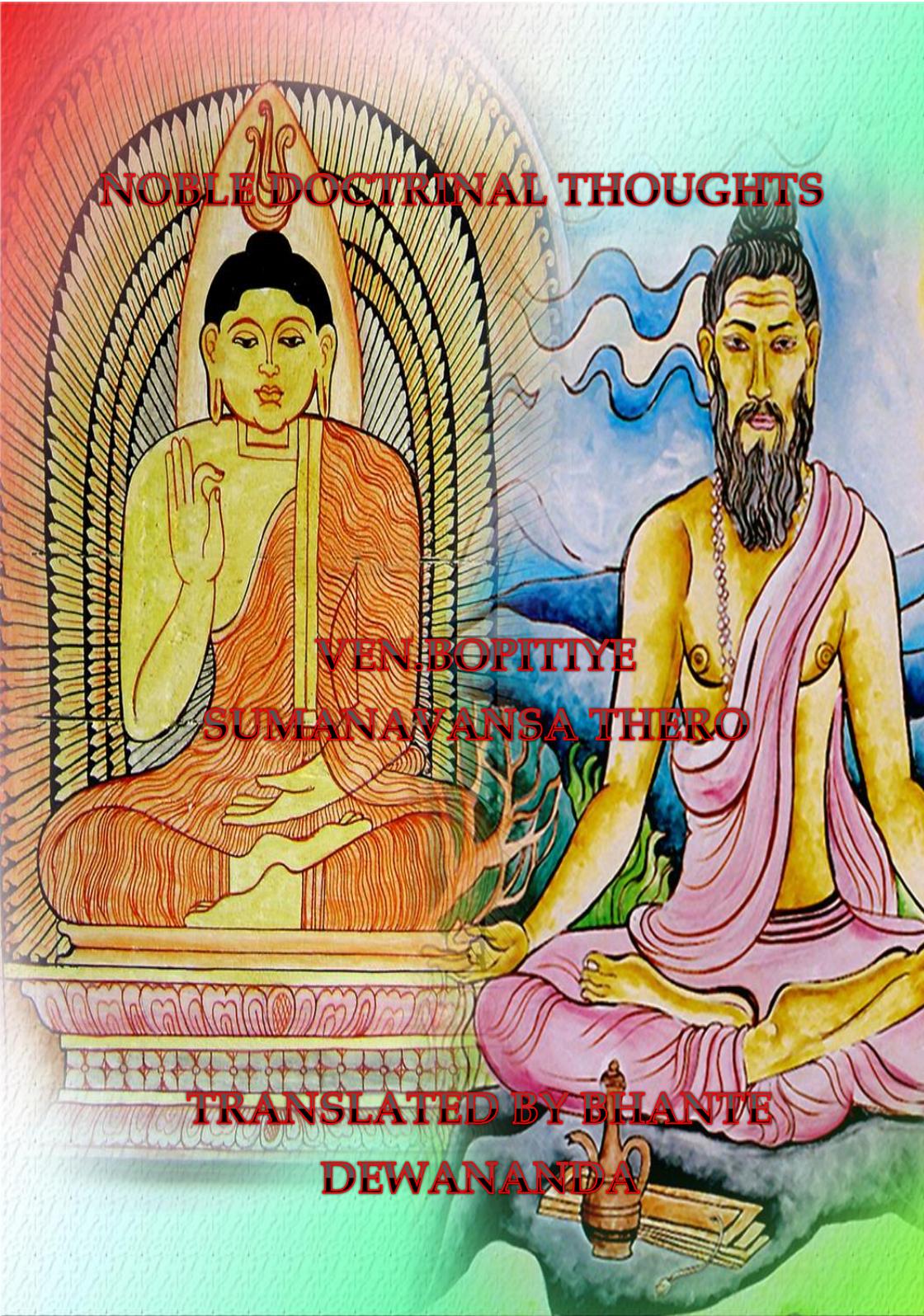


NOBLE DOCTRINAL THOUGHTS

**VEN. BOPTTIYE
SUMANAVANSA THERO**

**TRANSLATED BY BHANTE
DEWANANDA**



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VEN.BOPITIYE SUMANAVANSA
THERO

First Edition: 2002 December (Sinhala)

Second Edition 2014 March (English)

Printed By.....

DEDICATION

*is dedicated this, humble work of mine with devotion filled mind for
My beloved parents, who
Brought me into this world,*

*All Dhamma teachers
who paved the way to the
Buddhist Monastic Order*

And all supporters who did so much in possible way.

Ven. Bopitiye Sumanavansa Thero

Commemoration

*'Oh, Great Mother,
you brought me
to the world keeping ten months
in the womb and you fostered me
with much love and affection,
let me offer many thousands of gifts
of the noble thoughts of the Dhamma
on today as it reminds me ninety
days of your departure from my
world to quench of your fire
of the suffering.*

*Ven. Palgahatanne Seelawimala Thero (MA)
Shastrananda Maha Viddyalaya
Kavdana
Dehiwela*

DONATION

There is recurring birth, old age, death and sorrow in the circle of rebirth. We are all immersed in suffering. I am donating two thousand (2000 -Sri-Lankan Rupees) for 'the noble thoughts of Dhamma'. May the merits accrued from it in some way help to end this sorrowful journey of existence.

Kalyani Amarasekara, Passara
Mrs. Hema Balasuriya

Prologue

The main purpose of this book is to present fundamental thoughts regarding meditation to those observing eight precepts on every full-moon days. I have arranged all facts here in relation to that main object. At the beginning I am explaining the five aggregate to some extent.

Secondly, I attempt to describe interconnection of the external and internal six bases together and how show defilements arise when we come into contact with external world through the six bases.

Thereafter, causality of the six bases is explained. I decided to present these factors this way in order to clarify how mental formations arise in our minds. It is necessary to understand dependent origination is not a concept of ego (self). Then we can develop non-attachment seeing conditioned thing wisely.

Next, I have given details about re-becoming and non-re-becoming based on the clinging, anger, and delusion. Thereafter, I have pointed out that we will get results according to the development of the Dhamma in our journey in the circle of re-existence, based on the tendencies of the defilements.

I have narrated ways of the destruction of the various defilements with reference to the many discourses. I have included Four Noble Truth, eight fold Path, thirty-six factors of the enlightenment with reference to the Dhamma in this content. And lastly, I attempted also to present improve non-attachment,

non-hatred, and wisdom and seeing of the wholesome deeds
wisely under the concept of meditation.

Author

Ven.Bopitiye Sumanavansa Thero

A word of thanks

“Sabbadānaṃ Dhammadānaṃ Jināti” It is said that ‘the gift of Dhamma excels all other gifts. According to this viewpoint, someone might consider other presents are not valuable. But it should not be thought so-ones. Wise people admire everything what is good. The gift of Dhamma is exceptional. Brightness emanates throughout the life of one who practices Dhamma well. We can illuminate our life much if we have more noble qualities such as knowledge, right understanding of the life, valuable attitudes, and noble Dhamma thoughts. As those qualities are fulfilled by the gift of Dhamma, it is exceptional among other all gifts.

I was inspired to write this small booklet as I thought that if my understanding helps others it would be better. It is my pleasure to mention here few names - Ven. Talagahagedara Ratanasiri, the Principal of the Sri Saddharmananda Pirivena, Badulla, teacher of the same institution, Ven. Palawatte Sugatananda- who helped me in all possible ways to bring this out for the worthy readers. My meritorious thanks go to them since they provided necessary things like stationary, typewriter, and typing. I really admire the assistance rendered by proofreading my book by Ven. Watupitiye Sugatananda Thero, the Abbot of the Sri Bodhirukkharamaya in Badulla. My hearts felt special thanks goes to Ven. Palgahatanne Seelawimala Thero who made it possible to bring out this book in printing. At last but not anyway the least, I would like to thank Manger and his Staff of the Global Printing at Dehiwala in Colombo remembering always their great service.

Author
Ven. Bopitiye Sumanavanasa Thero
Sri- Bodhirukkharamaya
Mailagastanna
Badulla
2002-11-30

A word from the translator

In my trip to Sri-Lanka 2011 I heard that Venerable Bopitiye Sumanavansa thera, who was the principal of saddharmananda pirivena, is sick. So, I paid a visit him intending to share his discomforts. And he told me that he is fully devoting his time to practice mindfulness. Then, one great statement of the Buddha came to my mind, that is, *'O monk, thus, indeed, have I declared: one intent on study, one intent on convincing others, one intent on repeating, one intent on thinking, and one who lives according to the Dhamma'*. (A.3, 85, sutta 73) Afterwards, he gave me a copy of his new book entitled 'Sadaham Situvili' in Sinhala. Receiving the book, I just turn few pages of the book and an idea of the translation of this book into English came to my mind while I was turning the pages of the book. I am very much happy to present its English version to the English riders those who have thirst for meditation. I would like to mention some of them by name with my deepest and most heartfelt gratitude.

Firstly, I must mention the name of Venerable Bopitiye Sumanavansa thera, who permits me to translate his book into English with sincere gratitude. My sincere gratitude first goes to Venerable Dimiyawe Amarawansa Nayaka Thero and Venerable Bootawatte Saranankara Nayaka Thero, the abbot of the Sri Lankaramaya in Malaysia who gave support for my education and who guided me in the proper path. I would also like to express special gratitude to Venerable Dr. Karadetiya Gunaratana Thero, the abbot of the Maha Karuna Buddhist society in Singapore, who paved the way for my overseas mission by supporting me always and without hesitation.

The late Mr. Poddalgoda opened the way for me to set foot on this distant American land, when years ago I was unable to even think of leaving my remote Sri Lankan village of Bokanoruuwa to visit Sri Lanka's capitol of Colombo. "May he be in the peace of Nibbana." I was blessed by being invited to the Florida Buddhist Vihara. I will always remember Venerable Kokkavita Wipulasara Thero, resident monk Venerable Morathota Ananda Thero and Venerable Kendagolle Amitha Thero with extreme gratitude. They, and their beloved devotees, have facilitated my pursuit of the completion of this book.

Mr. Vijaya Samarawickrama, Senior lecturer in the Taylor's College in Malaysia gave me his great help by proof reading and doing some editing of the book. I would like to remember that the Mr. Cecil Yapa family gave me the computer which I used to write this book after my older computer expired unexpectedly. Therefore, I would like to take this moment to remember them all with my deepest gratitude.

I would lastly like to remember and give thanks to everyone who helped me in many hundreds of ways. The Kanthi Wewatta family especially encouraged me in this endeavor, facilitating many necessary steps. Always will they have my special thanks for their great acts of kindness.

Bhante Dewananda Bokanoruwe

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Namo tassa Bhagavato Arahato sammāsambuddhassa

CHAPTER - 01

THE FIVE AGGREGATES (PAÑCAKKHANDHA)

1. The aggregate of Material Form (Rūpakkhanda)

Aggregate means a collection. The term aggregate of material form is used to refer to a bundle or a bunch of such material forms. The following are the four elements that constitute matter. These are *paṭṭavi* meaning earth and representing solidity; *āpo* meaning water and representing liquidity; *tejo* meaning heat and representing temperature and *vāyo* meaning wind and representing motion. Based on these primary elements matter obtains color, odor, flavour, and nutritive essence with food as the condition. This aggregate of matter constitute of the six internal faculties namely, eye, ear, nose, tongue, body and mind, and their corresponding six external objects namely, material form, sound, smell, taste, tangible objects and mental thoughts. These twelve are called twelve base or spheres of sense activity (*dvādasā-āyatana*). It is not easy to understand their true nature. However, one who sees through insight knowledge may find it rather easy to understand.

Their true nature is their constant appearance and disappearance. Just consider the nature of a constantly flowing

river. We would perceive a river as an uninterrupted flow of water. Though our eyes see in this manner, in reality it is not so. When rain falls drops of water get collected and turn into brooks, canals, streams, rivulets and then into rivers and begin to flow uninterruptedly. Such a river would appear as one mass of water. Life too is like that.

Just think of the foam on the surface of water. First you will see small foam bubbles. Then think of foam bubbles that appear and then disappear. You may have seen how these tiny foam bubbles turn out to be huge masses of foam. You have to keep in mind that their destruction and disappearance is close at hand. Life too, is so. That is why the Buddha compares the material form to lumps of foam (*phenapiṅḍūpamam rūpam*).

