



KAMMAṬṬHĀNA

THE BASIS OF PRACTICE

BY
VENERABLE ĀCARIYA MAHA BOOWA

ถ้ำที่ปฏิบัติธรรมของหลวงพ่อ

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Preface to the Fourth Edition

The first edition of this book, more than a decade ago, provided for English readers a rare, direct view into the practices of the Thai Forest Tradition. Since then, this book has been reprinted several times and distributed around the world.

In preparing this fourth edition for print, we decided to also prepare an official digital edition. In doing so, we took the opportunity to also revisit the editorial style of the earlier editions.

The first edition's translation stuck very closely to Venerable *Ācariya* Maha Boowa's loose, *Pāli*-laden Thai. While extremely faithful, this made the text challenging for many readers. For this edition, we have largely stuck to the previous edition in terms of translation, only revisiting the Thai to rewrite a few select paragraphs.

We have, however, reworked much of the punctuation and layout, fixed many grammatical errors, introduced new footnotes and glossary entries, and substantially changed the treatment of *Pāli* terms throughout.

In keeping with Ajahn Maha Boowa's loose but erudite style, we have opted against a total translation of *Pāli* terms. We have, instead, kept most in place, alongside loose English renditions which we hope keep the text as readable but faithful as possible. It is our hope that readers unfamiliar with the *Pāli* terms will find our glosses helpful, and that readers familiar with the *Pāli* terms will appreciate that they've been retained. We apologize for any misunderstandings our edits may have introduced.

May Ajahn Maha Boowa's wisdom shine through these pages and guide you well in your practice.

Sincerely,
The Editors
2018

INTRODUCTION

This is a translation of some of the teachings of the Venerable *Ācariya* Maha Boowa (Bhikkhu Nanasampanno). It is compiled and translated from some of his writings and transcriptions of his Dhamma *Desanās* ('Talks on Dhamma') printed in the Thai language.

It is the wish of the Venerable *Ācariya* that all of his publications and translations thereof be the possession of everyone who has the interest and *saddhā*. If anyone wishes to have them reprinted for free distribution as a gift of Dhamma, he may do so without having to seek further permission.

In so far as to have them reprinted for sale, the right is hereby reserved.

The same conditions also apply to this translation.

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(The glossary in this book has been compiled from 'Forest Dhamma' which is a translation by *Bhikkhu Paññāvaddho* of some of the Venerable *Ācariya Maha Boowa's* teaching, and from other similar sources).

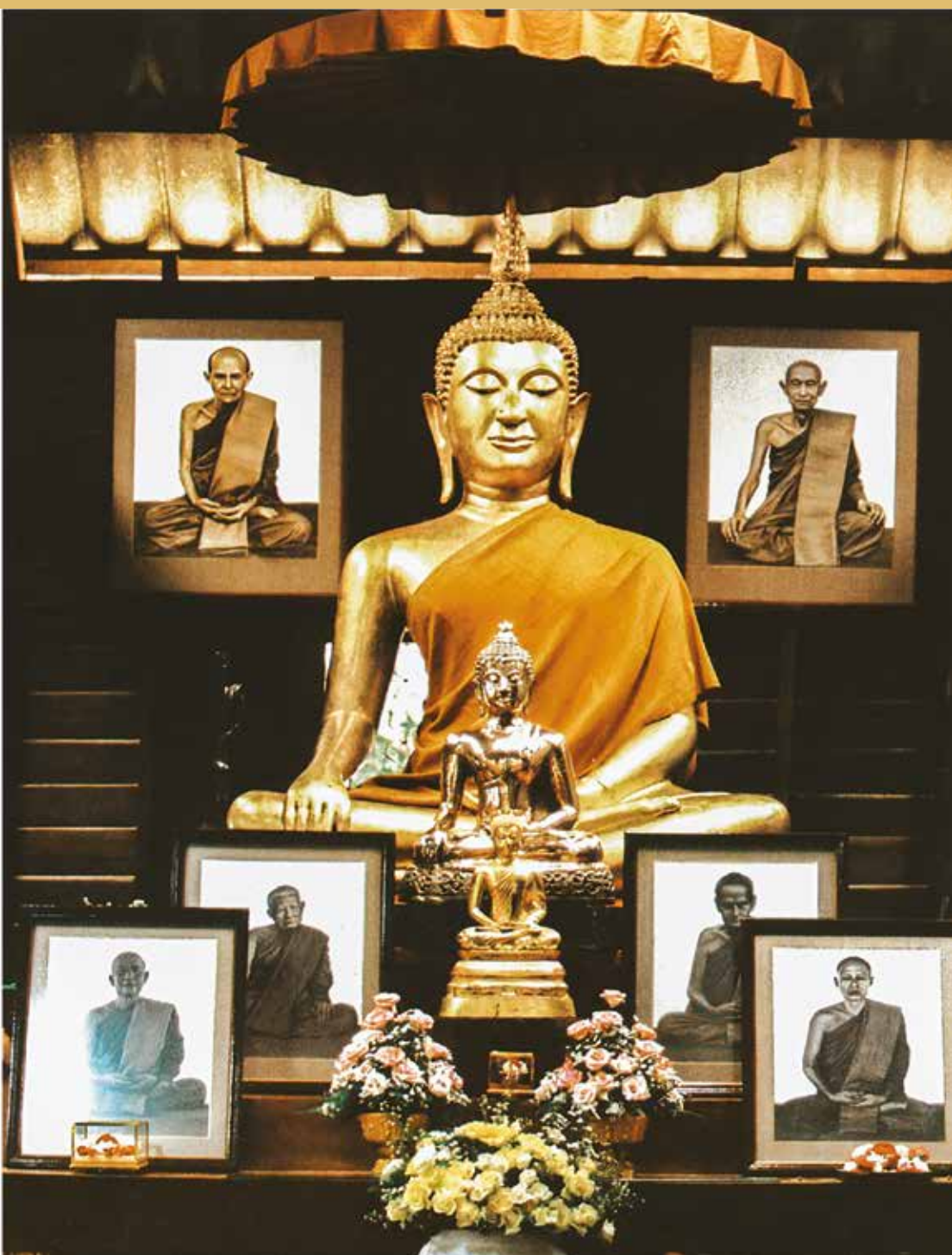
Venerable Ācariya Mun



Venerable Ācariya Maha Boowa



Main Buddha image in the Hall



The Main Hall of Wat Pa Baan Taad



PART ONE

THE WAY OF PRACTICE

KAMMAṬṬHĀNA

The term **KAMMAṬṬHĀNA** means ‘the basis of work’. **The work in this place is important and differs from the work that is normally understood by the world. It means the work of uprooting existence, defilement, craving and ignorance¹ out of the Heart.** To be far away from *dukkha* (suffering), namely birth, decay, disease, and death, which is the bridge that connects the cycle of rebirth (*vaṭṭa*), which all worldly beings find difficult to go beyond. The result from this work, even for those who have not yet arrived at the final destination, is happiness both in the present and in future lives. **Therefore, a monk (*bhikkhu*) who is interested in practising this kind of Dhamma² is known as a ‘*kammaṭṭhāna bhikkhu*,’** an honorary title given sincerely by fellow Buddhists to those who are interested in this kind of work.

The *kammaṭṭhānas* that are taught by the preceptor (*upajjhāya*) at the time of going forth consist of five objects and have been necessary *dharmas*³ since the Lord Buddha’s time. They are: ***Kesa* - hair of the head; *Loma* - hair of the body; *Nakhā* - nails; *Dantā* - teeth; and *Taco* - skin; given in both forward**

¹ *bhava, kilesa, taṇhā* and *avijjā*

² Dhamma - although having only one meaning (perhaps closest to “The Truth”), it is impossible to satisfactorily define. However, the various facets or aspects of Dhamma can be described. For example, “*dhamma*” can mean the Buddhist teachings, the training, a particular phenomenon, object, etc. See glossary for Dhamma and *dhamma(s)*.

³ See previous footnote on “Dhamma”

(*anuloma*) and reverse (*patiloma*) order. One who has gone forth should use these as objects of investigation. He should develop by repeatedly investigating them, again and again, until expertise and a thorough understanding of one or all five objects is acquired. These five objects are important parts of the bodies of all men and women.

However, the *kammaṭṭhānas*, the ***ārammaṇa*** (focusing objects) of the mind, are many. Forty such objects are listed in the books, and for those interested in any of these objects they can easily be consulted. The main point in listing all these different kinds of *kammaṭṭhāna* is to allow those who are interested in the practice to choose the one(s) that suit their character, since each character differs. This is similar to diseases: they are of many kinds and so likewise are the medicines to suit them.

The way of practice is to take this object and mentally recite, by ***parikamma-bhāvanā*** (preparatory meditation), in any bodily posture that is suitable or appropriate. For example, repeating, “*kesa... kesa... kesa... kesa...*”, or “*loma...loma... loma...*”, or, simply, “hair... hair... hair...” **having mindfulness controlling constantly without letting the Heart wander to other objects. One should maintain the awareness with the particular *dhamma* object that is being recited without changing that *dhamma* object too often, for this is the habit of unearnestness.** One should try to practise with the same object until either truly experiencing the results or truly knowing

that that object does not suit one's character, before changing to a new object.

The one who knows truly that the object suits his character should use that *dhamma* as the heart's anchor and continue relentlessly practising, until successively experiencing the results and rising progressively up to the level of Dhamma where the *dhamma* object should be changed due to necessity. The practitioner must know this for himself. The results from practising with these or the other kinds of *dhamma* that suit one's character are a successive happiness and calm within the Heart. For one who has had no previous experience, the calmness will begin from a low level at first, just a moment of calm, then calm for a moderate duration, and finally for as long as one wishes. That is: one can set up the duration of rest before withdrawing from that state. The calmness also differs in its subtlety.

When the mind (*citta*) is calm, it is possible to release those disturbing objects. All that remains is 'knowingness' and brightness – which are the innate qualities of the Heart – and the happiness that arises out of each respective level of calmness of Heart. There is no duality during that time because the *citta* is without any object (*ārammaṇa*). It is all alone by itself. And even if there is within it a subtle kind of defilement (*kilesa*), it is not manifested. It is comparable to still and clear water without any dust particles. If there are any solid particles, they all settle to the bottom, leaving the water clear and suitable for drinking or other uses.

The longer the Heart is without any *ārammaṇa*, peacefully alone by itself, the more happiness and marvel there will be, showing how important and worthwhile the Heart really is. Both the marvel and importance will never be forgotten. The nature of the Heart is mysterious and marvellous. When it is made clean, even for just an instant, it immediately shows its marvel. If this state of mind (*citta*) is allowed to deteriorate due to negligence in not maintaining or developing further in the practice, it can be a great loss and disappointment, caused by the longing for that marvellous experience. It is probably for this reason that during the Lord Buddha's time, there were cases of some disciples (*Sāvakas*) whose Hearts progressed and deteriorated six times, causing great disappointment due to the longing for what had been lost. But, finally, they managed to attain and become *Arahants* (fully enlightened beings). This is due to exertion and diligent effort, which are the bridge that connects and makes possible the attainment of the *Amata* (undying) Dhamma: the land of bliss which has the *kammaṭṭhāna* as the means thereto.

All of the countless Buddhas and *Arahants* attained to Enlightenment by the various kinds of *kammaṭṭhāna*, with the five *kammaṭṭhāna* as the example. There was not a single one of them that realised Dhamma without a *kammaṭṭhāna*.

It can correctly be said that the *kammaṭṭhānas* are the wombs of the Exalted Ones (*Ariyas*). They all depended on the *kammaṭṭhāna* as the cleansing agent: as the device for their total eradication and uprooting of all the various kinds of views

and ‘becomings’ (*bhava*) – which are the basic constituents of the *citta* that still falls under the influence of rebirth (*vaṭṭa*) – before they could transform themselves from a *puthujjana* (worldling) to an *Ariya* (a noble one), making their Hearts pure. Therefore, all the Buddhas uphold the *kammaṭṭhāna* as an important and necessary *dhmma* and praise it within the circle of the religion (*Sāsana*).

Even our *Samaṇa Gotama*⁴ upheld the *kammaṭṭhāna* as a fixed example and a tradition to be followed. His attainment to Buddhahood was due to the forty *kammaṭṭhānas* beginning with mindfulness of the breath (*ānāpānasati*). This is His teaching for his followers right up to the present. For this is the bridge that connects worldlings to *Nibbāna* for as long as it is within the ability of worldlings to do so.

For these reasons, the term ‘*kammaṭṭhāna*’ has always been a special *dhmma* within the circle of the *Sāsana* and will always be so. The follower of the Buddha’s Religion who has not yet cultivated and practised the way of *kammaṭṭhāna*, yet knows something of the mystery hidden within himself (both that which is good and bad), should not think that he is knowledgeable or intelligent. Even if one can remember correctly from the scriptures (*Tipiṭaka*), it is only an account of good and bad things and the nature that is within oneself. It has not yet been sorted out in practice: having the *kammaṭṭhāna* as

⁴ the current Buddha

a guide to lead one to the Truth in accordance with the wishes of the Lord Buddha who taught the Dhamma to the world.

These forty *kammaṭṭhāna* objects are really the essence of the teachings (*Tipiṭaka*): the means for the destruction of lives and becomings; the device for the total annihilation of the wheel (*cakka*) that turns worldly beings around the cycle of births and deaths. Any mode of practice that is not supported by at least one of these *dhammas* will certainly not be for the destruction of the defilements (*kilesas*) and suffering (*dukkha*). But the practice that has these *dhammas* as support will surely be for the destruction of this heap of *dukkha*.

For this reason, one who practises for peace and happiness – for the penetrative understanding of all the *Dhamma* – must depend on the *kammaṭṭhāna dhammas* as the life-line: as the basis of practice all the way from the lowest to the highest level of Dhamma, which is *Nibbāna* and *Vimutti*. Regardless of whatever method of doing good one is practising, when it comes to the crux, to the essential – that is, when one is stepping into the different levels of Truth (Dhamma) and Mind (*citta*) – one must turn to one of these *dhammas* as one's means for safely passing through each obstacle. This is because these *dhammas* are the means for the arising of all true insights (*Sacca-Dhamma*), having Enlightenment (***Magga-Phala-Nibbāna***, literally “Path-Fruit-Extinguishment”) as the summit. All of these *dhammas* are contained within the circle of the Buddha's Dispensation (*Sāsana*) – the Buddha of each

era teaching them by the very same pattern – and they are thus successively transmitted.

Those who are still doubtful of the Buddhas who taught the Dhamma in the various eras up to our present Lord Buddha should practise and investigate according to the teaching of the *kammaṭṭhāna-dhammas*. Once one has truly proven with insight (*paññā*) and has experienced the Lord Buddha's intended results, one will definitely know – through true knowledge and experience based on one's practice – that the Teacher (*Sāsadā*) and Dhamma are not different but are one and the same thing. This is in accordance with the essence of Dhamma, which, briefly summarized, is this: "Whoever sees the Dhamma, sees the Buddha". This verse announces all the Buddhas to us very clearly, and that the Buddha is with the Dhamma at all times. It does not depend on time and place. Although each Buddha has entered into *Parinibbāna*⁵ following the understanding of *sammuti* (conventional reality), the Truth of the Buddha is nothing other than this very Dhamma.

Those who have seen clearly and penetratively the Dhamma within the Heart have no doubt in the Buddha, or as to where the Buddha exists. The world, however, understands that once they have entered *Nibbāna*, they all quietly disappear; that there is no more Teacher to compassionately teach. But the truth is that the Dhamma that has been taught really is the Teacher. If one is interested

⁵ final extinguishment, i.e. death without rebirth

in having a teacher within their heart, one can have one at any time, just as in the time when the Lord Buddha was still alive. The important thing is one's earnestness in respecting and believing in Dhamma which is the Buddha's representative. Even if the Lord Buddha were still alive, if one simply has no interest it would be impossible to be helped. One will remain the helpless type. No improvement could be made.

In order to prevent any hardship that might later arise, and to ensure security both in the present and in the future, one should practise and cultivate oneself with the Dhamma which was given by the Lord Buddha as his representative and inheritance. The results will be the same in all aspects, just like when the Lord Buddha was still living. Nothing has changed. One will then have Dhamma as the Teacher in the Heart at all times.



SAMĀDHI-BHĀVANĀ

To practise the method of sitting in *samādhi-bhāvanā* (concentration meditation), it is taught that one should sit cross-legged following the style of the Buddha statue: putting the right leg over the left leg, right hand over left and placing both hands on the lap. Set the body straight, as normal, not leaning too much to the front or back, nor to the left or right so it becomes abnormal. One should not press or tighten any parts of the body, which only forces the body into unnecessary hardship. One should leave all the parts of the body in their usual and normal state.

When beginning the work of *bhāvanā* (cultivation), it should be one's sole interest. One should not worry about the posture of the body that one has established by fearing that it might have moved from the original position. This will cause more concern for the body than for the mind (*citta*), and your meditation (*samādhi-bhāvanā*) will not progress smoothly. Therefore, once one begins working with the mind (*citta-bhāvanā*) there should be no concern for the body. One should maintain one's attention on the work of the heart (*citta*) until it is time to withdraw from *samādhi-bhāvanā*.

In the beginning of the practice of *citta-bhāvanā* (cultivation of the heart), the awareness and the mind (*citta*) should be established in the present (*paccuppanna dhamma*). This means observing the change and movement of the *citta* and observing the various *dhamma* objects (*ārammaṇa*), both those good

and those bad. The observation should be done more intently during this time than at any other time. It is fixing the *citta* in the present and maintaining mindfulness (*sati*) with the heart which reminds one that one is about to begin the work at that moment. Please be careful not to send the *citta* out to the various kinds of objects (*ārammaṇa*), both good and bad, past and future. All that has to be attended to is the work of preparatory meditation (*parikamma-bhāvanā*) that is going on at that time.

