

“namo tassabhagavato arahato sammāsambudhassa”

**NIBBĀNAGAMINIPATIPADA**  
**WAY OF PRACTICE LEADING TO NIBBĀNA**

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**BY**  
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bring (take) him to the palace,” the king gave the gardener honey as much as he wished. **Saṇjaya** took honey to the garden and besmeared with honey, the grass on the place where that deer resorted to, but hiding himself in one place and watching the deer which came to the place. When the deer, **Vātamiga** came there and ate the honey-besmeared grass, he being attached to that taste did not go to any other place but resorted to that royal garden. When the gardener knew that the deer was too much attached to the taste of the honey-besmeared grass, he showed himself to that deer. When the deer saw the gardener and ran away for two or three days. But when he frequently saw the gardener, he did not go away and gradually became friendly with the gardener. The deer then began to eat the grass placed on the gardener’s palm.

When the gardener knew well the deer’s friendliness with him, he made a passages way covered (fenced) on both sides, with the mat, made of bamboo up to the palace and scattered the branches along the way. Then he scattered the honey-besmeared grass here and there in front of that deer and thereby took the deer towards the palace. As soon as the deer, **Vātamiga** arrived at (entered) the palace, the door was closed. When the deer saw the people, he was running here and there in the royal courtyard. When the King of Benares descended from the palace and saw the deer running about in fright, he remarked as follows:-

**Page 386** “the deer **Vātamiga** does (will) not come, for seven days, to a place where he sees a human being even once, and does (will) never come to a place where he runs away in fear (fright). The deer **Vātamiga** of such nature which used to stay in the big forest only, being tied (bound) with lust for taste, has now come to the royal courtyard of such kind. Friends, there is indeed no evil thing (state) worse than ‘lust for taste’. After saying so he (the king) said again in verse as follows:-

“**sambhoga.rasa**” which is attachment to living ever together with one’s (husband), wife, son, daughter etc. is evil. Hundred, thousand and hundred-thousand times worse (more evil) than that **sambhoga-rasa**’ is the enjoyment (taking) of food with lust for taste without intending (just) to maintain one’s life-faculty ( vital life) called ‘**Jvitindriya**’. Though **Vātamiga**, a kind of deer used to stay in the big forest, he, being tied (bound) with ‘lust for taste’, has fallen into the hands of the gardener ‘**Saṇjaya**’. There is no evil thing (state) worse than the enjoyment (taking) of manifold taste with lust (attachment). Having said so, he (the king) let the gardener send the deer ‘**Vātamiga**’ back to the forest.

In this story, the prostitute named ‘**Vanna.dāsi**’ was at that time the gardener ‘**Saṇjaya**’ and the deer ‘**Vātamiga**’ the Rev. **Cūla.pṇḍa.pātika.tissa**. (**Jātaka-A-1-172-5**).

You virtuous man, too, might perhaps have taken (eaten) the honey-besmeared grass. You should take religious emotion (fear)’ that one cannot separate oneself from the honey-besmeared grass due to lust for taste.

Due to this very lust for taste, people drink various intoxicating drinks (liquors). Depending on this very lust for taste, people commit various evil (immoral) deeds. Due to those evil deeds, they are (have to be) reborn in hell. Therefore, the Bodhisat, King of Benares told (us) how evil the lust for taste was, in the above-stated story.

The four rich sons (or sons of rich men), well-known as ‘**Du-Sa-Na-So**’ are now still having to suffer in the hell called ‘**Lohakumbh**’ as they were too much addicted to sensual pleasures, drifting in the flood of sensual enjoyment.

Rev- **Cūla.pṇḍa.pātika.tissa**’described above, however, was (like) a log drifting in the river Ganges which is the eightfold Noble practice flowing towards the ocean of **Nibbāna**, as described according to the **Dārukkhandhopama sutta**’. As it happens to

reach (come to) thither shore and is taken away (by somebody), the log does not arrive at the great ocean of *Nibbāna*. One should be mindful of the power of the ‘honey-besmeared grass’.

**Page.387      cannot fall into hell, if supported by merit**

Though there is lustful attachment between each other, that attachment if supported (helped) by merit, becomes too weak to make one fall into hell. For example, though a stone thrown into water is drowned, it is not drowned if it is put in the boat and carried by it. Therefore, many persons who have lustful attachment between one another are found in the *Jātaka* stories to become close friends who fulfill their perfections for *Nibbāna*. To take an example of the ascetic named *Sumedha* and the lady *Sumittā*.

***Sumedha* the ascetic**

Four *Asaṅkhyeya* and one lakh (hundred-thousand) aeons ago, there was a wise man named *Sumedha* who went up his palace and thought thus sitting cross-legged:—

“O wise man, rebirth in a new existence is suffering (painful). Likewise, suffering is the repeated death in those existences in which one is reborn. I am reborn now in this existence being subject to old age, disease and death. Being thus subject to the danger of rebirth, old age, disease and death, I should strive to search for *Nibbāna*, free from rebirth, old age, disease, (death) and other sufferings and where there is peaceful bliss, Indeed there must be a good (right) way to *Nibbāna*, an escape from (painful) existences.

To take for an instance – a man sinking down in the pit of excrement, if he sees at a distance a pond covered with multi-coloured lotuses, should seek a way to that pond. Not seeking the way to that pond is that man’s fault, not of that pond. In the same way there is evidently a pond which is deathless *Nibbāna* in which all filth of defilements is washed out, but if the way to that pond (*Nibbāna*) is not sought, it is not the fault of that pond (*Nibbāna*).

To take another example – a man surrounded by the robbers, if he does not run away even though there is a way out (exit) - not running away is the fault of that man, but not of the way. In the same manner, a man surrounded and arrested by the defilements, if he does not seek the way to peaceful *Nibbāna* free from defilements even though there is a way to it – not seeking the way to *Nibbāna* is the fault of that man, but not of the way to *Nibbāna*.

**Page 388**      To take another example – a man afflicted by disease, if he does not seek (go to) a physician who can cure that disease – not going to that physician and not letting that disease to be cured, is the fault of that man (patient), but not of that physician. In the same way a man afflicted by the disease of defilements, if he does not seek (go to) a teacher who can cure that disease of defilements – not seeking (going to) that wise teacher, is the fault of that man, but not of that wise teacher.

To take another example: - A man well-adorned with beautiful flowers, if he could give up (abandon) a corpse hung around his neck, would experience happiness. In the same manner, I too should give up (abandon) my putrid body which is actually a corpse without clinging to it, and enter into the golden city of *Nibbāna* (an eternal and peaceful state).

To take another example: - People, men and women, after discharging their excrement and urine, go back home without clinging to them. In the same way, I too should give up (abandon) my putrid body which is actually a corpse and enter into the golden city of *Nibbāna* which is deathless state.

To take another example: - the chief boatman (captains) naturally give up their old and useless boats and go their own way. In the same way, I too should give up my body similar to the old and useless boat, as it is discharging loathsome things through its nine apertures and enter into the golden city of *Nibbāna*.

To take another example: - A man who, carrying various jewels (gems), happens to go together with the robbers, being afraid of losing his jewels, gives up (abandons) those robbers and goes his own safe way. In the same way, my putrid body is like a robber who steals (robs of) jewels, and if I am attached to my body similar to a robber, the jewels of *dhamma* which is true path to *Nibbāna* will disappear (be lost) in me. So I should give up (abandon) this my putrid body similar to a robber and enter into the golden city of *Nibbāna*.

Thinking of the true nature of renunciation thus with various similes, the ascetic *Sumedha* abandoned his unlimited wealth at home and gave charity generously. Having abandoned all objective and subjective lust, he left the city of *Amarāvati* and lived alone

page 389 in a thatched hut together with a passage for walking on the mountain named ‘*Dhammika*’. He was engaged in meditation-work and attained the eightfold *Jhānas* (absorptions and fivefold mundane psychic powers. (*Jātaka*.A.1.3-7)

One day while placing himself like a bridge in the mud and laying himself flat on the way on which the Buddha *Dīpaṅkara* and his four hundred-thousand disciples will come walking, the ascetic *Sumedha* opened his eyes and saw the splendours of the Buddha *Dīpaṅkara*. Then he thought thus: -

“If I wished, I could enter the city of *Rammā* as an ordinary disciple of the Buddha *Dīpaṅkara*, after having eradicated all defilements. I should not attain to (enter) *Nibbāna* as an ordinary monk (disciple) after having eradicated the defilements. Like the Buddha *Dīpaṅkara* possessed of the ten fold strengths (powers) and ten fold wisdoms, it would be good for me, if I would enter *Nibbāna*, after having attained the knowledge of omniscience, the perfect (noblest) wisdom and save all the people from the ocean of sufferings by teaching them the wheel of *Dhamma*. It would be good for me to endeavour for attaining the noblest “Omniscience”. (*Jātaka* -tha-1-1-17)

In the above-stated thought of the ascetic *Sumedha*, there is the perfect wholesome desire (wish). Being urged by that wholesome desire, he aspired to attain the omniscient wisdom. The Buddha *Dīpaṅkara* too predicted (assured) that he (the ascetic) would become the Buddha named *Gotama* after the four *Asaṅkhyeyas* and one hundred-thousand aeons.