Life also gets destroyed due to various causes. This is known as conventional death. The destruction of units of material form that takes prior to this conventional death is not perceivable by the eye. The appearance and disappearance of their units of material form take place every moment. Transiency of life is its real nature up to the time of conventional death. One who clings to life thinking, 'this life is mine', will never see their reality. One should try to develop right understanding about the true nature of life. This is the best way to develop a feeling of disgust with regard to life. The mind that is disgusted becomes dispassionate. From dispassion there arises freedom. The texts

explain this process as: *rūpesu nibbindanti vimuttamiti ñāṇam hoti.* - (Chacakka Sutta)

2. The aggregate of feeling (vedanakkhanda):

The content of the aggregate of consciousness is the aggregate of feeling. This feeling is compared to a water-bubble (*vedanā bubbulūpamā*). The water bubble is of the nature of appearing and disappearing. Feeling, too, is just so. Now, what is meant by 'feeling'? The Chacakka Sutta says as follow:

‘Cakkhuñca paṭiccarūpe ca uppajjati cakkhuvīññāṇam, tinnam saṅgati phasso, phassa paccayā uppajjati vedayitam sukham vā dukkham vā adukkha masukham vā. So sukhāya vedanāya phuṭṭho samāno abhinandati abhivadati ajjhosāya tiṭṭhati, tassa rāgānusayo anuseti. Dukkhāya vedanāya samāno phuṭṭho socati khilamati paridevati urattālim khandati sammoham āpajjati, tassa paṭighānusayo anuseti. adukkha masukhāya phuṭṭho samāno kassā vedanāya samudayañca atthaṅgamañca assādañca ādīnavañca nissaranañca yathābhūtam nappajānāti. Tassa avijjā anusayo anuseti’. (Majjhimanikāya –Chacakka Sutta).

“O, monks depending on eye and material form there arises eye-consciousness. Coming together of these three is impingement. Depending on impingement there arises what is felt, either pleasant, unpleasant or neutral. He being impinged by pleasant feeling he delights, gives expression to delightful words,

and immerses himself therein. To him dormant defilement of attachment flows in. Being impinged by unhappy feelings, he sorrows, he feels tormented, and he laments, beats his chest, and falls into delusion. To him dormant defilement of aversion flows in. Being impinged by neutral feelings, he fails to understand truly the arising, setting down, enjoyment, disadvantages and the escape of that feeling. To him dormant defilement of ignorance there flows in”.

This is same with regard to feeling arising depending on contact between ear and sound, smell and nose, tongue and tastes, body and tangible objects and mind and mental thoughts.

The nature of feeling experienced in this manner, whether it is pleasant, unpleasant or neutral, is comparable to a water-bubble. As long as life lasts from moment to moment there arise unabated in the mind of an ordinary worldling the dormant defilements of attachment, aversion and ignorance. And as long as this process persists one is not freed from continued existence.

3. The aggregate of perception (saññā khandha)

The second component of consciousness is the aggregate of perception. This perception is compared to a mirage. It is important why such a comparison is made. Mirage refers to an optical illusion causing the appearance of a sheet of water when there is burning hot sunlight. This indeed is an illusion. Why is perception described as an illusion? Perception is what one

perceives, what one understands. Everything that one perceives and understands through the aggregate of perception is included in this. What we perceive in this manner is merely a form of conventional truth, a practical way of perceiving. This is not the ultimate truth. The perception that takes place in the mind of an ordinary people is not reality. All such percepts are mere conventional forms. So are our perception of trees, creepers, beings, individuals, rocks and stones, tables, chairs, all animate or inanimate things, belong to mere conventional percepts. All these precepts are of the nature of arising and falling, all are impermanent, transient. However, the mind of an ordinary worldling seen all these as real. He fails to see reality and spends his time in delusion. He clings to what belong to him. Consequently he gets caught in continuous existence. Therefore, it is necessary to develop right view (*sammā diṭṭhi*) and comprehend the real nature of things.

4. The Aggregate of (mental) formations (saṅkhārakkhandha)

This is the third component of consciousness. This is compared to a trunk of a banana tree. The banana-tree trunk is without any essence, any substance, what exactly is the significance of this comparison. Mental formations refer to wholesome and unwholesome thoughts. All such thoughts are mental concomitants, thoughts arising with the mind in the forefront. There arise with mind and cease with the ceasing of the mind. This happens every moment. Mind is the faster thing in the

world. In speed no other thing can be compared with the speed of the mind. Hence, people that population of the world differ from one another. In the minds of these people there arise different thoughts: greed, hatred, delusion, lack of shame and fear to commit evil deeds, sloth and torpor of mind, fearing and worry, doubt etc. are varied mental concomitants that arise in the minds of the people. Their conduct is influenced by such thoughts. When their opposites arise in the minds, the peoples' behavior also changes accordingly, that means their behavior becomes wholesome, good. The individual who lives according to his mind and mental concomitants that operate in it, is without any essence, without any substance, just as a trunk of a banana tree is. Hence, the aggregate of mental formations is compared to a trunk of a banana tree.

5. The Aggregate of consciousness (viññāṇakkhandha)

Consciousness is compared to an illusion. Illusion is a form of deception. Of what significance is this comparison? Among the five aggregates, aggregate of consciousness is predominant, of special significance. It is referred to also as the mind. The Dhammapada stanza which states that the mind is the superior, it is mind made, shows this special nature of the aggregate of consciousness. This clearly shows that all mental concomitants are founded and based on it. Yet, just when the mind goes out of control, then it gets deceived. This is natural. The mind has to be controlled and regulated by wisdom; in the

observing of mindfulness and awareness, it veers towards that is unwholesome. According to Buddhism it is wisdom that purifies the mind (*paññāya parisujjhati*). When reality is not comprehended through wisdom then the mind gets deceived. The nature of the mind justifies it being compared to an illusion, a deception. This is the very reason why the mind is led towards all kinds of thoughts. At the time of Buddha there were many who entertained false views. This is what gave rise to sixty-two kinds of wrong views. One who is able to understand as truly they are the five aggregates namely, material form, feeling, perception, mental formation, and consciousness, he truly comprehends suffering, he sees what really is true. Unwholesome thoughts such as greed, hatred, delusion defile the mind.

The mind that is deluded is not capable of distinguishing what should be reflected upon and what should not be. He fails to make such a distinction. Such an unlearned individual always tends to reflect upon what should not be reflected upon. He, thus, becomes an heir to the three influxes (*āsava*) namely, influxes pertaining to sensual desires, existence and ignorance. He thinking that 'all these are mine', 'all these are belong to me', and 'all these are belong to my generation'. Thinking so, he tenaciously clings to them, and become a slave to them.

When he asses his youth, loses his physical strength, and comes to the tail end of his life-span, he being helpless will be left

only with regret. With utter disgust, he will await death just as a haggard curlew in a muddy pool, unable to catch even a single small fish for its meal, languishes awaiting death.

When it is said, that in brief all five aggregates of clinging are suffering what is meant is that, tenaciously holding on to the five aggregates thinking, 'five aggregates are mine', 'the five aggregates are I am', and that 'they belong to me', is what really suffering is, whatever is impermanent, that is suffering. Hence, as all five aggregates are always undergoing change, they all form a mass of suffering. The comprehension of the noble truth of suffering amounts the true understanding of life. In fact, it is for this purpose of making the disciples properly understand the transient nature of life that Buddha's appear in this world. Right view means understanding of the true nature of life. Transiency, impermanency is the feature that is seen throughout one's life. As there is no essence, no substance the life is without a soul, an entity. Hence, the common feature of life is the three characteristics, namely, impermanency, suffering, and soullessness -*anicca-dukkha-anatta*. Lack of understanding of this reality is ignorance - *avijjā*.

Chapter 2

INTERNAL AND EXTERNAL BASES

There are twelve such bases: Six internal bases which means the six sense organs; six external bases which means the six corresponding objects. These are:

Internal bases (<i>ajjhattāyatanāni</i>)	External bases (<i>bāhirāyatanāni</i>)
Eye or visual organ (<i>cakkhu</i>)	Material form or visible objects (<i>rūpa</i>)
Ear or auditory organ (<i>sota</i>)	Sound or audible objects (<i>sadda</i>)
Nose or olfactory organ (<i>ghāna</i>)	Smell or odour or olfactive objects (<i>gnadha</i>)
Tongue or gustatory organ (<i>jivhā</i>)	Flavor or gustative objects (<i>rasa</i>)
Body or tactile organ (<i>kāya</i>)	Tangible objects or mind impression (<i>phoṭṭhabba</i>)
Mind or consciousness (<i>mano</i>)	Mind objects (<i>dhammā</i>)

Except the mind the other five internal bases are grouped under the five sense-faculties (pañcīndriya). The mind is invisible sense organ. Hence, it occupies a special place among the sense faculties. The mind and the nature among the mental thoughts

are experienter that is personal to oneself. This is become an outsider cannot know or experience the thoughts of another. It is through the contact between internal bases and the external that one builds connection with the external world. The common nature of all sense organs is gratification or experiencing feelings. There are of three types:

01. Pleasant feeling (*sukha vedanā*)
02. Unpleasant feeling (*dukkha vedanā*)
03. Feeling neither pleasant nor unpleasant, that is neutral (*adukkhamasukha vedanā*)

Pleasant feelings are those that make one happy, the unpleasant feelings are their opposition; whereas the third category of feeling fall into the neutral type.

The Buddha explaining the nature of pleasant feelings says thus in the *Puṇṇovāda Sutta* of the *Majjhimanikāya*. These feelings are wished for (*iṭṭhā*), desired (*kantā*), agreeable (*manāpā*), likeable (*piyarūpā*), connected with sensual desire (*kāmūpasāhita*) and provocative of lust (*rajanīyā*). Further one delights in them (*abhinandati*), welconcern (*abhivadati*), remains holding them closely (*ajjhisaṃyati*), when he does so, delight arises in him. As a result he speaks delightfully about them, rejoicing in them. He then clings to them tenaciously the

defilement of attachment in him, increases. (chacakka Sutta Majjhimanikāya)

According to this analysis the enjoyment resulting from a pleasant object is a dormant defilement pertaining to attachment. This could be explained as clinging, greed or even craving. Buddhism does not totally reject such enjoyment with regard to household-life. However, the trainee (*sikkhana*) in the committed practice of the path (i.e. the individual in the three states of the path), clearly comprehends the objects that come within the range of senses. He does not wish for enjoyment. This is the nature of pure vocation of the monks. The monk should cultivate wholesome qualities in mind, while being mindful, aware and equanimous.

There is enjoyment in household-life. However, this enjoyment should be engaged in acceptable limits. If it exceeds such levels, such enjoyment becomes liable to punishment. This makes it very clear that even in lay, household-life; there should be some kind of control and restraint. Life led in restraint is certainly peaceful, and pleasant. The *indriyabhāvanā Sutta* of the *Majjhimanikāya* says, then equanimity is established, and that state is pleasant and peaceful (*upekkhā saññhāti taṃ pañītaṃ taṃ santaṃ*).

Dukkha refers to an unpleasant object. The unpleasant objects that arise in the mind through the contact between senses and corresponding objects produce influxes pertaining to repulsion. The Buddha describes such mental condition in following manner: 'When impinged by painful feelings one sorrows, becomes oppressed, laments, weeps beating the chest, and falls into utter delusion. To him there arise defilements pertaining to repulsion' (*Dukkhāya vedanāya phuttho samāno socati khilamati paridevati urattālim khandati sammoham āpajjati, tassa paṭighānusayo anuseti*). When feelings are neutral, that is this state of neutrality, one does not understand as it actually is the origination, the disappearance, the gratification, the danger, and the escape.' Then underlying tendency to ignorance flows into him. This is explained so in the Chacakka Sutta of the Majjhimiāya.

What is meant by freedom (*vimutti*) is the destruction of attachment or greed (*rāgakkhaya*), destruction of hatred (*dosakkhaya*), and destruction of delusion (*mohakkhaya*). The existence of *rāga*, *dosa*, and *moha* means the existence and continuity of the five aggregates. Through the accumulation of merits and evil, one becomes subject to continuous existence, and also to its consequences. One may consider

existence as happiness. But when one really comes to know these evils in particular states of existence, one will understand that there is nothing more dreadful than existence itself. The world of beings is one whole mass relative. What happens here is the repayment of debts due to evil deed. One obtains rebirth in accordance with the moral strength of one's deeds. Hence, it is very necessary that you, who has obtained birth as a human being, should in this very life step into a good way of living. The decision lives with you

CHAPTER -3

CAUSALITY OF THE RELATION BETWEEN INTERNAL AND EXTERNAL BASES

The six internal bases are: the eye, the ear, the nose, the tongue, the body and the mind. The corresponding external bases are: material form, sound, smell, taste, touchable objects and mental thoughts. Depending on the eye and material form there arises eye-consciousness (*cakkhaviññāṇa*). Similarly, depending on the ear and audible objects there arises ear-consciousness (*sotaviññāṇa*); depending on nose and olfactive objects there arise nose-consciousness (*ghānaviññāṇa*); depending on tongue and gustative objects there arises tongue-consciousness (*jivhāvīññāṇa*); depending on the body and tactile objects there arises body-consciousness (*kāyaviññāṇa*); depending on the mind and mental objects there arises mind-consciousness (*manoviññāṇa*).

Coming together of three factors give rise to contact or sense impingement (*phassa*). Then, when the three factors eye, material form and eye-consciousness come together, there is contact, sensuous impingement. This is so when ear, sound and ear-consciousness come together, so it is when nose, smell and nose consciousness, tongue, taste and tongue consciousness,

body, tangible and body consciousness, mind, mental objects and mind-consciousness come together.

This arising of contact or sense-impingement is very crucial in this process of sense-perception. This is because contact (*phassa*) generates feeling (*vedanā*) with the arising of feeling there arises craving or thirst (*taṇhā*).