The Method of Setting up Sati in the Present

The *citta*, by its nature, only knows. There is no wisdom nor any intelligence in itself. It only knows thinking, knows remembering, knows hot, knows cold, from the various objects with which it comes into contact. There is no wisdom nor intelligence – it does not know how to investigate, analyze, or judge, as to what is right or wrong. That is, alone in itself, it neither knows good nor bad; right nor wrong. **It must depend on *sati-paṇṇā*, that which perceives, analyzes, reflects, directs and protects,** because *sati-paṇṇā* has power over the *citta*. It is well capable of knowing the various kinds of alluring objects (*ārammaṇa*) the *citta* is interested in. Therefore, one should establish the kind of mindfulness that has power over the *citta* in the present. One should maintain the work of observing and protecting the *citta* from going out to *ārammaṇas* other than the one that is being used in the meditation (*bhāvanā*). The result from a constant maintenance of mindfulness (*sati*) in protecting the *citta* is *sati-sampajaṇṇa*

(clear knowing), which one should definitely have as one's possession during that time or at a later time.

In the practice of *bhāvanā* by way of a ***parikamma*** (mental recitation using any particular *dhmma* object), one should select the object that suits one's character and should not use one that doesn't suit it. Whatever *dhmma* object suits the Heart at that time, that should be used in the *parikamma-bhāvanā* following the above explanation.

The Method of Mental Recitation **(*Parikamma-Bhāvanā*)**

In doing *parikamma-bhāvanā*, one can use any *dhmma* object that suits one's character. For example, one can begin reciting – ‘*buddho; dhammo; sangho*’; repeating these three times. After this one may repeatedly recite just one *dhmma* object with *sati*. But if one were to use any *dhmma* object other than the above three, one should still at first repeat the ‘*buddho; dhammo; sangho*’, *dhmma* objects three times. This is the *Ti-ratana*: the Triple Gem. From then on one can use one's chosen *dhmma* object, e.g. ‘*aṭṭhi... aṭṭhi...*’, or ‘*taco... taco...*’, or *ānāpānasati*.

The reason for doing *parikamma-bhāvanā* with a *dhmma* object directing the Heart during that (or any other) time is to establish an *ārammaṇa* that the Heart can use as an anchor when there is need for calm. The nature of the Heart is very fine and subtle yet it cannot depend on itself because the

citta is still not completely itself – unlike those of the Lord Buddha and the *Arahants*. It must depend on a *dhamma* as a *parikamma* object for tying the Heart – or as an *ārammaṇa* for the Heart – during this time.

In doing *parikamma-bhāvanā* with any *dhamma* object, one should not speculate as to what the result will be at that particular time. For example, one might speculate that the calmness will be of a particular type: all sorts of *nimitta* will appear, or one might see the various levels of heaven and hell. These are speculations and conjectures, creating disturbances for the Heart. There is no benefit from drawing up these images. It might cause fear and discouragement which is contrary to the purpose of correctly taught *bhāvanā*.

The correct way is to set up the *citta* and *sati* in the present, having only the *parikamma* object as the *ārammaṇa* of the Heart. The Heart and mindfulness must constantly attend to the *parikamma* object, e.g. ‘*buddho, buddho...*’, and it should be done continuously with *sati*. One should also set up awareness with the *parikamma* object, and not allow the *citta* to unmindfully wander off to other things (that is, other *ārammaṇas*).

The more the *citta*, *sati*, and the *parikamma* object are continuously harmonized, the closer the purpose of *bhāvanā* is being approached. The result is peacefulness and tranquility, or some other remarkable experience that one had never seen previously and which will arise during this time to those who

have the ability (*vāsanā*). These will arise of themselves, due to the power of maintaining the mind with the *parikamma* object, having mindfulness as the controlling factor. There is nothing else that can magically cause them to appear.

What should be Noted and Watched For during *Bhāvanā*

The general understanding of most people about the purpose of doing *bhāvanā* is to see heaven and hell and to see the *kamma* of oneself and others. Concerning this point, the one who is truly interested in the essence of Dhamma should please observe while doing *bhāvanā* whether the *citta* has any concern for these objects or not. If there is, one should be careful not to let them arise if one is doing *bhāvanā* for peace, tranquility, and happiness in the heart which is the true and correct way. For these things are not good as one understands them to be: on the contrary, it is the start of going down the wrong path.

This is due to the nature of the *citta*: it can acquire a belief in those things that it likes although there is no truth in them. If these things are followed long enough, they might arise as a real image. This is difficult to correct, especially for one who is interested in this path, and then there arise those things that one thinks truly exist and that one likes. It will form a strong, never decreasing conviction and it will not be easy for one to agree with others.

This is related here in advance so that one can observe and be careful not to let the *citta* go in that direction. If one does, one might just turn out to be a pathetic and disgusting practitioner of *bhāvanā*, although one is still so conceited and upholds one's thoughts and views as being correct and is ready to teach others to follow one's path. Once the *citta* is inclined to believe in any particular thing, even if it is wrong, it will see it as right. Therefore, it is a quite difficult problem to correct because the nature of the *citta* is very delicate and it is very hard to know the good and bad of all the various kinds of *ārammaṇa* that the *citta* can become involved with.

This is because the internal knowledge that arises out of practising *bhāvanā* is very intricate and complex, and it is very difficult to judge what is right and what is wrong. One who practises without an *Ācariya* (teacher) to supervise and instruct, will have to speculate and guess, making these conjectures the nutriment for the *citta* and will proudly think that this is the truth and praise them as nice and beautiful – although others might find it difficult to agree! The practice of *bhāvanā* without the application of honest investigation (*vicāraṇā–ñāṇa*) is just like this. You will assume everything to be correct. When relating to others, you will not listen to yourself to see if what you have said was correct or not. You will assume that you are correct and go on to excess. The resulting damage is not only to the one who is not circumspect, careful, introspective, and who knows no moderation, but also to the circle of the *Sāsana*, which is the gathering point. One should be very cautious and careful about this.

The Correct Way of doing *Parikamma-Bhāvanā* is to be Solely Mindful of the *Parikamma* Object

The practitioner of *bhāvanā* should be only interested in the *parikamma* object while sitting in *parikamma-bhāvanā*. There should not be any concern with a sitting position that has already been established correctly. During *bhāvanā* one's attention must be devoted to the work of *parikamma*. The body may move forward or back, left or right, but this is due to the lack of interest for the body, because the sole interest is being devoted to the work of *bhāvanā*. Therefore, even though the body might lean somewhat, the important thing is not to let the *citta* lean away from the object of meditation. What is really essential here is the doing of *bhāvanā*. If the *citta* is constantly concerned about the body, fearing that it might lean forward or backward, this causes the *citta* to forget about the *bhāvanā* object. It will then not be able to enter into the subtle level which one should be able to realise in accordance with one's ability.

In order to allow the *citta* to perform at full capacity during that time, there should not be any concern for the external body. The attention should be fixed solely on the *bhāvanā* object, until the *citta* becomes calm and knows the truth about itself in accordance with the established goal. When the *citta* has entered into the calm state of *bhavaṅga* (the resting state where all awareness of external things, like the body, for example, disappears) and after withdrawing from that state

one might see that the body may have leaned into some other position. There should not be any doubt or questioning about whether the body remained fixed in the position that was originally established or not. Worrying about the body and Heart, besides creating disturbances for the *citta* that does not know its duty, will turn the results that should arise from that time to nothing but confusion between the body and Heart during the time of *bhāvanā*, without oneself even knowing it. One should understand this from the time when one first starts doing *bhāvanā*.

The Base Location of the *Ārammaṇas* in the Citta

Some types of *kammaṭṭhāna* – the *ārammaṇas* of the *citta* – have their base within themselves. For instance: hair of the head, hair of the body, nails and teeth. They all have the base within themselves. Some parts of the skin are established as the base and known as to where they are. Those are the things that are established – one should note that they do exist.

The particular *ārammaṇas* of the *kammaṭṭhāna* (at any particular location, high or low) have fixed bases within themselves. For example, the teeth are in the mouth. The hair on the head rests in a high position. Other objects, such as the skin, hair of the body, sinews and bones, are located generally: everywhere. It is up to the individual's choice to establish any number of these objects as the *ārammaṇas* of *kammaṭṭhāna* and to know their respective locations. Once those objects are established as the *ārammaṇas* according to

their respective bases (which can be located either high or low) one should note them according to these bases.

During *bhāvanā*, when attention is being fixed on any one of these objects chosen as the *ārammaṇa*, only the object should be noted rather than its location, whether it is higher or lower than originally established. This is the same as if when sitting in *samādhi* the body leans somewhat as explained above. This is not important. The location, either high or low, that was originally established should be left as it is. One should not constantly re-establish a *kammaṭṭhāna* that has already been established thinking that it has moved away from the original position. If it is re-established according to the understanding of the Heart, this will cause concern with the location of the objects. One's attention in practising *bhāvanā* with the *kammaṭṭhāna* object will not be fully and clearly established.

For example: one establishes the skull and concentrates the attention on this object as the *ārammaṇa*, until there appears a very clear image as if it is seen with the physical eyes. But then there arises the understanding that the skull has moved from the upper to the lower base (which is contrary to the truth). Following this understanding, one then re-establishes the object. This is creating doubts and speculations for the Heart, preventing it from investigating the object so that it can become firmly established. The proper way is to establish that object within one's awareness or within the field of vision of that object, fully mindful all the time.

If the image of that object becomes larger or smaller, or if it is broken up completely, one should just observe according to what has manifested, without having any concern with the position (whether high or low) that had originally been established. By doing so, it will make the *citta* firmly absorbed and there will arise a sadness and weariness with the established object which manifests with full impact its changing condition.

It is the same way with the establishing of the breath and its base. When it is established, for example, at the tip of the nose, as one becomes immersed in observing the breath with interest, there might arise the uncertainty that the breath has moved from the tip of the nose to some other place. So, one re-establishes it back at the nose. This is disturbing oneself due to one's assumptions and the results will not appear because doubts and uncertainties have appeared instead.

To be correct and not have any worry with the various bases, one should practise following the above instructions for all the other objects. One should clearly and constantly know the breath that passes in and out with *satī*, until reaching the end of the breath. Even if one thinks that the base of the breath appears higher or lower or is away from what was originally established, it should not destroy the work of establishing. Practicing this way will make the *citta* and the breath merge firmly and completely until the end of *bhāvanā* or the end of the breath.

The Breath Disappears from the Awareness

Sometimes, when doing *ānāpānasati bhāvanā*, the breath reaches the end – it disappears. The Heart reaches the end and converges completely into oneness having no responsibility for the breath. It exists singularly, **eka-citta**, having only one *ārammaṇa*: ‘knowingness’. It is no longer involved with anything. In the way of *samādhi-bhāvanā*, this is known as ‘complete concentration’ (*appanā-samādhi*).

But, in the case of a practitioner of *ānāpānasati-bhāvanā*, when the breath becomes subtle and disappears, there is often fear. One fools oneself into thinking that one must die if there is no breath. As soon as one does this, the breath reappears and becomes as coarse as it was originally. Correspondingly, the *citta* becomes coarser. In the end, the work of *bhāvanā* does not progress any further than the stage of fearing death, for one moves the *citta* and the breath back to the level where one thinks that one does not die. There are many cases like this in the circle of practice. It is related here because it might have happened to some practitioners of *ānāpānasati bhāvanā* who might have been fooled by this deception.

In doing *bhāvanā* for seeing the truth of the breath (in the practice of *ānāpānasati bhāvanā*), please observe the breath with mindfulness until reaching the end of the breath and the *citta*. One will clearly experience with boldness the marvel of passing through the fear of death during the time when one understands that the breath has disappeared. That is to say,

when one is developing the practice of *ānāpānasati* until the breath becomes subtle and disappears from the awareness. Please, understand that even if the breath really disappears, as long as the 'knowingness' (the Heart) is still with the body, regardless of what happens, one will not die.

If the breath ceases, let it cease. If anything in the body should cease with the breath, let it cease, according to its nature. As for the Heart, it does not cease, does not die with these things but will be fixed to observe and acknowledge everything that passes within the field of its awareness during that time. There will be no concern with these conditions that arise and cease. With just this, the *citta* will unexpectedly eliminate all the accumulated fears and worries and will calm down reaching the base of *samādhi* without being impeded. The only obstacle that obstructs during the time the breath is about to disappear or when it has disappeared is nothing but this fear of death. After having passed through this obstacle only once with this technique, the fear will vanish and never return to deceive one again the next time.

One will come to see clearly the trickery of the *kilesas* during this time. As soon as one realises that one does not die, as one assumed, one will come to see clearly the deception (*mara*) that creates the delusion. In the future, when coming into contact with it, one will know how to avoid, remedy and proceed on with ease until arriving at the shore of safety, free from all kinds of *dukkha* following the example of the Lord Buddha who, in going before, used this *dhmma* object as his basic means for Enlightenment and the realization of *Nibbāna*.

Bhavaṅga Citta

Some of the readers may not understand what the term *bhavaṅga citta* means. A short discussion will be presented here. The term *bhavaṅga*, translated the Forest Way, means **the essence of existence**, which means the home of *avijjā* for countless ages.⁶ The phrase ‘The *citta* falls into *bhavaṅga*’ means the convergence of *avijjā* into a single place where it does not function and does not send out any of its attendants to hunt and make acquisitions along the way. The entrances and outlets of *avijjā*’s attendants are the eyes, ears, nose, tongue, and the body. The acquisitions of *avijjā* are the various forms, sounds, smells, tastes, and tactile objects, which are all *avijjā*’s favourites. The attendants of *avijjā* are *rāga-taṇhā* (sexual craving) with the help of *saññā*, *sankhāra*, and *viññāṇa* as the means of fulfilling its various objectives.

During the time when the *citta* falls into *bhavaṅga* by the power of *appanā-samādhi*, *avijjā* also stops functioning. When the *citta* withdraws, ignorance then continues to function according to its duty, but not as forcefully as it did before it was crippled by *samādhi-bhāvanā*. Therefore, *samādhi-bhāvanā* is a very good device for weakening *avijjā*’s strength and allowing insight (*paññā*) to successively eradicate and clear up all the delusion out of the Heart.

⁶ Note: *bhavaṅga* literally does mean “the ground of existence,” usually in the sense of “latent” or “underlying.” “*Bhavaṅga citta*” is commonly taken to mean “the subconscious mind”.

One will come to know the '*bhavaṅga citta*' from doing *bhāvanā* during the time when the *citta* converges into calmness (*appanā-samādhī*). When it withdraws, it is called 'The *citta* withdraws from *bhavaṅga*', and it becomes involved with all kinds of affairs that *avijjā* directs it to without ever coming to an end. Therefore, there is no other work so infinitely long and complicated – to the point where no logic can dictate – as the work of *avijjā* which spreads everywhere all over *saṃsāra*. It is boldly committed to its work of affection, aversion, hatred, and anger. This is the routine work of *avijjā* that it never has a distaste for. It is satisfied with affection, aversion, hatred, and anger, even if it brings *dukkha* and hardship on the servant. *Avijjā* will not allow him to step back: it will incite him to have affection, aversion, hatred, and anger, until the bearer becomes destroyed and ruined by these things. But still *avijjā* will have no sympathy or pity. It will force the servant to continue on until he is ruined along with it. These are the *dharmas* of all the *avijjās* that are in the Hearts of sentient beings. The work directed by *avijjā* is never ending, unlike other kinds of work. It will expand infinitely and is not limited by time.

Those who have *dharmas* such as peace and discernment (*samādhī* and *paññā*) within their Hearts can see the harmfulness of the delusion (*avijjā*) that endlessly directs them to work. Therefore, when the *citta* converges into *bhavaṅga* (the time when *avijjā* momentarily rests) there arises happiness and comfort, free of worries, for a time. During this time, when the *citta* takes a rest from work, one

can see the harmfulness in one's revolving, with Ignorance directing behind the curtain. This revolving is very far outside the norm when compared to *bhavaṅga*. When the Heart has just recently withdrawn, it still remains peaceful and tranquil due to the nourishing power of *samādhī*.

The more the *citta* is calmed by *samādhī*, the more one will come to see the harmfulness in the confusion caused by *avijjā*. For this reason, the practitioner usually gets addicted to *samādhī* without having any interest in how to correct it, because this level of calm and peacefulness can be addictive. In the end, the *citta* comes to see the harmfulness of the confusion caused by ignorance, but it unavoidably becomes addicted to *samādhī*, which is the vacation home away from *avijjā*, because there appears to be no better way out. It is at this point, when he tries to eradicate and uproot *avijjā*, that the practitioner will come to see the usefulness of discerning mindfulness (*sati-paṇṇā*), because aside from *sati-paṇṇā* there are no other means that are capable of destroying it.

When will the *Bhavaṅga Citta* Completely Vanish?

Bhavaṅga citta will never completely vanish by itself because it has been for a very long time the source for the building up of lives, existences, defilements, and craving. And the path of *avijjā* is this very building up of lives and existences in the Hearts of sentient beings. It does so at all times, without ever being lazy or contented. The practitioner who still values and preserves

the *bhavaṅga citta* – who is attached to the base of *samādhi* and does not seek the way of *paññā* to investigate and observe *avijjā* (which is like an alluring temptress within the *bhavaṅga citta*) – is like a servant of lives and existences and will continue to be so without ever coming to freedom.

If one desires deliverance, one must build up discerning mindfulness within the Heart until it becomes very proficient and capable of destroying *bhavaṅga citta*, which is the essence of lives and existences. *Bhavaṅga* will then naturally dissolve and disappear. To know *bhavaṅga citta*, one must possess full concentration (*appanā-samādhi*) and very sharp discernment (*sati-paññā*) on the level of *maha-sati* and *maha-paññā* (automatic mindfulness and discernment). Other than that, it is impossible to know it. Even if one has studied the whole *Tipiṭaka* one cannot escape from ‘packing one’s belly’ full of delusional knowledge. The most efficient tool for this work is none other than *maha-sati* and *maha-paññā*. This is the tool that destroys *bhavaṅga citta*, *bhavaṅga avijjā* (embedded ignorance).

