoriness all day long, it means your mind is not running here and there and is focused on the ‘present’. Then it becomes tranquility meditation. It is not the repetition of a word but the meaningful observation. ‘*Samatha* and *vipassanā*’ is this kind of concentration and observation.

By tranquility meditation what we expect is to keep the mind in the ‘present’ without going to the past or present. Keeping the mind focused on the breath with mindfulness is tranquility meditation. Observing the breath is a strategy to keep the mind in the present without allowing it to run to the past and the future.

If you ask someone to keep his mind in the present, he cannot do it but when you get used to seeing the in-breath and out-breath, automatically you learn to live in the present. If you can train your mind to be focused only on the work at hand, then there is tranquility. There may be many experienced meditators here and if I ask you to truthfully say if you ever even one day were repeating the stanzas at puja time with mind focussed on the stanzas, can you say yes? Can you chant the ‘*itipi so bhagava...*’ stanza from beginning to end with a conscious mind, fully concentrating on the words and meaning? Tell me whether you are able to do this without stray thoughts coming and intercepting. If you cannot do this, it means you are not knowing the sign of ‘*sati*’. For those who say they can’t, I will say leave aside the *sati* sign, leave aside the breath - can you repeat ‘*itipi so bhagava...*’ stanza ten times concentrating on every word mindfully and with meaning? Even if you did it 8 times and then were intercepted by stray thoughts, then you must start from the beginning. If you can train your mind to do this exercise, you can easily keep your mind focussed on the object of meditation. You will know what the ‘*sati* sign’ is. The mind will not run anywhere.

In everything there is a method, a strategy - so there is nothing called 'cannot'. It is just that you are not interested. Effort must be maintained in three ways, at the beginning, energising in the middle and proceeding. It is not that you cannot but it is because of not wanting. When you start writing a letter the first few words are very nice and neat. In the middle it becomes careless and not so nice and in the end the words cannot be read! The effort taken at the beginning is not there anymore. So 'the beginning, energising and proceeding' are not continuous in uniform strength. If during the New Year celebration there is a competition in handwriting, then the letters in the beginning, middle and at the end are equally good - so why not always? It is a question of interest. One must not relax after the start, one must speed up and show the same interest up to the end.

Similarly, the interest must not be slackened in proceeding onwards. There are these three aspects that give rise to tranquility meditation. If you can concentrate your mind without relaxing with intermediate stray thoughts, it is very good but if you relax and allow stray thoughts to come you may be seated thinking of the qualities of the Buddha, it is like putting your clothes in the washing machine and doing household work. You have merely put '*itipi so...*' into the mind but you are not there. It is a waste of time and it is meaningless. The meaning lies not in words but in the mental tranquility that it generates.

Similarly, the practice of *Mettā Bhāvanā* meaningfully 'may all living beings be well and happy' can lead to concentration of the mind. Or repeating the '*karaniya metta sutta*' from the beginning to end mindfully will be an exercise for you to develop tranquility meditation.

After that do all your work mindfully in meditation. How can you meditate while working? Keep the mind tied down to the 'present' job at hand without deviating to the past or the future. Just as you kept your mind focused on the qualities of the Buddha, when you are washing

plates mindfully take the plate in the hand knowing that you are taking the plate, know that you are putting water without allowing any other thoughts to intervene, know that you are washing. When you are washing the rice you are only mindful of washing rice. Sweeping the compound is knowing the act of sweeping knowing and seeing, sweeping the house is only sweeping without thinking of other things. Be in the present without going to the past or future and see for yourself whether the end of the journey is not *Nibbāna*.

The Buddha was born into this world to show you a way of life that will give you the bliss of *Nibbāna*. It is said that in the Kuru village where the Buddha preached the *Satipaṭṭhana Sutta* the people were mindful in their day to day activities. Even labourers and servants never even went to fetch water without mindfulness ‘*sati*’. They never gave up their object of meditation even while doing mundane work. Whatever they did, they did it mindfully. That is why I said that meditation ‘*samatha*’ is not being seated with eyes closed. It must be done mindfully and with wisdom. See the meaningful result. When we do walking meditation, the idea is to observe the activity in the present without allowing the mind to stray into the past or future.

You raise the foot mindfully and move forward and place it mindfully. It is only a method to practise mindfulness.

Whatever you do, even if you are running and thinking of various things, if you are watching with mindfulness your physical, mental activity in the present then you are concentrating - ‘*samatha*’. It is the concentration, the tranquility that is the meaning of walking mindfully.

But we argue about the method of walking meditation - others say it is this or that, forgetting that it is the concentration that is important and not how you achieve it. If the mind stays steady on the object of meditation, then it is concentration ‘*samatha*’.

Being mindful of physical and mental activity is conducive to developing ‘*samadhi*’. If watching the breath is difficult, then practice as said before, do not think it is too simple and easy. Concentration is easy and simple really. Whether you are mindful about breath or mindful about a routine activity, the end result is concentration ‘*samatha*’. There is no difference as to how you achieve it but watching the breath by far is the best method. It gives quick results. Even if you are doing some evil action and if you are mindful, then also it is concentration *samatha* but it is ‘wrong concentration’. The meaning of ‘*samatha*’ is concentration.

Vipassanā is to observe that there is no ‘me or mine or ego’ of any description in any of the physical or mental activity. For this it is important to establish virtue of bodily and verbal conduct and then whatever object you observe, it will be a wise observation ‘*yoniso manisikāra*’. In order to destroy the personality view, you need to observe the mental and physical phenomena of a ‘being’ so the non-arisen cankers ‘*āsava*’ do not arise and the arisen cankers disappear. Cankers arise in relation to the four great elements, so our target of observation is the nature of mind and body which is the three signata.

As explained in the ‘*āsivisopama sutta*’ first you confront the four serpents. Then you meet the five enemies that give pain and suffering. Do not start with the enemies. Do not start seeing the nature of the six sense bases. First see the gross body which masquerades as a whole being. See the deception of believing ‘me, I and mine’ in these changing phenomena of the body and mind. When you realise the truth, then only begin to see the nature of the six sense bases etc. You have to achieve your own liberation - your own *Nibbāna*.

May you use the excellent Dhamma for this purpose. May it be your aspiration to make use of the Dhamma for your liberation.