CHAPTER - 4

THE PRACTICE LEADING TO THE ARISING OF PERSONALITY OR SELF-BELIEF

Sakkāya or self (personality) is another way referring to the five aggregates of clinging (*pañcupādānakkhandha*). The view one develop based on the thought 'this is I am', 'this is mine', etc. is the outcome of craving. The view arising due to such craving is called the belief in self or ersonality (*sakkāya-diṭṭhi*). One thinks this eye is 'I am', 'is mine', 'is myself', and similarly eye-consciousness is 'I am', 'is mine', 'is myself', there arises the belief in a self. This happens when one perceives through craving, the sense organ, the sense object and the sense-consciousness there arise the self-belief. It happens so when one considers senses-contact or sensory - impingement (*phassa*), feelings (*vedanā*), and even craving, or thirst (*taṇhā*) as 'I am', 'is mine', 'is myself' arising of such perception due to craving in the way that leads to the arising of the belief in the existence of a self (*sakkāya*).

Such perception results from distorted perception of the true nature of reality or the nature of the five aggregates. As such perception is based on craving, it gives to clinging and this is

how the five aggregates (*pañcakkhandha*) turns out to be the 'five aggregates of clinging (*pañcupādānakkhandhā*). This demonstrates the noble Truth of the arising of suffering (*dukkhasamudayaariyasacca*)

CHAPTER - 5

THE PRACTICE LEADING TO THE CESSATION OF THE BELIEF IN SELF OR PERSONALITY

For this one has to straighten one's perception. Distorted perception leads to distorted views. The only way to get rid of such wrong perception is to straighten one's perception. To do this one has to abstain perceiving the five aggregates, the six kinds of consciousness that is eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, and mind-consciousness sense-impingement (phassa) that arises due to the coming together of the sense-organ, sense-object and sense-consciousness, and even feeling (vedanā) and craving regarding all these as: 'this is I am', 'this is mine', this is myself'.

It is this composition of 'I-ness' 'Mine-ness', 'Myself-ness' on these constituent factors of the being, of the person that gives rise to the belief in the existence of a 'personality 'a' self. This distorted perception is due to the wrong perception adopted with regard to factors that go to build the individual. In them there is not a single factor that could be called 'this I am', 'this is mine', 'this is my-self'. This composition of a 'self' upon these factors is the result of ignorance of the true nature of things and of craving.

The way to get rid of this baseless belief is a 'self' or a 'personality' (sakkāya) in the individual is to adopt an undistorted way of perceiving these factors as a conglomeration or an aggregation of varied forces that are constantly changing. This is the way to perceive things as they are; this is the way to see the true, the real nature of things. When perceived in this manner the belief in a 'self' or a 'personality' ceases to exist.

The noble disciples who perceive the eye in this manner gets disgusted with the eye, the material form, with eye-consciousness; similarly he gets disgusted with the ear, the sound, and with ear-consciousness; with the nose, smell, and with nose-consciousness; the tongue, taste, and with tongue-consciousness; the body, tactile objects, and with body-consciousness; the mind, mental objects, and mind-consciousness.

This disgust taken place with regard to sensory-contact (*phassa*), feeling (*vedanā*) arising therefrom, and also craving or thirst (*taphā*) concerning them. Being disgusted, he becomes dispassionate, being dispassionate he becomes true. Becoming true, he knows that 'it is freed' with knowledge he becomes free from rebirth, he completes the living of noble-life, fulfills all that should be fulfilled. He fully realizes that he has accomplished everything that should be accomplished for the realization of saint-hood.

CHAPTER -6

WE SHALL TRY TO UNDERSTAND WHAT UNDERLYING PROCLIVITIES (ANUSAY) ARE

Underlying proclivities (*anusaya*) is a category of defilements. When dealing with the removal of defilements Buddhism divides these into three categories.

01. Defilements that transgress (*vitikkama*)
02. Defilements that outbursts (*pariyutthāna*)
03. Defilements that lay dormant (*anusaya*)

Texts explain that virtue or *sīla* can control defilements at the level of transgression; concentration (*samādhi*) is efficient to handle them at the level of outbursts, and it is only through wisdom (*paññā*) that defilements in the form of underlying proclivities or at dormant level (*anusaya*) can be successfully eradicated.

Thus, *anusaya* is a kind of defilements or *kilesa*. These are generally called defilements as these defile or faint the mind. Among these are: greed (*lobha*), hatred (*moha*), conceit (*māna*), envy (*issā*) revengeful anger (*kodha*) avarice (*macchhariya*) etc. These cover luminosity of the mind and taint the mind. It's like when dust covers an object making it lose its lustre. All deeds performed when the mind is tainted with defilements become

harmful to oneself as well as to others. This is very well stated in the Dhammapada.

'Manasā ce padutt̄hena bhāsati vā karoti vā

Tato naṃ dukkhamanveti cakkamva vahato padaṃ'

(stanza No:2)

This means, any verbal or physical deed performed with a defiled mind generate dukkha that necessarily follows the doer, just as the wheel of a chariot follow the feet of one that pull it.

Therefore, it is necessary to identify through wisdom these defiling forces and cleanse the mind of them. If one fails to do this, he will certainly have to repay for all the misdeeds done, at some time or other in his *samsāric* existence. Take for example one who misconducts himself in his sexual behavior. If he fails to identify his lustful thoughts as they arise, and get rid of them, as a consequence engages in sexual misconduct, this lustful and illegal behavior of his will bring him into disrepute in the society, in this life itself. He will be condemned and despise by others. Besides, he will have to face numerous problems, and even might have to pay with his life. It may be that he will have to undergo consequences for his misdeed in lives to come. Such a story is found narrated in the *Therīgāthā*, a text that contain inspired utterance made liberated nuns. This story is about a nun called *Isidāsi*. In her inspired utterance she declares:

My father was a millionaire in the city of Udeni. I am the only daughter of the family, and therefore, all showered affection and love on me. A marriage proposal came to me from a much respected well-to-do family in Sāketa. So, I married the groom from that family and lived in his house. I was their hearts and admiration. I respected and treated well my mother-in-law. I served my husband well and cared for his brothers and sisters.

I was so obedient to my husband. I always washed his feet when he arrived at home. When he came home I always received him in with clasped hands. I always attended him, combed his hair, applied ointments and all kinds of perfume on him. I just treated him like a mother treats her only son.

But, in spite all such treatments, he began shouting and scolding at me. He often said that he would leave home, than live with me. As problems grew, my in-laws sent me back to my parent's home.

Then my father gave me in marriage to a less affluent family. I managed only to live a couple of months with that family while living there; I did all household work like a slave-woman. But, they chased me away. Finally, my father had no alternative, just to give me in marriage to a beggar loitering on the road.

This beggar lived with me in my house. But he did not stay for long. In a few days he left. While leaving, he said to my father, "Please give the worn out dress and the old plate that I brought. I wish to go begging again."

My parents were disturbed; they asked him, "My dear, what do you lack in this house. Ask for anything we shall provide anything you want." But he was insistent on leaving. Just as he was leaving he said: "I have no use of *Isidāsi*. I have the strength to beg. I cannot be with her."

This made me deeply ponder about myself, my fate. I wanted to commit suicide by taking. Then I thought of becoming a nun. I was undecided whether to kill myself or become a nun. It is at that time an *Arahant* Their called *Jinadattā* arrived at my home while in her alms-round. I worshiped her, invited her home and told my father that I too wish to enter the order. The parents were hesitant. They asked me stay at home and engage in wholesome charitable activities. But, by them I was determined to enter the order. I entered the order, strived very hard and within seven days I was able to attain three higher knowledges and become liberated.

Through the knowledge of recalling my past lives which is (*pubbenivāsānussati ñāṇa*), [the other two of the tree higher -knowledges (*tisso vijjā*) being divine-eye (*dibba-*

cakkhu), the ability to the working of kamma and consequences, and knowledge regarding the destruction of influxes (*āsava**kkhaya-ñāṇa*)**】**. I was able recall seven of my previous births. Through this recollection I understood that my suffering in this life is due to consequence of some evil deed I performed in one of my previous birth. I shall now narrate about this evil deed that I committed in a previous life.

Seven birth ago I was a very rich goldsmith. I was very conceited and intoxicated by my youth. I ran behind many women. When I died I was born in hell. There I suffered a lot. From there I took conception in the womb of a she-monkey. Seven days after my birth the leader monkey scraped my male organ. These were all consequences of my sexual misconduct.

My next birth I took conception in the womb of a she-ass. This she-ass lived in the Sindhava-forest and was blind in one eye and was also bunched -backed. When I was very young my testicles were crushed. I served for twelve years carrying on back the heavy load of transporting children. My wounded testicles festered and got infested with worms, making me suffer immensely, I fell seriously and died. All these are part of the suffering I had to undergo as consequences of my sexual misdemeanor.

Passing away from that existence I was born as a re-calf of a cow belonging to cattle -merchant. At the age of twelve once again my testicles were crushed. In this birth, too, I labored very hard, pulling the plough, and heavy loaded carts. After serving long and undergoing immense paid as consequences of my former misdeed, I became blind, fell sick and died.

My next birth was in the womb of a slave-woman in the city. This time my birth was as a hermaphrodite. From there I was born as the female child of a poor-woman carrying heavy loads to be put on carts. The chariot-leader took me away and made me work hard to compensate for debts my mother owed to him. By then I was sixteen years old. This chariot leader had a son named Giridāsa. He traded me to his house. He had a very kind and virtuous wife I felt jealous on her. I did things to make husband angry with her. All these are my misdeeds in previous lives. Therefore, I worked hard like slave-woman husband, felt me. This is the result of my evil sexual behavior. Now all such evil consequences have got exhausted.

Just think of this story about, *Isidāsi*, the famous *Arahant Theri* just understand how evil consequences are generated by evil thoughts leading to evil deeds. The *Dhammapada* says that evil-doers, when they commit evil, think such deeds are as sweet as honey. But they fail to understand that these evil acts will be burning hot when one is made to undergo their consequences.

Think of this well. Ponder deeply about the commission of evil deeds, their responsibility and the dreadful consequences they bring about. This will help you to change yourself, change from evil to good and use your valuable life in a very fruitful manner serving for the good and benefit of not only yourself but for the good and benefit of all, the whole.

All of us have to make a firm resolution to lead a purposeful, fruitful, virtuous life and pass away peacefully.

CHAPTER -7

THE CULTIVATION OF SENSE FACULTIES THAT SHOWS THE WAY TO A VIRTUOUS HOUSEHOLD- LIFE

Household-life is the life led by pleasure-enjoying householders (*gihikānabhogī*). The *suttās* describe this life as being full of obstacles (*bahusambādhā*). The Buddha compares this life with that of renouncers (*pabbajita*) and lays that while the former life is full of obstacles, the latter is trouble-free like open-space (*bahu-sambādhō gharāvāso, abbhokāsova pabbajjā*).

Household-life is rather complicated. A householder has to maintain the wife and children treat relations, guest and friends and fulfill many other household obligations. Hence, his responsibilities are varied. It is very necessary to understand this complex nature of the household-life. Such understanding helps to ride above narrow barriers of caste, creed, and nationality, to serve for the mutual wellbeing of the whole humankind, to develop the minds to a very high level, and lead peaceful and harmonious community lives. All this will be facilitated if we understand the true nature of household-life, for it shows the way to such a living. However, as many disregard this universal fault the society has fallen into a very catastrophic state. Injustice, inequality, lack of mutual trust, and feeling of brotherhood, inability to co-exist peacefully are a common features due to the

callous disregard of this natural law, the righteous law, the Dhamma. As people move away from righteousness, the Dhamma way of living, unrighteousness pervades all spheres of life, leading the humankind to pathetic state of degeneration. This social degeneration is very obvious now.

It may not be possible to lead all towards to this righteous way of living, yet there are in the world many who are capable of understanding, to an extent at least, the true nature of things. At present Buddhism is fast spreading in the world. The world has already realized the true worth of Buddhism. They have understood that Buddhism provides the necessary vital energy to sustain righteous-life. Therefore, they are directing their attention to Buddhism more seriously. They are gradually adopting a lifestyle that is less stressful, both materially and physically, and attempt to lead a balanced life. For this they are engaged more and more in research about Buddhism and its usefulness for a successful way of living. This makes them come closer to Buddhism to understand the real nature of life. This is what all should do. All should lend their ears to the invaluable teachings embodied in Buddhism, absorb these teachings into our lives, understand the forces that cause defilement and develop courage and strength to enter into the right path.

In this regard the discourses dealing with this development of faculties occurring in the *Majjhimanikāya* (the middle length discourses of the Buddha) is very important. This

is the 152nd, the last discourse in the *nikāya*. The name of the Sutta is *Indriya bhāvanā Sutta*. It was preached to a *Brahmin* student, *Uttara*, a pupil of a famous Brahmin teacher called *Pārāsariya*.