A forest *bhikkhu* writes according to the forest’s way. Please don’t be concerned or take it too seriously because it is presented without any examples or patterns to certify it. The practice is done in the forest; so is the learning. So the *dhammas* is also Forest Dhamma. Consequently, everything is of the way of the forest with not a single term of the scripture hidden within it.

How to Come Out of *Samādhi-Bhāvanā*

When coming out of *samādhi-bhāvanā*, one should do so with mindfulness (*sati*) supporting the Heart. If the *citta* still remains calm within *bhavaṅga* (*appanā-samādhi*), it is not one's place to force it to withdraw and come out of *bhāvanā*. One should not disturb it, even if it is time to go to work or on alms-round. Let it stay converged in calmness until it comes out on its own. The external works, even if they are necessary, should be put aside during this time because the work of the *bhavaṅga citta* is much more important – to the point where they are incomparable.

If it is forced to withdraw when it is not adept in entering and withdrawing it can be detrimental to the *citta* in the future. The *citta* will not converge into calm again as it did before. One will then be disappointed. This happens all the time in the circle of practice. One should be very cautious to not allow any repetition of the same mistakes.

In coming out, if the *citta* is still converged in calmness, then one must wait until after the *citta* has withdrawn or only come out when one feels tired. One should come out fully self-possessed, with *sati*, and not haphazardly, nor lacking *sati-sampajañña*, the *dhmma* that goes together with every movement.

Before coming out, one should reflect on the method through which one gained results in practising *bhāvanā*. How did one

establish *sati* and observe the *citta*? What was the *parikamma* object? How was it recited to make the *citta* converge easily - quickly or slowly? How did one investigate? What was the technique that gave thoroughness? After having reflected and noted both the causes and results that one had experienced at every interval, one can then come out of *samādhi-bhāvanā*. The reason for reflecting in this manner is to make it easy to correctly repeat the previous way of practice that one will take up in the future.

Especially for those ordained who are already practitioners, even after coming out of *samādhi*, they should not let go of the *sati* that used to support the *citta*. In the various postures of standing, walking, sitting, and lying down, and in fulfilling one's duty or in doing any kind of work, *sati* should be either directing the *parikamma* object or one should be fully established in clear knowing (*sati-sampajañña*), not letting the Heart sway with the various kinds of emotions (*ārammaṇa*), following the habits of the mind that is used to these things.

The behaviour by way of body and speech will not be incorrect when there is *sati* directing the *parikamma* object or when *sati* is there with oneself. One's behavior will also be pleasing to the eyes and ears of others. Regardless of one's character, quick or slow, it will always be within the bounds of beauty, pleasing both to the eyes and ears. The *citta* will converge into calm very quickly during the practice of *bhāvanā* due to *sati*, the device that directs and controls the Heart, and the work that one is doing. If it is likened to an animal, it is under one's

control, and can easily be put to work at any time. Damage cannot easily arise like if it were allowed to go following its own fate (*yathā-kamma*).

Even if it does not converge into calm in accordance with one's wish, it will not create hardship and injury for oneself. The ability to take care of the heart at nearly every moment, or constantly, will effectively nourish *sati* and the *citta* to be proficient in the practice of *samādhi* and in other kinds of work. Whatever type of work, when it is done with intention, having mindfulness attending to the work in hand, it is usually pleasing to the eyes and not incorrect. One will not be absentminded and will be within one's status, not lowering one's position and one's work to become something undesirable. Therefore, it is correctly said that "*sati* (mindfulness) is desirable in every circumstance." This is very appropriate and cannot be contradicted. One will come to see the necessity of mindfulness during the practice of *samādhi-bhāvanā* and during the investigation of the different Dhamma aspects. Mindfulness must follow this work all the time in order to know thoroughly, in accordance with one's established purpose, the nature of the *citta* and *dhamma*. Especially for one who possesses the higher state of *citta* and *dhamma*, mindfulness remains the *dhamma* that is very necessary at every interval and cannot be done without. The capability and sharpness of *paññā* depends on *sati* as the device to support and aid its development. Even if discernment (*paññā*) has already entered into the level of *maha-paññā* (automatic discernment), it correspondingly indicates that mindfulness (*sati*) must also

have entered into the level of *maha-sati* (automatic mindfulness). This is because *sati* is the *dhmma* that directs all the work. The manner of people who sometimes lack mindfulness is not pleasing to the eyes at all. If it were continually allowed to be lacking, without giving it any concern, then it must definitely be about time for one to be taken away! Without a doubt!

For this reason, the rate of attainment for any practitioner depends significantly on their discernment (*sati-paṇṇā*); even if their characters and tendencies differ. For one who concentrates on the development of mindfulness, peace (*samādhī*) will appear very quickly. Their ability to think and investigate in the way of insight (*pañṇā*) will be very much enhanced. We can see from the experience of writing: one day when mindfulness is absent due to many confusing thoughts, that day the writing becomes haphazard with many errors. But on another day, when the Heart is not confused having *sati* with oneself, the writing runs correctly without many errors.

Those who are foremost in the ways of the *citta* and *dhmma* usually see the importance of *sati*. They always try to constantly establish mindfulness, without ever letting it disappear.

Especially during the practice of *samādhī-bhāvanā* and in the investigation of the various aspects of Dhamma, mindfulness and reason (*sati* and *pañṇā*) must all the time blend together without allowing any discontinuity. The one who practises

in this manner possesses *jāgara dhamma* – the awakening device. This self-protective device is very firm and stable. Then it is not easy for the enemy to approach. No danger can come to the Heart. This is different from those without *sati*, for they accumulate *dukkha*: however much there is, they will accept it all.

The Venerable *Ācariya* Mun stressed heavily the development of mindfulness – regardless of posture, exertion, or whether one was a new or an old student. He relentlessly taught about *sati* along with whatever other instruction was appropriate for the mind and nature of the student. He said that he had learned to see the dangers resulting from the lack of *sati*, and the benefits of *sati*, from the beginning stages of exertion right up to the end. Both of them are significant and cannot be held in contempt. He assured the practitioners that regardless of sex or age, if they constantly gave interest to mindfulness without allowing any gap or discontinuity in the various postures, they shall come to realize and experience *samādhī*, *magga*, *phala*, and *Nibbāna*.

From the beginning stages of training, all that is needed is to have mindfulness as the support. One's awareness and one's understanding of the good and bad things that arise within oneself and others should be known corresponding to the ability in maintaining *sati* with oneself, not allowing any absentmindedness to appear which gives room for the *kilesas* to steal one's precious possession. There is definitely hope then.

The case of most of those practitioners of Dhamma who become 'blamers of Dhamma', claiming that they cannot experience the results from practice, is due to the *kilesa* of absentmindedness, which secretly took over from *sati*, the director, and then, secretly, performed that duty with the *citta* – both during the practice of exertion and during the normal time. This causes disappointment. But instead of blaming oneself for having been fooled by the defilements, one blames Dhamma for not giving the appropriate results. Both ways, one loses. This is due to a lack of interest in observing the *kilesas* that caused the absentmindedness, not seeing them as damaging to oneself or to one's exertion. This *kilesa* therefore gains the opportunity to manifest itself within the practitioner without him knowing that he is constantly being led around by it.

If one is an observer, one will be able to see within less than a minute's time. From the time one begins exerting in the various positions (with the establishing of mindfulness in doing the practice), one will come to see the establishing of *sati* and the absence of *sati* performing a battle right in front of oneself. And not long afterwards, the absentmindedness, which is the *kilesa* which watches and waits, will be the victor and will drag away the mind and disappear with it.

From that minute onwards, all that remains is the body of the practitioner emptily exerting without *sati*. If one is walking *caṅkama*, it is just the appearance of walking, and the same with sitting and standing. One is just like a robot or a doll.

This is not exertion in the true sense of the word, because mindfulness, the essence of exertion and that which provides the results, has been stolen by the *kilesa* of absentmindedness. This is the way that delusion destroys the exertion of the practitioner and it destroys it right in front of one's eyes by putting one to sleep during the time of exertion.

If one really wants to know how capable each type of *kilesa* really is, it is possible to know at every moment. Even from the beginning of exertion it can be seen very quickly. But usually, in most cases, there is not a desire to know. There is more desire to know about the results (*samādhi*, *magga*, *phala*, and *Nibbāna*) without wanting to know how these *dhammas* may be made to appear. What – other than the important, pioneering device of discernment (*sati-paññā*) – can do so? Otherwise the absentmindedness, which is constantly and carelessly ignored, destroys all the *dhammas* that one desires.



WALKING MEDITATION (*CAÑKAMA*)

In establishing the direction of the *cañkama* path, the Venerable *Ācariya* Mun followed the *Ariyan* tradition that was used during the Lord Buddha's time. The path should be parallel to the **East-West, Northeast-Southwest, or Northwest-Southeast axis**, the most preferred being the East-West and then the other two paths. As far as the North-South path is concerned, it was not recommended and was said to be avoided. The length of the path is not fixed and can be established according to suitability. However, it is recommended that the shortest path be no shorter than ten paces, even when limited by space. The normal length is about twenty paces and a long path extends for about twenty-five to thirty paces. The directions recommended should be strictly followed unless it is truly necessary or unavoidable.

The rate of walking *cañkama* back and forth should be moderate, neither too fast nor too slow, so it is pleasing to watch and in the good manner following the tradition of the practitioners of the Lord Buddha's time. This is walking *cañkama bhāvanā*. There are various positions of meditation (*bhāvanā*) - walking, standing, sitting, and lying down. In whichever posture of exertion, the purpose is for the cleaning up of the *kilesas* with the same kind of tool. The tool, which is the *dhmma* that suits one's character and inclination, is not changed. Before starting to walk *cañkama*, the direction and length should be established. One should then start by

standing at one end of the path with hands in *anjali* (palms together) and raised to between the eyebrows reflecting on the blessings of the Triple Gem (the Lord Buddha, the Dhamma, and Sangha) that one takes as the refuge and anchor for the Heart. One should also reflect on one's father and mother, *Upajjhāya* and *Ācariya*, and everyone else who has been kind and compassionate to one. Then, one should note the purpose of one's exertion and that one is about to do it earnestly for that particular purpose. The hands are then lowered and rested just under the navel, the right hand covering the left – following the Lord Buddha's example when he would stand in reflection. One then radiates the Four ***Brahma-Vihāras***⁷ before starting, with gaze downwards, in a reserved manner. One establishes *sati* with the *citta* and with the *dhamma* one uses as a *parikamma* object or investigates the various *dhammas* as one was doing in the other postures.

One begins walking from one end of the path to the other, in a reserved manner, having *sati* constantly attending to the *parikamma* object or to the object under investigation. One should not send the *citta* away from the work it is doing at that time. One should not walk with the arms swinging, or walk with the hands behind the back, nor folding the arms across the chest, nor looking here and there, which is not a reserved manner.

⁷ The Four *Brahma-Viharas* (or Divine Abidings) are Friendliness, Compassion, Sympathetic Joy and Equanimity. They are “radiated” by wishing for the welfare and happiness of all beings.

One may stand at any point along the path for reflection, the length of time depending on the subtlety of the *dhmma* that one is reflecting on. One reflects until understanding clearly before continuing to walk. Sometimes this may take nearly an hour before one comes to a clear understanding. When one uses a *parikamma* object or is doing investigation one does not count the steps. One only counts the steps when one is using the counting as the *ārammaṇa* for that exertion. In all postures of exertion, *sati* is the important factor. Lacking mindfulness means lacking exertion for that particular period. The cultivator should place as much emphasis on *sati* as on the *parikamma* object, for even if the *parikamma* object is being continuously recited out of habit, if *sati* is lacking, the result – calmness of the heart – will not arise in accordance with the intention.

The length of time for walking *caṅkama* is left to the practitioner to decide for himself. In the various postures for exertion, some may find one posture more suitable than others. However, exerting in the other postures is also for the purpose of changing postures and not only for the eradication of the *kilesas*. This is because of the necessity of maintaining the body, which is the tool which performs practically and usefully. The changing of postures is suitable for the body which is constantly at work. If it is not maintained by the various means, the body can turn to be a menace to the owner: it will be injured and put out of order and finally will not be able to finish the work according to the pre-established goal.

The *kammaṭṭhāna bhikkhu* takes walking *caṅkama* as his life's work. Mostly, he spends an hour or more on each walk. In the morning, after finishing the meal, he will enter the *caṅkama* path and will not leave until about eleven o'clock or midday. After a short rest between one and two o'clock he goes again to the path to walk *caṅkama* until it is time to sweep and bathe. When this is finished, he enters the path until about eight o'clock, but, if it is not the Cold Season, he will continue walking until about ten or eleven o'clock before retiring to his dwelling place to carry on the practice of *samādhī-bhāvanā*.

The practice of walking *caṅkama* and sitting in *samādhī* must be done constantly, regardless of place and season, over a long stretch of time. The *kammaṭṭhāna bhikkhu*'s exertion is constantly maintained, not allowing any lapse which will give opportunity for the *kilesas* to disturb and bring trouble to the Heart. He is constantly trying to curtail them in every posture. With this kind of effort, he comes to see some of the results of his exertion. He will see this increasingly as he progresses.

In observing the mind and establishing mindfulness while walking *caṅkama*, please do it seriously and systematically, befitting one's intention in seeking good things. Walking *caṅkama bhāvanā* is the correct way in the search for good things. It is blameless and praised by the sages all over the world.

One should endeavour to make the *citta* calm during that time. Do not merely perform it. One will then come to see the

supreme marvel within oneself. The filth that wraps the heart blinds one from seeing the importance of that which is being wrapped. One is fooled into thinking that the filth itself is important and one is totally immersed in that delusion. The truth, concerning the renowned Buddha, Dhamma, and Sangha of the Three Worlds, arises out of the Heart which is both the cause and the result of the aforementioned marvel. It is this Heart that is free from those filthy wrappings; and it is this Heart that is either known as Buddha or Sangha, according to the state of each possessor.

Once without the possessor, it is absolute, total Dhamma. Then there are no terms within, like '*citta*' or 'Lord Buddha', which are just conventions (*sammuti*) of the highest level. All that remains is the term 'Dhamma', and even this is still only a convention of the highest level; yet it has to remain in usage as the principal basis for the world that is still dependent on Dhamma. When one has attained to independence, one will then definitely come to know the term 'Dhamma', even if one has never experienced it before.

It is the same with the term '*citta*.' Everybody's *citta* all over the world is essentially the same. But there are things beyond our normal comprehension that make our *citta* different. There are various kinds of existing, inter-related conditions and environments beyond description that are interacting. The *citta*, though quite different from these things, because it is mixed, entangled, and covered with these things, becomes indistinguishable from them. It is covered to the point where

it is impossible to know how much each *citta* is being covered by these things, and also impossible to trace where each *citta* previously existed or what covers it most.

Regarding all those things under the name of *kilesas* or filth as seen by all the Supreme Ones, if anyone were able, to whatever degree, to eradicate and uproot them, then they would, to that degree, also experience happiness: all according to their ability in clearing them up. If it can be cleaned to the point of purity, one is then totally free of *dukkha* within the Heart and yet still exist among the *khandhas* that one still possesses, just as the Lord Buddha and *Arahant* disciples who attained to Enlightenment and realized Dhamma. They all experienced the bliss of deliverance (*vimutti sukha*) right then and there without depending on time and place. All that is required is for the *kilesas*, the enemy of the mind and Heart, to totally disappear, and therefore it is only the *kilesas* that obstruct the *citta* from attaining *magga*, *phala*, and *Nibbāna*. There is nothing else that has this power of obstruction.

The teachings of Dhamma, therefore, concentrate on the heart, which is the hiding-place of all the defilements, having the practical *dhammas* of *sīla*, *samādhi*, and *paññā*⁸ as the principal basis among the Dhamma for correcting and clearing.

⁸ Virtue, Meditation, and Insight are the Three Trainings taught by the Buddha.

In summary: if one finds walking *caṅkama* suitable and experiences calm and gains various kinds of *upāya* (skillful means) to a greater degree than when sitting in *samādhi*, one should then walk more than sit. But if the *citta* gains better results in sitting, one should sit more than walk. But one should not exclude the changing of body postures because it is very important for the body, which is the tool that performs the work.

Both of these methods are the means for the destruction of the *kilesas*, the things that accumulate lives, existences and all the kinds of *dukkha* within the Heart. Please give attention to your heart, which is also the essence of the world. The world and oneself will then live in harmony and not in turmoil and trouble. One is protected because the mind is well trained. This is better than not having any protection at all. When it is time for the dissolution of the body (*khandhas*), one can depend on the inner sanctuary of virtue that has been built up.

Worldly beings come and go according to their good and bad *kamma*. They experience the results of happiness and suffering all the time. There has never been a single being that has escaped experiencing undesirable results. Even in the human world, we can fully see both in ourselves and in others, and with the animals, that all experience some happiness and some pain, here and there, now and then. The training in the way of virtue, which is having *sīla*, *samādhi* and *paññā* as the Heart's sanctuary, is something which

the cultivator can experience in the present, today, and in this life, without any doubt – just as in the Lord Buddha’s time.

This discussion on the methods of walking *caṅkama* and sitting in *samādhī-bhāvanā* has been treated generally and is practical both for householders and those ordained. The primary result of walking *caṅkama* and sitting in *samādhī-bhāvanā* is calmness of the *citta*. When the *citta* converges, it is singular, having only one *ārammaṇa*.

The secondary results vary according to each type of character. The practitioner should not, therefore, be concerned about the minor results which one hears about from other practitioners, some of whom will describe the experiences they have had, like for example, seeing various kinds of visions (*nimitta*).

