

“namo tassabhagavato arahato sammāsambudhassa”

NIBBĀNAGAMINIPATIPADA
WAY OF PRACTICE LEADING TO NIBBĀNA

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“Learning the Scriptures just to maintain (memorize) them:” *Bhandāgārika-Pariyatti*’ means ‘the Buddhist scriptures learnt (studied) by the *Arahats*, whose mind is free from the mental defilements. They have already known the truth of Suffering (*dukkhasacca*), that is, the five aggregates by the three-fold knowledge, have already abandoned (eliminated) all mental defilements and kammic forces, called *samudaya.sacca*’ have already developed the truth of Eightfold path, called *’Magga.sacca*’ and have already realized *Nibbāna* the Truth of Cessation of Craving, called *Nirodha.sacca*’, with their Path-and-Fruition knowledges. Those *Arahats*,

1- have already known the five Aggregates of Clinging; called *Dukkha.sacca*; existing in eleven modes (of), such as 'past, future, present' etc, by their insight knowledge of three kinds, viz, *’Ñāta, Tirana and Pahāna*’.

2- have already abandoned (eliminated, uprooted) all the defilements and kammic forces, by their path knowledges.

3- have already developed the Eightfold path, called *’Magga.sacca*’.

4- have already realized *Nibbāna*, the Unconditioned and Peaceful element, called *’Nirodha.sacca*’, by their Arahatta-Fruition knowledge.

Therefore, the *Arahats*' learning the Buddhist scriptures is just to memorize the Canonical texts, to maintain the succession of *Dhammas*, and to main the lineage (family) of the Buddha. Thus, their learning of the Buddhist scriptures is termed *’Bhandāgārika. Pariyatti*’.

When there arose (took place) the hardships such as the hunger and thirst etc., and the famous and eminent Reverend monks could not live (stay) together in one place, a worldling monk living by daily going round for alms, studied (learnt) the Buddhist scriptures with good purpose (intention): "Let the Buddha's sweet teachings (Buddhist scriptures) not disappear (or last for long). I will memorize (keep in mind) these canonical texts. I will maintain (guard) the tradition of those teachings"- If it is asked whether such as learning of his (worldling is *’Bhandāgā-rika*’ or not, the answer should, "No, it is not," because such a learning of his is not that of an *Arahat*. It is true:- The learning of *Pariyatti* (Buddhist scriptures) may be one of the two- fold learning- *’Alagadda-Pariyatti* and *Nittharana Pariyatti* learning to cross over thither shore). The learning of the seven-fold *Ariyās* or learners (Non-*Arahats* can be only *’Nittharana-Pariyatti*’. The learning of *Arahats*, totally free from defilements, can be only the *’Bhandāgārika. Pariyatti*’. (Ma. tha- 2- 13- 14).

The (wrong) learning of Buddhist texts called *’Alagaddūpamā Pariyatti*’ is the lower road (for going to the woeful states).

If someone is greatly proud of his well- learning such a pride of *Pariyatti*- learning, has the force (power) to prevent (one) not to attain even the Path-and-Fruition knowledge. The

thorn-like pride of *Pariyatti*- learning, as long as it is not removed, will not let (one) realize the Path-and-Fruition knowledges.

The *Pariyatti*- learning of a virtuous worldling, to get out of 'cycle of existences', is said to be an 'upper class'. This virtuous worldling learns the *Pariyatti* (Buddhist scriptures) joyfully and practises accordingly, with a good intention (purpose):- "if I know well the Buddhist scriptures, I will have a good chance to know the Buddha's teachings. I will then have a good (rare) chance to practise the 'holy practice, called '*Sāsana.brahma.cariya* and *Magga-brahma.cariya*', counted as the three-fold training, viz, ', *Samādhi, Paññā*". Looking frequently at the mirror of *pitaka*', he tries to make his mind pure (clean) and noble, by washing or cleaning it (mind) with clear water of '*Sīla, Samādhi, Paññā* '. Standing on the ground of *Sīla* and grinding the knife of *Paññā* on the hone of *Samādhi* he broke (cut) the mass of defilements into pieces, with his sharp knife of *Paññā*. . He teaches others, too, to do (practice) like himself.

Having learnt (studied) *Pariyatti* or Buddhist scriptures thoroughly with such as noble and admirable (upper-class) purpose, he, not caring the gains (gifts) given by many laymen and laywomen, practised the three-fold training (*Sīla, Samādhi and Paññā*) according to his primary aim (purpose). Such as *Pariyatti*- learning of his is a good cause of reaching the higher stages and is verily a kind of learning for getting out of the 'cycle of misery (existences).

Although some virtuous monks who have not such a noble purpose, learn the Buddhist scriptures just to pass the (religious) examinations and to become famous, but, when they know (understand) them thoroughly, their attitude (mind) now changes into noble one and becomes restful (quiet), like a calm pot being full of water. So their *Pariyatti*-learning goes one-step forward for getting out of *Samsāra* (cycle of existences). Let the young monks walk on the right path (road) to *Nibbāna* (or on the way-out of *Samsāra*)

Pride of beauty:- To be proud of one's beauty is called 'pride of beauty'. A lady should not be blamed if is proud of her beauty that illumines and graceful in the audience, in this life, due to her meritorious deeds done in her past lives, such as, purity of her morality, offering of the flowers, sweeping in the court-yards of the pagodas and monasteries etc.