Behind these noble desires and perfections to be fulfilled for the four *Asaṅkhyeyas* and one hundred –thousand aeons, after receiving the prediction (assured by the Buddha *Dīpaṅkara*), there is craving for the existence, accompanied by ignorance (*Avijjā*), in which he would attained the Omniscient wisdom. That craving has the power (force) to fulfill the perfections for the attainment of the Omniscient wisdom, but it is not craving powerful enough to throw him into the woeful existences.

### The craving of the lady *Sumittā*

The lady *Sumittā* too stretched out prostate and aspired to help the ascetic *Sumedha* in fulfilling the perfections for the attainment of Omniscient wisdom. The craving (lust) for the existence as *Sumedha*’s wife existed in her, who was the would-be nun (*Therī*) named *Yasodharā*, but that craving (lust) was not strong enough to throw her page 390 into the woeful states (nether worlds). On the contrary, it (lust) was a cause of the wholesome desires to help him (*Sumedha*) fulfills the perfections for the attainment of Omniscient wisdom.

In the '*Therī-apadāna*' concerning the nun *Yasodharā*, however, it is stated that her aspiration to be the wife of *Sumedha* did not begin just at the time of the Buddha *Dīpaṅkara*, but she aspired so even at the times of the previous countless Buddhas. To help him (*Sumedha*) for his attainment of Omniscient wisdom, she made sacrifices in her past existences as described in the following:-

1. she sacrificed her life to save others;
2. she extracted her eyes and gave them to others;
3. she sacrificed (abandoned) her limbs to save others;
4. she gave away her children to others;
5. she gave up her life as a wife of others, just to comply with the wish of the Bodhisat *Sumedha*, but not at her will;
6. she gave away her possessions, animate and inanimate, to others;
7. she fulfilled the perfections such as morality, renunciation and so on.

Therefore, the ignorance (*Avijjā*), craving (*Tanhā*) and clinging (*upādāna*) that urged (encouraged) her life were the main causes that caused wholesome (moral) acts to arise. They were just the main causes that let fulfil the perfections for the Bodhisat *Sumedha*'s attainment of the Omniscient wisdom. Therefore if you, virtuous man, can consider the Buddha as your father, then you should consider the nun, *Yasodharā* as your mother as well. Many were her services to the Bodhisat for his attainment of Omniscient wisdom she was a heroine who could do fearlessly and bravely the works that could not be done by ordinary ladies.

Likewise, the noble persons also such as Rev. *Sāriputta*, Rev. *Mahāmoggalāna*, Rev. *Mahākassapa*, Rev. *Anuruddha*, Rev. *Ānanda*, Rev. *Rāhula*, the nun *Khemā*, the nun *Uppalavannā* etc., took part and helped the Bodhisat in his fulfilling the perfections. They desired to have (attain) such kind of existence in which they could help the Bodhisat in his fulfilling the perfections. But this kind of craving for existence was merely the root-cause to attain the enlightenments of the chief disciple, great disciple and ordinary disciple and also the main cause of the perfections which were the wholesome deeds, ordinary and extra-ordinary.

**Page 391** The would-be Rev. *Mahākassapa* and would-be *Bhaddā*, too, fulfilled the perfections together for the hundred-thousand aeons from the time of the Buddha *Padumuttara* up to the time of *Gotama*. Of them, the former fulfilled the perfections hoping to attain the enlightenment of the great disciple who was honoured by the Buddha as a best (foremost) disciple in practicing all the 13 kinds of austerity, and the latter too fulfilled the perfections together with the former to attain the enlightenment that had great force to save one (her) from the sufferings of repeated existences. Though they were attached to their existences, yet that attachment was subordinate to the wholesome desire. Because of the forces of the wholesome desire and perfections, the forces that could not abandon (separate from) each other and that could renounce the sensual objects, animate and inanimate, dwelt in them. In their final existence their mutual attachment (love) ceased.

The young man *Pippali*, the would-be *Mahākassapa*, was very handsome and wealthy. The lady *Bhaddā* too, possessed of physical radiance that illuminated the room of twelve cubits was very pretty and wealthy. Though they became husband and wife due to the arrangement of their parents and lived together in the same house, they did not look at each other with attachment even once.

One day they gave away all their possessions, animate and inanimate, and agreed to renounce the world with reference to the Buddha. On the way, when they came to the cross-road, they agreed to take separate roads, the right road being taken by *Pippali* and the left one by *Bhaddā*. But they had no mutual attachment and mental agitation

(emotion). This earth shook greatly, though being able to carry (hold) the Mount Meru, but unable to hold their virtues. (Am-A-1-141).

The above mentioned virtuous people were possessed of the seven qualities of the virtuous. It was their wholesome wish (desire) that they purposely aspired to have in order to ever live together. They were virtuous people who fulfilled the perfections that helped them to attain the enlightenment which they aimed.

“The virtuous one can attain everything he wishes, as their aspiration (wholesome desire) being purified.” (Am-3-71).

Therefore, though they might have mutual love that bound them together, they had equal wholesome wish of great force that helped them to abandon (renounce)

**page 392** everything, and so they became inseparable companions (partners) according to their wish just to fulfill the perfections.

### ***Nakula.pitā and Nakula.mātā***

At the time of the Buddha (*Gotama*), there live at the town of *Susumāra* in the *Bhagga* district the two stream winners, a well-known rich man named *Nakula.pitā* and his wife named *Nakula.mātā*. They both lived together for many existences in the past, as the Bodhisat’s parents, grand-parents and uncles and aunts, and so they loved the Buddha as their own son as soon as they saw him and was so familiar with him that they used to tell him whatever they wished.

So one day they told him thus: - “Reverend sir, I took the young *Nakula* in marriage since our young age, and since then, I did not remember that I even mentally committed adultery with others except (beyond) *Nakula.mātā*, and so needed to say about the physical transgression. Reverend sir, we both wanted to see each other not only in this life but in future as well.” (Am-1-372. Am-A-1-308).

This was what *Nakula.pitā* said. Hearing his word, *Nakula.mātā* also told the Buddha with emulation as she thought; -

“Reverend Sir, *Nakula-Pitā* took me in marriage since our young age. Since then I did not remember that I even mentally committed whore with others except (beyond) *Nakula-pitā*, and so needless to say about the physical transgression. Reverend Sir, we both wanted to see each other, not only in this life but in the future as well”.

Then the Buddha replied thus:-

### **Page. 393**

“House-holders (House-lords), if the husband and wife want to see each other not only in this life but also in the future life, they should have equal faith, equal morality, equal charity (generosity) and equal insight knowledge (or path-and-fruit knowledge). If they are possessed of these virtues, they will (surely) see each other both in this life and in the next life.”

The wife, like her husband, should (must) have good faith and good morality. If one wants to give (charity) one should not be prevented by the other. If the wife wants to give (charity), her husband should (must) agree; and if the husband gives (charity), his wife should (must) be joyful (cheerful). They both should (must) have equal knowledge-equal insight, path and Fruition knowledges. The same statement is given in the "Poem called *Pañcāvudha*," . . .

Think of the mutual love cherished by the couples, the stream-winners, described in this story. As they had equal love among (between) each other, they never thought of committing the sexual intercourse with others except themselves. As they had so good morality and noble mind, they wanted to see each other throughout their past existences, having mutual love and esteem. In wishing (desiring) to see each other, their mutual

attachment which is noble desire based on love will tie them together, and all their noble deeds done by them, such as, charity, morality, calm and insight meditations (developments) will surely take (carry, convey, lead) them to happy existences, up to the attainment of Arahatsip.

"But just as excrement, even though little (negligible), is verily disgusting, even so every existence, even a single, is verily disgusting and so I do not admire it, (Ami- I- 36)"- such a knowledge is also given by the Buddha. For every existence is verily subject to all kinds of suffering such as birth (old age), disease, death, sorrow, lamentation, pain (suffering), and displeasure.

## **The Power of the Relation of Determination dependence Upanissaya Paccaya**

Demerit (unwholesome state) is related to merit (wholesome state) by way of sufficing condition.

**Page- 394**

### **Pakatapanissaya:-**

Depending on **Rāga** (lust), one gives charity, takes moral precepts, observes fast (sabbath), develops (brings about) **Jhānas**, insight and path knowledges; one develops (brings about) intellects (psychic powers) and meditative attainments. That **Rāga** is related, by way of Natural Decisive condition, to Faith (confidence), morality, knowledge (analytical knowledges of mind and matter, and of their conditions or causes), liberality, knowledges (of insight meditation, Path) intellects and **Jhānas** or meditative attainments.

Likewise, aspiration, of which Ultimate reality is **Rāga**, too, is related, by way of efficiency of relation of determination dependence, to faith, morality, learning, liberality (generosity) and knowledge. (*Patthāna*- 1-149).

Depending on **Rāga** being attached to the abodes of existence, objects and beings, one acquires (accumulates) very high morals such as charity, morality, sabbath (fast), **Jhāna**, insight, path, intellect and meditative attainments. When those moral states are obtained, then **Rāga** is related to each of those moral states by way of efficiency of relation of determination dependence. One should understand and take the examples of those above mentioned noble men, such as the would-be Buddha, would-be chief disciples, would-be great disciples, and would-be ordinary disciples.