The Buddha asked Uttara whether his teacher *Pārāsariya* teaches his disciples about the development of the faculties (*Indriya bhāvanā*). Uttara replied saying, “he does”. Then the Buddha asked about Uttara’s master’s teaching. Uttara’s reply was short and simple. He said, “Ven. Gotama, one does not see form with the eye, one does not hear sound with the ear. That is how my teacher *Pārāsariya* teaches his disciples the development of the faculties”.

The Buddha’s answer to *Uttara* has tinged of sharp sarcasm. The Buddha said: “If that is so *Uttara*. Then a blind man and a deaf man will have developed faculties... For a blind man does not see form with the eye and a deaf man does not hear sound with the ear”.

This answer makes it very clear what the Buddha teaches on development of faculties does not mean the mere not seeing form and not hearing sound with the eye and ear respectively. Making his teaching on the development of faculties the Buddha delivered a very discourse to Ven. *Ananda* who was there listening to the conversation between the Buddha and *Uttara*.

The Buddha rejected *Pārāsariya* teaching saying, “In the noble one’s discipline the supreme development of the faculties is otherwise.”

With this the Buddha presented his teaching on this. He said that, “when one sees forms with eye, there arises in him what is agreeable, there arises in him what is disagreeable, and there arises in him what is both agreeable and disagreeable.”

“Katamcānanda ariyassa vinaye anuttarā indriya bhāvanā hoti. Cakkhunā rūpaṃ disvā uppajjati manāpaṃ. Cakkhunā rūpaṃ disvā uppajjati amanāpam. Cakkhunā rūpaṃ disvā uppajjati manāpāmanāpaṃ.”

Just try to understand the significance of this explanation. One becomes delighted and happy by seeing agreeable forms. This means there arise in him greed, attachment, a form of craving (*lobha, rāga, taṇhā*). Disagreeable objects produce repulsion, aversion, (*dosa, paṭigha*). Feeling of agreeable and disagreeable is a state in a state which is neither connected to delight or repulsion but a state which is more close to a state of equanimity. This is not fully developed equanimity which is called *upekkhā*, but a kind of dull indifferent feeling, which does not generate any kind of clear demonstration of emotions, either happiness or repulsion, because one is not quite aware of the object he sees, he is not knowledgeable about it.

*“Tamca kho sankhataṃ olārikaṃ paṭicca samuppannaṃ
etaṃ santaṃ etaṃ paṇītaṃ yadidaṃ upekkhāti tassa taṃ
uppannaṃ manāpaṃ uppannaṃ amanāpaṃ uppannaṃ
manāpāmanāpaṃ nirujjhati upekkhā saṅghāti”*

All these three kinds of responses, the Buddha says, are conditioned (*sankhata*), gross (*olārika*), and dependently arisen (*paṭicca-samuppanna*). Knowing this he develops this equanimity further understanding well that this developed equanimity is peaceful (*santaṃ*), and suitable (*paṇītaṃ*). When he develops this equanimous feeling, then the agreeable, the disagreeable and both agreeable and disagreeable that arose in him cease, and equanimity gets established (*upekkhā saṅghāti*). Then attachment (*rāga*), hatred (*dosa*) and delusion (*moha*), the three root causes of evil come to cease.

This is how the Buddha explains about the development of the mind with regard to form seen by the eye. This is the Buddha’s description of the development of faculties as enunciated in the Noble One’s Discipline.

The same explanation is given with regard to the development of the remaining faculties namely, the ear, the nose, the tongue, the body, and the mind. This is the first step in the process of development of faculties as taught by the Buddha. This process continues up to the attainment of the stream-entry (*sotāpanna*) stage. Though this teaching is directly addressed to

monks, it is applicable to all male and female lay devotees. Therefore, all of them who are sensitive and wise can adopt this method to develop a state of initial equanimity.

The mental feelings are common to all. In this, different related to nationality, caste and creed do not operate. One should properly grasp the teaching, and see the conditioned nature of one's faculties, restrain them, and attain mental purification (*citta-pārisuddhi*). One should gradually give up the gross ways of living. Giving up *rāga*, *doṣa* and *moha*, which are basic defilements that taints the mind. Cultivation of a virtuous life whereas those unwholesome emotions are restraining, and wherein one is noble to develop equanimity will be quite conducive to one's wellbeing.

The seemed stage of this development of faculties begins with those who are committed to follow the higher-practice. The Pāli term used to refer to them is *sekha*, literally meaning 'trainees' that is those who is their stage of the path namely, stream-entry (*sotāpanna*), once-returner (*sakadāgāmi*) and the non-returner (*anāgāmi*). The Arahants are called *asekha*, the 'trained ones' for they successfully reached the good.

The *sekha* is one who is described as feeling able to observe the five agreeable (*pañcakkhandha*) with right-view (*sammā-diṭṭhi*). One who able to view the five aggregates with right-view is capable of seeing like as it is and develop right thought. This is the second step in the Noble eightfold Path and

this step is referred to a *sammā-sankappa*. In one who sees properly the five aggregates is in a position to develop his speech, bodily action, right-livelihood, right-effort, right - mindfulness and also right-concentration.

The individual who attains the stream-entry stage gets rid of three of the ten fetters (*samyojana*) that keep one bound to *dukkha* in *samsāric* existence. These three fetters are: personality-view (*sakkāya-diṭṭhi*), skeptical doubt (*vicikicchā*) and clinging to rites and vows (*sīlabbataparāmaṣa*). He develops confidence (*saddhā*), and also cultivates virtue, learning, charity and wisdom. He gradually nurtures the factors that lead him to the final goal, namely realization of *Arahanship*.

One who is engaged, in the nurturing of the factors is called the 'trainee' (*sekha*). He reflects on the troublesome, repulsive and disgusting nature of things. This is how sees sensory perception involving what is agreeable, disagreeable and both agreeable and disagreeable. He developing an art of equanimity by understanding the conditioned, gross and dependent origination of things viewed things as shameful, humiliating and disgusting. Perceiving in this manner, he gets rid of *lobha, dosa, moha*. This is described in the '*Indriaya bhāvanā Sutta*' as follows:

"How is one a disciple in the higher training, one who is in that practice, when a Bhikkhu sees a form with eye... hears sound with the ear... smell an odor with the nose, taste flavor

with the tongue... touches tangible things with the body... cognizes a mind-object with the mind, there arises in when what is agreeable, what is disagreeable, what is both agreeable and disagreeable; he is ashamed, humiliated and disgusted by them. That is how one is a disciple in the higher training, one who is in the practice”.

The above account shows the response a stream-entrant should demonstrate to objects that he perceives. This conduct should be nurtured till he reaches *Arahanthood*. Whether you are member of the community of monks or a layman, the task of all members in the society is reach the final goal, the attainment of *Arhantship*, which means the realization of *Nibbāna*. This attainment refers to the way leading a peaceful life free from constant mental burning and stress. You have the option of entering any path that you desire. What is needed is to have full confidence and enter this path.

The third step discussed in the *Indriya bhāvanā Sutta* is about the practice of an *Arahant*, that is one has cultivated his faculties. The *Sutta's* description is as follow:

“And how is one a noble individual with developed faculties? When a *Bhikkhu* sees a form with eye... hears a sound with the ear,... smells an odor with the nose,... taste a flavor with the tongue,... touches a tangible objects with the body,... cognizes a mental objects with the mind, there arises what is agreeable, what is disagreeable, what is both agreeable and

disagreeable. If he so desires: “May I abide perceiving the un-repulsive in the repulsive”, he abides perceiving the un-repulsive in the repulsive”. If he desires in this manner: “May I abide perceiving the repulsive in the un-repulsive”, he abides perceiving the repulsive in the un-repulsive”. If he should wish: “May I abide perceiving the un-repulsive and the repulsive”, he abides perceiving the repulsive in that. If he desires: “May I abide perceiving the repulsive in the un-repulsive and the repulsive”, he abides perceiving the repulsive in that. If he should wish: “May I avoiding both the repulsive and un-repulsive”, he abides in equanimity, mindful and fully aware”, he abides in equanimity towards that, mindful and fully aware. That is how one is a noble one with developed faculties.

Thus, a noble one’s abiding means a life led responding to all sensory objects whether they are agreeable, disagreeable, both agreeable and disagreeable. Declaring so the Buddha told the *Bhikkhus*:

“So, Ānanda, the supreme development of the faculties in the Noble One’s dispensation has been taught by me, the disciple in higher training who is following practice has been taught by me, and the noble one with developed faculties has been taught by me.”

“What should be for his disciples out of compassion by a Teacher who seeks their wellbeing and compassion for them that I have done for you. Ānanda, there are roots of trees, completely

must cot. Contemplate Ānanda, do not delay, or else you will regret it late. This is our instructions for you.”

This instruction is of great value to those who lend their ears, and not to those who do not lend their ears; to those who perceives the faculties as taught herein, and not for those who do not perceive so. So compassionate has been the Buddha so friendly to the whole humankind, he has been. There is none who did not get benefited by following the way the Buddha taught. If one does not lend his ears to the Buddha’s teaching, and follows the practice sincerely and committedly, one will certainly have to undergo immense suffering in his long *samsāric* journey.

Chapter 8

Seeing with Wisdom the Journey of Existence and the Arising of the Suffering

Wisdom means the penetrative knowledge obtained through seeing things as they truly are. Term is referred to in the discourses are *'yathābhūta-ñāṇa*. Hence, the Buddha advocates that in order to see about this *samsāric* journey and the arising of suffering, one has to see the true nature of sensory functions thus, he advising the disciples, says:

‘Bhikkhus, not knowing and not seeing the true nature of the eye, the form, the eye-consciousness, the eye-contact, the agreeable, disagreeable or both the agreeable and disagreeable feelings arising from the sensory contact, one gets attached to the eye, attached to the form, attached to the eye-consciousness, and similarly gets attached to what is agreeable, disagreeable, both agreeable and disagreeable, that arise due to sensory contact.

(Cakkhum bhikkhave ajānaṃ apassaṃ yathābhutaṃ; rūpe ajānaṃ apassaṃ yathābhutaṃ; cakkhuviññānaṃ ajānaṃ apassaṃ yathābhutaṃ; cakkhusaṃphassaṃ ajānaṃ apassaṃ yathābhutaṃ; cakkhu saṃphassa paccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tam'pi ajānaṃ apassaṃ yathābhutaṃ; cakkhusmiṃ sārājati, rūpesu sārājati, cakkhuviññāṇe sārājati, cakkhusamphasse sārājati)

The same is repeated with the function of the other sense faculties. The Buddha further, explains that, of herein who is so

attached, so conjoined, so deluded, of herein who sees delight in such sensory contacts and abides so, the five aggregates of clinging begin to conglomerate in the future. His thirst or craving, leading to re-becoming accompanied by delight and attachment rejoicing here and rejoicing there begins to mature. His physical discomforts grow. So are his mental discomfort; similar are his mental burning, his mental fever. Thus, he experiences physical as well as mental suffering.

His aggregates emanate again and again as he always wishes for worldly pleasure since clinging and attracting in the craving (*"tassa sārattassa sanyuttassa sammūhassa assādānupassino viharato āyatim pañcupādānakkhandhā upacayam gacchanti."*) Craving, that could be a cause for leading to rebirth again and again and makes pleasure being clung in place to place, especially is grown (*taṇhācassa ponobhavikā nandirāga sahaḡatā tatra tatrābhi nandini sācassa pavaccati*). His physical pains are increased (*tassa kāyikāpi darathā pavaḡḡanti*). His mental anxieties are increased (*tassa cetasikāpi darathā pavaḡḡanti*). His physical torments are grown (*tassa kāyikāpi santāpā pavaḡḡanti*). His mental torments are grown (*tassa cetasikāpi santāpā pavaḡḡanti*). His mental burnings grow (*tassa cetasikāpariḡāhā pavaḡḡanti*). He undergoes both physical and mental sorrows (*so kāya dukkhaṇi ceto dukkhaṇi paḡisanvedeti*).

CHAPTER -9

Seeing with Wisdom the Destruction of Existence and Suffering

The Buddha addressing the Bhikkhus advocates: “Bhikkhus, knowing and seeing as it is the true nature of the eye, the form, the eye-consciousness, the arising of what is agreeable, disagreeable, both what is agreeable and disagreeable, that arise due to sensory contact, one does not get attached to the eye, to the forms, to the eye-consciousness, to what is agreeable, disagreeable, both what is agreeable and disagreeable that arise due to sensory contact, he abides with abides without clinging to them, but seeing their dangers. When abiding so his five aggregates of clinging do not grow in the future. Whatever craving or thirst there is that leads to re-existence, that gets destroyed. Because of this there will not be any fever related to the five sense faculties namely, eye, ear, nose, tongue, body. To him there will not be mental fever, there will be neither any physical heat, nor mental heat, nor will be there any physical or mental discomforts.

Such a one will experiences physical and mental happiness. This kind of knowing and seeing is the way of cultivating the noble Eight fold Path. Whatever seeing of true nature that such a one possesses, that is his right view -Sammā diṭṭhi-. Whatever intention related to the true nature of things, that is, his right intention - Sammā sankappa-. Whatever effort one has in relation to this true nature of things, that is his right effort- Sammā-vāyāma-. Whatever mindfulness he has in related to the true nature of things, that is his right mindfulness- Sammā-

sati-. Whatever concentration he has in relation to this true nature of things, that is his right concentration- Sammā-samādhi-.