One should be concerned with the primary result: the state of calm when the *citta* converges. Generally, this is the essential result of practising *samādhī*. One who exerts and endeavours, regardless of profession – householder or ordained – will definitely come to see the marvel of the heart from *samādhī-bhāvanā*. The news that one reads about those enlightened disciples will eventually become the news about oneself; for the *kilesas*, the bad deeds, and the *dhmma*, the device for overcoming the *kilesas*, are impartial with everyone, both in those days and in the present.

One who engages correctly (*sāmīci-kamma*) – the right practice of *samādhī* which gives appropriate results, like those experienced by the Noble Ones – will also experience those same results. The important thing is not to speculate more about the time and place of *magga*, *phala*, and *Nibbāna* than about the actual practice, with the *magga*, the suitable *dhamma*, as the means. This is the device that totally eradicates the *kilesas* from within the Heart, together with the heap of *dukkha*. This path (*magga*) is the *dhamma* that directly counters the *kilesas* and has been from that time up to the present day without change. Please use it to correct the *citta* – which is the origin and home of all the various kinds of defilements – until one comes to see fully that the Heart has changed from being the container for *kilesas* to the container for *dhammas*, gradually, until the whole Heart becomes Dhamma.

Once the Heart is wholly Dhamma, no matter where one lives the ‘*dukkha* within the Heart’ will never appear, only the *dukkha* of the body (which is the true home of *dukkha*). The *khandhas* are just *khandhas*; and *dukkha* is just *dukkha*. They remain so until the end, when they cease to be *khandhas* and *dukkha*. The ignorance (*avijjā*) that previously was all powerful over the Heart loses its powerful grip at the time when the heart becomes wholly Dhamma. This is the work of Dhamma. It has an ending. One can gain deliverance, unlike the work of *avijjā* which spreads infinitely all over the world of *saṃsāra* without ever coming to an end. Even if this latter work is done for ages upon ages it will continue to revolve eternally.

But there is one work that has the possibility of an ending. One does not have to revolve with the burden of *dukkha* forever; and one who has experienced both of these 'works' will know their contrasting results: like two different worlds. If one were to choose with intelligence, which would one choose? One can see with this that there is a way out. One does not have to be entangled with this revolving work to the point where one forgets to pay attention to the treasures of Dhamma that one could have for oneself in the future.



THE VENERABLE ĀCARIYA MUN'S MODE OF PRACTICE

The nature of the Venerable *Ācariya* Mun's mind was quite dynamic, quick and sensitive to the various events with which it came into contact. In the beginning of the practice of *bhāvanā* he used 'buddho' as the *parikamma* object. When the *citta* converged into calm there arose a picture-*nimitta*, sometimes of himself lying dead and sometimes of remnants of a corpse that seemed lying in front of him. He therefore took up these images as the objects of *bhāvanā*. Sometimes he would establish them to appear loathesome (*paṭikūla*) by various techniques which depend on the proficiency and skillfulness of *sati-paṇṇā* to devise. It would sometimes be totally broken up leaving just the skeleton, and sometimes these bones would be collected together in a heap and burned down to ashes. The picture-*nimitta* of himself lying dead and the remnants of a corpse were all established by the same method. They appeared at different times, only depending on the suitability of the investigation that was being carried out at that time.

After having established the fire burning the bones to ashes, his *citta* converged fully to the base of *samādhi* where it rested for hours before withdrawing. When the *citta* withdrew, he continued with the establishing. He said that from the day the *citta* experienced the picture-*nimitta* – and the establishing of the *nimittas* into various appearances according to his wish, together with the ability to burn the remnants of the corpse

at any time – he constantly established the remnants of the corpse with just the skeleton remaining with him at all times. It remained with him regardless of whether he was standing or walking, sitting or lying down – excepting only the time when he was investigating the corpse by the various techniques or when the *citta* converged into *samādhī* and rested alone. During this time there was no concern for any other things.

The strength of his *citta* could be clearly seen to progress – and his base of *samādhī* to become firmly established – due to his consistent acquisition of the *nimitta* as the sharpening stone for discernment (*sati-paṇṇā*). He was able to establish the mental image (*nimitta*) of the skeleton within himself. He and the skeleton became one and the same, until there was no question concerning the origin of this skeleton or who became this skeleton. He then dispensed with this way of establishing, for once the *nimitta* had become himself it was no longer necessary to send the *citta* to establish the external picture. From then on, he used the body as the basis of investigation. It was up to the proficiency and skillfulness of *sati-paṇṇā* to decide the aspects as to how the body should be investigated. The investigation was then carried on as he wished. He said that, during this time, his concentration was very firm and stable due to investigating the body with *paṇṇā* until the *citta* very easily converged into *samādhī*.

The *parikamma* object of ‘**buddho**’ (that originally was used to direct the *citta*) was given up the very day that the picture-*nimitta* clearly appeared. He then used both the *nimitta*

and the *parikamma* object of ‘**aṭṭhī**’ (bones) as the *ārammaṇa* of the Heart in place of ‘*buddho*’. There was only establishing and investigating the states of integration, change, and dissolution of the body in every posture excepting only the time of sleep. This continued until his body, although really still there, turned into the space element due to the power of investigation. The *citta* was devoid of all materiality such as the body. This was due to the power of discernment (*sati-paṇṇā*) which relentlessly investigated without pause. He was very skilled in every level of *samādhi* and just as proficient and quick in the ***vipassanā*** (investigation) of *rūpa-dhamma* (the body, both one’s own and others”).

He said that the *vipassanā* of this level caused the *citta* to become very bright and marvellous. If one is not mindful and discerning one might enjoy this happiness and comfort, to the point of forgetting to develop more penetrating insight (*paṇṇā*). One could become unknowingly addicted to this state of voidness, because one might think that it was definitely *Nibbāna*. For one had constantly heard, until it was deeply embedded in one’s Heart, that *Nibbāna* was just the state of emptiness. But one didn’t know what the characteristic of *Nibbāna*’s voidness was. With that specific emptiness that had appeared, one didn’t know if there was anything hidden within it, for in truth it was just the very subtle and mysterious delusion (*kilesa*) of one’s Heart, rather than the emptiness of *Nibbāna*.

Before one can pass beyond the *rūpa-dhamma* – by using the various techniques of investigation – *sati-paññā* must revolve around the body nearly all the time. The exception being the time when the *citta*, after having investigated and analysed, becomes very tired due to its work and exertion and rests calmly in *samādhī*. When it withdraws, restrengthened, it then continues on with this work of body analysis, having the *Ti-lakkhaṇa*⁹ as the way. This is because the body is an important object in the circle of practice and the more one is proficient and skillful in the investigation of the body, the more one will be bold and fearless in one's practice. For the body is the source and home of the coarser kinds of sexual craving (*rāga-taṇhā*) and wrong view (*māna-diṭṭhi*). They take up residence openly and, in some cases, manifest themselves in a very coarse and disgusting manner. Even amongst those who have *kilesas*, it is found to be distasteful and unbearable to the point of being sickening.

For this reason, the practitioner who endeavours to destroy the *kilesas* must concentrate on the body analysis (*kāya-vibhāga*) until becoming proficient, adept and capable of definitely cutting out sexual craving (*rāga-taṇhā*) at all times. The *kilesa* of wrong view (*māna-diṭṭhi*) is much more piercing and adverse to both oneself and others than any other kind of *kilesa* because it manifests itself so quickly, essentially

⁹ The Three Characteristics of all constructed things (such as jobs, cars, or bodies) are that they are impermanent (*anicca*), unsatisfying (*dukkha*), and not truly ours (*anattā*).

depending on attachment (*upādāna*) to the body. It is taught that one should investigate the body (*'kāyagatāsati'* in the *Four Satipaṭṭhāna*) and the *Four Noble Truths (Ariya Sacca)*¹⁰, for these are the most important *dhammas* in the circle of the religion. This should be done a lot, until all doubts disappear. Then one will pass beyond, without any trace of yearning remaining.

The Venerable *Ācariya* Mun was very proficient and adept in mindful investigation of the body (*kāyā-nupassanā-satipaṭṭhāna*), and therefore very proficient in the various *dhammas* both internal and external – more so than the other practitioners. He said that once beyond the body, there were no longer any problems with lust (*kāma-rāga*) – without having to ask anyone else about it. This is wasting one's time and showing one's stupidity for others to laugh at, for it is something within oneself. By the thoroughness of the insight (*sati-paññā*) of this level, it disappears from oneself. The Heart can live quite comfortably without having any troubles when just this sexual craving (*rāga-taṇhā*) is destroyed. This is because *rāga-taṇhā* is a thing that consumes without ever coming to satisfaction. It constantly disturbs and incites the Heart making one become cowardly, lacking in courage, easily disheartened and weak in one's way of practicing for *magga*, *phala*, and *Nibbāna*. For these are within the circle of *Sacca-Dhamma*

¹⁰ The Four Noble Truths are: *dukkha* (there is suffering); *samudaya* (the cause of *dukkha*); *nirodha* (the cessation of *dukkha*); and *magga* (the Path leading to cessation).

(the True Dhamma) and *satipaṭṭhāna* (the establishment of mindfulness), which the one who practises can reach with persevering effort.

The Venerable *Ācariya* Mun said that before the body ceased to be a problem for investigation, all the aspects of the body that were being investigated by the various techniques converged together into the Heart. The aspects (*sankhāra*) on the side of suffering's cause (*samudaya*) – which from the beginning had thought of the body as beautiful, pleasant and pleasing – and those on the side of the path (*magga*) – which conceived the body as unpleasant, repulsive, loathsome (*paṭik-kūla*), impermanent (***aniccam***), unsatisfying (***dukkham***), and not-oneself (***anattā***) – both ceased at the same moment when the image of the body converged into the Heart.

The pleasant and beautiful (*subha*) and the unpleasant and repulsive (*asubha*) diverged, leaving a way for the Heart to pass through without any yearning between the two. No more were there *nimittas* to follow and deceive with their pleasant and unpleasant aspects. Every time he investigated, he just saw the mind create the image within and then it ceased – only that. From then on, the *citta* was devoid of the various kinds of materiality: both that of the body and the external material that existed everywhere. There was no sign (*nimitta*) to label them as beautiful or repulsive as there had been in the past. There was just brightness and the *citta* totally devoid of all things. It just revolved with thoughts and reflections, with mindfulness as the guiding factor.

The next targets for *sati-paññā* to concentrate on were the *dhammas* that arose and ceased within the heart: *vedanā*, *saññā*, *sankhāra*, *viññāṇa*, and, finally, *avijjā* – the origin of all the *kilesas*.



THE VENERABLE ĀCARIYA MUN'S INVESTIGATION OF PACCAYĀKARA

The Venerable Ācariya Mun said that *paccayākāra* (*paṭi-casamuppāda*, or “dependant origination”) divides into two aspects as described in the scriptures: the pattern of *avijjā*’s development and the pattern of its total dissolution. This can be compared to the blue-print or plan of a prospective building. It is necessary to follow the specification laid down by the engineer during the building’s construction until its completion. Even though there is no plan for the demolition of the building, as in the case of demolishing ignorance (*avijjā*), the one who does the demolishing must first use mindfulness and discrimination (*sati-paññā*), which is the appropriate *dhamma-pair* of reason, to consider the right way.

The *avijjā* (ignorance) in the scriptures is only a description: *avijjā* conditions the arising of *sankhāra* (thoughts); *sankhāra* conditions the arising of *viññāṇa* (sense consciousness), etc., until birth and becoming (*sambhavanti*). This is “The Cause of Suffering” (*samudaya*) in its entirety.

And, likewise, with the cessation of ignorance (*avijjā*): *sankhāra*, *viññāṇa*, *nāma-rūpa*, etc. also, accordingly, cease. Then, there is not any trace of the defilements (*kilesas*) remaining to be the seed for new lives and existences. This is *nirodha* (cessation), described, finally, in the discourses as *avijjā nirujjhanti*: the ceasing of Ignorance.

Both the aspects of the growth of *avijjā* – which expands becoming lives, existences, animals and people until old age and finally dissolution – and the aspect of the eradication of *avijjā* out of the Heart – the cutting off of lives and existences like those who attained to *Nibbāna* by the abolishing of ignorance as the Lord Buddha did – are just a description of *avijjā*'s growth and dissolution. It does not indicate the **means** of how *avijjā* developed to become powerful enough to cause beings to be born and die without end. Nor does it indicate how ignorance can be abolished: gradually cut down until it completely vanishes from within the Heart and is no longer capable of causing the Heart so freed to be born and die again. He said that this was all that was discussed about the origin of things (*paccayākara*).

One who practises for the total eradication of ignorance (*avijjā*) must depend on the Four Noble Truths (*Ariya Sacca*) or the *Four Foundations of Mindfulness* (*Satipaṭṭhāna*), which are the tools for the eradication of ignorance (*avijjā*), as the way of practice. The Venerable *Ācariya* Mun said that once the *citta* had entered into the state devoid of all the various kinds of *rūpa-dhamma* (mind forms or images), all that remained was to follow the thought processes of the Heart (*sankhāra*), the awareness of the various things that come into contact with the Heart (*viññāṇa*), and that which produces their (*sankhāra* and *viññāṇa*'s) emotional results (*vedanā-citta*). This was to be done with *sati* (mindfulness) and *paññā* (discernment), which also only exists in that self-same place. This is because *sankhāra* thinks out of the *citta* and *viññāṇa* acknowledges out of the *citta*. Each ceases at the *citta* the moment

mindfulness catches up and *paññā* discovers the cause. When that happens, discrimination (*paññā*) is instantly capable of analyzing and clearing up the situation. Then these things can no longer get out of control.

The Heart that is constantly equipped with *maha sati-paññā* (automatic mindfulness and discernment) as its guardian is not content with merely observing the episodes created by thought (*sankhāra*) and acknowledged by consciousness (*viññāṇa*). It is even capable of digging down to the roots, to the origin of *sankhāra* and *viññāṇa*, to see what causes them to arise: what the driving force is that constantly causes them to be ceaselessly born. This driving force is the real, genuine, *avijjā*.

This is the way of investigation for the true uprooting of Ignorance. It is probing right at the Heart where the home and source of *avijjā* is embedded. The moment when *maha-sati* and *maha-paññā* (automatic mindfulness and insight) gets to *avijjā*, one sees its break up and dissolution. This is the way of investigating the real *avijjā* and is also the true method of uprooting ignorance out of the Heart following the way of Path and Fruit (*magga* and *phala*) that has been taught by our Great Teacher – the Lord Buddha.

It is not a matter of merely reading about the pattern and theory and then incessantly arguing about it. This is enough to cause *avijjā* only amusement and ridicule and is not capable of shaking a single defilement (*kilesa*) by any of these arguments.

We are Buddhists with a profound Teacher. So, we should have reason as our means of following in our Teacher's footsteps. One shouldn't be like one who has only conceited opinions (*māna-diṭṭhi*) and who takes up one's learnt theoretical knowledge and uses it to argue with others rather than using it to overcome the *kilesas*. What one usually gains is just empty wind without any essence. If this is the case, the more one learns – the more one knows and is adept in argument – the more useless one becomes. Then there is no mark of the wise man present, following the *Sāsadā* (Great Teacher) or the *Sāsana-Dhamma* (his Dispensation).

The real ignorance and craving (*avijjā-taṇhā*) is in the Heart. It builds its structural pattern within the Hearts of humans and animals and is also only cut off and abolished from within the Heart. Nowhere else but here exist the origin and place where the structural patterns of *avijjā-taṇhā* are built and demolished. The moment *avijjā* dissolves completely one comes to see the stupidity, foolishness, and delusion of oneself, other people, and all the animals. Due to this foolishness they all have to be under its power and command and constantly endure hardships. Even if there is a little *sukha* (pleasure) it is as brief as a lightning flash. But these worldly beings are deludedly satisfied and immerse themselves in these existences. They never think about the amount of harm and damage that will come upon them. The same person and the same *citta*, when fully polished, become quite different from before – as the sky is from the ground. The *citta* that is freed from the power

of *avijjā* is the *citta* that does not fall within the bounds and limits of anything in the conventional (*sammuti*) world. It is the *citta* that exists independently, beyond any speculation or description of what that independence is really like. This is called the land of joy and bliss. It is a sphere that belongs to those who possess the power over *sammuti* to experience and own. If one wants to see and experience this, one should not be lazy, which is the decoy of the *kilesas*, *taṇhā* and *avijjā*.

We are the *bhikkhu* company that is fully equipped with everything. Wake up! Don't put the *kilesas* on display by way of one's behaviour and manners which are contrary to the Dhamma, which is the means that leads out of the heap of *dukkha*. One will waste the opportunity of one's birth in this form of existence which is a suitable vessel for the Training (*Sāsana-Dhamma*), in both one's present birth and sex.

Venerable *Ācariya* Mun's presentation about *avijjā* was just as has been written above. What he related concerning the deliverance from *avijjā* was very far reaching and extraordinarily extensive. What has been presented here was selected to suit our position of being learners. If it were to be treated too deeply it might not be understandable and then one would waste time in reading and not gain the appropriate benefits.



THE MEANS OF COUNTERING FEAR

It is up to the one who practises to devise his own means of training himself, for these will differ with different people. Some practitioners, even after going to live in the wild jungle where it is quite fearful, have also thought up other special ways, devised to additionally suit the time, place, and circumstance. When one is in such a place and the *citta* becomes afraid during the night, one can then wander into the other parts of the forest, tormenting the ever-increasing fear by sitting in *samādhī-bhāvanā* on top of outcrops and rocks on the mountain-side, in an open space or walking *caṅkama* to various places which are frequented by huge tigers. These are done over a long stretch of time.

At such a time the *citta* investigates the nature of fear, of death and of the tiger that the *citta* purports to be so fearful and the nature of oneself; to see the differences that can cause such fear. One investigates by comparing and differentiating the various aspects as alleged by the *citta*.