The Bodhisat **Sumedha** aspired to have an existence in which the Omniscient wisdom is attained. The lady **Sumittā**, however, was attached to an existence in which she could help him (Bodhisat) in his fulfilling the perfections for the attainment of Omniscient wisdom. The would-be **Rev. Sāritta** for the attainment of the Buddha's right chief discipleship, the would-be **Rev. Mahā. moggallāna** for the attainment of the Buddha's left chief discipleship, the would be **Rev. Ānanda** for the attainment of the Buddha's personal attendantship, the would-be **Rev. Rāhula** for the attainment of the Buddha's sonship, **Rāga** arising in each of these noble men is related to (or causes) the wholesome states that lead to this and that enlightenment by way of efficiency of relation of determination dependence (*Upanissaya paccaya*). It is a kind of **Rāga** that causes the perfect wholesome states.

### **Translator's Note**

*[page 394 to 408 are left out because it is detailed explanation on Mora Sutta through numerous verses in Myanmar.]*

**Page- 408**

The above-stated noble persons who were destined to enlightenment were associated with each other by the four causes, namely, 'faith, morality, generosity (liberality) and knowledge and could fulfill the perfections unitedly (unseparably) throughout the cycle of existences. And you noble persons, too, who are not yet united by these four causes, namely, 'faith, morality, generosity (liberality) and knowledge' if you want to live unseparably throughout the cycle of existences should read one of the following past stories:-

**The Story of (king) Assaka**

Now-a-days some men who lead spiritual (holy) life temporarily (not for life) are persuaded (tempted) to disrobe (to turn to manhood) by their ex-wives. Similarly, at the time of the Buddha, too, a monk was persuaded to disrobe by his ex-wife, and so this story of (king) *Assaka* was narrated by the Buddha as the following:-

In the past there was a king named Assaka who reigned at the city of Patali in *Kāsi* Division. King Assaka had a lovely, pretty and graceful queen named '*Upari*'. She was nearly as beautiful as a goddess. One day she died.

Due to her death King *Assaka* was greatly afflicted by sorrow, and suffered a lot, physically and mentally. He was lying down, weeping without taking any food, under the bedstead (cot), on which there lay a coffin in which the queen's corpse was put and some oil **page 409** was poured.

His mother, father, relatives, friends and so on and soothed him, saying:- "Great King, don't worry, and don't be sorrowful, because all conditioned things are impermanent and subject to change, arising and disappearing," and so on and so forth. But they failed, and the king was still lying down being sorrow-afflicted for seven days.

After the lapse of seven days the Bodhisat ascetic living in the Himālayas who attained the five mundane psychic powers and eight meditative attainments (absorptions) developed the radiant light arising due to the power of Divine-eye; and with this divine-eye, he looked at the whole *Jambudipa* (India) and saw that king *Assaka* weeping thus. Then he thought:- "I should be a refuge for that king *Assaka*," and then he went up the sky with his psychic power, and after descending on the auspicious stone slab in the royal garden, was sitting like a golden statue.

Then he met with a *Brāhman* youth, through whom he sent a message (to king *Assaka*):- "I know Queen *Upari's* present life where she is reborn, and I will let her speak in the presence of King *Assaka*".

After hearing that news, King *Assaka*, hoping that he will meet with Queen *Upari*, went joyfully and hurriedly to the ascetic living in the royal garden.

The ascetic then said thus:- "Great king, that Queen *Upari*, being very proud of her beauty, failed to do (accumulate) the reliable good deeds, through negligence and so was reborn as a she-coprophagi (dung-worm) in this very royal garden".

In order to make king Assaka believe, the ascetic made a resolution by his psychic power thus:- "Let the male and female (husband and wife) coprophagis break their heap of cow-dungs and come to his presence". Then he made another resolution that caused the she-coprophagi to talk (reply) in human language:

Ascetic:- "Upari!"

She-coprophagi:- "Sir, what shall I do?"

Ascetic:- "What were you in your past life?"

She-coprophagi:- "I was the chief Queen, *Upari* by name, of King *Assaka*".

**Page- 410**

Ascetic:- "Now whom do you love, king *Assaka* or male-coprophagi?"

She-coprophagi:- "Sir, it is right that King *Assaka* was my husband in the previous human life, in which I wandered about, together with king *Assaka*, in this royal



garden enjoying the five-fold sensual pleasures, namely, visible form, sound, odour (smell), taste and tangible object. But now, since the time when I am reborn in a different and new existence, that King *Assaka* is of no use for me. Therefore, I now want to kill King *Assaka*, and wash the feet of my present and new husband, the male-coprophagi, with the blood of that king *Assaka's* throat".

This is what the female coprophagi said to the ascetic in the presence of King *Assaka* and the audience, and her reply was the heart-breaking words for King *Assaka*, love-sick and sorrow afflicted, longing and weeping for his late Queen. Furthermore, the female-coprophagi, not being satisfied with that much, said again thus:-

"Sir, this delightful royal garden was an old garden where I wandered about together with King *Assaka* in the past existence in which I was a human being, and an old place where we both wandered about, being unsatisfied in(with)loving each other.

"But now, sir, if I were to speak truth (frankly), past happiness is covered (hidden)by newly arising happiness, and the past misery by newly arising misery. Finding (Meeting with) a new mate, I forget an old one. Forgetting an old one when meeting with a new one is the true nature of the whole world (of all beings). Therefore I love my male coprophagi much more (hundred or thousand times more) than King *Assaka*.

#### Page- 411

This is the true word of the female coprophagi who spoke in human language to the Bodhisat ascetic in the presence of audience. At the time when King *Assaka*, sorrow-afflicted, was weeping, his late queen, Upari, now reborn as a female coprophagi spoke openly that she wanted to wash the feet of her new mate, the male-coprophagi, with the blood of King *Assaka's* throat. This was a heart-breaking scene.

The Buddha, after giving this admonition, went on to teach the discourse connected with the four noble truths, at the end of which the monk who wanted to disrobe himself, being persuaded by his ex-wife attained to stream-winnership.

In this *Jātaka* story the monk who became a stream-winner, was in the past king *Assaka* who was wailing for his late Queen '*Upari*', and the ex-wife who persuaded the monk to disrobe was in the past the late Queen *Upari*, who was reborn as a female-coprophagi and wanted to wash the feet of her male-coprophagi with the blood of king *Assaka's* throat. (Jā.-A-2- 142-144).

You virtuous man who is reborn as a human being, hard to be obtained, and who is ordained as monk-hood, hard to be obtained in this *Buddha-sāsana*, hard to be met with, should not forget the true nature of the whole world, in which beings live joyfully as this husband and this wife in this life and live as that husband and that wife in another(past) existence, but it is hard to attain all of the four good conditions, namely, faith (confidence), morality, generosity and wisdom.

## Living together in the past life

The Story of the would-be Arahant named *Baddā-Kundala- Kesā Theri* too was full of remorseful events. The lady was the only daughter of the rich parents whose wealth amounted to forty crores (four hundred millions). One day, a thief or robber (criminal) sentenced to death was being carried to the cemetery to be killed, passing by the *Bhaddā's* house. As soon as *Bhaddā* saw that thief, she was sleeping throwing herself down on her bed, saying:- "I would die if I could not get (marry) this thief." Her parents, having bribed the mayor, secured that thief to whom their daughter was married and led them both live on the top floor of the seven storied house.

*Bhaddā* laid down flat on bed because she could not help winning and marrying that thief. Why did such intense lust arise in her? It was due to their living together in

their previous lives. **Bhaddā** was the 'most sharp-witted' among the lady Arahats who attained the Arahatship.

**Page- 412**

Even in those noble ones who would become Arahats, this lust could give them a great trouble before their attainment of Arahatship in their present existences. (Therī gāthā 391-392 Am-A-1-283-288).

To attain 'the most sharp-witted' title, **Bhaddā** fulfilled perfections for the hundred- thousand aeons, from the time of the Buddha **Padumuttara** up to the time of the Buddha Gotama. This powerful lust could afflict even such a noble lady in her last existence to attain Arahatship so (severely) that she fell on her belly in bed weeping. So you noble one should think (consider) whether it is right or not to keep (maintain) such powerful lust (craving) in you. That lust can do more pain to you than to a noble one like **Bhaddā**. That craving could make the lady **Patācārī** mad before her attainment of Arahatship and of the title 'the best of the **vinaya-dhara** nuns.' "Be careful not to drink salty water whenever you are thirsty."

### ***Māyā and Sātheya***

Pali Quotation (Mahāti-1-84)

**Māyā** has the characteristic to conceal one's apparent fault, where as **sātheya** has the characteristic to praise (exalt) the virtues not existing in oneself. They both are verily **Tanhā** or **lobha** (craving, lust) as an ultimate reality.

**Māyā** is like a conjurer. Just as the conjurer can take a stone and turn it into gold, even so this **Māyā** conceals one's apparent fault in order to delude (deceive) others. One with **Māyā** pretends not to have any fault though he has it really, and such a one is called hypocrite by the people in the world. The **Ariyās** such as the Buddha etc. like to make their own fault manifest and confess it for cure.

**Women's artifices:-** In the past there was a pupil of the professor in **Taxila**. His wife committed whore with another man. In that day of her adultery she treated her husband more kindly than before, but in other days she treated her husband badly as a slave. Not knowing her strange behaviours, that pupil confused in mind told his teacher all about her; and the teacher who knew well women's true nature and character told his pupil about his wife's moral corruption.

The woman in this story pretended to treat her husband more kindly (tenderly) in the day of her adultery, in order to hide her guilt; and that pretending is indeed this woman's artifice, which is in some cases called '**Tankhanuppatti. ñāna**' (ready-wit) but actually is the woman's artifice or hypocrisy.