Prior to this he has already purified his deed related to the body, speech, and the mind. The cultivation of the establishment of the fourfold mindfulness -cattāro satipaṭṭhānā- of him who developing the noble eight fold Path goes to completion; so are the fourfold right effort -sammappādhāna- ; so are the fourfold bases of psychic-power -iddhipāda-; similarly goes to completion his cultivation of faculties - indriya Bhāvanā- , the five powers - pañña bala- and also the seven factors of enlightenment -satta-bojjhangā-.

His practice of serenity (samatha) and insight wisdom (vipassanā) are well yoked together. Whatever things one has to comprehend well through higher knowledge, he comprehends them well. Whatever things that are to be given up, he abandons them. Whatever things those are to be developed, he develops them well. Whatever things those are to be realized, he realizes them well. This process is very lucidly explained in the Mahāsatiṭṭhāna Sutta of the Majjhimanilāy. (Sutta No 149)

‘Oh, monks, having known and seen about the reality of the eye (*cakkhum kho bhikkhave jānam passam yathābhutam*); having known and seen about the reality of the form (*rūpe jānam passam yathābhutam*); having known and seen about the reality of the eye-consciousness (*cakkhuvinnānam jānam passam yathābhutam*); having known and seen about the reality of the eye-contact (*cakkhusaniphasam jānam passam yathābhutam*); having known and seen about the reality of the pleasant feeling, unpleasant feeling

and neither pleasant nor unpleasant feeling that arise on account of contact (*cakkhu samphassa paccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tam'pi jānam passam yathābhutam*); he does not cling in the eye, form, eye-consciousness, and eye-contact desirably (*cakkhusmim na sārājati, rūpesu na sārājati, cakkhuviññāne na sārājati, cakkhusamphasse na sārājati*); and also he does not cling with the pleasant, unpleasant and neutral feelings which arise on account of the eye-contact. (*cakkhu samphassa paccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tasmin'pi na sārājati*)

Living with right view of the attachment, impact of the wrong objects, and understanding all defaults, conduces for re-origination of his five aggregates in the future. The desire which causes re-existence will be annihilated. Therefore, no there are pains & anxiety which could occur based on the ear (*sota*), nose (*Ghāna*), tongue (*jivhā*), body (*kāya*). No way to origin of pains and anxiety on account of the volitional thoughts. No there is Physical and mental fomentation (sorrow) in him. He does not feel physical and mental pressure (injury, nuisance) anymore, so that he feels happiness both physical and mental. Thus, seeing things as they are is called developing of the eight fold Path. “*Tathābhūtaṣṣa diṭṭhi sāssa hoti sammā diṭṭhi*” The view of a person such as this is right view. “*Yo tathābhūtaṣṣa sankappo svāssa hoti sammāsankappo*” “*Yo tathābhūtaṣṣa vācā svāssa hoti sammāvācā*” The speech of a person such as this is right speech. “*Yo tathābhūtaṣṣa kammanto svāssa hoti sammākammanto*” The action of a person such as this is right action. “*Yo tathābhūtaṣṣa ājivo svāssa hoti sammāājivo*” The lively-hood of a person such as this is right lively-hood. The thought of a person such as this is right

thought. “*Yo tathābhutassa vāyāmo svāssa hoti sammāvāyāmo*” The effort of a person such as this is right effort. “*Yo tathābhutassa sati svāssa hoti sammāsasati*” The mindfulness of a person such as this is right mindfulness. “*Yo tathābhutassa samādhi svāssa hoti sammāsamadhi*” The concentration of a person such as this is right concentration. His physical and verbal actions and lively-hood are purified earlier. When he develops these noble eight fold factors well, he very gradually develops other noble behaviors such as the four foundations of mindfulness (*cattāro satipaṭṭhānā*), four fold right kinds of striving (*cattāro sammappadānā*), the four bases for spiritual power (*cattāro iddhipādā*), the five faculties (*pañca indriyāni*), the five powers (*pañca balāni*), and the seven enlightenment factors (*satta bojjhangāni*).

It is mentioned in Mahasalayatana Sutta thus: “*Tassa eam imam ariyam aṭṭhangikam maggam bhāwayto cattāropi satipaṭṭhānā bhāvanā pāripurim gacchati, sammappadānā.....cattāro iddhipādā....pañca indriyāni.... Pañcapi balāni... sattapi bojjhangāni bhāvanā pāripurim gacchanti,*”

Therefore, his concentration and insight are intertwined evenly together (*tassa ime dve dhammā yugandhā vattanti, samatho ca vipassanā ca*). He fully discerns things that he has to be known fully. (*so ye dhammā abhiññā pariññeyyo te dhammā paṭijānāti*). He abandons things that he has to be abandoned fully (*ye dhammā abhiññā pahātabbā te bhamme abhiññā pajahati*). He develops things that he has to be developed fully (*ye dhammā abhiññā bhāvetabbā te dhamme abhiññā bhāveti*). He realizes things that he has to be realized well (*ye dhammā sacchikātabbate dhamme abhiññā sacchikaroti*).

CHAPTER -10

Know through Wisdom the Underlying Proclivities (anusaya) and build the Personality

Defilements (*kilesa*) are the forces that taint, spoil, defile and weaken one's personality. Sometimes these defilements operate in a very subtle way. When defilements take their subtle form, not noticeable and identifiable exactly, these are referred to as '*anusaya*', defilements that lie dormant. Hence, these are usually described as underlying proclivities. These are difficult to be got rid of. Both *sīla* (virtue) and *Samādhi* (concentration) are not capable of destroying them. It is only by knowing through wisdom (*paññā*) these can be totally eliminated. Bring about the destruction of '*anusaya*' is one of the major functions of wisdom. The *sallekha Sutta* (suta no 09) of the *Majjhimanikāya* explains how these '*anusaya*' can be abandoned by seeing them through wisdom. It should be noted that the Buddha in this instance is not using the word *sallekha* in its usual senses of austere ascetic practice first is the sense of 'removal of defilements'. The *Sutta* gives forty-four ways by which this can be attained by developing self-effacement which leads to personality development.

This has to be done by bringing about a change in mental attitudes leading to a total change in the personality. The

following are the forty-four kinds of resolutions that one has to under.

01. Others will be violent (*vihimsaka*), we shall not be violent here
02. Others will kill living beings (*pānātīpātā*), we shall abstain from it
03. Others will take what is not given (*adinnaḍḍānā*), we shall abstain from it
04. Others will be uncelibate (*abrahmacāri*), we shall be celibate here
05. Others will speak falsehood (*musāvāḍḍā*), we shall refrain from speaking falsehood
06. Others will speak maliciously (*pisuṇāvācā*), we shall refrain from it
07. Others will be using harsh speech (*pharusāvācā*), we shall restrain from it
08. Others will indulge in taking nonsenses (*samppalāpā*), we shall abstain from it
09. Others will be covetous (*abhijjhālu*), we shall abstain from it
10. Others will entertain ill-will in their minds (*byāpanna citta*), we shall abstain from being so
11. Others will have wrong views (*micchādiṭṭhi*), we shall abstain from having wrong views
12. Others will be of wrong intention (*micchāsankappa*), we shall not entertain wrong intention
13. Others will use wrong speech (*micchāvācā*), we shall use right speech

14. Others will be of wrong action (*micchākammanta*), we shall not be of wrong action
15. Others will be of wrong livelihood (*micchāājīva*), we shall not be of wrong livelihood
16. Others will be of wrong effort (*micchāvāyāna*), we shall be of right effort
17. Others will be of wrong mindfulness (*micchāsati*), we shall be of right mindfulness (*sammāsati*)
18. Others will be of wrong concentration (*micchā samādhi*); we shall be of right concentration (*sammā samādhi*)
19. Others will be wrong knowledge (*micchā ñāṇa*); we shall be of right knowledge (*sammā ñāṇa*)
20. Others will be of wrong salvation (*micchā vimutti*); we shall be of right salvation (*sammā vimutti*) here
21. Others will be overcome by sloth and torpor (*thīnamiddhapariyutṭhitā*); we shall not be overcome by sloth and torpor here
22. Others will be agitated (*uddhata*) ; we shall not be agitated here
23. Others will be skeptical (*vicikicchā*); we shall not be so.
24. Others will be angry (*kodhanā*); we shall not be so.
25. Others will be revengeful (*upahānā*); we shall not be so.
26. Others will be hypocritical (*makkhi*); we shall not be so.
27. Others will be spiteful (*palāsa*); we shall not be so.
28. Others will be envious (*issukā*); we shall not be so.
29. Others will be avaricious (*macchari*); we shall not be so here.
30. Others will be cheaters (*saṭhā*); we shall not be so here.
31. Others will be deceivers (*māyāvi*); we shall not be so.
32. Others will be obstinate (*taddhā*); we shall not be so here.

33. Others will be arrogant (atimāni); we shall not be so here.
34. Others will be not amenable to advice (dubbacā); we shall not be so here.
35. Others will be associating evil friends (pāpamittakā); we shall not be so here.
36. Others will not be neglectful (pamattā); we shall delight here.
37. Others will be unfaithful (assaddhā); we shall be faithful here.
38. Others will be not shameful of committing evil (ahirikā); we shall be shameful here.
39. Others will not fear (anottapī); we shall be fearful.
40. Others will be of little learning (appassutā); we shall be of much learning.
41. Others will be lazy (kusīta); we shall be endeavor.
42. Others will be unmindful (muṭṭhasati) ; we shall be mindful.
43. Others will be lack wisdom (duppaññā); we shall be endowed with wisdom (paññāsampannā).
44. Others will to their own views (sanditṭhikaparāmāsī); tenaciously hold on to their views (adānagāhi) and give them up with reluctant (duppaṭinissaggi); we shall not cling to our views, shall not tenaciously hold on to them, and will give them up without reluctance.

If you are able to overcome your defilements, cleanse your mind and develop yourself according to the teaching, you, with your developed personality, will be able to face any problem you face in the society. When you live in the society you should be ready face ups and

downs, happy and unhappy moments. Really displeasure is negative result that manifests of the anger are our mind. Anger is a defiling force. Only those who know and identify anger can truly understand that it is act an emotion that is necessary. Through anger one only become subject to mental stress, fever, heat. One never derives happiness through it. If one is able to prove that one's activities are performed with utter sincerity, according to one's consciousness, one will able to defeat any obstacle that arises from the society. Therefore, you should step on to this road of victory by working mindfully and with awareness and patience.

On one occasion a monk called Puṇṇa Mantāniputta visits Jetavana to meet the Buddha and requests for a short admonition. The Buddha out of compassion offered this admonition.

“Puṇṇa, those are forms cognizable by the eye that are wished for, desired, agreeable and likeable, connected with sensual enjoyment and which are provocative of lust. When a monk delight in them, welcome them, remains clinging to them, there arises delight. With this arising of delight there arises suffering”.

The Buddha explains hoe the same process takes place with the subject of other sensory organs and their corresponding objects, then he explains how the cessation of suffering taken place. It is through exactly opposite process. When eye, ear, nose, tongue, body and mind

come into contact , if the monks do not delight in them, do not welcome them, do not hold on to them, his delight ceases **fringing** about also the cessation of suffering.

The Buddha shows how, when a monk dose not talk about the delight, dose not rejoice in it and dose not cling to it, his thirst, his craving ceases. With the cessation of craving, suffering ceases.

After giving this short admonition the Buddha inquired from Puṇṇa as to which reign he will be going. Puṇṇa replied saying that he will be visiting Sunāparanta, in which was the famous port Suppāraka, the birth place of Bhikkhu Puṇṇa. Hearing this the Buddha tells Puṇṇa , “Puṇṇa, the people of Sunāparanta are very fierce and rough. If they happen to abuse you and threaten you, what will you think of them?”

Puṇṇa replied: “Venerable Sir, if the people there abuse and threaten me, then I shall think. These people are truly kind, in that they did not assault me with their fists.”

“But if the people assault,, you, what will you think of them? The Buddha inquired.

“Venerable replied Sir, if that happen then I shall think that these people are truly kind, so far they did not assault me with stems.,,

“But if they assault with stems, then what will you think of them?,,

“Then I shall think that they are truly kind in that they did not assault me with sticks,,,

“ How if they assault you with sticks, then what you think of them?,,

“If that happen, then I shall think that these people are truly kind in that they did not attack me with a knife,,.

“If they attack you with a knife, then what will you think of them?,,

“Yet I shall think that these people are truly kind in that they have not taken my life with a knife,,.

“But if they take your life with a knife, what will you think of them?,,

“If that happen, then I shall think thus: ‘There have been discipline of the Buddha who being humiliations and disgusted with the body and life, sought kill with the use of a knife. But in that case I shall have my life deprived without seeking for it,,.

The Buddha was much pleased by Bhikkhu Puṇṇareplies. He told Puṇṇa “Puṇṇa, you have training

yourself well, you possess self-control and peacefulness. It is time for you to visit Sunāparanta.”