“What is it that is so fearful about a tiger? When speaking of the tiger’s teeth – I also have teeth; the tiger’s claws – I also have nails; the tiger’s hair – I also have hair; the tiger’s head – I also have a head; the tiger’s body – I also have a body; the tiger’s eyes – I also have eyes; the tiger’s stripes – I have tattoos and birth-marks; but in speaking of the tiger’s tail, even the tiger itself is not afraid of that, so why should I be?”

“Speaking of the tiger’s Heart and my own Heart: both are alike yet my Heart is specially that of a man, a *bhikkhu*, which is so much higher. Even the various organs and bodily parts of both the tiger and myself are constituted out of the same kinds of elements. There is not enough difference to cause each to be fearful of the other.”

“The Heart of the tiger is that of an animal while my Heart is that of a *bhikkhu* and possesses *dhamma* which is higher and more powerful beyond comparison to the tiger. So why should I lower my status and position as a *bhikkhu* by becoming afraid of a tiger, which is merely a four-legged animal? Isn’t this degrading to my status as a *bhikkhu*?”

“In addition, the Dispensation (*Sāsana*), with its powers and marvels over the Three Worlds, will become tarnished and dulled, and will deteriorate due to the stain of a cowardly and fearful *bhikkhu*. The deterioration and damage caused to the *Sāsana*, the priceless treasure of the Three Worlds, by the valuing of life more than Dhamma, is not at all proper. If one dies, one does so by way of ignorance, deficient in *paññā*, without the slightest distinction and honour within oneself or the *Sāsana*. The *kammaṭṭhāna bhikkhu* who dies in this way, dies like one who sells himself and the *Sāsana*, along with the rest of those who practise everywhere. This is not dying like a warrior who believes in *kamma* and is fearless in facing up to the then-occurring circumstances.”

“I am a *kammaṭṭhāna bhikkhu*. I will not die in this manner; but I will die as a warrior, ending my life in the battle with fearlessness and boldness. This will maintain my honour and the *Sāsana* to remain with the world for a long time to come. I must investigate to see clearly, both the nature of myself and that of the tiger: the various organs and parts of both the tiger’s body and my own and the nature of that fear that is permeating throughout. I must see it clearly with insight (*paññā*), not allowing the fear to step over my head, for this is dishonour to myself having been born as a man with the status of *kammaṭṭhāna bhikkhu*. Regardless, I shall fight to the end, until seeing victory or defeat, dead or alive, right at this moment! Which side will be the stronger and more powerful? Which side is more capable of maintaining one’s honour and the *Sāsana*? Which side will destroy oneself and the *Sāsana* due to fear? This should be known tonight, right at this time. This must be investigated right to the end, and right now!”

While the investigation and analysis are going on – both in the differentiation and comparison of the material elements (*dhātu*), the *khandhas* ¹¹, and the nature of fear and of boldness – to earnestly and thoroughly find out the truth about them all, the Heart begins to see and understand, following the instruction of *paññā*. For *paññā* constantly teaches without allowing any gaps or lapses, until calmness and peacefulness arise – without any anxieties

¹¹ The *khandas* (“aggregates”) are the five categories of phenomena that we usually take to be our “self”: the body, feelings, perceptions, mind, and consciousness.

remaining at that time. The result is peacefulness and happiness. All of the *saññā-ārammaṇa* (conjectures and assumptions) that one previously purported completely disappear. All that remains is a very distinctive calmness and happiness in the heart.

The *citta* then gains confidence in the cause, the means of investigation, to be truly the way of overcoming the state of confusion, anxiety and fear, and gains a belief in the result that appears at that time – a very mysterious kind of peace and happiness that one had never experienced before – by the means of investigation, with fear as the instigator.

This is one of the methods used to overcome fear which has a definite result. But in the beginning stages of training in the way of *kammaṭṭhāna*, the practitioner usually uses the method of *parikamma-bhāvanā* with a *dhamma* object such as '*buddho*', for example, rather than the method of investigation, during that time when fear arises. The same result of calm and disappearance of fear is obtained, the difference being in the gaining of various skillful means, which can only come from the method of investigation.

Some of those who practise, if fear arises when sitting in the mosquito net, will lift up the net and sit in the open, exposing themselves to insects and mosquitoes. One then tries to endure and concentrate only on the work of *bhāvanā* using the various methods which can be used to overcome fear during that time, until truly having overcome it before retiring.

The *citta* that is calmed by the training method of having fear as the cause, is much subtler and lasts much longer than the ordinary method of *bhāvanā*. While the *citta* is in the fullest and subtlest state of calm, the body disappears totally from the awareness. The contact between the internal and external spheres of sensation (*āyatana*) ceases until the *citta* withdraws from this state, when they continue to function.

The state of the *citta* that ceases using the *āyatana* may be likened to, but is not, the state of sleep. During sleep there is nothing strange or profound, but when the *citta* is perfectly calm, there appears a very strange and profound experience, with only the quality of 'knowingness' within that state of calm. The generally acknowledged result from sleep differs from the result of the *citta*'s subtle state of calm that arises from practising *samādhi-bhāvanā*. This result causes one to constantly yearn for it, without ever fading away. It will cause one who has experienced it to be bold and resolute in the future training-of-oneself with that particular method.

One who has experienced this result will never be liable to wavering, regardless of how much fear might appear. One will then also take fear as the device for reminding oneself to exert and overcome that fear as previously experienced.

This is what causes the practitioner to seek for fearful surroundings as the cultivating ground. The more fearful the environment, the more is their interest in seeking for that sort of place for the work of cultivation and development. This is

because the training of the Heart afflicted with fear – by means of *sati-paññā* that can catch up with the tricks of the Heart until it is transformed to become bold and fearless – is precisely the thing that has always been desired.

Speaking of fearful surroundings, they are really fearful when they are the constant haunt of tigers, which like to regularly wander around searching for their food. In some places even during the middle of the day the tigers will still be roaming about. But especially at night these surroundings are their natural hunting ground and in contrast to the daytime they are not afraid of people then. Apparently, they are then not more concerned with people than with those animals which they consume. Even when they run around one's dwelling area, if they don't cry out one wouldn't know they were there. But it is the natural instinct of man to consider tigers as dangerous and fierce and one cannot really avoid thinking about and being afraid of them. When one has entered such surroundings one knows quite well that one is 'living in the tiger's den'; for who can remain at ease as if it were a marketplace? One will naturally be suspicious and fearful of them.

In living in the forest and mountains, the practitioner usually seeks for fearful surroundings to aid with his exertion. And such wild animals as tigers can aid one's exertion very effectively. The *kammaṭṭhāna bhikkhus*, therefore, like those tigers (even if they are afraid of them) because they can cause fear to arise very quickly. As soon as one sees their paw prints, the fear

that was in a deep state of sleep will suddenly be awakened, and this will cause one to be constantly suspicious of them, regardless of one's posture. This feeling will be constantly haunting one, and the Heart will always be in a state of preparedness.

While one is in this state of preparedness and carefulness one is actually exerting. For, when one is afraid, **the Heart must spontaneously reflect upon *dhamma*, using it as a refuge or countering device. The longer one reflects upon *dhamma* the more one will be aiding and developing the strength of insight (*sati-paññā*) and every aspect of exertion. The resulting tranquility arises depending on the intensity of the exertion, until it becomes perfect tranquility.**

Both the liking and fearing of tigers, therefore, become the means that aid and encourage the practitioner who is seeking the **essence of Dhamma**. That this is possible is quite beyond belief and speculation. The truth about many of these experiences has arisen within the circle of *kammaṭṭhāna bhikkhus*. This is due to a boldness in sacrificing. If one has to die, one is not concerned during that time. When one is in a difficult spot and being driven into a corner and one cannot depend on any other things, then one will have to think about helping oneself! Dhamma, which is the perfect and natural refuge, when taken inwardly as the Heart's refuge during the time when one really needs a refuge, will definitely manifest its result for one to spontaneously see and experience. Without any doubt.

Those who have not practised and experienced this might be doubtful and deny that this is possible. **But there are those who have practised and have already experienced the result within themselves, even if it is not witnessed by others. In the end, which side the truth belongs to is really for the critics to decide, for those who have already experienced it with their Hearts will probably have no comment to make. Once these things are clearly seen for oneself they will no longer be a problem. This is like the Dhamma of the Lord Buddha – whether in the principal or the minor aspects – because the Lord Buddha and the *Sāvaka* are not at all doubtful with regard to any aspect. But for the one who has not seen, it is impossible not to be uncertain about the Dhamma, which, for example, states that: the Truth truly exists; woefulness truly exists; virtue truly exists; hell truly exists; heaven truly exists; *Nibbāna* truly exists.** The Lord Buddha and the *Sāvakas* have no questions because they have all seen and taught these things to themselves. But those who have not seen will naturally be doubtful and will argue about these things. **But for the one who knows within himself, the questions will naturally disappear.**

In summary: the various *dharmas* presented by the Lord Buddha (which are based completely on truth) can be seen and understood by those who firmly put their trust – both Heart and mind – in Dhamma. There are those who cannot see or understand, who do not believe and deny that Dhamma is the truth, right up to the present day. It is not possible for someone to eliminate this doubt in others because Dhamma is not

a material substance that can be held up as proof like in the way of the world. It can only be seen within oneself (*sandiṭṭhiko*) according to each practitioner's ability to reflect upon it. Therefore, the results of training oneself are not a public property that can be shared with others who have not done the work of testing the truth, which is within the ability of every individual.

The *kammaṭṭhāna bhikkhu* who trains himself by putting his life at stake, can be considered to be testing both himself and Dhamma. This is to find out the truth and is a method not beyond the bounds of the expounded teaching (*Sāsana-Dhamma*).

All of these methods that have been discussed here have been regularly applied by the *kammaṭṭhāna bhikkhus*. Each *bhikkhu* selects the mode of practice that suits his character, with definite result. This has not been practiced blindly nor is what is written here from mere speculation, for even the writer has already tried and practised following these methods of training. Among the practitioners of this lineage, there are those who have practised and experienced the results enough to be able to testify that these various methods of training oneself are not impractical, as if they were just a means with no end rewards. But they are modes of practice which are very meaningful, complete with all the results that one could ever hope for. They will always be well received within the circle of those who practise, who have practical and excellent modes of practice.

The various claims made about *magga*, *phala*, and *Nibbāna*, that they are no longer effective due to the passing away of the Lord Buddha into *Parinibbāna*; and that the practitioners can no longer gain the results from practising ‘*dhammānu dhammapaṭipanno*’ (**whoever practises Dhamma in accordance with the way of Dhamma, he is truly the one who gives offerings to the *Buddha***); these are not contained within the ‘Well-Taught Dhamma’ (*svākkhāta dhamma*) and will never be in the Dhamma of the Lord Buddha. There is no absolute sacred power other than the ‘Well-Taught Dhamma’. It is the nature of Dhamma to impart equality among all things. Therefore, one who believes in Dhamma is not complacent in trying to seek after goodness for himself, right from the beginning to the end of *dukkha*, using the various means of exertion as accords with one’s strength and preference as to which method of exertion one chooses.

Taming the *citta* when it is afflicted with fear by the most efficient technique until the fear totally vanishes is very important. The result that appears when the *citta* surrenders to *sati-paññā* is marvellous beyond any speculation. **The Heart becomes bold and daring the instant the fear vanishes using the proper remedy, and afterwards the *citta* becomes perfectly calm without any fear. When the *citta* withdraws, it is still bold and fearless and this becomes supporting evidence testifying clearly to the Heart that the *citta*’s exuberance (*kilesas*) can be tamed, having the various kinds of circumstances as supporting conditions, such as fear (for**

example). One is then satisfied with that – or some other method used in training oneself – without any fear of death.

In training oneself with the other methods, it should be noted that they are practised with a certainty in the results that have been gained. There is only the increasing in the intensity of the practice for the progress of the *citta* and *dhamma* within the Heart, until finally reaching the pre-established goal.

The training of oneself and the Heart that the *kammaṭṭhāna bhikkhus* follow has many different methods, depending on the suitability for the different characters. Usually the method selected is the one with which one has experienced results. It is this method that one regularly endeavours with more than the other ways. The characters of people differ: the *citta* of some characters when afflicted by fear has no controlling mindfulness, and one becomes ‘one without mindfulness’. This type of character should not use fear as the means of taming himself. One can lose one’s mind and go insane. The ‘taming’ must suit the character of each individual. The means has to be selected to suit one’s character and must be capable of supporting and encouraging the Heart. One should not take up a method just because one has heard that it is good, without considering one’s *citta*, for then the results will not be as expected.

However, in mentioning this here, it is not for the purpose of arousing weakness in those who practise. It is mentioned out of suitability, so that one can gain the proper benefits that

are appropriate to one's capability. Some readers, after having read the above passage, might consider anything that is difficult or contrary to one's habit as not suitable for one's character. One's character must suit living in comfort, without having to encounter the different kinds of fear; it is suitable to just eat and sleep in comfort; this is most appropriate to one's character which likes ease and comfort.

But, on the contrary, one should reflect upon the Lord Buddha – the Supreme One – and the *Arahants*, that are the 'refuges' (*saraṇa*) of the world. For they realized and attained to Dhamma by means of taming and training themselves rather than by the other means which the weak and lazy consider good. **No one attains to Dhamma by way of just living and sleeping, following the Heart's desires without the need to restrain the *citta* and tame the Heart at all.**

The relating of these tough and hardy methods of taming and training of some practitioners is due to seeing that the defilements (*kilesas*) of people are usually more afraid of the power of coercion and restraint than just letting go and following the Heart's desires. If one uses some coercion they will submit somewhat, making room for one to open one's eyes and breath some air. But if one complies with them, they will be encouraged and tend to get worse. It is necessary to use the various methods of coercion and restraint to subdue the *kilesas*. One who likes to see the *kilesas* subdued should take some of these methods to use as his device of training, as is suitable to his character. It is then possible to pass these

obstacles from time to time. The *kilesas* can be subdued successively, one by one, and the *dukkha* gradually reduced until arriving at the safe haven of bliss and happiness using these methods as the supports.

The practitioner who has experienced the results of using these tough and hardy methods has clearly seen and truly experienced them to his Heart's contentment. The nature of the mind that needs these methods of taming is usually dynamic, earnest, and serious. It is very bold and resolute, ready to fight to the end without giving up. Ready to die when it is time to die.

When it is time to subdue fear, the practitioner really searches for suitable surroundings – for instance having tigers as the tamer. The most fearful surroundings are usually selected. The training is very serious and genuine. One is willing to die during that time and all one truly desires is to see the fear vanish due to the subduing power of insight (*sati-paññā*). If one were not willing, one would not be able to subdue the Heart that is afflicted by fear and it would not be possible to continue on in those fearful environments.

But if one manages to subdue and tame until seeing that the power of fear is not able to withstand the power of Dhamma, then one sees fear dissolve right before one's eyes where it is replaced by a very clear and definite fearlessness – which testifies that that particular method of training is not empty of results and is tremendously beneficial beyond any speculation.

For some practitioners, the Heart immediately calms down the moment when they hear the roaring of tigers around the living area. For others, the *citta* comes to calm the moment they hear the sound of the tigers innocently walking close by – the tigers neither paying attention to those who might be afraid or fearless of them. And for some others, while exerting in their normal way, the *citta* will not come to calm. When one then devises a means of sitting *bhāvanā* on the path where the tigers pass, even if there are no tigers, the Heart will calm down into *samādhi* by depending on the thoughts and fear of the tiger coming towards them. There are two methods of *bhāvanā* when fear arises:

One concentrates the *citta* to be with the *dhamma* object that one has been practising with, without ever sending the *citta* out to be with the animals and tigers. One keeps one's concentration on the work of *bhāvanā*, having *sati* (mindfulness) guarding that particular *dhamma* object. One depends solely on that particular *dhamma* that one is doing the *parikamma* with as a matter of life and death. When the *citta* surrenders, truly taking Dhamma as a refuge, and stops seeking here and there, it will definitely calm down without doubt. As soon as the *citta* comes to calm, the fear simultaneously disappears. This is the method of practice for one who is in the beginning stage of training.

The other method is the method used by those practitioners whose *citta* has attained to *samādhi*, having it as the Heart's anchor. Their method is to investigate by means of *paññā*

(insight) when fear arises. One differentiates and analyzes both fear and the tiger that the *citta* purports to be frightening by breaking them up into parts: from the teeth, nails, skin, head, tail, and body and every organ of the tiger, analyzing them with *paññā* until seeing clearly how fearful they really are. Then the fear will naturally disappear.

This second method is used by those who have already trod the path of *vipassanā* (insight). It is possible to overcome fear by this method.

The practitioners who live in the forest all use these methods to train themselves with satisfactory results and without ever being harmed by the tigers at all.



FASTING

The eating of only very little causes every part of the body to become light. The energy decreases, giving no disturbance to the *citta*. The work of *bhāvanā* becomes easy and calmness arises more quickly than normally. (This is for one whose character suits this method of training).

While practising *bhāvanā* during the time of eating very little, the Heart does not have any problems concerning calmness which is different from when one eats normally at that stage of training. When eating very little, it is easy walking *caṅkama* and comfortable while sitting in *samādhi*. The results of *bhāvanā* are quite the same both during the day and night. Normally it is better walking *caṅkama* and sitting in *samādhi* during the night when the *dhātus* (the body, literally “elements”) are more subtle than during the day. For one who likes to eat very little food, both are of the same characteristic.

If one fasts for a few days, there will be much hunger and tiredness. As for the *citta*, it is much subtler when eating very little. Both *samādhi* and *paññā* are much more efficient.

In fasting, one progresses from a few days to many days. At first, one experiments by fasting for two to three days or four to five days. Then, when one has gained good results in the

practice of *bhāvanā*, one can increase further to six or seven days or eight or nine days.