**Ascetic's artifice:-** There is an artifice (hypocrisy) not only in women but in men as well. In the past, there was an ascetic- teacher in a village, worshipped (attended, served) by a layman. Due to the danger of thieves or robbers, that layman buried (a pot of) the hundred gold pieces (coins) near that ascetic's hermitage, requesting the latter, "Sir, please take care of that gold." Then the ascetic replied, "Layman, you should not request the ascetics thus. We should not have any attachment to other's property."

Then ascetic thought thus, "I can live well as a householder with these hundred gold coins," and buried them in another place. Next day after taking breakfast in that layman's house, the ascetic said, "Layman, it is quite long since I have lived (here) depending on you. Living too long (together) conduces to (mutual) attachment. So I will go to another place." Failing to request repeatedly him not to go away, the layman sent him off up to the gate of the village.

**Page- 414**

Then the ascetic, after going away to some distance, returned and said, "Layman, a thatch from the roof of your house got hanged (stuck) in my braided-hair. An ascetic should not take even a grass (straw, thatch) not given by the owners (others)." The honest (silly) layman also respected him much, thinking, "My ascetic teacher has high morality".

But at that time, there was in his house an intelligent guest who was a Bodhisat, who reminded the house-holder, "Friend, what did you deposit in your ascetic-teacher? If you deposited something in him, go and see whether it is there or not." When they both went there and found that there was no gold, they hurriedly followed the ascetic and caught him with gold coins. (*Jātaka*- A- 1- 398-399 *Kuhaka Jātaka*).

In this story, it is the ascetic's artifice that he returns a thatch (to his lay disciple) being afraid of discovering his gold theft. Thus, this kind of artifice prevails even in the ascetics and monks, and therefore there is nobody to trust (confide) in this world (mankind) full of countless artifices or cunning tricks. For this reason, to get a chance to associate with honest and virtuous men will be possible only if one attains (receives) the help of one's merit done in the past.

**Sātheyya** (craft, treachery):- '**Sātheyya**' means a kind of greed (lust) that one pretends to have or boasts of having good virtues not existing (arising) in oneself, in order to be praised (or highly thought of) by others." '**Māyā**' conceals one's faults and pretends to be faultless, whereas **sātheyya** pretends to have good virtues not existing (arising) in oneself. Both of them are craft and cunning. Pretending to have morality without it (morality), to have concentration without it (concentration), to have knowledge without it (knowledge), to have good character without it, and to have good learning without it—all of these pretences are only a kind of **Sātheyya**.

In the world too, pretending to have morality concentration and knowledge without (having) them, to have university degree without (having) it, to be wealthy without wealth, to wear (put on) jewels hired (borrowed) from others to be highly thought of by others, and to have courage (ability) without having it, and so on ... all of such pretences are also a kind of **Sātheyya**.

Page- 415

## The Story of *Bilāravata*

While sojourning in the *Jevana* monastery, the Buddha narrated this story of *Bilāravata*, with reference to a monk who created a marvel in the minds of (his) lay men and laywomen, by pretending to have threefold training, viz, morality, concentration and knowledge (wisdom) without having them in him.

In the past, the would-be-Buddha (Bodhisat) who was born as a rat (mouse); when he was grown up and his body became very big, he looked like a small pig. He lived in the forest, wandering about accompanied by many mice.

One day, a fox, while wandering about here and there, saw a group of mice and thought thus:- "I will deceive and eat up these mice." So in a place not far away from those mice's place, he was standing on one leg of his, facing the sun and drinking air.

When the Bodhisat mouse saw that fox, while wandering about here and there in search of food, he thought, "This fox would be a virtuous one". Believing in him thus, he approached that fox and asked him, "What is your name?" The fox replied, "My name is **Dhammika**, the Virtuous." When the Bodhisat asked, "Why are you standing on one leg of yours, not on four instead?", the fox replied, "If I put down my four legs, the earth will not be able to bear me and so I (have to) stand on one leg of mine."

When the Bodhisat asked, "Why do you stand opening your mouth?", the fox replied, "I eat just air, not any other food".

When the Bodhisat asked, "Why do you stand facing the sun?", the fox replied, "I am worshipping the sun".

Hearing the fox's words, the Bodhisat thought, "This fox will be a virtuous one," and so, since that day he together with his mice attended on that fox.

Then, when the mice attended on the fox and returned, the fox caught and ate the last of them. Thereafter he stood as before. As a result, the mice gradually became

less and less. Then the mice thought thus, "In the past the mice were so many that our place was not enough for all of us. But now they become less and less, and our residence is not full (filled). What is the reason?"

**Page- 416**

The Bodhisat, too, being informed by them, suspected the fox by pondering and decided to inquire the nature of that fox. When he went to approach the fox, he let the mice follow (after) him, and when returning, he followed (after) them. Then the fox ran after the Bodhisat to pounce (attack) upon the latter, and the Bodhisat saw the fox running after him, he turned back and said:-

"Fox, you took (observed) the religious vow, not to practise the good austerity, but to harm (injure) others, flying the **Dhamma's** flag, and so you are a hypocrite of cunning nature." (Jātaka-A-1-486).

That fox in the past time (existence) was verily the deceitful monk (**Kuhaka-Bhikkhu**) in this present life, who pretended to have 'morality, concentration and knowledge' without having them and behaved like that to be highly thought of him by laymen and laywomen. It should be noted (borne in mind) that evil disposition fostered in one's mind will latently exist in him throughout his future (successive) existences till it is uprooted.

These '**Māyā** and **Sātheyya**' (artifice and craft) are worse than ordinary greed (**Lobha**). It is the greatest evil, as it deceives the whole world, like the heretical teachers (**Titthi**) who claim to be Buddhas though they are actually not and thereby they deceive others. It is such a great evil that it commonly arises in most of the people; and so those who want to be wise and virtuous should be careful not to let it arise in them and try to be honest and upright men (ones).

**Page- 417**

## 6. **Ditthi = Micchā. ditthi**

1. '**Micchā. ditthi**' means 'wrong view' that sees (knows) wrongly.
2. Or, it means 'false view' that grasps something falsely.
3. Or, it means 'disgusting view,' (for the wise) as it brings about unbenefit (unbeneficial result).
4. Or, it means 'wrong or false seeing, as it lets its associated states see wrongly (falsely) the objects of ultimate realities. Or, it is 'wrong or false seeing' as it itself sees wrongly (falsely) the objects of ultimate realities. Or it is just wrong notion that sees wrongly the objects of ultimate realities.

'The wrong notion that sees wrongly the objects of ultimate realities,' means 'wrongly seeing the ultimate realities as '**nicca** (permanence), **sukha** (pleasure), **atta** (soul) and **subha** (pleasantness, beauty), which are actually '**anicca** (impermanence) **dukkha** (suffering), **anattā** (soullessness), **asubha** (unpleasantness).

1. Its characteristic is wrong (improper) attention to the objects of ultimate realities as '**nicca, sukha, attā** and **subha**'.
2. Its function is wrong thinking (perceiving, reviewing) them as '**nicca, sukha, attā** and **subha**'.
3. It appears to the yogi's mind (knowledge) that wrong view (**micchā. ditthi**) is wrongly firm thinking (reviewing) them as **nicca, sukha, attā** and **subha**'.
4. Its proximate cause is not wishing to see the noble (Ariyā) persons as the Buddha etc.

**Page- 418**

## **Lakkhana, Rasa, Paccupatthāna**

1. The five aggregates that are impermanent as permanence,

2. The five aggregates that are suffering as pleasure,
3. The five aggregates that are soulless as soul.
4. The five aggregates that are unpleasant as pleasantness-

Such a wrong (improper) attention is its (*Micchā. ditthi's*) characteristic. Such a wrong thinking (perceiving, reviewing) is its function. It appears to the yogi's mind (knowledge) who meditates on this mental concomitant (*Micchā-ditthi*, that wrong view (*Micchā-ditthi*) is a phenomenon produced by repeatedly reviewing them (aggregates) thus.

**Patthāna:-** If one frequently sees the noble (*Ariyā*) persons, such as the Buddha etc. who have realized the four noble truths and also the virtuous worldlings, learned and well-versed in the true *Dhammas* (doctrines) expounded by the noble (*Ariyā*) persons such as the Buddha etc. then one can, by frequently hearing their true doctrines, attain (acquire) the right view (knowledge) which is the understanding of the good and bad deeds and their corresponding results. Depending on this right view (knowledge) of cause and effect (*Kammassakatā-sammāditthi*), when one progressively goes on to practice the 'calm and insight developments (*samatha-vissanā.bhāvanā*), one will, according to the quality of his perfections, attain (acquire) the manifold higher right views (knowledges) concerning the *Jhāna*, Insight, Path and Fruition. These right views or knowledges will gradually (step by step) rise in him.

Unwilling to see such noble persons and keeping away from them is the proximate (nearest) cause of having the wrong view, but not the right view. If one whose right view is not firm frequently associates with those of wrong view, one is more likely to receive the wrong views.

To attain (acquire) the right view (understanding) of the four noble truths, that penetrates rightly the four noble truths, listening to (hearing) the true doctrines concerning the four noble truths from the noble (*Ariya*) persons such as the Buddha etc. is the main (indispensable) cause of many causes. And listening to the true doctrines from the noble persons, too, is possible only when one gets an opportunity (a chance) to see and associate with such noble persons. Otherwise one will not attain (acquire) such a right view (understanding). As long as one does not attain (acquire) such a right view (understanding), so long the door of wrong view will ever be open to him.