That *Subhaddā* was so beautiful and graceful that her radiant body illumines in the room twelve cubits wide, is due to her meritorious deeds done in her past lives, such as,

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1. Purity of her morality,
2. offering the gifts obtained by fair means,
3. to the virtuous (noble) monks such as the private Buddha,
4. with her very pure and clean mind,
5. believing well in the cause (*Kamma*) and its effect (*vipāka*),

"Monks, whatever a virtuous one desires (longs for) is certainly fulfilled, due to the purity of his morality.

According to the Buddha's saying (teaching) as such, the fulfillment of whatever a virtuous one desires is marvelous.

But considering that such as beauty in this life is obtained due to the past meritorious deeds, such as offering the water, flowers etc., one should be careful not be proud and belittle (think low of) others. And instead, one should mindfully try to keep one's mind pure (clean, clear) and control oneself in every behaviour.

The noble men who have attained to *Nibbāna* can highly be proud of their caste etc. Some of them are the princes who have grown up in the hands of kings and queens and so can be highly proud of their luxurious lives, and some are so eminent in their knowledge that they are honoured even by the Buddha with a special title '*Etadagga*'. The noble ladies, too, such as '*Uppalavanna, Khemā, Yasodharā, Janapada. Kālyāni*' etc are so famous in the world that they are worthy of wearing the crown of knowledge and beauty as well.

Those gentlemen and ladies of upper class should be greatly proud of their high caste etc, but they are not at all. So pride of one's beauty and high rank etc. is said to be a great shame.

Therefore, being conceited and puffed up can prevent one not to attain to Path, Fruition and *Nibbāna*, and also is an improper (shameful) behaviour that can do one fruitless. In the future existences too, such a pride that thinks high of oneself, but thinks low of others, is a stronger condition that causes one to be reborn in the lower caste or as an outcaste. Therefore, one who, in this life, has reached higher rank (position) in knowledge and wealth,

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should (may) remove this fang of pride and live like 'a fang-broken snake, a horn-broken ox, and a feet-rubbing waistcloth', in order to reach the higher and higher stages throughout his future existences.

Sampaggaha.rasa: As *Māna* itself has the nature of being puffed up and wishing to be above others, it has (does) the function to cause its associated states to be arrogant (haughty) and elated.

There is a difference between *Viriya's* lifting up its associated states and *Māna's* lifting up its associated states. *Māna* lifts up its associated states by way of 'causing them to be arrogant.' It, being itself arrogant, has the nature of causing its associated states to be arrogant, whereas *Viriya*, being itself active (industrious) in achieving its works in both cases (fields) with moral or immoral, lifts up (encourages) its associated states, by causing them to work hard.

Although *Māna* thinks little (low) of itself thus, "I am inferior to others in every respect," and is a kind of '*Hina-māna*,' it thinks again, "I do not care you, though I am inferior to you. If I have, I am to eat," and in this way, it lifts up its associated states. So it is needless to say about "*Seyya-māna, and Sadisa- māna*."

Ketu- kamyatā-paccupatthāna:- Because *Mānā*, has (does) the function of being itself arrogant (haughty) and of causing its associated states to be arrogant, it appears in the mind (knowledge) of the Yogi who contemplates it with his 'Right knowledge' (*Sammā. ditthi- ñāna*), as a arrogant nature, like (similar to) a flying flag (banner).

Ketu:- Although ancient teachers interpreted '**Ketu**' as a flag or banner, '**Ketu**' should mean 'the highest (topmost) pinnacle or banner set up on the top of a building, as described in the commentary on the chapter, called '**Nikkhepa**;

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So, the highest pinnacle (banner) among the banners or flags set up on the top of a building. **Māna**, too, when arising repeatedly in the continuum of beings, becomes the highest (worst) **Māna** = pride, being supported (increased) by its preceding manifold 'Prides' by way (the force) of 'more powerful Decisive supporting (Sufficing) Condition (= **Upanissaya paccaya**), and therefore it (**Māna**) is called '**Ketu**', being similar to the highest (topmost) pinnacle or banner.

'**Ketu. Kamyā**' means 'the mind or consciousness that wishes (desires) to be very high or very proud, like the highest (topmost) banner (flag).

'**Ketukamyatā**' means '**Māna**, which is the cause of the mind's arising that wishes to be very high or very proud, like the highest banner. That '**Ketu- Kamyatā**' concerns '**Māna**', but not '**Attā**' (Soul). So, note that the Buddha used, the word '**Ketukamyatā**' (meaning, **Māna**, the cause of the mind's arising that desires to be very proud'). It is true the mind associated with '**Māna**', desires to be very high or very proud (arrogant), like the highest banner. The cause of arising such mind is called '**Ketu. Kamyatā**'. That cause is verily **Māna** called '**Ketu**'. Therefore, it appears in the mind (knowledge) of the Yogi who contemplates **Māna** with his insight-knowledge, as a state (phenomenon) that desires to be very high or very proud, like the highest banner.