During the time of fasting, one continues on with the work of *bhāvanā* and, at the same time, one also observes the mind and the body. If one sees that everything remains in good condition, one continues on with fasting, interchanging with eating. The length of the fast continually increases to many days for each fasting period: sometimes fourteen to fifteen days or sixteen to seventeen days and in some cases up to a month. If the body seems to be very tired, one might drink some milk on some days.

There are many benefits to be gained while fasting. This is for one whose character suits this method. From the first two nights onward, there is hardly any sleepiness. When many nights have passed, sleepiness no longer disturbs one. Whenever one sits, the body will be straight and erect like a post, with not the slightest sign of sleepiness. There is strong mindfulness – one is hardly ever absentminded. The further one continues, the stronger mindfulness becomes. One is hardly ever off one's guard. Whatever thoughts the mind is thinking about, mindfulness is capable of catching up with them every time. Mindfulness (*sati*) is always aware of every thought, without having to set up the resolve to not be unguarded. It just functions naturally. This might be due to one's purpose in fasting being to exert and establish mindfulness constantly – from the very first day of the fast. And that is why *sati* is never off guard in both the beginning of the fast and many days later.

The work of *bhāvanā* progresses smoothly and efficiently, in the fields of both tranquility (*samādhi*) and insight (*paññā*). When one wishes for the mind (*citta*) to rest in the state of *samādhi*, it will converge. When one wants to investigate, by way of *paññā*, after the *citta* has withdrawn from the state of *samādhi*, *paññā* progresses efficiently – not slow or sluggish as it was before during the normal non-fasting period. In the various postures, one will have *sati*: not easily off one's guard or deceived by any events. When one investigates any occurrence, it is more quickly understood than during the normal period of eating. The body experiences very little ache and pain and is unusually light. The *citta* easily sees danger and is not stubborn and does not behave contrary to the truth, as it did before.

For one who is in the level of *samādhi*, one will be calm in the various postures. For one who is in the level of *paññā*, one is able to constantly investigate, analyze, reflect, contemplate, and meditate on the various objects that come into contact, based on the principles of logic and reason. The *citta* (heart and mind) is then immersed and absorbed in the investigation of the various objects of Dhamma. All the tiredness and fatigue disappear, and one feels the same as when one is eating normally.

If one feels tired and hungry it is only during the time when one withdraws from *samādhi* or when the *citta* takes a recess from investigating. Or when there is a change of posture. When the mind enters into *samādhi* – and when it is investigating

the various aspects of Dhamma – there is no feeling of hunger or tiredness at all. This is because the *citta* is immersed in *samādhi* and *paññā* – not paying any attention to the body. Therefore, it seems as if the feeling (*vedanā*) of the body is not there during this time.

When it is the day to break the fast, there is a dispute between the mind and the body. The body asserts that it is weak and tired and needs food and nourishment to maintain its existence. The *citta* asserts that during the fast, the work of *bhāvanā* progressed well, and that the mind is bright and calm – not having any anxieties or worries about anything. When one eats, the work of *bhāvanā* does not progress well. When one is full of food, there is only the thought of sleeping rather than of Dhamma, as there was during the fast. That is why there is no desire to eat, because after having eaten the work of *bhāvanā* is ineffective which is contrary to one's expectation that once the body has gained strength the work of *bhāvanā* will be more effective. This is the dispute between the mind and the body.

The best way is to go hungry sometimes and be full sometimes. The *citta* gains benefits while the body learns how to endure. One does not cater to it too much, which is the way of animals – all there is for them is eating and sleeping. In fasting excessively, the body cannot endure and will break up. In being too full, there is laziness and a constant seeking for the pillow rather than seeking for the Dhamma, as during the fast. These are the benefits gained from fasting.

The period of a fast is the time when one's exertion in all the various postures is fully intensified. There is very little sleep. One sleeps but for an instant, which is enough for the requirements of the *dhātu* (the body, literally "elements"), without having any drowsiness afterwards. For the one whom this method suits, it will lead him very quickly to understanding, both in the field of *samādhi* and in the field of *paññā*. The feeling of intense hunger will be felt only in the first two or three days. After that it decreases as the days pass by. The tiredness increases, but the *citta* becomes correspondingly more subtle and skillful. For this reason, when it is time to break the fast, there is no desire to do so. There is instead the desire to continue fasting. However, the body is being strained to its full limit, so it is necessary to comply. Otherwise, it will not be able to continue to function. The body will break up before the *kilesas*, so it must be maintained. If one were to follow the Heart's desire, the body probably would not last. But if one were to totally comply with the needs of the body, the Heart would probably not have the opportunity to taste the Dhamma as desired, in accordance with one's ability to do so.

One gains definite results from fasting, in both the fields of *samādhi* and *paññā*. This causes one to reflect on the Lord Buddha: He exerted himself in all the various postures and aimed for the realization of Dhamma by solely depending on fasting as the means, without exerting the Heart. That time did not produce any results. Later, when he partook of food presented by the maiden Sujata, that night, even after having

eaten, every part of the body still remained bright and clear and very light. While developing the way of *ānāpānasati* (mindfulness of breathing), which is the exertion of the Heart, he realized Dhamma. He attained to Enlightenment that night.

It is thought that the results gained from fasting probably aided and strengthened the Heart somewhat and did not excessively disturb the Heart at that time. Even if the Lord Buddha censured fasting as not being the means for the attainment of Enlightenment, he probably did not mean to censure fasting as the means to aid in the exertion of the Heart. He probably censured it when it was used as the sole means of Enlightenment: for that is the wrong path. This is because the important factor for the attainment of Enlightenment – or the realization of Dhamma – is the Heart and not the body at all because the *kilesas* are only in the Heart and not in the body.

As far as the body being a supporting condition for enhancing and intensifying the *kilesas* to become vehement and impetuous, this is possible. For instance, when the elements (*dhātu*) are fully strengthened, it will be very obvious right away to the well-trained Heart that ‘the body is getting out of hand’. If there are any *kilesas* within the Heart they will drag one further away, and if one is not capable of catching up with them, they will lead one to be immersed in the mire. Only after having been submerged long enough will one then resurface to find out and realise that one has been immersed. One only realizes if one observes. If one never observes, one will never realize;

letting the *kilesas* and body lead one around endlessly. This is the relationship between the defilements (*kilesas*) and the body. However, the body , exclusively by itself, is not harmful to the already purified Heart.

Therefore, for some characters, the method of fasting is quite beneficial in the work of *citta-bhāvanā*. This is why fasting is not totally forbidden if it is concerned with the work of *bhāvanā*. It can be seen from some of the rules of the *Vinaya* (Discipline) concerning fasting which state that: **“A *bhikkhu* who fasts for the purpose of exhibiting (showing off) to the world, is breaking the rule of discipline every time he fasts and in every movement that he makes for the purpose of exhibition. But if he fasts for the sake of the Heart’s exertion, he may do so. The *Buddha* hereby permits,”** It is probable that because the Lord Buddha could see the importance of fasting as a means of aiding the Heart’s exertion, which might be suitable with some types of character, he gave his permission and did not totally forbid it.

For one whose character does not suit this method of training, it will probably not be effective, even if one tried to fast. It is just like having a *kammaṭṭhāna* object which does not suit the character of the practitioner. By way of observation, there are many whose character suits this method of fasting even up to the present. That is why it has been related here as a point for reflection.

Specifically, at Baan Taad Forest Monastery (Wat Pa Baan Taad), the writer's own monastery, there are still many *bhikkhus* who constantly like to fast. The *bhikkhus* have regularly taken turns to fast ever since the establishment of this monastery; they fast both in the dry and rainy season, both during the Rains residence (*vassa*) and out of *vassa*. Even now in this monastery, there are still those who practice fasting. And this includes English and other Western-born *bhikkhus* who also like to fast. They give the reason that their practice of *bhāvanā* progresses much better than when they do not fast. That is why they have to fast regularly and do so of their own volition, there being no coercion whatsoever.

The Western *bhikkhus* can fast just as well as the Thai *bhikkhus*. They fast for many days before eating once or twice and then they continue on fasting. Some can fast up to fourteen or fifteen days, and really persevere. Some can fast up to nine or ten days, they can fast like our Thai *bhikkhus*. They say that during fasting, the *citta* is not as wild and restless, and much more easily controlled than during the normal non-fasting period. The *citta* is calm and consistently stable, not easily disturbed or shaken. This causes the desire to constantly fast so that the *citta* can progress as quickly as possible.

Thus, it is good to sympathize and be glad with their endeavour of crossing over the oceans to come to be ordained within the Buddhist Religion (*Sāsana*). They come to practice the way of virtue (*sīla-bhāvanā*), subsisting on deficiency and hardship,

not eating regularly and far from their homelands, families and friends for many years without any thoughts of yearning for these things at all. They truly ordain for the purpose of seeking Dhamma and improvement, befitting their birth in an intrinsically intelligent race of people. There has never been any exhibition of conceit but on the contrary always signs of humility and modesty in every movement, inviting respect and esteem. They behave well and properly with regard to the dealings with other *bhikkhus* and *sāmaṇeras* (novices) in the monastery.

Almost every Western *bhikkhu* in the monastery likes to fast without being urged to do so. When they see the others fasting, they just enquire about it. After having found out the reason, they just take up fasting as an experiment and later on are seen to be fasting regularly. When queried, they reply that the work of *bhāvanā* progresses much better than normally and so they like to fast regularly from then on.

Especially during the rains retreat (*vassa*), when there is free time and it is also the period when exertion is intensified, on some days in the monastery there are hardly any *bhikkhus* to go out on *piṇḍapāta* (alms-round), for if one does not eat there is no need to go on *piṇḍapāta*.

Some *bhikkhus* fast four to five days, seven to eight days, eleven to twelve days, a fortnight or nearly a month during the *vassa* period. Both the Thai and foreign *bhikkhus* can equally fast for many days. At the monastery during *vassa*,

there is a Dhamma meeting every seven days to aid and assist in the progress and exertion of the Heart as conditions allow. After *vassa* there are many works concerned with the public who come to enquire about Dhamma and perform meritorious deeds (*kusala kamma*) of ***dāna*** (generosity) and ***sīla*** (virtue)¹². For this is an ancient tradition of Thai Buddhists and has since been always practised by the succeeding generations and has always been considered close to the heart of all Buddhists.

Thus, it is very good to be glad with them, for these practices, besides being good and meritorious actions bearing beneficial results for the practitioner, are also the laying down of a very good basis on which the later generation can follow upon.



¹² It is traditional in Buddhist countries for lay Buddhists to visit a monastery on auspicious occasions (such as at the end of the rains) in order to make merit by, for example, reaffirming their commitment to the moral precepts.

THE INVESTIGATION OF PAIN (*DUKKHA-VEDANĀ*)

There are some practitioners whose predilection is in the practice of sitting for many hours in *samādhi-bhāvanā*. This is practised on some occasions dependent on circumstances. In sitting for a long time in *samādhi-bhāvanā*, the suffering (*dukkha*) seems more severe than other methods, due to the manifestation of *dukkha-vedanā* (physical pain). If discerning mindfulness (*sati-paññā*) cannot cope with the onslaught of *dukkha-vedanā* that appears like heavy storms during that time, one cannot remain seated. One's body that was properly established in the sitting position will seem to be bursting into pieces within a few hours of sitting. This is due to the agonizing pain that engulfs all the fibres and tissues. Both the palms of one's hands and the soles of one's feet seem to be burning. One's body and Heart are stirred with a burning anxiety. The bones in the body seem to be about to explode into pieces due to the pain that permeates all over the body. The Heart, in addition, becomes confused and in a state of panic, due to the fear that death is apparently imminent, right at that moment. This creates the anxiety within the Heart and the body. One thinks that one will not be able to endure it.

This type of pain appears at three intervals before the last and most severe. They each appear and remain for quite a long time before each subsides by itself without being alleviated or countered by the various means. After having subsided for a

while, it then reappears. This happens three times. Each time these feelings (*vedanā*) remain and pervade all over the body for a long time before subsiding, until the fourth time when it is the turn of the fourth and most severe *vedanā*, or the greatest onslaught of *dukkha*, to occur. When this happens, every part of the body becomes like a stack of flames. The external parts of the body seem like they are being baked, while the internal seem like they are being smitten by hammers and pierced by sharp and pointed metal objects. During that time, there is excruciating pain in every part of the body which appears as if it is about to fall apart into pieces and spread into the different directions. This is due to the power of the severe pain blazing from all directions.

Once this severe *dukkha-vedanā* appears, there is not a chance of alleviating it so as to lighten the burden placed on the body. All it seems to be doing is to hit and smash the body to pieces. Even if the *citta* is engaged in the investigation of some other aspects of Dhamma at this time, it must now turn and concentrate all its strength, with mindfulness (*sati*) and logic (*paññā*) to seriously investigate, or else the body and the *citta* will all become a sea of flame, because this pain is so profound and severe. It is just about to destroy the body and cause the heart to shake and tremble due to the fear of death. Fearing that it might not be able to persevere because the whole body is turning into a heap of fire, not a single part can remain cool and not be disturbed by this type of *vedanā*.

From the time one begins sitting, to the occurrence of the severe *vedanā* – if one has not experienced this before – one will probably not be able to distinguish between the small *vedanā* and the severe *vedanā*. There is apprehension that one would assume the small *vedanā* – which are like offsprings – to be the severe *vedanā*, although the severe *vedanā* might not have been awakened yet. But, if one has experienced it before, one will know immediately the different kinds of *vedanā* because the severe *vedanā* will not appear before five or six hours have elapsed. Before this, they are all small *vedanā* which are like children teasing. For one who has not sat for a long time before, and who has not experienced this, one will probably experience the children of *dukkha-vedanā* in the beginning stages within the first two or three hours. This will cause *dukkha* and anxiety at that time. If *sati-paññā* is not capable of correcting the situation, one might not be able to remain seated. One might have to give up one's sitting position within the first two or three hours, even though the severe *vedanā* has not appeared yet. One might assume that one had met with the severe *vedanā* and had not been able to withstand it. In truth one has not yet gotten to the climax.

For one who is used to sitting in *samādhi-bhāvanā* and has gained some calmness, and who is also used to sitting for quite some time – like two, three, or four hours continuously – during each exertion one will know the various kinds of *vedanā* quite well. If one had not experienced the severe *vedanā* before, one will probably consider each of the small *vedanā* that appears at two or three intervals, and then subsides by

itself, to be the severe *vedanā*. But when one really gets to meet the severe *vedanā*, all the other *vedanā* are like small matters because the intensity of these two *vedanās* differ immensely: like comparing an elephant to a cat.

When the severe *vedanā* is fully manifested, all the organs of the body appear to be very painful and agonizing. It seems like they are really about to break up at that time. The burning sensation around the palms of the hands and the soles of the feet are very intense as if someone is setting fire to those places for cooking purposes. The various pieces of bone and tissue are as if being smitten into pieces by hammers due to the severity of the painful sensation. There does not seem to be a place that the body and *citta* can use as a refuge. The whole body appears to be on fire. The only things that can withstand this are *sati-paññā*, *saddhā* (faith), *virīya* (effort), with the support of endurance and perseverance, not allowing one to give up one's position to the opposition that is storming in full-scale attack as if to smash one into pieces right there and then – without allowing one the chance to continue on living. When one is 'driven into the corner', the *citta* cannot seek any way out of the situation other than to firmly determine to face up to the point of life or death with rationality (*sati-paññā*). This is for the sake of finding out the truth of the body and the *citta* that one can only come to know and come to see by this exertion.

The wish for pain to disappear and the wavering and faltering thoughts of not being able to withstand it, for example,

are *samudaya*: the factor that enhances *dukkha* to increase and become more intense. These thoughts must definitely not be allowed to appear during this time if one does not want to be dishonourably defeated. There is only *sati-paññā* that one must use to devise the various means to cope with the *vedanā* that appear during that time: by way of separating the body (*rupā*), feeling (*vedanā*), and the mind (*citta*) one can analyze and compare them until seeing clearly the truth about each one of them with *paññā*.

In separating the body, one should concentrate the investigation on the point where *dukkha* (pain) is most profound – more than at any other point. For instance, if the bone in the foot or at the knee is the site of the most *dukkha*, one then establishes the mind and mindfulness to investigate that point. Is this bone *dukkha*? Or is *dukkha* this bone? If this bone is really *dukkha*, as one presumes, how is it that when *dukkha* disappears this bone does not disappear with the *dukkha*? If they are one and the same (as understood), both of them must disappear together in accordance with natural truth principles. Besides, after a person dies and all the *dukkha* in this body vanishes, this bone still remains. When the body is being burned, does this bone show any signs of *dukkha*? If it does not show any signs of *dukkha* – not being painful and irritated at all – until it is totally burned down to ashes, would it not be shameful to assume and assess that this bone is *dukkha*? Truly, this bone is not *dukkha* as previously understood.

Is it not being foolish right in the presence of this bone and the other parts of the body that have the same characteristics and are not *dukkha*, as is being claimed? And if *dukkha* is really this bone, and this bone has existed ever since birth right up to the present day, how is it that *dukkha* only appears when one is sitting in *samādhī-bhāvanā*? Why does *dukkha* not occur constantly just like this bone that has existed since the first day of birth? If this is the case, taking this bone as *dukkha* or *dukkha* as this bone must be seeing incorrectly. This is incorrect view and contrary to the truth. This is a disgrace and not in accordance with truth principles.

While doing the investigation and analysis – separating the body from *vedanā* so as to see the truth about them – the *citta* and *sati-paññā* must be attending and performing the work in earnest. The *citta* cannot be sent elsewhere. It must be revolving with the work of investigation. This investigation must be done thoroughly and repeatedly: back and forth until understanding clearly. It does not matter how many times one investigates. The important thing is to investigate until one understands fully, which is the purpose of this work. Once one understands clearly – even at just a single part – the *citta* will naturally pervades into the other parts which have the same characteristics.