#### Page- 419

This wrong view (*Ditthi*) not only knows what is real (really is) as unreal and what is unreal (really is not) real, but also accuses (censures) others, saying "Only my view (belief) is right and that of others is wrong".

Herein the misunderstanding that there is a creator of this world and these beings, though there is actually not such a person (creator), and that there is a soul in the bodies of beings, though there is actually not such a thing (soul). This misunderstanding is the wrong view that knows what is unreal (really is not) as real.

And the (manifold) misunderstandings that there are no good and bad deeds done by oneself, of which the potency (force) to produce their corresponding results still remains (unaffected, undestroyed) till one attains to complete *parinibbāna*, though there are actually good and bad deeds; that there are no results of good and bad deeds, though they are actually experienced (by the people); that there is no *Nibbāna* in which all the mental and material things completely cease, though it really exists; that there is no more (next) existence in which one must inevitably be reborn until one attains to *Nibbāna*, though it really exists; and that there is only the present existence between birth and death, but no life (existence) after death. This (kind of) misunderstanding is the wrong view that knows what is real (really exists) as unreal.

Killing the beings and sacrificing them to the gods is a great merit; bathing in the very cold time; and sitting broiling oneself between the four fires in the very hot noon-

time (which is called '*pañca-tapa*', the five-fold heat); and living like an ox and a dog- these practices as such are good practices, causes of purifying oneself of defilements. And bathing in the Ganges at an auspicious time is a good practice to be purified of (or to wash away) the bad deeds done by oneself. This misunderstanding is the wrong view that knows what is not true as true.

The misunderstanding that doing good deeds such as donation, morality, calm and insight meditations etc. and practicing the Noble Eightfold Path are not good practices that lead to the happy states and to *Nibbāna* is actually a wrong view that knows what is true as untrue. Such misunderstandings are included in the manifold wrong views.

Not accepting that in the world there are noble persons who have attained to Arhatship and Buddhahood by practising the Noble Eightfold Path that leads to *Nibbāna* and who know well, by their insight wisdom, of this present life and the next life is also included in this wrong view (*Micchā dīṭṭhi*).

## The unfailing practice

Here, let me talk about the education system expounded by the Buddha at this opportune moment:- At once time, the Buddha, going on a journey accompanied by many monks in the kingdom of *Kosala*, arrived in a village of Brahmins, called '*Sāla*'. This village was situated by the high way in the middle of *Kosala* and at the entrance of a big forest.

### Page- 420

It was a centre to be visited by many religious teachers known as *Samana* and *Brāhmaṇa* who have different beliefs. The inhabitants of this village were familiar with various philosophical doctrines of that time (day) taught by almost all the philosophers who arrived in that village. The Buddha arrived there as a last one of those philosophers.

The Buddha said to the inhabitants of that '*Sāla*' village who came to Him:-

"Laymen, do you have an admirable, good (religious) teacher who is worthy of taking refuge with firm (strong), confidence?" When the laymen replied that they did not have anyone of such kind, the Buddha said:-

"Laymen, you who do not have an admirable teacher, should follow and practice the unfailing path or *Dhamma*, called '*Apannaka. dhamma*'. This unfailing (*APannaka*) *dhamma* will bring about your happiness and prosperity throughout the rounds of rebirth (*samsāra*). Laymen, what is this *Apannaka- dhamma*?

- (I) Laymen, there are those recluses and *Brāhmaṇs* who believe and used to say, that
1. There is no (good) result (effect) of donation,
  2. There is no (good) result of great donation and generosity,
  3. There is no result of small donation, such as present-giving etc.
  4. There are no (corresponding) results of the tenfold good deeds and of the tenfold bad deeds,
  5. There is no present life that comes from the past life,
  6. There is no future life after death,
  7. There are no results, good and bad, of deeds, good and bad, done to one's mother.
  8. There are no results, good and bad, of deeds, good and bad, done to one's father.
  9. There are no beings who are reborn after death.
  10. There are no recluses and *Brāhmaṇs* (*Arhats and Buddhas*) who realize this world and next world by their insight (special) wisdom and who well practice the right path leading to *Ariyā* path (and Fruition) and *Nibbāna*.

**Page- 421**

- (II.) Laymen, there are those recluses and **Brahmans** who believe and used to say that,
1. There is a (good) result (effect) of donation,
  2. There is a (good) result of great donation and generosity,
  3. There is a (good) result of small donation, such as present-giving etc.
  4. There are (corresponding) results of the tenfold good deeds and of the tenfold bad deeds,
  5. There is a present life that comes from the past life,
  6. There is a future life after death,
  7. There are results, good and bad, of deeds good and bad, done to one's mother,
  8. There are results, good and bad, of deeds good and bad, done to one's father,
  9. There are beings who are reborn after death,
  10. There are recluses and **Brāhman** (**Arahats** and **Buddhas**) who realize this world and next world by their insight (special) wisdom and who practise the right path leading to **Nibbāna**.

"Laymen, don't you think, "These recluses and **Brāhman** have contradictory beliefs among themselves?"- thus the Buddha , asked.

The laymen replied, " Yes, they have, Blessed one".

(I) Laymen, of those two who have contradictory beliefs, those recluses and Brahmanas who used to say that there is no (good) result of donation, etc. (and who profess the nihilistic view) will certainly reject the threefold good deeds,- Physical, verbal and mental, and practise the threefold evil deeds- physical, verbal and mental. Why? Because they do not know the bad result of evil deeds and the good result of good deeds either.

**Page - 422**

The view of one who deduces that there is no next existence, though really (evidently) there is, is a wrong view. A thought of one who thinks that there is no next existence, though really (evidently) there is, is a wrong thought. The word of one who speaks (says) that there is no next existence, though really (evidently) there is, is a wrong word. He who says that there is no next existence, though really (evidently) there is, is said to directly contradict the **Arahats** who realize the next existence (by their divine eye). He who lets (makes) others know that there is no next existence, though really (evidently) there is, is said to let(make) others know wrong teaching, and thereby he admires himself and reproaches (abuses, blames) others. Thus, such a person (who is a nihilist ) is said to abandon a good (true) law and to nourish a bad (wrong) law.

"Thus, many evil, unwholesome things (laws) such as, 1- this wrong view, 2- this wrong thought, 3- this wrong word, 4- this contradiction to the **Arahats**, 5- letting others know the evil, unwholesome things (laws), 6-praising oneself, and 7- blaming others, arise in such a heretic (nihilist), due to his wrong view.

(I) Laymen, of these two views (right and wrong), a wise man thinks thus, "If there were no next existence, then this man (of 'nihilistic' wrong view) would exert himself to enjoy happiness in this present life (having no thought of next life).

"Or, if there were the next existence, then this man (of 'nihilistic' wrong view) would be reborn in (fall into) the hell devoid of even little happiness after his death.

"Whether there were the next existence or not as expounded by those recluses **brahmins**, this man has 'nihilistic' wrong view and is devoid of morality at all"- Knowing thus, the wise and noble men such as the **Buddhas** etc. will blame (censure) him.

**Page- 423**

"If there is next life, this man (of 'nihilistic' wrong view) 1- will be blamed (censured) by the wise and noble man such as the **Buddhas** etc. And 2- He will be reborn in (fall into) the hell, devoid of total happiness, after his death.

Thus, this man (of nihilistic' wrong view) will incur (meet with) the losses both in this life and in the next; in him there exists fixed this unquestionably wrong and unbeneficial 'nihilistic' view, (called '**apannaka. dhamma**'); and in him, on the contrary, there exists no a realistic view, called '**Atthika**' which is right view of other recluses and **Brahmins**, and he is totally devoid of morality (or wholesome states).

III "Laymen, of these two views (right and wrong), there are in this world some other recluses and **Brahmins** who have right view that 1- there is verily a good result (effect) of donation given ... 10- and there are really recluses and Brahmins (**Arahats** and **Buddhas**) who realize both this world and the next by their insight (special) wisdom and who well practise the right path leading to **Ariyā** Path (and Fruition) and **Nibbāna**.

These recluses and **Brahmins** who believe and speak thus, will verily avoid three fold evil deeds- physical, verbal and mental and observe (practise) threefold good deeds- physical, verbal and mental. Why? Because they know (realize) that there is great sin and meanness in those evil deeds and there is good result (effect) of good deeds, escaping from the evil deeds. Again, the view that there is verily next existence is right view. And he thinks that there is verily next existence and so his thought is right thought; and he speaks that there is verily next existence and so his speech is right.

#### page- 424

He who speaks that there is verily next existence does not contradict the Arahats who realize the next existence. He who makes others know that there is verily next existence is said to make others know the good (noble) doctrine. He does neither exalt himself nor censure others by making others know the true doctrine. Thus he is said to have eliminated the evil character and to have good character.

1. **Sammā. ditthi** = right view,
2. **Sammā. sankappa** = right thought,
3. **Sammā. Vācā** = right speech,
4. Not contradicting the **Ariyās**,
5. Letting (others) know the truth,
6. Not exalting himself,
7. Not censuring others,

These and other moral (wholesome) states arise in him, because of his right view.

"Laymen, of those two views, a wise man reflects thus:-"If there were the next existence, then this man would attain to the world of gods, the destiny of good-doers, after his death.

"Although there were not the next existence, this man is, even in this life admired by the wise and virtuous persons such as the Buddha etc. saying, "This man has good morality, right view, right faith in the cause and effect, and is the one who has the realistic view or rightly believes in the next existence."