Pada.tthāna:- '**Ditthi**' clings (takes) the mundane aggregates of clinging as Attā. '**Māna**' thinks (regards) those same aggregates as 'I'. Both '**Pitthi** and **Māna**' each regard only the mundane aggregates

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1- a '**Attā**' (by **Ditthi**), 2- as 'I' (by **Māna**); and So '**Māna**' is similar to '**Ditthi**' by nature, but they both do not arise together. They both, contradictory to each other, fight (combat) each other, and so are said to be the combatants, similar by nature in arising. '**Ditthi**', too, clings to the five mundane aggregates as '**Attā**' (Soul, ego), and **Māna** also clings to the Same aggregates as 'I'. As their clinging is thus similar (the same), '**Māna**' cannot arise with **Ditthi** in one consciousness. If **Māna** cannot arise with **Ditthi**, is it possible that **Māna** arises together with **Dosa**, etc.? **Māna**'s clinging (to the aggregates as 'I' is possible to arise depending only on '**Lobha**' that 'loves oneself' (**Atta. sineha**) and so **Māna** can arise together with '**Lobha**'. Therefore, only **Lobha**' arising in the consciousness dissociated with '**Ditthi**' must be the proximate cause for **Māna**'s arising. A conceited person, being puffed up, is considered to be like a mad man. (Abhi. tha- 1- 297 "Visuddhi-2- 99").

The Pride of *Pariyatti*- Learning

As explained above, any of manifold *Māna*, if (it is) not eliminated, is an obstacle (a danger) to *Jhāna* (absorption), Path and Fruition. As described in the *Mūla.pariyāya Sutta*, *Mūla- pannāsa*, (M.1-1), the five hundred young Brahmins entered the *Buddha-sāsana*, were destined to become *Ariyās* (*Arats*) in this life. But when they learnt (studied) the Buddhist scriptures, they, being sharp- witted, became very soon skilled in them. So they became very much proud of their mastery (thorough knowledge), and did not pay respect even to the Buddha and did not come to Him frequently to hear His sermons. The Buddha could not expound anything but three genders, fourfold words and sevenfold case-endings. "When he expounds the sermons, nothing is difficult for us"- thus they became very conceited.

"These monks, without removing this thorn of *Māna*, are not worthy of realizing the Path and Fruition". (Ma. tha. 1- 18)

The Buddha, knew well their proud disposition that prevented them from attaining Path and Fruition so long as their pride of *Pariyatti*- learning was removed, and being skilful in teaching, expounded the sermon, called '*Sabba. dhamma. mūla, pariyāya*' in order to remove their pride of *Pariyatti*- learning. (M. tha. 1- 18).

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When they had heard that discourse, their pride decreased. The Buddha continued to preach the '*Mūla. pariyāya Jātaka*' (Khu. 5-68). When their pride decreased, they paid respect to the Buddha and practised the 'Calm and Insight' meditation works. When their (good) faculties matured, the Buddha, staying at the 'Gotama-pagoda', taught them the '*Gotamaka Sutta*', and at the end, they became *Arahats*, possessed of the 'Analytical Knowledges'. (Ma. tha. 1- 61)

To be given holy punishment

Rev. *channa*, born at the same time as the Buddha, a close friend and a play-mate of the Buddha, accompanied the Buddha at the time of his renunciation. For these reasons, said proudly: "He (the Buddha) is the son of our lord, He is our Buddha and this is our *Dhamma*". And so he talked harshly to the chief and great disciples, such as Rev. *Sāriputta*, thinking (saying) that they were new arrivals (comers). The Buddha knew that due to his great pride, Channa would not attain to the higher spiritual progress, and so, at the critical moment of *parinibbāna*, told Rev. *Ānanda* to give *Channa* the holy punishment.

According to '*Dārukhandhopama Sutta*', (Sam 2- 386-7), a proud man, drifting in the current of right view (*Sammā.ditthi*) is said to be like a log stranded on the beach amidst the water. From the point of view of noble men, such a conceited man who wants to be above the others, will be seen to have doubtful behaviour (manners) whether he has morality or not.

But Rev. *Channa*, having been given holy punishment, zealously practiced the calm and insight meditations and contemplated the five aggregates as impermanent, painful and soul-less. But when he, did not attain the Path-and-Fruition knowledges, as not contemplating the 'Law of Conditionality', Rev. *Ānanda* taught him the '*Kaccāna-gotta sutta*' (Sam.1-257) and then Rev. *Channa* became a Stream-winner. When he continued his meditation work, he became an *Arahat*. (Sam.2-108-110).

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8. *Dosa* = anger, hatred

1- The cause of ruin of its associated states is *Dosa*. Or the state that ruins (spoils) its associated states is *Dosa*. *Dosa* and its associated states also ruin both body and mind, or himself. As the associated states are ruined due to *Dosa*, *Dosa* is also the cause of ruin of its associated states. As *Dosa* ruins its associated states, it is the cause of ruining its associated states.

2- *Dosa* is so called because it itself is a ruined state. Or, *Dosa* is so called because it itself ruins (spoils) both body and mind or himself and others.

3- Or, the state of being ruined is *Dosa*. Or, the state that ruins both body and mind, or himself and others is *Dosa*.