Venerable Puṇṇa rose from his seat, paid homage to the Buddha, taking his bowl and robes he left to Sunāparanta. There he dwelled reaching to the people and making them happy. He trained many devotees. Finally Venerable Puṇṇa himself attained final Nibbāna.

When the other monks informed the Buddha about Venerable Puṇṇa’s passing away the Buddha declared: “Puṇṇa was wise. He practiced in accordance with Dhamma. And he had realized Nibbāna.

This story actual Venerable Puṇṇa is worth reflecting upon deeply, this is an exemplary story. Do not worry about the troubles that arise from the society. Develop your personality and lead a balanced life. For more details about this story read the Puṇṇaovāda Sutta (Sutta No. 145) of the Majjhimanikāya).

The Sabbāsava Sutta (Sutta No.02) of the Majjhimanikāya contains another discourse on the eradication of defilements. In this Sutta the Buddha addressing the monks said that he is preaching the destruction of taints for one who does not sees and not for one who knows what and sees what is these their destruction of taints? It is for those who knows and sees what wise destruction is and for those who knows and sees what unwise destruction is. When one attends

unwisely, un-arising knows arise and arisen taints increase. When one attends wisely un-arisen taints do not arise and arisen taints are abandoning.

This teaching by the Buddha should be thoroughly understood. Defilements are the unwholesome factors such as greed, hatred, delusion, etc. that arise in one's minds. Just take this as an example. Imagine that you are in a crowd or in an assembly. When you are someone abuse you or may does some physical harm to you. How would you feel? What kinds of thought would arise in your mind? Naturally, the thoughts that arise would be thoughts sorrow, hate, vengeance, anger. Such cruel and unwholesome thoughts would arise. These are called defilements, for these at once defile and taint your mind. What would be your response then? Undoubtedly, you will react in the same manner. You may abuse the one who abused you or you may physically harm him. This will lead to litigation. Then you will contemplate on how you would retaliate. You will develop hatred towards the one who humiliated you; you will blame him, become angry with him, then of taking revenge from him.

Such thought would arise because you are pushed by ignorance, because you are reflecting about this issue in an ignorant manner. Do you the dangers of this? Such responding will give rise to un-arisen cruel thoughts, and un-arisen also the cruel thoughts that are already arisen. As a consequence you will be subject physical and mental burning, fever, repentance, depression, increase in blood

pressure, headache, leaning of body, lack of appetite, complete loss of mental balance and composure. Through such physical you will naturally be confronted with a lot of unexpected discomforts, troubles and pain.

These are the consequences resulting from reflecting on such issue in an ignorant and unwise manner. Now, what is meant by saying that, are should reflect on them through wisdom? Simply, it means not to reflect on things that should not be reflected on. In other words, it means to abandon cruel thoughts that disturb and trouble your mind. You should engage in activities that that will be conducive to develop kind and friendly thoughts. You should be patient and reflect on the dangers that result from developing evil thoughts; you should develop and spread friendliness and thoughts. Such a response will enable to abandon all evil thoughts. You can engage in religious activities, associate virtuous people, engage in some meditation practice such reflection on the Buddha, on friendliness etc. To counteract the rise of harmful evil thought you can temporarily change the surroundings, the place you live. Pilgrimage would be ideal. That will be conducive to the rise of serene thoughts and the abandonment of evil, cruel thoughts. Follow any of these methods focus on a balanced life.

Then in the Sabbāsava Sutta the Buddha enumerates seven types of defilement and seven methods through they can be abandoned. They are as follows:

01 Taints that should be abandoned by seeing (dassanā pahatabbā)

02 Taints that should be abandoned by retraining (samvarā pahatabbā)

03 Taints that should be abandoned by using (paṭisevanā pahatabbā)

04 Taints that should be abandoned by endearing (adhivāsanā pahatabbā)

05 Taints that should be abandoned by avoiding (parivajjanā pahatabbā)

06 Taints that should be abandoned by removing (vinodanā pahatabbā)

07 Taints that should be abandoned by developing (bhāvanā pahatabbā)

The taints or āsava affect those who reflect on things that should not be reflected on. Who are the one who engage in such reflection? The Buddha explains:

“An untaught ordinary person who has no regard for the noble ones, and who are unskilled and undisciplined in their Dhamma, who have no concern for virtuous rules, and who are undisciplined in their Dhamma do not know what things are suitable for reflection and what things are not suitable for reflection. Therefore, such persons reflect on things unfit for reflection, and neglect reflection things fit for reflection”.

According to the Buddha this is the core of the problem. So, the remedy is simple and clear. If you know that paying attention to certain things merely gives rise to

unwholesome thoughts, don't pay attention to such things. Such objects related to taints of sensual pleasure (kāmāsava), taints of sensual existence (bhavāsava), and taints of ignorance (avijjāsava) should not be reflected upon; such objects are unfit for attention.

'Kāmāsava is term used to refer to defilements related to greed, hatred and delusion that arise as a result of paying attention to objects of sensual pleasures that give rise to unwholesome thoughts,. 'Bhavāsava refers to clinging to existence. Ignorance is the lack of knowledge regarding the true nature of things which leads to consider things as 'This is mine', 'This I am', and 'This is myself' (etam mama, eso hamasmi, eso me attā). One who is obsessed with such thoughts would to either to eternalism (sassatavāda) or to annihilationism (ucchedavāda) and becomes subject to mental oppression, depression, and to severe mental stress and strain. He will be subjected to suffering and will certainly continue to roam about in this samsāric existence.

Now, what are the subjects that should be paid attention? One has regard for noble ones such as the Buddha and is skilled and disciplined in the Dhamma, who has regard for virtuous men and is skilled and disciplined in the Dhamma, does understand what the subjects that fit for attention and reflection are. Such a person will pay attention to and reflect only on such subjects. He will understand taints of sensual pleasure, taints of existence and taints of ignorance are sources of

suffering. He knows that reflection on things is the way to suffering. He also, through wise reflection and understanding that abandonment of these underlying proclivities (anusaya) is the way to the cessation of suffering. Then, he will be able to overcome the three fetters (samyojana): personality view (sakkāya diṭṭhi), skeptical doubt (vicikicchā) and clinging to rites and vows (sīlabbataparāmāsa). These have to be abandoned by seeing (dassanā pahatabbā).

CHAPTER -11

Factors to be abandoned by Restraint

We possess six sense faculties. These are: eye, ear, nose, tongue, body and mind. Though we all have these faculties, there is something else, too. That is mindfulness and awareness. But many lack in this mindfulness and awareness. That is why many fall into numerous problems as result of lack of sense restraint. The sense faculty such as eye, ear etc. come into contact with corresponding sense objects experiences agreeable, disagreeable or both agreeable and disagreeable feelings. This feeling could be a happy one, an unhappy one or a neutral one. If this feeling is a happy one, then it leads to attachment, if it is an unhappy one it leads to repulsion or anger. If it is neutral, then the feeling is also neutral and this is because of insensitivity of the object.

The Buddha, the Pacckabuddha and the Arahantas merely perceive or cognize objects. They do not take hold of objects. They do not develop any thirst or craving regarding any objects they cognize. They are totally free from such craving and clinging. But all those who are not noble, whether they are recluses or laity, they experiences pleasure through sense contact. This results in their accumulation of greed, hatred, and delusion. These are generally called defilements (kilesa).

Such enjoyment is not prohibited for the laity. What is not approved is wrong enjoyment, enjoyment that transgresses the accepted norm of enjoyment. Sometime such enjoyment could be

even illegal and for them those who indulge in such enjoyment also become liable for punishment. Sometime they may be able avoid legal liability, but nature will not let them so free. The responsibility and liability will follow the wrong-doer even from life to life, till full punishment is meted out.

Texts are full of examples illustrative of this. The stories of Devadatta, Ciñcāmānaviā, King Suppabuddha, Arahant Maha Moggallāna, Arahant Theri Isidāsi and a host of these bear evidence to this. Even aids could be categorized as a consequence of the evil deeds committed at some time. The prisoners are those who are undergoing punishment for the evil deeds committed by them. The root-course of this can be traced to lack of sense-restraint. The major causes of all conflicts and problems prevailing in the world can be named as craving, hatred, and ignorance, resulting from absence of sense-restraint.

There is no mental unrest, stress and fever for anyone who lives mindfully, and with awareness. Such a one is never under pressure or heat. Why is it so? It is because being mindful and aware one is able to properly comprehend the sense-object.

What are the taints that are to be abandoned by using? These are taints arising from use of four basic requisites namely, robe (cīvara), begged-alms (piṇḍpāta), lodging (senāsana), and medicine (gilānapaccaya). These have to be used mindfully and with awareness, not allowing any room rise of defilements.

A monk should use the robe for the purpose of protection from cold, from heat, for protection from contact with gadflies,

mosquitos, wind, the sun, and also creeping things as well as for the purpose of covering nakedness.

A monk has to be mindful of the food that he taken food not for amusement (amenities), intoxication, nor for sake of physical beauty, and attractiveness. He should be well aware that he is taking food for the purpose of endurance and continuance of his body, to fervent discomfort, to assist the practice of holy-life.

Lodging and residence too should be used very mindfully and with full awareness that these are for protection from cold, heat, and contact with gadflies, mosquitos, wind, the sun , any creeping things as well as precaution for climate problems and as a aid for peaceful retreat.

Medicine should be used for protection from arisen illness and for the maintenance of good health.

Maintenance of mindfulness and full awareness is essential for making one retrain all sense-faculties in order to prevent the rising an taint related to the use of their four requisites.

Such restraint is important even for lay life. It is well known that the observance of five precepts provides the foundation virtuous life. He who observes the five precepts is capable of leading a simple life, avoiding all kinds of mental conflicts and stress, burnings and heats. He will be able to lead a peaceful life.

These are taints to be abandoned by endurance (adhivāsanā). Endurance or khanti one of ten perceptions listed in Buddhism. It is obvious that endurance is a quality that is essential for a complex society as in the present. In this present society one has to endure many problems, even those coming from nature. One has to cope with rain, drought, heat, wind etc. Even animals may cause problems. So are insects like gadflies and mosquitos. Even hunger and thirst are causing immense discomfort. Illnesses are common source of problems for many. Association with the wicked will also cause problems. While living we have to face all types of problems, hardship, unpleasant experiences. Therefore, we have to develop the capacity to forbear and endure. A Jataka story dealing with the ascetic called Shāntivādi is a good example demonstrating this much esteemed quality. The quality of endurance demonstrated by Venerable Puṅṇa is very exemplary.

We have to train ourselves to face varied problems. For this mindfulness and awareness is very essential. If we develop the quality of endurance we will be able have mental peace and balance; to keep away anger, agitation, resentment and reaction. There will be healthy in both body and mind. This will enable us to make our life here happy and also make our lives to come happy.

There are also taints to be abandoned by avoiding (parivajjana). Then, if we live in a place infested with all kinds of wild animals, beasts, serpents, and so on, we have to avoid them to prevent any harm that may happen to us if we encounter

them. Similarly, we have to avoid evil people, bad friends. So, should we avoid dangerous places and unsuitable resort. If we associate evil friends we too might be subsector for being evil. So, the better remedy for such problems is to avoid them. If we do not happen to avoid these taints, vexation and fever might arise in us.

Some other taints are to be abandoned by removing (vinodanā). What are the taints to be removed? A wise person reflecting well should not tolerate arisen thoughts of sensual desire. He should abandon it. Similarly, should he abandon thought of ill-will, and violence? Thought of sensual desire spoil the mind, taint it. So are thoughts of ill-will and violence which would lead to harmony and even deprivation of others' lives. Any kind of violent act is harmful, for it defiles the mind. If one fails to remove such thoughts of sensual desire, ill-will, and violence he is bound to suffer both physically and mentally.

Some taints can be abandoned by developing (bhāvanā). This means that there are taints that could be abandoned by the development of the seven factors of enlightenment. These seven factors are: Mindfulness (sati), investigation- of - taints (Dhammavicaya), energy (virīya), rapture (pīti), tranquility (passaddhi), concentration (samādhi) and equanimity (upekkhā), which is supported by seclusion (viveka), dispassion (virāga) and cessation (nirodha), finally ripening in relinquishment or giving up everything (vossaggaparināṃim).

These lead one to final liberation Nibbāna. If one does follow this cause of action his taints would increase and mature,

spoiling his mind. By bring about the cessation of taints one will be able to totally eliminate craving and realize the final goal (Nibbāna)

CHAPTER -12

Meditation

The term 'bhāvanā' literally and etymologically means development, culture, nurture. In common and popular usage it refers to mental culture, mind development, which is an essential form of training that, constitutes the Buddhist Path to liberation. This Path is the Noble Eightfold Path. This Path is subsumed under a threefold training (ti-sikkhā): training in virtue (sīla), concentration (samādhi), and wisdom (paññā). As it is clearly stated in the Jaṭā Sutta of the Samyuttanikāya, one who steps into this Path has to first establish himself in sīla (virtue), and then cultivate concentration or mind and wisdom. These latter two types of cultivation refer to mental culture leading to cleansing and concentrating the mind, preparing it for the arising of wisdom. This involves the cultivation of two practices: serenity (samatha) and insight (vipassanā).