Continuing further at that time, one then separates the *citta* (heart) and *vedanā* (feeling) – comparing them thoroughly and scrupulously with discernment (*sati-paññā*) – the same way as with the separating out of the body and *vedanā* by investigation. One can probe by enquiring: Which is really which?

Is the *citta vedanā*? Or is *vedanā* the *citta*? If the *citta* is truly *vedanā* as understood: when *dukkha* disappears, why is it that the *citta* does not disappear also? And if *vedanā* is the *citta*: so long as the *citta* exists, this pain must also exist. But, how come the *dukkha-vedanā* arises and ceases, even though the *citta* remains to know and to be the *citta* all the time (*akāliko*) and does not cease along with *vedanā*? If such is the case: would it not be contrary to the truth to take the *citta* and *vedanā* to be one and the same thing? And is it not disgraceful to the truth to twist it and turn it into falsehood following one's barbarous views and understanding?

In analyzing both the body and feeling – and the mind (*citta*) and feeling – *sati-paññā* must be revolving within the work at hand and must not be sent elsewhere. During that time, the more *dukkha-vedanā* manifests itself, the more *sati-paññā* must be involved in the investigation without allowing any lapse; to find out the truth concerning these things that one wants to know and understand. Whether *vedanā* is going to increase, decrease, or disappear, the important thing is to know it, within the field of investigation. The important thing is not to wish for *dukkha-vedanā* to disappear before one has fully investigated and understood the truth concerning the body, *vedanā*, and the *citta*: that they are different from one another.

What is really the truth concerning each one of them? One investigates until understanding the body, feeling, and the mind. When one has truly understood with discernment (*sati-paññā*), then the body is just the body and it does not consider itself to be *dukkha*, to be *vedanā*. *Vedanā* is just

vedanā; it does not consider itself to be the body, or to be the *citta*. Even the *citta* is just the *citta*; it does not consider itself to be the body, to be *vedanā*, like one used to suppose and assume during the time before one had investigated and understood. Just as soon as *sati-paññā* has comprehensively investigated, all the *dukkha-vedanā* then disappears spontaneously: not increasing any further. The *citta* then converges perfectly to the point where it ceases to acknowledge anything.

Even if the *citta* does not converge perfectly, it will not be disturbed by *vedanā*. The body is real. The *citta* is real. *Vedanā* is real. They each are real. They each exist within their own realm of truth. During this time of truth, one will come to see the marvel of the *citta* and its boldness. That it is capable of separating itself from the various kinds of *vedanā* is marvellous beyond speculation. In addition, there also arises the courage to face up to any ‘life or death’ situation firmly and without fear. This is due to one’s clear and penetrative understanding of the nature of pain that used to haunt oneself, causing one to be fearful of living and dying. In the future, no matter how severely *vedanā* is manifested, the Heart will be able to investigate like it previously investigated and understood. **Knowing and seeing in this manner is truly seeing and knowing the Truth (*Sacca-Dhamma*) with Wisdom (*sati-paññā*)** – even if it is not the seeing and knowing on the final level where the *kilesas* are totally cut down. But even for the total eradication of the *kilesas*, one also must depend on this method as one’s means of practice in the future.

One who is courageous and daring in facing up to *dukkha-vedanā* by this method of investigation will not give up his position ungracefully. He will triumph through this method without any doubt. One will also come to see the fresh footprints of the Teacher (*Sāsadā*) and the Disciples (*Sāvaka*) who had just recently walked past in succession. One might forget that the Lord Buddha had entered into *Parinibbāna* 2500 years before (which is quite a long time ago) because the truth and the *Sāsadā* is one and the same. The true *Sāsadā* is not time and place and people where it can be changed to appear to be far away, like 2500 years. One should know that wherever truth is, that is where the *Sāsadā* is. Because Dhamma arises from the truth that has been investigated thoroughly until seen clearly, not by any other means.

Therefore, one who is capable of investigating pain until arriving at the truth of the body, of *vedanā*, and of the *citta*, will come to see clearly and successively the Dhamma that is not dependent at all on the factors of time and place as in the following declaration: “Behold Ananda, if the practice of Dhamma in accordance with the way of Dhamma is still there, the *Arahants* will not disappear from this world.” This is the instruction that had been spoken just very recently; the sound has just barely disappeared. Because the Dhamma, the Truth, does not depend on time, but is constantly and consistently true. There is not anything that can be greater than the truth in the Three Worlds.

The discussion on the method of investigation of *dukkha-vedanā* has been presented briefly, but practically enough to

serve as a guide for those who are of the fighting breed in this struggle of salvaging life and existences – of making short the state of birth and death, not allowing it to expand endlessly into the various realms of existences. A guide for the attainment of *Vimutti* (deliverance), where there are no more worries – the heaps of *dukkha*, both large and small, for a long long time to come – which are so much of a burden and an anxiety. A guide to use to investigate the way out: using the *dukkha* in the body as the sharpening stone for discernment (*sati-paññā*) to make this discernment very sharp. It is up to each one to use this to devise various suitable means, of which there are too many to be discussed thoroughly here. This is because the investigation of the various aspects of Dhamma depends on the technique each individual devises and uses to liberate himself.

One who thinks, reflects, and considers, will be the one to find the way out of the heap of *dukkha*, the prison of the round of *saṃsāra*, having *Nibbāna* as the abode, eternal peace and happiness. But for the one who fears *dukkha* and who will not investigate, this is like preserving a thorn-head embedded in one's foot to become worse to the point where the foot might have to be amputated, making the foot unusable and crippling oneself. One who can see the danger will quickly have the thorn removed. However great the pain might be during that time, one is willing to endure it. The wound will heal as the days go by. The pain does not last for a long time. There is a possibility that it will one day heal, making one free of *dukkha* and anxiety in the future due to one's courage in facing up to

dukkha so that one can come to experience happiness. This person is making happiness and well-being for himself in the correct way. The same way with one who is courageous in facing up to and investigating *dukkha-vedanā* in the *khandhas*. Regardless of the intensity of *dukkha*, whether small or great, one is capable of investigating until seeing thoroughly all aspects of the truth. One does not preserve it, so as to build up a stack of flames that burns oneself for an immeasurable length of time. What is termed as *Nibbāna* will become one's satisfactory possession one day definitely. This is inescapable.

It is said that *dukkha* should be known; it should be known very distinctly and profoundly. The method that has been discussed is truly making known – and relinquishing – the two truths (*sacca*) of *dukkha* (suffering) and *samudaya* (its cause), with the way (*magga*) of mindfulness and discrimination (*sati-paññā*) doing the work of simultaneously uprooting the defilements (*kilesas*). It is said that *dukkha* should be known; *samudaya* should be relinquished. If *sati* and *paññā*, which are the factors of the path (*magga*), are not taken to perform the work of making known and relinquishing, then what can be taken to do this work of making known and relinquishing? *Nirodha*, the cessation of the *kilesas* and the various heaps of *dukkha*, only comes about dependent on mindfulness (*sati*) and understanding (*paññā*) doing the work. At the same moment, *dukkha* will diminish, eventually ceasing totally due to the power of *magga*. This is how it can be accomplished.

The relationship of the *Four Noble Truths* is inseparable; they must function interdependently like a chain from beginning to end. The more powerful factor is *sati-paññā*, the factor of *magga*, the weaker will be the strength of the various kinds of *kilesas*. Even so with *nirodha* (the cessation of the various heaps of *dukkha*), which will gradually come about according to the strength of *magga* until there is not any remnant of the *kilesas* or *dukkha* remaining within: transforming one into the total state of purity which need not be sought from elsewhere but which exists in the Heart that is totally rid of the *kilesas*. The term 'True Buddha' means precisely this. Likewise, the terms 'True Dhamma' and 'True Sangha' are just this purity. What is the term 'Dhamma'? It is just precisely this state of purity, the true Dhamma, that the world has venerated and sought for a long time.

One who is truly desirous of experiencing the true Dhamma should not overlook the training of the Heart which is at every moment ready to be transformed. In interpreting the term 'Dhamma' as to what it really means, one can do so endlessly without ever coming to fully understand it with all doubts eliminated. No matter how imaginatively one interprets, one will still never eliminate the uncertainties. The same way with one who has never seen precious gems before. Even if one is shown a photograph of them piled high as a mountain, it will be just a picture of those precious gems. It is not the real precious gems which can eliminate one's uncertainties, merely seeing that picture. But the doubts and uncertainties can be eliminated only by seeing the real precious gems. Therefore,

the nature of Dhamma is mysterious when it has not been discovered. No matter how much one has read Dhamma and studied Dhamma, it is comparable to showing a photograph of the precious gems to one who has never seen and never discovered them before. It is not capable of eliminating doubts and uncertainties.

In order to eliminate the questions and perplexities about Dhamma, as to what it really is, one should study the nature of the Heart, which is directly the nature of Dhamma. The more one learns, the more one will come to know about Dhamma until knowing thoroughly within one's Heart. Once one understands clearly and completely within one's Heart, one will eliminate all the questions immediately and simultaneously. One will be forever without doubts. What is Dhamma? It is the very things that are known and seen within one's Heart. What else can it be? Although it is fully understood within one's Heart, when describing it, one cannot describe it correctly in accordance with the truth of this true Dhamma. It is indescribable. One can only compare and describe it metaphorically. It is like when there is an itch inside the throat, it is beyond one's ability to scratch at the right spot. When scratching, one can only scratch externally. But as far as the internal, where the real itch is, one cannot scratch at the right spot even though one knows fully well within one's Heart.

As such, the nature of the Dhamma is very delicate and subtle as it is understood generally and has always been enquired after by many who are in doubt. But no one has been able, in

the past, to explain it well enough to clear up all the doubts and questions. And it is quite definite that no one will in the future. The practitioner who strenuously trains himself by way of facing up unwaveringly to *dukkha-vedanā* with *sati-paññā* will usually come to experience this Dhamma which is hard to interpret and hard to describe much sooner than it should normally be experienced.

There are, apparently, many in the practice circle who favour the method of sitting over a long stretch of time in *bhāvanā* as the means of disciplining and training themselves just like the other methods, such as the methods of fasting and reduced dieting. They give the reason that in sitting for a long time, one just doesn't sit like a dummy that does not think; one rather sits using one's head – *sati-paññā*. One uses one's head to investigate with reason (*paññā*) the truth of all the *vedanā*, which are the bases of all the Noble Truths (*Sacca-Dhammas*) within the body and the *citta*. Exposing the *dukkha-vedanā* by changing one's posture, upon investigation, is really the way of one who fears *dukkha*, rather than the way of one who faces up to *dukkha* so one may come to know the truth of *dukkha*. This is because the changing of posture conceals *dukkha* and does not expose it so one can see it clearly enough to be convinced of one's ability to cope with it in the time of necessity.

In seeing the truth of the *Sacca-Dhamma*, like *dukkha* for example, one will really see and know only by coping with it. This kind of realization is truly profound and penetrative. One

gains an unshakeable confidence and is not any more fearful of pain, no matter how severe it may be, either in the present or in the future. Furthermore, during the final moments, at the time of death, although it is one's instincts to be very fearful of death, one will not exhibit any more fear because both the fear of death and the fear of *dukkha* are really one and the same thing. They are contrary to truth due to the unsound investigation of the natural truth. However, once one has investigated thoroughly and realised penetratively the truth of *dukkha* and the true nature of birth and death, what then is the reason for being fearful?

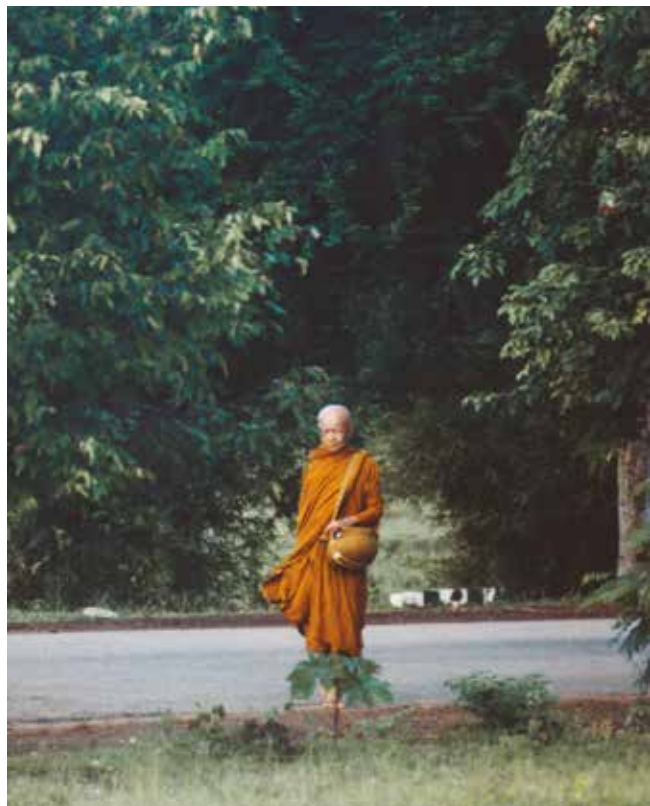
Both the four elements (*dhātu*) of earth, air, fire and water that form the body; and the Heart's totality, are original nature and cannot be destroyed. They only transform in accordance with conditions. For instance, when the four elements dissolve, they only return to their original nature. They are not annihilated. While the Heart that resides in the forms of the various beings of the three realms and the Heart that does not take hold of any forms – like the purified Heart of the Lord Buddha, the *Pacceka* Buddhas and the Enlightened Ones – all remain unchanged. Thus, it is unfounded to be fearful. It can only create the unnecessary feelings of anxiety and despair which are caused by one's thoughts.

The realization of the Truth (*Sacca-Dhamma*) from this method of sitting – where one investigates and copes with *sati* and *paññā* – is incredibly faster than it should normally be. Once having realized, it will remain to be one's living

testimony which provides one with unshakeable confidence and conviction forever. Although, from time to time, one might not be able to investigate to see the truth like one used to do, the truth that one had realized cannot be otherwise. It will always remain to be the truth within one's Heart. The only alternative left open is for one to continue on practising until one becomes proficient and one's wisdom gains more depth and subtlety, to the point where one can understand penetratively and relinquish completely.

Therefore, the investigation of *dukkha-vedanā* that either arises from sitting over a long stretch of time, or from sickness, or from hardships, is the way for one to realise the *Sacca-Dhamma*. It is obvious and poses no problems to those of the fighting breed who, with mindfulness and wisdom, really cope. On the other hand, *dukkha-vedanā* is of no benefit to the weak who only wish for *dukkha* to disappear without ever investigating for a way out. Furthermore, the *dukkha-vedanā* will be harmful to that individual. The intensity of it will correspond to the intensity with which his thinking goes against the truth. For this reason, although *dukkha* is with everyone, there are not many who can gain benefit from it. Usually, it is more the case of taking the undesirable *dukkha* to burn oneself by thinking contrary to Dhamma, instead of investigating for the uprooting of *samudaya* from within one's Heart and body according to one's ability, which is the teaching of the *Sāsana*.





Going for alms



The Villager offers almsfood



Alms-bowl

PART TWO

**THE APPROACH TO
KNOWLEDGE**

THE RELATIONSHIP OF SAMĀDHI AND PAÑÑĀ

Please understand that the basis of Dhamma practice is not that *paññā* should be up ahead and *samādhi* behind. The correct way, in accordance with truth, is that discernment (*sati-paññā*) must accompany every level of calm. For instance, as soon as there is calm, one should begin investigating with discernment (*paññā*), constantly making *paññā* the support until calmness progresses to the middle and the subtle levels. Discernment must accompany the calmness, constantly being its support, without allowing the *citta* to remain solely in the state of calm. This is the way of the natural principles – realized through practical experience and revealed to the readers without concealing anything. Please note that discernment (*sati-paññā*) must not be absent from the calm. It is the necessary *dhmma* that must constantly be applied. It is *sati-paññā* that ensures and strengthens one's capability in lifting oneself out of the abyss of *avijjā*. Please also note that the nature of the calm in the *citta* differs – has different characteristics – following the character of each individual practitioner. The results are, however, all the same.

The characteristics of one type of *citta* (when reciting a particular *parikamma* object that is suited to it) is that it will calm down quickly and suddenly, just as soon as it has started. This is the character of '*samādhi* supports the development of

*paññā*¹³. In some other cases, it will slowly and gradually calm down, until finally arriving at the point where the *parikamma* object is relinquished. What remains is the single state of knowingness and a full possession of *sati*. Sometimes it is necessary to depend on the disciplining device of *paññā*, where the *citta* must be fully mastered before calming down in the same manner. This is the character of ‘*paññā* supports the development of *samādhī*’.¹⁴

Sometimes, the characteristics of the *citta* of the same individual do not always calm down in the same manner. For instance, the case that used to calm down very quickly will now calm down very slowly. But these things should not be of concern for the importance is in the results from the state of calm. There should be peace and happiness; a singular state of knowingness; the *citta* does not quiver; nor become the cause for emotion (*ārammaṇa*) to arise while it rests in the converged state; and the *citta* knows that it is in a state of stillness. Regardless of how fast or how slow the mind calms down, one should be only concerned with the aforementioned results. After the *citta* has withdrawn from calm, one should continue on with the investigation of the body (*kaya-vibhāga*).

¹³ In order to analyze logically and see clearly to the point of penetrating insight, one must first establish the equanimity (*upekkhā*) of meditative absorption (*jhāna*).

¹⁴ If the mind becomes anxious, one must use reason to guide and teach the mind (*citta*) to calm down.