[Remarks:- The teacher-monks translated (interpreted) the paliwords '*Dussati Dussana*' as 'to be ruined, being ruined' (in passive sense) respectively. But the famous 'Pyi sayādaw' interpreted them as 'to ruin, ruining (in active sense). Both the interpretations are considered to be correct].

Dosa's characteristics etc. are as follows:-

- 1 (a) It has the characteristics of hardness and harshness.
- (b) It has the characteristic of causing body and mind to be hard and harsh. (It is like a cobra that is struck by a stick).
- 2 (a) Its function is to cause one's body to tremble, like a man afflicted by snake poison.
- (b) Or, it has the function of trembling of one's body, like a man afflicted by snake poison.
- (c) Its function is to burn the heart, its base, or body and mind, like a forest fire.
- 3 *Dosa* appears to the Yogi's mind or knowledge as a state (thing) that destroys body and mind, or the welfare of oneself and others, (like an enemy who has opportunity to destroy others).

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4. The nine or ten conditions to bear (harbour) enmity are its (*Dosa's*) proximate causes. (*Dosa* is like the putrid foul smelling urine mixed with poison).

Just as the poisonous snakes such as viper, cobra etc., when stuck by a stick, instantly raises their expanded hoods, so being angry and harsh (gruff) is the nature of *Dosa*.

The term '*Visappana*' means-

1. "an expansion,
2. a particular behaviour."

Therefore, the author of *Mūla. tikā*, explains the former as *Sampatti rasa*,' and latter as '*Kicca-rasa*', and the author of *Anutikā*, too, explains them in the same way. What these commentators imply is thus:-

Sampattirasa:- When poison falls on the body, the parts of the body are ruined, from the place where poison falls up to the whole body, according to the intensity of poison. In the same way, when '*Dosa*' (anger) arises, the parts of the body are ruined, from the heart on which '*Dosa*' depends, up to the whole body, due to the consciousness headed by '*Dosa*' (anger). And as long as there is the force (impetus), the material qualities caused by '*Dosa*' are still unpleasant or in the state of ruin. Due to the ruined mind-born material qualities, the other co-existing material qualities born of '*Kamma, Utu* (temperature) and *Āhāra* (nutriment), too, become unpleasant or are naturally ruined. Therefore, the whole body of an angry man trembles and his angry manners are evident (visible). Thus, the unpleasant material qualities pervade on the angry man's body due to the intensified '*Dosa*'. This is called '*Sampatti. rasa*', that is a state of one's unpleasant body, possessed by enemy-like '*Dosa*' (anger).

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Kicca. rasa: When poison, little or much, falls on the body, that body is ruined (becomes unpleasant). In the same way, '*Dosa*' (anger), whether it is little or great (much), is said to be a state corrupted from the intrinsic nature of (original) consciousness. That corrupted state of consciousness is said to be angry. Due to consciousness headed by (associated with) '*Dosa*', the unpleasant mind-born material qualities pervade the whole body. The other material qualities born of '*Kamma, Utu, and Āhāra*, become unpleasant in conformity with the unpleasant (corrupted, ruined) mind- born material qualities. The whole body, when it is pervaded by the unpleasant material qualities, trembles violently. It is *Dosa's 'Kicca- rasa'* that it itself is a corrupted state and that it causes the whole body to tremble by causing its material qualities to be corrupted (ruined).

Or, another '*Kicca-rasa*':-

The forest-fires, called '*Dāvaggi*' arise due to the friction between the two branches of trees or two bamboo trees. The fire arising due to that friction begins to burn the corresponding branches or bamboos. In like manner, as the Buddha expounded '*Dosaggi*'= fire of anger, etc. *Dosa* is a kind of fire element. When there is the meeting (friction) between the object and the door, sometimes the fire of *Dosa* arises depending on improper (unwise) thought. When *Dosa*

arises, its associated states, too, become (get) heated. The material qualities, too, caused by consciousness headed by (associated with) **Dosa**, get heated. The heat (hotness) of fire element arising in the mind-born material qualities becomes very, intense. The material qualities born of **Kamma**, **Utu** and **Āhāra**, too, co-existing with those mind-born materiality within the same body become heated and then the heart-base begins to be burnt, just as a house burnt by fire causes other neighbouring houses to be burnt: When the whole heart becomes burnt (heated), the heat pervades whole body the flesh of which becomes red and the whole body begins tremble. If the power (force) of **Dosa** = anger is very great (intense), the whole heart becomes burnt till person concerned instantly dies, just like the gods named '**Manopadosika**'. Therefore, it is **Dosa's** function that its associated consciousness and the heart-base co-existing with it become burnt (heated), just like the forest-fire.

Paccupatthāna: Just as an enemy destroys his enemy (rival) whenever he gets a chance, even so **Dosa** destroys (ruins) a person (body) in which it exists, both in this life and in the next. Therefore, **Dosa** appears in the mind or knowledge of a Yogi who contemplates on **Dosa**, as a state which destroys both oneself and others. Or, if **Dosa** arises, both mind and body co-existing with itself are to be miserable, and ruined. Therefore **Dosa** appears in the Yogi's knowledge (mind) as a destructive state.