"If there were the next existence, then this man wins these two benefits, viz; '1- being admired, even in this life, by the noble men such as the Buddha etc.; and 2- attaining to the world of gods, the destiny of good-doers, after his death"

#### Page- 425

Thus, he is admired by the wise in this life and also attains to the world of gods after his death. Thus, he wins these two unfailing and unquestionable (**Apannaka**) benefits, and avoids the evil deeds. (M. 2- 62-66).

## To win the two benefits



The realistic view, headed by right view, (accepting the cause and effect), is the **Buddha's** own doctrine, and the nihilistic view, headed by wrong view, rejecting the cause and effect, is that of others or heretics. If there were the next existence, then the realistic view would bring about happiness, as it causes one to practice morality in advance. (Or) If there were not next existence, then the realistic view would bring about happiness, as it causes one (of right view) to be admired by wise and to live happily, due to his good morality. This is the right practice (path) that brings about the unfailing and unquestionable (**Apannaka**) both in this life and in the next: Thus the **Buddha** taught the laymen and laywomen to practice such kind of right practice. The same (method) is applied to the other (remaining) wrong views. (M. A. 3-82)

## One who has the fixed wrong view

1. **Natthika. ditthi** rejects the effects (results) of **kamma** (cause).
2. **Akiriya. ditthi** rejects **kamma** (cause) that produces effects.
3. **Ahetuka. ditthi** rejects both **kamma** (cause) and its effects.

Of these three (wrong views), one who rejects **kamma** (cause) that there is no **kamma** (cause) also, rejects the the effects (results) produced by **kamma**, as well. One who rejects the effects (results) that there are no **kamma's** effects also, rejects **kamma** (cause) which produces the (its) effects, as well. Therefore, these three wrong views, viz. **Natthika**, **Ahetuka** and **Akiriya** are all said to reject the cause (**Kamma**) and its effects (results).

### Page- 426

Those who accept one of or all of the wrong views of those religious leaders recite and reflect those wrong views, day and night, wherever they stay (dwell). Then, in them there arises the wrong mindfulness bearing in mind that 1. there is no (good) result of (small) charity, and there is no (good) result of great charity, 2. an evil-doer cannot be said to do the evil deeds, and 3. there are no direct productive cause and no supportative cause that purify or defile the (minds of) beings. And in them there arises the wrong concentration, and there arise the unwholesome **javana** consciousnesses rooted in greed and headed (accompanied) by wrong view. At the first, second ... sixth moments of this **Javana** phase, their wrong view can be cured, but at the seventh moment of **javana** phase, their wrong view cannot be cured even by the **Buddhas**. And so those such heretics are sure to fall into the woeful states, like **Arittha** monk, **Kantaka** novice and so on.

Of those three wrong views, one believes in one wrong view, one believes in two wrong views and another believes in all three wrong views; but all of them are said to be a believer in fixed wrong view (**Niyata. micchā. ditthi**). One who has 'Fixed Wrong View' cannot attain to the world of gods, nor to the Path-and-Fruition knowledges and Nibbāna, as he is prevented not to attain to them by his Fixed Wrong View. Such a being is said to be a victim of ever-lasting suffering. Such a being is sure to fall into the woeful states after his death. But such a being will repeatedly resort to his wrong view in his next existences too, and if so, he will never get a chance to escape from falling into the woeful states.

"Therefore, a wise man who longs for his prosperity should avoid those who believe in wrong view, like a poisonous viper. (M-A-3- 85).

## The Nihilist Nandaka

The king **Pingala** who reigned the country of **Surattha** had a general named **Nandaka**. King **Pingala** and General **Nandaka** were the nihilists who rejected **kamma** (cause) and its effects. They believed in the nihilistic view, thus - In each of the beings there is **Atta** or soul, which is not subject to death and ever-lasting. There is a fixed law- "when a being is to enjoy good results or to suffer bad results". After the lapse of the eight million and four lack great aeons, a being is automatically (naturally) cut off".

**Page- 427**

They also prevented and censured the good deeds such as charity etc. done by others.

One day General **Nandaka** died, not- giving up his fixed wrong view, Nihilism. He was reborn as a **Preta** (afflicted by great hunger and thirst). He had a daughter, named '**Uttarā**,' who, however, was a **Sotāpanna**, an **Ariyā**, devoted to the Tripple Gems. When her father, General **Nandaka** died , she (for her father's sake) invited a monk going for alms-food to her house and gave him a plateful of cakes and a cup of water.

Then she said to that monk, "Your Reverence, my father died. May this merit reach to my father."

Doing this meritorious deed thus, she gave a share of her merit to her late father. Instantly the **Preta Nandaka** enjoyed divine luxuries on a Banyan tree. But there is a Problem.

King **Pingala** of **Surattha** went to the Moriya kings, the successors of **Phammāsoka** Kings, and on his return, after giving taxes to those kings, his chariot arrived at the residence of **Preta Nandaka**, by virtue of the latter's power. **Preta Nandaka** showed his divine luxuries to king **Pingala** and served him with good meal. On being asked by King **Pingala**, **Preta Nandaka** told him in detail:- "I am not a god, but a **Preta** named **Nandaka**. Due to my nihilistic wrong view known as '**Uccheda. ditthi, or Natthika. ditthi**, I am reborn as a **Preta**. As being given a meritorious deed and a share of merit by my daughter, I have enjoyed such great divine luxuries".

"But," he continued with great. despair " I will have a chance to enjoy these divine luxuries for six months more . After then, I will be reborn in the most fierce (terrible) hell known as **Avīci**."

Furthermore, he requested King **Pingala** too, to take refuge in the Tripple Gems, to observe the five basic moral precepts and to do meritorious deeds such as charity etc. King **Pingala**, too, promised **Preta Nandaka**, "I will give up my nihilistic wrong view, take refuge in the Tripple Gems, observe the basic five moral precepts and do the meritorious deeds," and then returned home.

This is a valid example to show that if someone does not give up his fixed nihilistic wrong view till his death, he is sure to be reborn in the four woeful abodes.

**Page- 428**

If you virtuous man want to reject the law of cause (**Kamma**) and its effect, you are requested to decide after trying to realize yourself 'the law of relation (connectedness) of cause- and- effect, known as '**Paticca-samuppāda**'.

May you all exert yourselves to know and practise the unfailing or unquestionable Path (practice) of the virtuous, at this time when you get a rare chance to be reborn as a human and to meet with this very precious '**Buddha-Sāsana**'.

**Page- 429**

## 7. Māna (Pride)

Being puffed up, saying (thinking) 'I, I, I', is Māna = Pride.

1. Its characteristic is 'being proud (conceated) and elevated mentality.'
2. Its function is 'to lift up its associated states'.
3. If appears to the Yogi's mind or knowledge, 'It acts like a pinnacle, or wishing to be superior or to get upperhand'.
4. It's proximate cause is 'craving (attachment) associated with wrong view.  
Pali Quotation (Abhi-A-1-403,404)

Page- 430

### **Pride is threefold basically (or) ninefold in detail:-**

Concerning the (one's) 'wealth, knowledge, virtue, fame, complexion, voice, retinue and so on,

1. Thinking of oneself better (superior) than others. This is called '*Seyya.māna*'.
2. Thinking of oneself equal to others. This is called '*Sadisa.māna*'
3. Thinking of oneself inferior to others, (but needless to care others, though I am inferior to them.)  
This is called '*Hina.māna*'.

Thus, *Māna*, pride is threefold (basically). Those three kinds of pride arise in three kinds of persons in the world, namely:-

1. *Seyya.puggala* = One in the superior class.
2. *Sadisa.puggala* = One in the middle class, equal to others.
3. *Hina.puggala* = One in the lower class.

In each of these three kinds of persons there arise three kinds of pride:-

### **Threefold Pride arising in a superior person**

1. Minding (Attending to) those who are inferior to oneself, in wealth, education, rank etc., one thinks of oneself, "I am superior to you," and is proud of oneself.
2. Minding (Attending to) those who are equal to oneself thinks of oneself, "I am equal to you," and is proud of oneself.
3. Mind (Attending to) those who are superior to oneself in every respect one thinks of oneself, "I am inferior to you, but I do not care" and one is proud of oneself.

### **Therefold pride arising in a person equal to others:-**

1. Minding (Attending to) those who are inferior to oneself, in wealth, education, rank etc., one thinks of oneself, "I am superior to (higher than) you" and is proud of oneself.
2. Minding those who are equal to oneself one thinks of oneself, "I am equal to you," and is proud of oneself.

Page- 431

3. Minding those who are superior to oneself in every respect, one thinks of oneself, "I am inferior to you, but I do not care," and one is proud of oneself.

### **Therefold pride arising in an inferior person:-**

1. Minding those who are inferior to oneself in wealth, education, rank etc, one thinks of oneself, "I am superior to you," and is proud of oneself.
2. Minding those who are equal to oneself, one thinks of oneself, "I am equal to you," and is proud of oneself.