When considered very simply 'bhāvanā' means the cultivation of good, virtuous, wholesome thoughts. This is to get rid of unwholesome thoughts that defile the mind. Unwholesome thoughts prevents the rise of confidence, faith, trust (saddhā) and this hinders one's approach to the righteous path. Cultivation of wholesome thoughts generates confidence (saddhā) and makes one approach the righteous path; and be mindful and aware of what is right. This helps on to gradually get rid of attachment, conflict and even ignorance.

The nominal term 'bhāvanā' is from the root "bhāveti", meaning development, and culture, reflecting. What is that development? What is developed is the mind, the wholesome thoughts in the mind. What is reflected upon are also such wholesome thought? There is another verb, 'vipassati' which means to see things wisely, penetratively, what are to be seen in this manner. One is expected to see the five aggregates namely: form (rūpa), feeling (vedanā), perception (saññā), mental formation (sankhāra) and consciousness (viññāna). One should see them penetratively in order to see their rise and fall, their appearance and disappearance, simply their impermanency, their transient nature. Why should one see these aggregates in this manner? It is to make one defeated about them, to cause one become disgusted with them, to make one find freedom from them, to make one obtain wisdom about them.

If the development is on the side of wholesomeness, their wholesome thoughts get nurtured. If the development is the side of unwholesomeness, then unwholesome thought get nurtured. When the mind is inclined towards what is wholesome, and then it is inclining towards freedom, forwards, Nibbāna. If otherwise, then it is towards a bad destiny that one will be moving.

'Samatha' (serenity) is a meditative practice. It denotes the cultivation of wholesome thoughts through reflection. What are reflected upon are the good qualities of the Buddha, Dhamma, and the Sangha, the triple Gem. These are forty such meditative subjects. Through such reflection a meditator can suppress the five mental hindrances (nīvaraṇa) namely: sensual desire (kāmacchanda), ill-will (vyāpāda), sloth and torpor (thīna-

middha), worry and flurry (uddhaccha-kukkucca), and skeptical doubt (vicikicchā). When the mind is freed from these five hindrances, it is easy for the mind to get concentrated to acquire five higher knowledge (pañca-abhiññā) and eight higher attainments (aṭṭhasamāpatti). However, these attainments are all worldly. Supra-mundane results could be had through reflecting on the three characteristics of phenomena that is reflecting on impermanency (anicca), suffering (dukkha), and soullessness (anatta).

Bhāvanā is for the acquisition of mental balance. If one concern to develop mental balance in day to day life, one should engage in reflecting upon on subject suitable for his purpose. One should, according one's wish, allocate a certain period of time for their practice. It is bellow, if one can rise up early, preferably by about 4 o'clock in the morning and set about their task. Developing on one's constitution and health, one can have either cold or worm water to drink.

Then one should sit comfortably. If one is unable to sit on the ground one may sit on a chair. Have the body erect, keeping straight the balance. Place the hands in a balanced manner, with the right over the left. Establish yourself in some virtue, depending on your religious belief. It is better to mentally reflect on the formula used for the salutation. It should not say loudly. If you happen to utter anything loud, that might disturb others.

Reflecting on the qualities of the Buddha

(Once seated try to remain so without moving the body), then reflect: The Buddha is an arahant. The Blessed One does not commit any evil ever secretly. He is worthy of material offerings and offering of practice. He has eradicated all defilements. May my homage be to him who is endowed with all these great qualities!

Sammāsambuddho

He is Perfectly Enlightened; he fully comprehended and understood the Four Noble Truths, namely suffering, arising of suffering, cessation of suffering and the way leading to the cessation of suffering. He understood these by himself without any guidance of a teacher, and declared them to the world. May my homage be this Blessed Buddha!

Vijjācaranasampanno

The Fortunate One is endowed with following eight knowledge: insight knowledge, mental magical knowledge, knowledge regarding display of magical power, knowledge regarding divine –ear, telepathic knowledge, knowledge regarding previous lives, knowledge regarding divine –eye, and knowledge regarding the destruction of taints. Further he is endowed with the following fifteen noble qualities: restraint with regard to pātimokka, restraint with regard to faculties, observes moderation in food, attained purification of mind from hindrances, possess confidence (saddhā), possess mental shame (hiri), and moral fear (oftappa), possess much learning (bahussuta), energy (virīya), mindfulness (sati), wisdom (paññā),

possess also the four jhānas. May my homage be that Blessed Buddha!

Sugata

The Buddha as he attained the supreme bliss of Nibbāna through the Middle Path he is called the 'Well-gone One' (sugata). May my homage be that well -gone One!

Lokavidu

The Fortunate One is called 'Lokavidu', the knower of the world 'because he fully well knew the three worlds: the sensuous world (kāmaloka), world of forms (rūpa-loka), and the formless world (arūpa-loka). May my homage be for that Fortunate One!

Anuttaro-purisa-dhamma-sārathi

He is called the incomparable charioteer who tames men; thus he tamed dangerous individual like Angulimāla who had gone astray. Thus he did through the power of his compassion. He directed such individuals to freedom by making them understand the teaching. May my homage be for that Fortunate One who is endowed with such quality!

Satthā-deva-manussānam

The Buddha was the Teacher of gods and men. May my homage be to that Great teacher of gods and men!

Buddho

He is called Buddha because he knows everything that should be known. May my homage be to him who possesses this quality of knowing everything that should be known!

Bhagavā

As he is endowed with wonderful power, fortune of fame, fortune of prosperity, fortune of pleasure, and fortune of effort, he is called Bhagavā. May my homage be to that Fortunate One!

Meditation on loving-kindness (Metta- Bhāvanā)

May I be well, may I be happy and may I be healthy. Similarly, may others, too, be well, happy, and healthy as I am. Whatever beings there may be whether moving (tasā), not moving (thāvarā), the other beings whether they are long, large, of middle size, short, minute or massive, whether living far or near, whether already come into being or still seeking birth. May all these beings be well, happy and healthy!

Meditation on loathsomeness (Asubha- Bhāvanā)

This is a reflection on the true nature of life. This involves perceiving of the body with the mind as well as perceiving its real nature with wisdom. It is very important to have a true knowledge and perception regarding our body which we tender and attend upon with so much care. Through the reflection the

loathsome features of the body one could gradually get rid of pride and conceit about oneself. Similarly this reflection will help to overcome all lustful thoughts. Undoubtedly, this meditation is very conducive to develop dispassion towards life. Now this development of dispassion with regard to life should not be treated as negative step. Development of dispassion in this context means an attempt to get rid of defiled, unwholesome thoughts. This meditation helps also to understand the futility of external beautification and adornment of the body. Such reflection will lead one towards spiritual culture. Considering all these advantages, one should engage in reflecting on the loathsome features of the body, for such reflection will help one to understand the true nature of life. It will be conducive to development of virtue and wisdom.

Reflection on the following loathsome features that constitute the body, consciously thinking in my body there are head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bone, bone-marrow, kidneys, heart, liver, diaphragm, spleen, contents of the stomach, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, oil of joints and urine.

Consider these features, their nature, color, smell, and see how loathsome they are; how unessential they are. Consider these as subject change, causing suffering, and also as leading without a soul. By reflecting in this manner one will see the true nature of the body. This will make one get disgusted with the body; such disgust will be the very dispassion and freedom.

Reflection on death (Maranānussati)

Life is impermanent. It is constantly changing. This is so with all things constituted of the four great elements namely, earth, water, heat and wind. They come to exist, then prevail for some time and finally get destroyed. Everything that is compounded (sankhta) is subject to this. Even so the beings deter death, abhor death and are frightened of death. No one even wishes to utter the word 'death'. But there is no way of escaping death. This could happen any moment. Life is so fragile, that it is like a dew-drop on the tip of a blade of grass. If one is not aware of this, it is utterly bad. It is very unfortunate to see many living and working without being aware this simpler truth.

Day by day we are nearing death. When consciousness leaves the body, then one meets with death. With death the physical form becomes utterly useless. It turns black, swells, and filthy stuff begin to pour out from the nine doors. It starts smelling, creaks and flies cover it completely. If thrown into a cemetery it will be eaten up by dogs, jackals, worms, crows, vultures and so on. The whole environment will be pervaded with foul smell. Pieces of bone will be scattered all over the place. Reflection on all these aspects is what is meant by reflection on death.

Such reflection will help to get rid of evil and unwholesome thoughts, develop good, wholesome thoughts, gradually eradicate defilements, develop dispassion and experience total freedom.

Insight Meditation: Viewing life through wisdom - Vipassanā
Bhāvanā

1. This physical form is constituted of the four primary elements: earth, water, heat, and wind. A is 'not I', it is 'not mine', it 'does not belong to me'. A arises, exists and comes to destruction. As there is no essence or substance, it is impermanent, suffering and soulless.
2. The aggregate of form is 'not I'; it is 'not mine', 'it does not belong to me'. As there is no essence or substance such as the soul, it is impermanent, suffering and soulless.
3. The aggregate of feeling is 'not I'; it is 'not mine', 'it does not belong to me'. As there is no essence or substance such as the soul, it is impermanent, suffering and soulless.
4. The aggregate of perception is 'not I'; it is 'not mine', 'it does not belong to me'. As there is no essence or substance such as the soul, it is impermanent, suffering and soulless.
5. The aggregate of mental formation is 'not I'; it is 'not mine', 'it does not belong to me'. As there is no essence or substance such as the soul, it is impermanent, suffering and soulless.
6. The aggregate of consciousness is 'not I'; it is 'not mine', 'it does not belong to me'. As there is no essence or substance such as the soul, it is impermanent, suffering and soulless.
7. The eye is 'not I'; it is 'not mine', 'it does not belong to me'. It has an arising, an experience and destruction.

8. The physical form is 'not I'; it is 'not mine', 'it does not belong to me'. It has an arising, an experience and destruction. If it has an arising and a destruction, it is not fit to be thought of as 'I', 'mine' or as a thing belonging to me. Such physical form is impermanent, suffering and soulless.
9. Depending on the eye and the material form there arisen eye-consciousness. That eye-consciousness is also 'not I', it's not mine, and not a thing belongs to me. If it is 'not I', it's not mine, and not a thing belongs to me, If it has an arising and a destruction, it is not fit to be called 'I', 'mine' or as a thing belonging to me. Hence, eye-consciousness also is impermanent, suffering and soulless.
10. Depending on the eye and the material form there arisen eye-consciousness. The coming, together, of their three is called 'contact'. This contact is 'not I', it's not mine, and not a thing belongs to me. If it is 'not I', it's not mine, and not a thing belongs to me, If it has an arising and a destruction, it is not fit to be referred to as 'I', 'mine' or as a thing belonging to me. Hence, contact also is impermanent, suffering and soulless.
11. Depending on contact there arisen feelings. The feelings experienced as pleasant, unpleasant or as neither pleasant nor unpleasant 'not I', it's not mine, and not a thing belongs to me. If it is 'not I', it's not mine, and not a thing belongs to me, and If it has an arising and a destruction, then it is not fit to be called 'I', 'mine' or as a thing belonging to me. Hence, this too is impermanent, suffering and soulless.

12. Depending on feeling arises craving. This craving is 'not I', it's not mine, and not a thing belongs to me. If it is 'not I', it's not mine, and not a thing belongs to me, If it has an arising and a destruction, it is not fit to be called 'I', 'mine' or as a thing belonging to me. Therefore, craving also is impermanent, suffering and soulless.
13. These are all compounded, gross and dependently arisen, immediately constructed. Hence, it is a gross phenomenon, a dependently arisen phenomenon, the result of cause and effect.
14. The ear, the organ of hearing, is 'not I', it's not mine, and not a thing belongs to me. If it is 'not I', it's not mine, and not a thing belongs to me. Therefore, it is not fit to be called 'I', 'mine' or as a thing belonging to me. Therefore, ear too is impermanent, suffering and soulless.
15. Sound is 'not I'; it is 'not mine', and 'it does not belong to me'. It has an arising, an experience and destruction. Therefore, it does not fit to be called 'I', 'mine' or as a thing belonging to me. Sound too is impermanent, suffering and soulless.
16. Depending on the ear and the sound there arisen ear-consciousness. This ear-consciousness is also 'not I', it's not mine, and not a thing belongs to me. It has an arising and destruction. Therefore it is not fit to be called 'I', 'mine' or as a thing belonging to me. Hence, ear-consciousness also is impermanent, suffering and soulless.
17. The meeting of the ear-sound and ear-consciousness is contact. This is 'not I', it's not mine, and not a thing

belongs to me. It has an arising and destruction. Therefore, contact too is also impermanent, suffering and soulless.