Note:- In destroying (ruining) thus, other persons are either ruined or not. But the person concerned himself is surely ruined, his complexion being at least ruined and so on. He has already accumulated many kinds of **kamma** that cause him to be reborn repeatedly in the woeful states, and to be ugly in his many subsequent (successive) existences in the cycle of birth and death.

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Therefore, as the fire of **Dosa** burns a person concerned both in this life and in the next, a very angry (hateful) person, is said in the scriptures, to be easily old. When a man takes a lump of excrement and throw sit on others, then they both are dirty (smeared) with it.

Padatthāna- 9 fold or 10 fold **āghātavatthu**

There are ten causes of harbouring enmity, namely, a man is angry and harbours enmity, thinking -

- 1- That he has spoiled (ruined) my welfare before,
- 2- that he is now spoiling (ruining) my welfare,
- 3- that he will spoil (ruin) my welfare in future,
- 4- that he has spoiled (ruined) the welfare of my beloved,
- 5- that he is now spoiling (ruining) the welfare of my beloved,
- 6- that he will spoil (ruin) the welfare of my beloved, in future,
- 7- that he has done (worked for) the welfare of my enemy,
- 8- that he is now doing (working for) the welfare of my enemy,

9- that he will do (work for) the welfare of my enemy.

10- He is angry at (in) the wrong Places (with a wrong person).

'*Atthāna.kopa*'. means 'to be angry at the wrong places, or to be angry giving lame excuses. The *Atthasālini* commentry explains the causes of being angry, as follows:-

An angry-natured person is angry (giving these lame excuses):-

1- that it rains heavily , (too much),

2- that it does not rain,

3- that it is too hot,

4- that it is not hot,

5- that the wind blows,

6- that the wind does not blow,

7- He is angry at the leaves fallen from the Bodhi- tree, being unable to sweep them out.

10-He is angry at the stump, as he falls down being struck with it.

"The Buddha said:- the angry-natured person is angry at (in) such wrong places, without any reason." (Abhi-A-1-399).

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Again, the '*Mūla. tikā*' (sub-commentry) describes the nine kinds of '*Atthāna. Kopa*', as follows:-

An angry- natured person is angry, thinking (considering)-

1- that he did not work for my welfare in the past,

2- that he is now not working for my welfare,

3- that he will not work for my welfare in future,

4- that he did not work for the welfare of my friend in the past,

5- that he is now not working for the welfare of my friend,

6- that he will not work for the welfare of my friend in future,

7- that he did not work for the welfare of my enemy in the past,

8- that he is now not working for the welfare of my enemy,

9- that he will not work for the welfare of my enemy in future.

The anger arising in such cases should be '*Atthāna.kopa*', as the anger arises at (in) the wrong places. (*Mūla.ti*-1-168-169).

This explanation given by the author of '*Mūla.tikā*' commentary is similar to that given in the '*Uruga sutta*, of the '*Sutta. nipāta. atthakathā*' (p.11), in which the nine-fold" - '*Āghāta. vatthu*' is given, namely:-

1- The nine fold '*Āghāta. vatthu*', enumerated first,

2- Another nine- fold '*Āghāta. vatthu*', enumerated in the '*Mūla. tikā*',

3- One kind of '*Atthāna.kopa*:-

Thus the total number is nineteen.

The original nine-fold. *Āghātavatthu*' is first given (mentioned) in the Sangiti sutta (B-3-218), the '*Āghātavatthu sutta* (Ang. 3-208). All these '*Āghātavatthu*' are the proximate causes of *Dosa*.

The mere (simple) urine is considerably medicinal, but when it is mixed with poison or with an improper thing and is drunk (taken), becomes (is) unwholesome (undesirable), disgusting and to be given up. In the same way, at the time when *Dosa* arises in some consciousness or when the unwholesome state rooted in *Dosa* gives its (bad) result is really undesirable, disgusting, and to be given up. Thus the commentator explains.

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Cruelty of mind is called '*Dosa*', but the mind which is violent and defiled is not smooth, like the undefiled mind. As the mind is cruel (rough) and defiled, the mental weakness and fear (fright) is called a kind of *Dosa*. The mental suffering, fright (fear), desperation, peevishness (irritation), angriness, hatred, abuse, frightening, attacking, aggression, injuring, beating, harming etc,- all of them are *Dosa*. As *Dosa* contains both fright (fear) and cruelty, the man of great anger and cruelty, are easily frightened. Mental cruelty is said to high or strong *Dosa*; and sorrow, despair and fright are said to low or weak *Dosa*.

Dosa of Rev. Devadatta

Rev. *Devadatta* was a noble person who fulfilled the perfections for the two *Asancheyya* aeons to attain the wisdom of a Private Buddha. But five aeons ago, while he was a seller of coloured -glass balls, he grudge the Bodhisat, a seller of the same goods for not getting a cup of gold which was obtained by the latter, and as a result, he died being broken-hearted and vomiting the blood.

That hatred or grudge (*Dosa*) did not stop (end) with that much. Since then (that life), it (Grudge) grew (increased) gradually, from one life to another, and matured, because he continuously cherished it, not trying to destroy (subdue) it. By the power of his increased (matured) *Dosa* or hatred, there were many existences in which he tried to destroy the bodhisat, and there were many existences in which the latter escaped from the former's destruction.