3. Minding those who are superior to oneself in every respect, one thinks of oneself, "I am inferior to you, but do not care," and is proud of oneself. (Abhi. 2 - 404)

Of these nine kinds of pride, the pride of superiority arising in a superior person, the pride of equality arising in an equal person, and the pride of inferiority arising in an inferior person- these three kinds of pride are real (true) ones, which can be eradicated by the *Arahatta-magga* only. The two kinds of pride each arising in one who is not equal to others are not real (true) ones, which can be eradicated even at the attainment of *Sotāpatti-magga*. (If you virtuous person think yourself to be a *Sotāpanna* or Stream Winner, examine yourself by your eye of wisdom whether the unreal (false) pride arises in you or not, and your disposition as well.) All kinds of pride have the characteristic of arrogance, haughtiness, boasting and being puffed up.-

To be superior to (better than) others in wealth, in education (knowledge), and regarding one's own sons, daughters, wife or husband, and lastly in moral status- all of these dispositions to be better than others are this pride's characteristics.

He who has the disposition of pride likes to stand on toes and stand above others, like a flag flying in the air. When he is better than others in rank, wealth, education, beauty, health etc., he thinks highly of himself and thinks nothing (little) of others, saying "You are not equal to me."

He who is proud-natured, even if he is equal to others, but not better than others, is also conceited, saying "No difference between you and me. I can do as you can".

He who is proud natured, even if he is inferior to (lower than) others in rank, wealth and so on, is also conceited though he cannot compete with others saying: "Though they are higher than me, I do not care them. I can eat if I have. I can get (money) if I work. No need to stoop before others.

#### Page- 432

"**Pride commonly arising- pride of one's clan**" means "pride arising for one's high caste (clan)". Now-a-days, there are some persons of considerably high caste (clan), but rare are those persons who are so high in (by) caste that they can stand on their toes (above others) or can place others under their feet. Even if someone is born in the really great family, he should, not being conceited, have loving-kindness (*Mettā*) and compassion in their mind and speak to others of lower class, politely, kindly, gently and sweetly, and thereby will be loved, admired and respected by those of lower class.

## Buddha's Great Compassion

A man, would-be Rev. *Sunita*, seemed to be very proud, in one of his past existences, as described in *Vibhaiga-Sutta*. In his last existence, however he was born as an outcaste and lived by working as a fetcher of excrement. One day when the Buddha entered (attained to) the 'Great Compassion Attainment' and looked at the human world, saw *Sunita* in the net of Buddha's Omniscience, knew that in him there was a good seed of great merit called '*Pāramita*' (perfection).

The Buddha, accompanied by many monks went on alms-round up to the lane behind the houses where *Sunita* was fetching and saw him coming carrying a pot of excrement on his shoulder. *Sunita* too put (lay) down the pot of excrement and was standing giving respect to the Buddha. Then the Buddha called him '*Sunita*', with the voice of great compassion.

When the Buddha, peerless in the whole world called him '*Sunita*', with the voice of great compassion, *Sunita* was filled with extreme happiness, as if being poured with water of nectar (ambrosia).

Such a voice of great Compassion addressed by the peerless Buddha was an invaluable medicine for a man of lowest class (caste) in the world.

**Page- 433**

When the Buddha called him '**Sunita**,' the man, would-be Rev. **Sunita** replied 'Blessed One'. Then, when the Buddha asked him, "Don't you want (like) to be ordained?", **Sunita** replied, "I want to, Blessed one". Then the Buddha stretched his right hand, and said, "Come, O monk. I expounded the **Dhamma** (doctrine) good in the beginning, middle and end, (You) practise the holy practice for the Path-knowledge comprising '**Sila**, **Samādhi** and **Paññā**,' in order to make an end of sufferings of birth and death.

The word addressed thus by the Buddha is called '**Ehi Bhikkhu**'. Then **Sunita**, the excrement fetcher became a monk called '**Ehi Bhikkhu**' gracefully already endowed with the eightfold requisites and appeared to be an Elder of sixty years. The Buddha took Rev. **Sunita** to the monastery and gave him method of meditation practice. Rev. **Sunita**, too, greatly (ardently) practiced the meditation and soon became an **Arahat**. When he became an **Arahat**, the gods and **Brahmās** came together and paid homage to him. (*Theragāthā*-300).

The Buddha, peerless in the whole world, favoured an excrement-fetcher of lowest class (caste) in the human society in order to be honoured by the gods and **Brahmās**. If it is so, why don't (can't) you virtuous men deal with a man lower than (inferior to) you, speaking to him kindly and sweetly? When being looked with the eye of wisdom, all people are wandering about in the rounds of rebirth (**samsāra**) carrying their own bags of excrement.

Some rude persons give no respect to those whom they closely associated with and will lose advantages due to their rudeness. Thus, those of higher class consider rightly in every respect and should take care not to be proud of their higher class. "Pride is the cause of being born in the lower (inferior) class", - thus everyone who wishes his welfare should not forget this point (fact).

## **Pride of one's wealth**

The pride of those who have considerable wealth is called 'pride of wealth' (**Dhana. māna**). Now-a-days there are some persons who have considerable wealth, but those who have unexhaustible wealth are rare, and they do not have so much wealth that they cannot go (walk), eat and speak with others who have less wealth than their own. Just as who has not seen a river thinks a stream to be a river, even so some persons of little wealth think themselves to be very rich, and such persons should be broad-(good)minded and have compassion on the poor persons, who, if being well dealt with, will protect their wealth. Smiling face and sweet word of the wealthy persons can be the nicest nectar for the poor persons.

Therefore, those who become rich, being helped by merit accumulated in the past, should not take (a) pride, the cause of being born in the inferior family (caste) and try to be a refuge of others.

Good fortune of a king enjoying his royal luxury, among the ministers is actually momentary like the bubbles on the water. (The minister Ananta. suriya).

The **Buddha-sāsana** (Teaching) is against the class-distinction. The kings, the **Brāhmīns**, the rich men and the poor- the four classes are all the sons of the **sākiyan** Buddha, when they enter (into) the **Buddha-sāsana** and become the monks. The junior monks have to pay respect to the senior monks. The **Sākiyan** junior monks of noble race, such as Rev. **Anuruddha**, Rev. **Ānanda**, Rev. **Baddiya** etc. had to respect to Rev. **Upāli**, a master of **Vinaya. pitaka**, who was their barber. In the **Buddha-sāsana**, the perfection of '**sīla**, **samādhi** and **paññā**' is the only main factor to be a noble person. If a person, though

of noble race, is morally corrupt, is considered to be (recognized as) an evil (a mean) person in the *Buddha-Sāsana*. (See *Vasala-sutta*).

## Pride of one's education (Knowledge)

Only the right insight knowledge of four noble truths is recognized as *paññā* (true knowledge) in (by) the *Buddha-sāsana*. Here, '*Paññā*' does not mean 'the right insight knowledge of four noble Truths', but 'a kind of perception-knowledge, skilful in the Buddhist scriptures etc., which creates 'Pride of education. Actually, the knowledge of the Buddhist scriptures is the one which gives right knowledge to avoid what is not proper, known by the learner and to follow what is proper known by the learner. But a great false pride arising in dependence on the (one's) knowledge of Buddhist scriptures is verily a great shame. Now-a-days, many kinds of education learnt (acquired) from the others (teachers) are not extra-ordinary knowledges. They are a kind of ordinary education which can be acquired by many men lucky enough to learn from their good teachers. Such learned men, therefore, should not look down upon others who are illiterate (ignorant) and uneducated, due to their bad luck, but, instead, should educate (teach) those unlucky fellows, with good intention.

## Learning the scriptures like wrongly catching a snake:-

Page- 434

There are three kinds (methods) of learning the scriptures; namely, 1. Learning the scriptures like wrongly catching a snake, 2- Learning to go out of '*Samsāra*', cycle of birth and death, 3- Learning the scriptures just to keep (maintain) them, as done by the *Arhats*.

### 1- Learning the scriptures like wrongly catching a snake:-

"Monks, a man who, wishing to get a poisonous snake and wandering about to search for it, saw a big snake and took (seized) it at its body and tail, was bitten by that snake, at his hand or arm, and so he might die or suffer from a fatal pain. Why, O monks? Because he badly (wrongly) took (caught) the snake.

In the same way, O monks, some foolish men in this *Buddha-sāsana*, learn (study) the Buddhist scriptures consisting of these nine parts, viz., 1- *Sutta* = *Sūtras*, 2- *Geyya* = mixed verses, 3- *Veyyākaraṇa* = pure prose, 4- *Gāthā* = pure verses, 5- *Udāna* = (Buddha's) solemn utterances, 6- *Iti-vuttaka* = Buddha's sayings, called "Thus the Buddha-said", 7- *Jātaka* = *Jātaka* verses, 8- *Abbhutadhamma* = Buddha's teaching, concerning the marvellous facts, 9- *Vedalla* = Buddha's teachings in the form of 'questions and answers', for special knowledge; but they do not reflect (examine) their true meanings by their analytical knowledge (and do not try to realize these Buddha's teachings by their reflective and penetrative knowledges).

Page- 436

Such foolish learners, void of Path-and-Fruition knowledges, learn (study) the Buddhist scriptures just to reveal the defects of others' views and to get free from the censure put forward (presented) by others. Actually the Buddhist scriptures are to be learnt (studied) to attain the Path and Fruition knowledges (by practising '*Sīla*, *Samādhi* and *paññā* or insight knowledge), but for those foolish learners who study the Buddhist scriptures in wrong way, their learning is futile, or rather to suffer for long. Monks, this is the evil result of their learning with wrong intention.