18. Depending on contact arisen feelings. Feelings are 'not I', not mine, and not belong to me. It has an arising and destruction, hence, it cannot be called 'I', 'mine' or belonging to me. Hence, this also is impermanent, suffering and soulless.
19. Depending on feeling arises craving. This craving is 'not I', not mine, and not belongs to me. It has an arising and destruction. Therefore, it cannot be called 'I', 'mine' or belonging to me. Therefore, craving also is impermanent, suffering and soulless. It is compounded, gross and dependently arisen.
20. The nose, the organ of smelling, is 'not I', it's not mine, and not belongs to me. It has an arising and destruction. Therefore, it cannot be called 'I', 'mine' or belonging to me. Therefore, nose too is impermanent, suffering and soulless.
21. The smell is 'not I'; it is 'not mine', and 'it does not belong to me'. It has an arising, an experience and destruction. Therefore, it does not fit to be called 'I', 'mine' or as a thing belonging to me. Smell too is impermanent, suffering and soulless.
22. Depending on the nose and the smell there arisen ear-consciousness. This nose-consciousness is also 'not I', it's not mine, and not a thing belongs to me. It has an arising and destruction. Therefore it is not fit to be called 'I', 'mine' or as a thing belonging to me. Hence,

nose-consciousness also is impermanent, suffering and soulless.

23. The meeting of the nose-smell and nose-consciousness is contact. This is 'not I', it's not mine, and not a thing belongs to me. It has an arising and destruction. Therefore, contact too is also impermanent, suffering and soulless.
24. Depending on contact arisen feelings. Feelings are 'not I', not mine, and not belong to me. It has an arising and destruction, hence, it cannot be called 'I', 'mine' or belonging to me. Hence, this also is impermanent, suffering and soulless.
25. Depending on feeling arises craving. This craving is 'not I', not mine, and not belongs to me. It has an arising and destruction. Therefore, it cannot be called 'I', 'mine' or belonging to me. Therefore, craving also is impermanent, suffering and soulless. It is compounded, gross and dependently arisen.
26. The tongue, the organ of tasting, is 'not I', it's not mine, and not a thing belongs to me. If it is 'not I', it's not mine, and not a thing belongs to me. Therefore, it is not fit to be called 'I', 'mine' or as a thing belonging to me. Therefore, tongue too is impermanent, suffering and soulless.
27. Taste is 'not I'; it is 'not mine', and 'it does not belong to me'. It has an arising, an experience and destruction. Therefore, it does not fit to be called 'I', 'mine' or as a thing belonging to me. Taste too is impermanent, suffering and soulless.

28. Depending on the tongue and the taste there arisen ear-consciousness. This tongue-consciousness is also 'not I', it's not mine, and not a thing belongs to me. It has an arising and destruction. Therefore it is not fit to be called 'I', 'mine' or as a thing belonging to me. Hence, tongue-consciousness also is impermanent, suffering and soulless.
29. The meeting of the tongue-taste and tongue-consciousness is contact. This is 'not I', it's not mine, and not a thing belongs to me. It has an arising and destruction. Therefore, contact too is also impermanent, suffering and soulless.
30. Depending on contact arisen feelings. Feelings are 'not I', not mine, and not belong to me. It has an arising and destruction, hence, it cannot be called 'I', 'mine' or belonging to me. Hence, this also is impermanent, suffering and soulless.
31. Depending on feeling arises craving. This craving is 'not I', not mine, and not belongs to me. It has an arising and destruction. Therefore, it cannot be called 'I', 'mine' or belonging to me. Therefore, craving also is impermanent, suffering and soulless. It is compounded, gross and dependently arisen.
32. The body, the organ of touching, is 'not I', it's not mine, and not a thing belongs to me. If it is 'not I', it's not mine, and not a thing belongs to me. Therefore, it is not fit to be called 'I', 'mine' or as a thing belonging to me. Therefore, body too is impermanent, suffering and soulless.

33. Contact is 'not I'; it is 'not mine', and 'it does not belong to me'. It has an arising, an experience and destruction. Therefore, it does not fit to be called 'I', 'mine' or as a thing belonging to me. Contact too is impermanent, suffering and soulless.
34. Depending on the body and the contact there arisen body-consciousness. This body-consciousness is also 'not I', it's not mine, and not a thing belongs to me. It has an arising and destruction. Therefore it is not fit to be called 'I', 'mine' or as a thing belonging to me. Hence, ear-consciousness also is impermanent, suffering and soulless.
35. The meeting of the body-contact and body-consciousness is contact. This is 'not I', it's not mine, and not a thing belongs to me. It has an arising and destruction. Therefore, contact too is also impermanent, suffering and soulless.
36. Depending on contact arisen feelings. Feelings are 'not I', not mine, and not belong to me. It has an arising and destruction, hence, it cannot be called 'I', 'mine' or belonging to me. Hence, this also is impermanent, suffering and soulless.
37. Depending on feeling arises craving. This craving is 'not I', not mine, and not belongs to me. It has an arising and destruction. Therefore, it cannot be called 'I', 'mine' or belonging to me. Therefore, craving also is impermanent, suffering and soulless. It is compounded, gross and dependently arisen.
38. The mind, the organ of thinking, is 'not I', it's not mine, and not a thing belongs to me. If it is 'not I', it's not

mine, and not a thing belongs to me. Therefore, it is not fit to be called 'I', 'mine' or as a thing belonging to me. Therefore, mind too is impermanent, suffering and soulless.

39. Mental thoughts are 'not I'; they are 'not mine', and 'they do not belong to me'. It has an arising, an experience and destruction. Therefore, it does not fit to be called 'I', 'mine' or as a thing belonging to me. Mental thoughts too are impermanent, suffering and soulless.
40. Depending on the mind and the thoughts there arisen mind-consciousness. This mind-consciousness is also 'not I', it's not mine, and not a thing belongs to me. It has an arising and destruction. Therefore it is not fit to be called 'I', 'mine' or as a thing belonging to me. Hence, mind-consciousness also is impermanent, suffering and soulless.
41. The meeting of the mind-thoughts and mind-consciousness is contact. This is 'not I', it's not mine, and not a thing belongs to me. It has an arising and destruction. Therefore, mental thoughts too are also impermanent, suffering and soulless.
42. Depending on contact arisen feelings. Feelings are 'not I', not mine, and not belong to me. It has an arising and destruction, hence, it cannot be called 'I', 'mine' or belonging to me. Hence, this also is impermanent, suffering and soulless.
43. Depending on feeling arises craving. This craving is 'not I', not mine, and not belongs to me. It has an arising and destruction. Therefore, it cannot be called 'I', 'mine'

or belonging to me. Therefore, craving also is impermanent, suffering and soulless. It is compounded, gross and dependently arisen. It is a phenomenon resulting from cause and effects.

Life is a dependently arisen phenomenon. It should be perceived through wisdom. Having so perceived, if one is able to restrain oneself, such an individual can lead a balanced life. Buddhism does not reject that there is enjoyment in life. Conduct that is not in keeping with the accepted norms is not virtuous. Such un-virtuous conduct could be avoided by those who have developed mindfulness and awareness with the help of the teaching, and also those who have cultivated forbearance. If one has not cultivated these qualities he will be constantly subject to both mental and physical stress, burning, anxiety and repentance.

If one giving up household life, enters into the supra-mundane path, perceives with wisdom reality and begins his spiritual journey taking the middle path, he could cultivate detachment and dispassion. Having not disgusted with life such a person will be able to become dispassionate and through dispassion, attain freedom, the Bliss of Nibbāna.



Ten Fetters (Dasa Samyojana)

<p>01.Sakkāyadiṭṭhi 02.Vicikicchā ⇒ 03. Sīlabbataparāmāsa</p>	<p>} These are destroyed through the path to ⇒ Stream entry.</p>	<p>} Balanced life. constructed, gross and dependently arisen.</p>
<p>04. Kāmarāga 05. Vyāpāda ⇒ 06. Rūparāga 07. Aūparāga 08. } Māna ⇒ 09. Uddhacca 10. Avijā</p>	<p>} These two get thinned out through the path to once-returner, and get completed destroyed ⇒ by attaining the state of non-return. These are got rid of through the path to Arahant hood</p>	<p>} Dispassionate life. At this stage one gets disgusted of life. Read the indriya bhāvanā sutta, of the Majjhimaniāya.</p>

It is my great pleasure to write this message in conjunction of the launching ceremony of the two books (My life is my mother/Mage Diviya Obaya) and AUDIO CD with title "Ode to Virtuous Mother" compiled by Ven.Bokanoruwe Dewananda Thero. Ven.Dr.Bokanoruwe Dewananda Thero has found time amidst much work to write a Book to clarify the methods of Buddhist meditation. There are a good number of publications to his credit. The Buddhist meditation is one of the well-known mental healing systems in the Theravada tradition. There, mainly, two kinds of methods are: consisting of the Buddhist meditation as Samatha Bhavana - concentration meditation- and Vipassana Bhavana - insight meditation-. For a practitioner whether Buddhist or non-Buddhist it is a good guide, which helps to gain a sound grasp of a vast area of Buddhist meditation. Basically, Ven. Dr. Dewananda has elaborated "anapanasati" in his book titled "Towards an inner Serenity"



Bhanthe Bokanoruwe Devananda received ordination at the age of fourteen and entered higher ordination in 1973. He completed his secondary education in 1975 and in 1980 he obtained a Bachelor of Arts degree in Economics from the University of Kelaniya, Sri Lanka. He served as the Principal of Buddhist College from 1980 to 1990 and subsequently worked as a teacher in a Government school for a year. There after he pursued further studies in Buddhism and education. He earned a post graduate diploma in Buddhist studies from the Kelaniya University in 1986 and a post graduate Diploma in Education in 1987 from the University of Colombo, Sri Lanka. In 1989 he obtained a Masters degree in Buddhist studies from the Kelaniya University. There after he pursued graduate studies in Buddhist social studies abroad and was successful in obtaining a M Phil and a PhD in Buddhist social studies from the University of Delhi, India. After completing his graduate studies in Delhi, Bhanthe Devananda

engaged in teaching the Dhamma in Singapore, Thaipai, Malaysia and Australia for nearly seven years. Major part of this period was spent in Malaysia as a resident monk at the Buddhist Viharaya in Malaysia. He engaged in research on the social philosophy of Buddha as depicted in the Pali cannon that contains the Teachings of the Buddha in its pristine form. Hence he is an authority on Theravada Buddhism. Several publications on selected Sutthas (especially Sathipatthana suttha that propounds meditation as discoursed by Buddha), Yamaka Vagga, and Buddhist stories for children and Sinhala grammar were authored by Bhanthe Devananda. He has published Dhamma articles and reviews in Buddhist News Letters in Singapore, Malaysia and Australia and news papers in Sri Lanka. He is a scholar proficient in Pali, Sanskrit, classical Sinhala, Hindi and in English. He has produced digital media containing recitals of a few Sutthas, Buddhist hymns and Sinhala songs. His scholastic endeavors and achievements, and the commitment to the religious education of the community is fully recognized by the fact that he was appointed as a Justice of Peace for the Uva province in Sri Lanka. Bhanthe Devananda came to the United States in 2007 and has been the resident monk at the Florida Buddhist Vihara to date. He is actively engaged in teaching meditation and the Dhamma to devotees visiting the Vihara. He also takes part in Buddhist research activities with university students. Currently he is doing research on 'Meditation as depicted in the Pali canon'. His present work Ven.Bokanoruwe Dewananda Thero is an esteemed researcher in the social philosophy the Buddha as Depicted in the Pali Canon. During his many years of researching the Pali Canon, he acquired degrees in Education and completed his Ph.D. at The University of Delhi in the field of Buddhist Social Studies. In these regards, Dr. Dewananda is eminently suited towards writing on the topics of "mother" and "parents" from the Buddhist perspective.

In these turbulent times, Dr. Dewananda's writing is a beacon shining in the darkness, guiding us all back to the path of love, respect, and gratitude towards one's parents who gave us life and introduced us to the

world. The spiritual debt to our parents is truly vast, and Dr. Dewananda makes it extremely clear how this debt should best be repaid, all the while citing the words of the historical Buddha who gave us this wisdom more than 2500 years ago. These words of the Buddha are just as valuable today as they were over 25 centuries ago. Dr. Dewananda has authored several Dhamma books and CD's in both Sinhala and English. He came to the United States in 2007 and is the resident monk at the Florida Buddhist Vihara. He is actively engaged in teaching meditation and the Dhamma to devotees visiting his Theraveda Buddhist Temple and Vipassana Meditation Center in Tampa. He also takes part in Buddhist research activities with university students. Currently, he is doing research on "Meditation as depicted in the Pali Canon" Furthermore; Dr. Dewananda has also served the Buddhist community in Malaysia especially the devotees in the Sri Lanka Buddhist Temple, Kuala Lumpur, Malaysia. He is well known among Buddhist devotees in Malaysia as a monk with much patience, compassion and wisdom in the Dhamma. We wish him congratulations in his present work and pray that he will continue to spread the noble teachings of the Buddha in the USA and beyond.

"May all beings be well and happy."!

With metta,

Ven. B. Sri Saranankara Nayaka Maha Thera,
Adhikarana Sangha Nayaka of Malaysia
(Chief High Priest Judiciary of Malaysia)