In the *Vānarinda jātaka* (*Jātaka*. tha- 1- 296) it is stated:- "A crocodile, who would be Rev. *Devadatta* tried to kill the Bodhisat monkey, because he was urged by his wife, female crocodile, the would-be evil (crafty, cunning) lady named '*Ciñcamāna (vikā)*', but did not succeed in killing the sharp-witted Bodhisat".

Similarly, in the '*Tayodhamma' jātaka* (*Jātaka*. tha, 1- 298-299), too, it is stated:- "A father monkey who would-be Rev. *Devadatta*, tried to kill his own son monkey, the Bodhisat, but did not succeed, but there were existences in which the former succeeded in killing the latter.

Nandiya jātika

In this *jātika* (*jātika*.A. 2- 183), it is stated:- "In one existence, the Bodhisat monkey named '*Mahā. nandiya*' was living in the *Hinālayas*. His younger brother monkey was the would-be Rev. *Ānanda* named '*Cūla. nandiya*'. They both, having abandoned their eighty thousand follower monkeys, took their old blind mother and descended from the *Himālaya* and lived together on a banyan tree situated on the outskirts in order to wait upon (attend on) their mother freely and peacefully.

At that time, the would-be Rev. *Devadatta* was a young Brahman in Benares. He studied all kinds of arts and sciences in *Taxila* city under the great professor, usually called '*Disā. Pāmokkha*' who was the would-be Rev. *Sāriputta*, and then requested his teacher to let him go back home. The Professor, being well-versed in the 'Knowledge of bodily lucky and unlucky marks', knew the cruel nature of his pupil Brahman and so admonished (warned) the latter thus:- "Young man, you are cruel-and-violent natured. Such a natured man will not always prosperous (successful) in life, but one day will undergo much ruin (suffering). So, be not cruel, and do not do any regrettable deeds."

After worshipping his teacher, *Disā- Pāmokkha* and returning to Benares, the young Brahman was living as a married man. Being unable to earn his livelihood with his other crafts, he decided to earn his livelihood as a hunter and departed from Benares. Living in a small village in the countryside, he earned his livelihood, by going to the forest, killing various animals and selling the meat. One day when he came back from the forest not getting anything, he went towards a banyan tree situated on the edge of that forest.

At that moment, the two brother monkeys, sitting on the space between the forks (branches) of the tree, after feeding their mother, saw that hunter coming and were watching him, thinking, "What will he do to our mother?".

That coercive young man came to the foot of the banyan tree and tried to shoot at the blind old female monkey with his arrow. Seeing that behaviour of the hunter, the Bodhisat elder monkey said to his younger brother, *Nandiya*:- "*Nandiya*, that man wants to kill (shoot) our mother. I will sacrifice my life to save our mother. When I die, you wait upon the mother". So saying, he came out of the branches and said to the hunter:- "Hunter, do not kill my mother. She is blind, old and feeble. I will give her life. Please kill me, instead of her." So saying, he stood before the hunter, after getting the latter's promise not to do so.

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That merciless hunter shot the Bodhisat monkey and let it fall down. Then again he tried to shoot the Bodhisat's mother monkey. Then *Cūlanandiya*, the younger brother monkey, decided to give his mother life and, coming out of the branches, stood in front of the hunter, saying:- "Hunter, do not kill my mother and give her life. Kill me and take both of us, the two brothers". But the merciless hunter shot him and let him down on the ground. Next, he shot the

old mother monkey, too and let her down on the ground. Then he took all of three monkeys and went towards his home.

At that time, that evil-doer's house was struck by lightning (thunder), and his wife and two children, too, died, his house being burnt. Then that man (hunter), at the gate of the village, being informed by another villager of the whole matter, was so much afflicted with sorrow for his wife and children that he left there his carrying-pole together with his wild game and his bow, and went towards his home nakedly, throwing his clothes away, and raising his hands and weeping (crying out). When he happened to enter into the (burning) house, the house-post fell on his head, causing it to be broken. The earth broke open and the flames from the fire of *Avici* hell rose up. When being swallowed by the earth, that evil-doer recalled (remembered) his teacher's admonishment given to him and recited the following (in two verses):-

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"Dear young man, do not do evil. You will repent (of) you sin later. Seeing this bad consequence, my teacher said to (admonished) me thus. When a man does the deeds, good or bad, by his body, speech (words) and mind, he will certainly experience their results, good or bad. One will reap the fruit of the seed that one sows".

While crying (weeping) thus, that man entered into the earth and was reborn in the great Hell, *Avici*. (Jataka. A. 2-183-185).

This is the example of how '*Dosa*' ruins (destroys) both oneself and others.

Again, according to the *Khanti.vādi Jātaka* (Jataka. tha. 3-37), the drunkard king *Kalābu* ordered his men to whip the Bodhisat ascetic named *Khanti.vādi* who said that he practise the perfection of *Khanti*, patience (forebearance), cut off his hands, his feet, his ears, his nose. The reason why he treated the noble ascetic so cruelly was that he being drunk fell asleep on the lap of a singer lady, on the stone-slab in the royal garden and saw, when awake, his concubines who entertained him, respectfully listening to the sermons of the *Khanti-vādi* ascetic at a distance, who was therefore attacked by the king out of great anger.