If they are skilful in the Buddhist scriptures and pass the (religious) examinations, they will be famous honourable, admired and get for his easy living, many donors who donate him many fine requisites, such as food, robes, building and medicine. And consequently they will be proud, think little of others and do whatever they like, not caring others, and finally their wrong learning will be for their ruin or to go downward to hell. This is a kind of wrong learning the scriptures like wrongly catching a snake.

## **Dhamma to be learnt is of nine kinds**

I will further explain briefly the *Dhamma* to be learnt, of nine kinds for those who are weak in the *pariyatti* learning.

1- '*Sutta*'- means "all kinds of *Buddha's* teaching, contained in the five books of *vinaya pitaka* and *Sutta-nipāta*, such as '*Mangala-sutta*, '*Ratana-sutta*, '*Nālaka-sutta*, '*Tuvattaka. sutta* and others, having the tittle of *Sutta*".

2- '*Geyya*' means "the discourses in verse contained in the *sutta. pitaka*, and especially the whole *Sagāthā-vagga.samyutta*, contained in the *Samyutta- nikāya*."

3- '*Veyyākaraṇa*' means "the whole *Abhidhamma-Pitaka*, *Suttanta* discourses without verses and all other Buddha's teachings, not counted in the other eight kinds."

Page- 437

4- '*Gāthā*' means "all the Buddha's teachings in pure verses, contained in the canonical texts such as 'the *Dhamma-pada*, *Thera- gāthā*, *Therī.gāthā*, *Suttanipāta*, not entitled '*Sutta*'".

5- '*Udāna*' means "Buddha's solenm utterances out of joy, eighty-two in number."

6- '*Iti- vuttaka*' means "over one hundred *suttas* recorded in the Text '*Iti-vuttaka*', which contain the introductory words. "Thus said the Buddha".

7- '*Jataka*' means "the five hundred and fifty *jātakas*, known as '*Jātaka-pāli*'".

8- '*Abbhuta.dhamma*' means "all the *Suttanta* discourses, arising in connection with the marvelous doctrines, which have not been before."

9- '*Vedalla*' means "all the *Suttanta* discourses, in the form of 'questions and answers', such as '*Cūla-vedalla*, '*Mahā.vedalla*, '*Sammā.ditthi*, '*Sakka.pañha*, '*Sankhāra.Bhājanīya*, '*Mahā.punnama*' etc, which give special knowledge and great pleasure or contentment."

## **(2) Learning the scriptures in order to get out of samsāra:-**

"Monks, a man who, wishing to get a poisonous snake and wandering about to search for it, saw a big snake, and took (seized) it, pressing it at its neck with a spear which is goat's hoof- shaped. Monks, even though the snake wound his hands, arms and any other limbs with its body, that man would not suffer (undergo) death or any fatal pain. Why, Monks? Because that man caught (seized) the snake well (rightly, properly).

"Monks, in like manner, some noble persons in this *Buddha.sāsana* learn the scriptures of nine kinds, namely, '*Sutta*, '*Geyya*, '*Veyyākaraṇa*, '*Gāthā*, '*Udāna*, '*Iti.Vuttaka*, '*Jātaka*, '*Abbhuta. dhamma* and '*Vedalla*'. After learning, they realize the true meaning of the scriptures, with their right knowledge and fulfill the three-fold holy practice, viz.

Page- 438

*Śīla*, *Samādhi* and *Paññā*. They do not learn the holy scriptures just to censure and destroy others' doctrines, and also just to defend their own doctrines and escape from others' censure. But rather, they learn the Holy Scriptures in order to attain Path-and-Fruition and enjoy its bliss. The holy scriptures learnt with this right attitude are for their

welfare and happiness. Why, monks? Because they learn the holy scriptures well or rightly.

"Monks, if you know the true meanings of the holy doctrines expounded by me, memorise them as known by you. If you do not know the true meanings of the holy doctrines expounded me, then you should ask me, or the monks skilled in the doctrines or *Pitakas*.

"Monks, I will teach you a true doctrine, similar to a raft, which is not to be kept (taken hold of) but to be used for crossing over. Listen it well and bear (keep) it in mind," said the Buddha. The monks replied, "Yes, Sir, Blessed One". The Buddha expounded this doctrine:-

"Monks, for example a traveler saw a vast ocean. The hither shore is disgusting and dangerous. The thither shore, however, is peaceful and safe (free from danger). That man has no boat (raft), or there is no bridge either, to cross from hither shore to thither shore. Then he thought thus:-

"This is a vast ocean. The hither shore is disgusting and dangerous. But the thither shore is peaceful and safe. I have no boat (raft) or there is no bridge either, to cross from hither shore to thither shore. It will be good if I collect the grass, leaves and the branches to make a raft, by which I cross over the thither shore, using my hands and legs."

"Monks, then that man made a raft with grass, leaves and branches, and by that raft he crossed over the thither shore, using his hands and legs. Having crossed over the thither shore, that man thought thus, "This raft is useful for me. By this raft I crossed over the thither shore, using my hands and legs. It will be good if go wherever I want to, carrying it on my head or shoulders."

**Page- 439**

"Monks, how do you think of it? If he does so, does he do what is right, regarding the raft?" asked by the Buddha. The monks replied, "No Sir, Blessed One." "Monks, if he does in what manner regarding the raft, does he do what is right?"

"Monks, that man who crossed over the thither shore thought, "This raft is useful for me. By this raft, I crossed over the thither shore, using' my hands and legs. It will be good, if I go wherever I want to, leaving it on the land or in the water. Monks, if that man does so, he is said to do what is right (proper) regarding the raft.

"Monks, in the same way, I teach you the doctrine, similar to the raft which is just (to be used) to cross over the thither shore (*Nibbāna*), but not to be grasped at. Monks, you who know (realize) the *Dhamma* similar to the raft, should abandon even your lust attached to the *Dhamma*, of two kinds, *Samatha* and *Vipassanā* (calm and Insight meditations). So it is needless (unquestionable) to give up the lust attached to the sensual pleasure.

**Even the true *Dhamma* should be abandoned:-** Here , '*Dhamma*' means '*Samatha* and *Vipassanā* (calm and insight meditations). The Buddha taught (told) his disciples to abandon even the lust attached to the Insight knowledge and to the *Jhānas* as well. In which discourse, did he tell his disciples to abandon the lust attached to *Jhānas*?

"*Udāyī*, I teach you to abandon the highest *Jhāna* too, called '*Neva-saññā-nāsaññāyatana*.' The Buddha asked "*Udayī*, do you see the fetters, great or small, taught by the *Buddha*, that should not be abandoned?" *Udayī* replied, "No, I don't, sir, Blessed One." (M-2- 119 *Latukikopama-sutta*).

**Page- 440**

"Monks, if you are not, by lust attached to the right view of *vipassanā* (Insight knowledge), are you said to know (realize), the *Dhamma*, similar to a raft, which just (to be used) to cross over the thither shore (*Nibbāna*), but not to be grasped at? " asked by the Buddha. The monks replied, "We are said to know, Blessed One." (M-2- 327 *Mahā. tanhā.sankhaya-sutta*).



In the above-said *Mahā. tanhā. sankhaya-sutta'*, the Buddha told his disciples to abandon the lust attached to the right view of *vipassanā* (Insight knowledge). In the *'Alagaddūpana sutta'*, however it is said that the *Buddha* taught (told) his disciples to abandon even the (your) lust attached to the *Dhamma* of two kinds, *'Samatha and Vipassanā'*. So it is needless (unquestionable) to give up the lust attached to the sensual pleasure.

Here, the true meaning is thus:- "Monks, I taught my disciples to abandon even the lust attached to the true *Dhamma* which is *'Samatha- Vipassanā'*. So it is needless to abandon the lust attached to sensual or sexual enjoyment, a mean (evil) act which ends in washing with water, done by the villagers or common people. This monk, *Arittha*, even said that the lust attached to the five-fold sensual pleasures could not be an obstacle to the attainments of *Jhāna*, Path-and-Fruition. The monks, like the monk 'Arittha,' being similar to the rubbish are not to be included in this *Buddha sāsaṇa*. Thus the Buddha censured the monk, *'Arittha'* by giving this admonishment. (M-A-2-15-16).

Rev. *Arittha*, who had killed a vulture, later joined the *Buddha.sāsaṇa* and became a monk. He was considerably skilled in the *suttanta*, but not in the *vinaya pīṭaka*. So, he believed that if even the house-holders, like *Visākhā, Anātha.pindika*, enjoying the sensual pleasures, can attain the Path-and-Fruition knowledges, then the monks too, enjoying the sensual pleasures can certainly attain the Path-and-Fruition knowledges if they practise the meditation works. In connection with him, the Buddha expounded the *'Alagaddūpama suttanta'*.

**Page- 441**

Of the three ways of learning the sacred (Buddhist) scriptures, a monk learns (studies) the Buddhist scriptures hoping to get the gains and admiration that I who study the Buddhist scriptures well, will get (receive) the four requisites, such as the robes etc., and will be admired in the fourfold audience- his way of learning the Buddhist scriptures is like that of wrongly catching a poisonous snake. Then such a wrong learning the Buddhist scriptures is better to sleep without learning them. (M-A-2-13)

However, a monk learns the Buddhist scriptures with right way or purpose that by studying the Buddhist scriptures, I will cultivate (fulfil) the morality and practise (exert) the meditation works of concentration and insight in order to attain the Path-and-Fruition Knowledges, his way of learning is said to be right, as it helps him to get out of the round of misery and to cross over the thither shore. (M-A-2 -13-14).