Finally, when the *Khanti.vādi* ascetic said that his patience (forebearance) existed in his heart, not in his skin, hands, feet, ears, nose and so on, the king replied, "Dishonest (Deceitful) acetic, you live with your patience," and so saying, he kicked at the ascetic's chest and departed. But the noble ascetic's attitude was thus:- "May the king who has cut of my hands, feet, ears and nose live long. The wise men like me are not angry (do not show their anger). (Jātaka-A-3-39)

These words were said by the ascetic, when he was requested by the kings general who came later, not be angry at (with) the king.

When king *Kalābu* left the royal garden and arrived at a distance beyond the ascetic's eye-sight, this massive earth, two hundred-thousand (lakhs) and forty thousand *Yojanas* thick, broke open and swallowed (carried) him together the flames arising from the *Avici* hell. That

king *Kalābu* was swallowed at the gate of the garden and was reborn in the *Avici* hell. (Jātaka-A- 3-40).

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In this *Jātaka*, king *Kalābu* was verily the would be Rev. *Devadatta*. The Bodhisat *Khanti.vādi* ascetic died on that very day.

Cūla. dhammapāla Jātaka:- At one time, the would -be- Rev. *Devadatta* was king *Mahātāpa* at Benares. The Bodhisat too rebirth in the womb of that king's queen named Candādevi. When he was born, he was named '*Dhamma.pāla*'. When he was seven years old, his mother bathed him with scented water and then let him play. The king went to the presence of his queen, but the queen being filled up with love for her son playing, did not get up in respect to the king. Then, the king thought, "This queen is even now proud depending on her son. I will kill him (little prince) just now". When he returned from his queen's chamber, he sitting down on his royal place, called his executioner and ordered to fetch the little prince and to cut off his hands, feet and head.

Queen *Candādevi* died, being heart-broken. King *Mahātāpa*, too, was swallowed by the earth and reborn in the *Avici* hell. (Jātaka-A-3- 165-168).

This is the example of *Dosa* or *Kodha* (hatred), started (cherished) from the life (existence) of a seller of 'the coloured - glass balls' which became gradually so increased that it urged king *Mahātāpa* to kill even his own little son, seven years old, and also (the example) of *Dosa* that destroyed oneself and others.

Mahā.Kapi Jātaka (Jātaka-tha-3- 349). In that *jātaka*, it is stated that the monkey, would -be Rev. *Devadatta*, had killed the Bodhisat monkey, by jumping down from the top of the tree forcibly on the back of the latter, who was trying to rescue his fellow-monkeys by letting them to go (walk) on the back of his, who was holding a long creeper reaching to the other (thither) shore of the river.

In the *Daddara Jātaka* (Jātaka. tha- 3- 511- 517), it is stated that a cunning ascetic, the would-be Rev. *Devadatta*, had killed and eaten a partridge (bird) who was teaching the *Vedas* and other arts to the five hundred young men.

In such and such ways, the would-be Rev. *Devadatta* who cherished the hatred against the Bodhisat for numerous existences since the life (existence) of a seller of coloured-glass balls, tried for many times to kill the Buddha, whom he lastly met with in this present life, too. He could not have faith (confidence) in the Buddha, the peerless and noblest Person in the world. Evil dispositions cherished in one life (existence) followed a person concerned for numerous existences throughout the cycle of rebirth. Due to (depending on) such defilements as *Dosa* (hatred) etc. Cherished for numerous existences, Rev. *Devadatta*, again in this present life, too, committed such crimes as 'injuring (wounding) the Buddha, making (creating) schism in the

united *Samigha'*, which took (led) him to the *Avici* hell and let him suffer the greatest pains there till the world would last.

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A certain lady's *Dosa*

Mahāgandhāyone Sayādaw, in Taung-myo (Amarapūra) narrated a sad story of a pitiable lady in India, as follows, in order to remind the parents who forcibly used to give their children (sons or daughters) in marriage.

In this story, a young man and a lady, not knowing each other's nature (disposition), were forcibly given in marriage by their respective parents. The lady as a good wife treated well her husband dutifully, but her husband, being pessimistic, did not treat her kindly.

So, she began to be grieved and depressed (despaired) and was often lost in thought. When the pessimistic husband often saw her being lost in thought thus, he was disgusted with her and sometimes ill-treated her. She was greatly depressed and frustrated, but treated him well and dutifully as before, having no (other) choice.

So, she often thought of killing herself (committing suicide). But she had to live enduring intense suffering just like in Hell until, she gave birth to the two children. Finally, being unable to bear such intense suffering, when her husband went to another town for some business, she wrote him a letter as follows:-

"Sir, though being given in marriage to you by my parents, I really loved you and tried to get your love (loving- kindness) by all means, but you always misunderstood me and failed to respond to my love (kindness). Being depressed and frustrated, I tried to kill myself (to commit suicide), but failed because of my children. But now, being unable to bear any more suffering, I wrote this letter for you, and we all three killed ourselves, by eating the poisoned cakes".

After receiving (reading) the above letter, her husband remembered all of her dutiful (kind) treatments given to him and hurriedly returned home, but finding them all dead on the well-prepared, he also shot himself dead.

(*Abhidhidhamma* in Daily Life'- 51-52)

This is the force of *Dosa* that destroys both oneself and others. One should try to remove (eradicate) such ruinous *Dosa*, by means of 'Calm and Insight' meditations. If one cannot do such kind of meditation practices, then one should remember (think of) repeatedly the facts described in the following sermon, called '*Kakacūpama sutta*', which shows the best way (means) to remove '*Dosa*'.

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'*Kakacūpama sutta* (M. 1. 173- 181)

abandon the sensual lust and wrong thoughts that will arise depending on the sensual pleasures. In abandoning thus, you should practise thus:- "My mind not change (be ruined). I will not speak the vulgar words. I will live with loving-kindness associated with (others) welfare, not being malevolent". Thus the Buddha admonished (Rev. *Phagguna*).

Then the Buddha said to the monks:- "Monks, at one time the monks were satisfied with the Buddha's words. At that time, the Buddha said:-"Monks, I (the Buddha) ate the meal just at one time (a day). Monks, when I ate the meal just one time (a day), I knew that I was free from diseases and healthy, and that I lived happily with my bodily lightness and strength (vigour). Monks, come on. You, too, eat (take) the meat just at one time (a day). When you eat the meal just at one time (a day), then you will know that you are free from diseases and healthy and that you live happily with your bodily lightness and strength (vigour)". Monks, I did not admonish you, but just reminded you".

"Monks, just as a skilled (skilful) charioteer holding a whip in his hand mounts a chariot, yoked with the well-bred horses and, holding the ropes in his left hand and a whip in his right hand, drives the horses straightly wherever he wishes, either in going forward or in returning, in the same way, I did not admonish you, but just reminded you. Therefore, you, too, give up (abandon) unwholesome things and exert yourselves in (cultivating) wholesome things. If you exert yourselves, then you will flourish and prosper in this *Buddha-Sāsana*.

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"Monks, just as a certain man who wishes the welfare and safety of a forest (grove) of sal-trees covered with the castor-oil plants, situated not far from the villages and small towns, cuts off the bent sal-trees and dwarfs, carries them out to clear in the forest, and cultivates the straight and well-grown young sal-trees, in the same way, you too give up the unwholesome things and exert yourselves in (cultivating) wholesome things. If you exert yourselves, then you will flourish and prosper in this *Buddha-sāsana*.

"Monks, in the past there was a land-lady (rich lady) called '*Vedehikā*' in this city of *Sāvatti*." She is gentle, humble and calm-minded"- thus her fame spread. Monks, the lady, *Vedehikā* had a female-servant, named *Kālī* skilful (clever), industrious and able to manage well the household affairs. Then *Kālī* thought thus:- my land- lady *vedehikā* is gentle, humble and calm-minded. Thus her fame spread. How? It will be good if I inquire that why she does not show (exhibit) her anger, whether being present in her, or as not being present in her, or as I well manage the household affairs.

"Monks, then *Kālī* got up when the sun was up. Then lady *Vedehikā* called 'Hey *Kālī* ' who replied, "What, land-lady?" The land lady asked, "Why do you get up late?" *Kālī* said, "There is nothing to do, sir. The land-lady asked, "Should you sleep till the sun-rise, though there is nothing to do?" and so saying, she looked askance at her, being angry and displeased.

"Monks, then *Kālī* thought, "My landlady did not show her anger, though being present in her. She did not show her anger, just because I did the household affairs well. It will be good if I investigate her anymore".

"Monks, then **Kālī** got up very late. Then the land-lady called "Hey **Kālī** !" **Kālī** replied, "what, landlady?" The landlady asked, "Why do you get up very late?" **Kālī** replied, "There is nothing to do, sir." Then the landlady asked, "Should you get up very late, though there is nothing to do?", and so saying, she looked askance at her, being angry and displeased.

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"Monks, then **Kālī** thought again, 'My landlady did not show her anger though being present in her. She did not show her anger, just because I did the household affairs well. It will be good if I investigate her anymore.

"Monks, the **Kālī** got up again very late. Then the landlady called "Hey **Kālī**!" **Kālī** replied, "What, landlady?" The landlady asked, "Why do you get up very late?" **Kālī** replied "There is nothing to do, sir". Then the landlady said, "Should you get up very late, though there is nothing to do?" So saying, she got (became) angry, and displeased, and stroke her head with a door-bar (lintel), breaking (splitting) it (her head).

"Monks, then **Kālī** , her head being split and bleeding, cried out to her neighbours, thus- "You look at what the polite, and humble lady did. Why did she strike the head of mine, the only she slave, with a door-bar (lintel), being so angry at me, for getting up late?"

"Monks, then the notorious news spread that landlady **Vedehikā** was cruel, not humble and calm-minded".

"Monks, in the same manner, a monk in this **Buddha-sāsana**, may be known as one who is gentle, humble and calm-minded, so long as he does not meet with unpleasant conditions (things or words). Monks, only when he meets with unpleasant conditions (things or words), he is said (known) to be gentle, humble and calm-minded.

"Monks, I do not say that a monk who is obedient (easy to be admonished) because of the robes, alms food, dwelling and medicine (4 requisites) is obedient (easy to be admonished). Why? - Because that monk may not obedient (easy to be admonished) if he does not obtain (receive) those requisites".