The term *samādhī* by itself is a general term. There is no indication as to what type it is. If it lacks *paññā* as a support, it will unknowingly be the *samādhī* that is not in accordance with the basis of Dhamma. There are many levels of incorrect (*miccha*) *samādhī*. The coarse level (that exhibits itself to the world), the middle, and the subtle levels. The discussion here will only be concerned with the *miccha samādhī* within the field of practice which arises without one's knowledge. For instance when the *citta* converges into *samādhī* and rests for a time before withdrawing, but after the *citta* withdraws from *samādhī* one is still addicted to that *samādhī* without being interested in the way of insight. Some people think that *samādhī* will transform itself into *magga*, *phala*, and *Nibbāna*. Some are addicted to *samādhī*, wishing that it will converge for a long time or forever. Some *cittas* converge, rest, and then slightly withdraw to experience the various phenomena that come into contact and drift along with those *nimittas*. Some *cittas* will float around to tour the various realms of *Brahma* (gods), *naraka* (spirits) and *peta* (ghosts), without considering whether this is right or wrong. One becomes immersed and drifts within one's views and state of being, thinking that these must be the marvellous *magga* and *phala* of oneself and the *Sāsana*. Although one might be admonished by someone who is competent in this field, one will not listen. These are all *micchā samādhī* (incorrect concentration) with oneself not being aware that they are so.

Concerning the correct, *sammā-samādhi*, what is it like? What is the correct way of practice? Here, there are variations. For instance, when sitting in *samādhi*, the *citta* will converge into calm and rest for some time. The length of duration varies depending on the types of *samādhi* which are of various strengths. One should let it rest without forcing it to withdraw in accordance with the level of that particular *samādhi*. Let it rest for as long as it requires before it withdraws by itself. Once the *citta* has withdrawn from *samādhi*, one should strive to investigate with *paññā*.

The *paññā* that is appropriate for each particular level of *samādhi* must be utilized in the work of investigation and analysis, having the body (*dhātu-khandha*, literally “aggregated elements”) as the object of investigation. It can either be internal or external *dhātu-khandha*. That is no problem. The important thing is to investigate into the basis of reason so that one can correct and uplift oneself. This is the correct way. One should use *paññā* to investigate either both the internal and external *sabhāva-dhammas* (natural things), or specifically just the internal, or the external, with any of the Three Characteristics (*ti-lakkhaṇa*) until one gains expertise and proficiency and gradually realizes the way of saving oneself. When one is tired from the investigation, the mind will want to rest in *samādhi*. One should let it rest as necessary. The duration is insignificant. Let it rest until the *citta* withdraws by itself. When the *citta* has withdrawn, one should continue investigating the *sabhāva-dhammas* – e.g. the body. This is Right Concentration (*sammā-samādhi*).

Please also understand that *samādhi* is only a temporary resting state. When one has done a lot of investigation with *paññā*, there is a feeling of tiredness within the *citta*. One then recuperates by entering into *samādhi*. When restrengthened, the *citta* will withdraw and be ready for further investigation. One must then investigate. This is how one should constantly practise. *Samādhi* will always provide ease and smoothness. *Paññā* will always promote knowledge and wisdom. Both *samādhi* and *paññā* must be well balanced. Both of them have their benefits, each in their own ways. It is incorrect if one solely develops *paññā* because *paññā* is then not being supported by *samādhi*. However, it is far more incorrect if one solely develops *samādhi*, much more so than the sole development of *paññā*.

In summary, the benefits of both types of *dhammas* are comparable to the left and right arms and legs of a person. One needs both arms and legs for movement and performance of the various tasks. Similarly, both *samādhi* and *paññā* are equally necessary. If one sees *paññā* as better than *samādhi*, or *samādhi* as better than *paññā*, one should then have only one arm and one leg, not two arms and two legs like other people. One is then quite different from the rest of the world and similarly one who behaves differently from the Lord Buddha's Dhamma, who criticizes *paññā* and praises *samādhi*, or vice versa, is also of the same characteristic.

The correct way is to seriously practise *samādhi* when it is time for developing *samādhi*. Really see the importance of it.

Similarly with *paññā*. Both have their turns. They should not be mixed up as with the two feet which take turns in stepping. One has to stop while the other is in motion. Both cannot move together. For this reason, both *samādhi* and *paññā* are beneficial. However, when *sati-paññā* has gained enough strength due to training along side by side, calm and insight will progress together. Not that they will always take turns in performing the task. It is as with the co-operation of two hands. This is the discussion of *samādhi* and *paññā*, which are both important and necessary *dhammas*.

One whose character is that of ‘*samādhi* develops *paññā*’ can come to develop incorrect *samādhi* when one disregards *paññā*, which is the necessary *dhamma* that should be developed when it is appropriate. On the other hand, in the case of one whose character is that of ‘*paññā* develops *samādhi*’, one’s *citta* cannot be tamed by the power of *samādhi*, so one must then depend on *paññā* as the means of taming the *citta* that is disturbed and agitated by the various *ārammaṇa*. One must focus upon the state of agitation in the Heart and investigate into the origin of this agitation. *Paññā* must search out for the object that aroused the Heart. What is it that the *citta* is attached to and what significance does it place on that object? One has to investigate until the *citta* eventually surrenders to *paññā* and calms down. This is the character of the *citta* that calms down by means of understanding (*paññā*).

With some characters, even when the *citta* has already entered into calm, it is possible that there is still thinking and reflection

without disturbing the state of calm. One might be doubtful of one's state of *samādhi*, thinking: 'How can it be possible for the thought process to continue on while the *citta* is in *samādhi*?' This is because one does not understand one's character. This is natural for one who does not have any previous experience. When this experience arises within oneself, due to the lack of guidance from one who is competent, one might be doubtful of one's mode of practice.

Therefore, may it be related here, that the *citta* which calms down by the means of *paññā* as the tamer, can at one stage continue on thinking and conceiving. However, at the subtlest level, regardless of the type of *samādhi*, all thought processes and conceptions cease. Within this subtle level of *samādhi*, *saññā* (memory of the various things), *saṅkhāra* (thinking and conceiving), and *viññāṇa* (the acknowledgement of the various things) are all not apparent.

In summary, the middle level of *samādhi* of one who calms down rapidly, who acquires *samādhi* first, will not have any thinking or conceiving. This is because as soon as thinking and conceiving begin, the *citta* will simultaneously begin to withdraw. On the other hand, the type of *samādhi* acquired by the power of *paññā* as the support can still think and conceive without causing the *citta* to withdraw. Both of these characters must have *sati* observing within the state of convergence.



SATIPAṬṬHĀNA

The four objects of *satipaṭṭhāna* (the establishment of mindfulness) are *kaya* (the body), *vedanā* (feelings), *citta* (the mind), and *dhamma* (phenomena). The body consists of all the parts and organs of the body. This is called *kaya-nupassanā-satipaṭṭhāna*. *Vedanā* consists of pleasure (*sukha*), pain (*dukkha*), and neither-*sukha*-nor-*dukkha*. This is called *vedanā-nupassanā-satipaṭṭhāna*. *Citta* refers to the mental conditions (*cetasika-dhamma*) which are created out of the heart (*citta*) and are like dyes tinting the mind (*citta*) to appear variegated. This is called *citta-nupassanā-satipaṭṭhāna*. Dhamma consists of the various *ārammaṇas*: the object of concentration or investigation of the Heart which can be either corporeal or mental (*nāma-dhamma*). This is called *dhamma-nupassanā-satipaṭṭhāna*.

In investigating the *Four Satipaṭṭhāna*, please make the proper understanding before taking up the investigation. One establishes the understanding that the body, *vedanā*, *citta* and *dhamma* are apart from the **Heart** which is the possessor of the *satipaṭṭhāna*. Otherwise, there will be discouragement and sadness when the body, *vedanā*, *citta* and *dhamma* exhibit change following their natural course or when they are being altered due to the power of investigation which might happen either during the practice or during the normal time. These four conditions exhibit their state of change, causing sadness and happiness. While investigating, they also exhibit their changing

states, causing the practitioner to experience both enchantment and disenchantment. Sometimes, one can become discouraged and wearied of bearing up with the investigation.

This is related in advance so as to inform the practitioner that it is not the Heart which is the possessor of *satipaṭṭhāna* that has been changing along with these things. For this would be enough to cause discouragement by thinking that one (the Heart) has also disappeared with these things. When one has properly established the right understanding, one will be confident in the investigation of *satipaṭṭhāna*. It is not the *Four Foundations* – body, *vedanā*, *citta* and *dharmma* – that are being transformed or disappearing to anywhere else. The Heart which is the undying and unchanging Dhamma will have a chance to fully investigate and will be able to gradually comprehend – very clearly and distinctly – the nature of these four *dharmmas*. And this without having any fear of *sukha* or *dukkha* (both that of the body and of the mind) which are just the manifestations of these four foundations exhibiting themselves.

The investigation of the body may be done either internally or externally depending on one's proficiency and the suitability as to which body is to be investigated. The internal body is one's own body. The external body is that of other people and animals. The 'body in the body' is any particular part of the body. These things exhibit themselves to be wearisome and pathetic to the one who investigates with discernment to see in accordance with the truth. Both internally and externally,

exteriorly or interiorly, they are of the same nature. They must constantly be washed and kept clean. Therefore, every one has to take care of the body and take it up as the necessary duty all the time. All those things that are used to maintain this body – so as to keep it good-looking and to keep it going – become the world's principal merchandise that are sold more quickly and easily than any other products in the whole world.

The investigation – so that one comes to know the basis for the arising, the existing, and the (necessary) dissolution of the body, until seeing clearly with *paññā* – is the means of eliminating the well of anxieties and the heap of *dukkha* out of the Heart. Even if a whole rocky mountain is as huge and as high as the clouds, it has never caused one to experience *dukkha* and hardship like the aggregates (*khandhas*) have; as, for instance, the body (*rūpa-khandha*, literally “physical aggregate”). This seems to be constantly burdening and disturbing one, never ever allowing one to come to rest. All the *dukkha* related with the *khandhas* converges onto the one who is responsible for them.

Therefore, one who possesses *khandhas* should have thorough knowledge about the *khandhas*, both their good and the bad aspects. One will then be able to continue possessing the *khandhas* smoothly, without always being at a disadvantage. Normally, it is the *khandhas* that constantly takes advantage. Every movement is only done for the *khandhas*' sake. If the *citta* can seek a way out by thorough and circumspective knowledge about the *khandhas* – even

while one is still responsible for them – one will then be on a par with them. One does not always have to bear with the *dukkha* in the *khandhas*. The suffering in the *khandhas* will not cause one all the trouble it could. One who investigates the *khandhas* with wisdom, to see both the benefits and dangers, will not have to bear the *dukkha* from the *khandhas*. There is a possibility of alleviating the tension within the Heart. In investigating the body, it must be done repeatedly, again and again, by taking one's understanding as the measure and not by taking laziness as the rule until seeing very clearly and truly that the body is merely the body and not 'animals', 'people', 'I', or 'them'. This is called *kaya-nupassanā-satipaṭṭhāna*.

The investigation of the body is the *dharmā* of the present (*paccupanna-dharmā*) and exists with everyone. What, then, is the cause that inhibits the acquisition of some skillful means and the appearance of profound and marvellous experiences within the Heart that possesses this body? The investigation, until the body is seen truly and clearly within the Heart (be it any of the parts or the whole body), must cause one, from the very moment one truly sees, to become disillusioned and wearied with the body. Seeing the vanity of one's delusion in taking the body as truly oneself; or seeing the bane of *dukkha* that is inherent within the body; or seeing the harm in indulging in affection and aversion due to one's inability to satisfactorily establish the investigation of the body as one's basis of practice; or seeing the damage caused by the agitation of the Heart, will all materialize the instant the *citta*

comes to see the body clearly. Correspondingly, the Heart will enter into the perfect state of calm and will rest within that state much longer than usual. Although these detrimental qualities may still remain within the Heart, they will steadily diminish.

The *citta* can now use the body as its resort. The work of *bhāvanā* becomes easier. The Heart calms down easily because it has the body as its basis for support. The analysis of the body into the various aspects in accordance with the proficiency of *paññā* will be the task of the *citta*, which can see the body clearly during that time. The truths of *aniccā* (impermanence), *dukkhā* (dissatisfaction), and *anattā* (not-self), which one constantly heard of before, will now distinctly manifest itself within the Heart. The Three Characteristics (*ti-lakkhaṇa*) of one's memory and the real *ti-lakkhaṇa* that appear within the Heart differ immensely from one another. The theoretical *samādhi* and *paññā* and the actual *samādhi* and *paññā* that appears, though still not of the most subtle level, will appear to be quite different from one another in the awareness of one who is experiencing these phenomena.

This does not mean that the Dhamma that is recorded within the memory is in opposition or contradictory to the truth. In truth, they are one and the same Dhamma but differ in the awareness of the same person who witnessed them when these experiences actually took place. This is similar to the difference between hearing about something and actually seeing it happen. The difference is between one's imagination and reality. Once it is actually seen, the problem between imagination and reality

ceases within the same individual. This type of knowledge and understanding is sometimes called **sandiṭṭhiko** (apparent here and now) and, at other times, **paccattam** (known by oneself). It is for each individual practitioner to verify for himself because the realisation of Dhamma which arises out of tranquility and insight (*samādhī* and *paññā*) can only be seen clearly and exclusively within oneself. It is not possible to draw pictures for others to see because it is not in the realm of material substance. One who is desirous of acquiring the *sandiṭṭhiko* and *paccattam* Dhamma as one's own treasure has only one possible means: One must practice following the instruction of Dhamma. This Dhamma will then become one's own.

Therefore, the investigation of the body, which is the path leading to *samādhī* and *paññā*, is a necessity which cannot be overlooked. The more thorough and circumspective the investigation of the body is, the more profound will be the knowledge (which can expand endlessly). It is definitely possible, without any doubt, to uproot the attachment to the body. The practitioner who is skillful in body analysis (*kaya-vibhāga*) does not usually deviate from truth's principles and progresses very quickly. One's practice should be concentrated on the *kaya-vibhāga* (which is the first object of *satipaṭṭhāna*). It is the cultivating ground for *sati* and *paññā* of every level. If *sati-paññā* can establish the body as its routine path of practice, it will also naturally have the other *satipaṭṭhānas* (*vedanā*, *citta*, and *dhamma*) as its means. This is because all of these *dhammas* are contained within the same proximity and are interrelated: *sati* and *paññā* will be capable of

incorporating the body, *vedanā*, *citta*, and *dhamma* in the same instance.

The investigation of the body can begin with the skin and then progress on into the other internal organs of the body. Analyze and differentiate them from being ‘animal’, ‘people’, ‘I’, ‘they’, ‘man’, or ‘woman’; from being ‘mine’ or ‘theirs’ until seeing that they are just conditioned processes with conventional names: That truly there is no ‘animal’, ‘people’, ‘I’, ‘they’, ‘man’, or ‘woman’ within this body. The next step is then to break down these formations into the basic components (*dhātu*) of earth, water, fire, and air, whereby the preconceived notions that they are parts of the body becomes totally insignificant. Truly there is no ‘woman’, ‘man’, ‘animal’, ‘people’, ‘I’, or ‘they’ in these four *dhātu*. It should be comprehended clearly and truly that they are purely *dhātu* without anything within them to cause any desire to arise.

It is only due to the misconception of the Heart that lacks the guiding light of wisdom (*paññā*) to point the way in accordance with the principle of truth about these things that the *citta* becomes deluded and immersed in the attachment to this pile of material, which is very gross by nature and can be easily seen with the physical eyes. It takes this pile of *dhātu* as ‘animal’, ‘people’, ‘I’, and ‘they’; as being ‘beautiful and charming’. This in turn becomes the enormous well of worry and anxiety of the Three Worlds.

However, after having analyzed these things with *paññā*, one will see that they are merely conditioned processes assembled together. They are just *dhātu*. Not a single part appears lovely or attractive. If the investigation focuses on *dukkha*, it is also within the body, which is composed of elements. Once they have dispersed, there is no *dukkha*. The *dukkha* must then dissolve the same way as the dissolution of the *dhātu*. If the investigation focuses on *aniccam* (impermanence), it is also precisely this body, this pile of *dhātu*, that is constantly changing. *Dukkha* arises due to the changes within this pile of *dhātu*. If this pile of *dhātu* remains unchanged, there is no cause for *dukkha* to arise. Then one will not have to experience *dukkha*. In the whole world, there will be no complaints. Everyone who is born into the world has no intention of being born to complain or to have anything to do with *dukkha*. But because this pile of *dhātu* (which is also the pile of *dukkha*) is seen as oneself and one's possession, one becomes immersed in *dukkha* and experiences *dukkha*.

Therefore, one complains about *dukkha*, which is solely one's own affair, because one is not capable of separating oneself from the pain. The complaints about *dukkha* continue on endlessly, day and night, month and year. No one is capable of differentiating them. It is very sad and pathetic. One becomes one and the same with the pile of *dukkha* because one is not capable of separating *dukkha* from oneself, or oneself from *dukkha*. Therefore, pain and oneself become inseparable and one is incapable of parting one from the other. This is the discussion concerning *aniccam* and *dukkham*.

Concerning *anattā*, it is also this pile of *dhātu* which is this body that all the time denies the conventional view of the world (*sammuti*). As long as the body continues to exist, the truth of *anattā* (its uncontrollability) will continue to be inherent within this body because the Three Characterists (*ti-lakkhaṇa*) are always together in the same place. They are inseparable regardless of time. One who possesses *paññā* should please investigate this body to see clearly the faces of the *ti-lakkhaṇa* which show themselves openly right there in everyone's body. And please investigate repeatedly! Again and again! Many many times, until one becomes so adept and proficient in the investigation that one comes to see the body as a pile of *dhātu*, as a pile of *dukkha*, very obviously within the Heart. Nothing can hide itself from *paññā*. Once *paññā* can see clearly, the *citta* will be cool to the objects of its awareness (*ārammaṇa*), thus providing the opportunity for the *citta* to converge into calm very easily. After having withdrawn from *samādhi*, *paññā* will then continue on with the investigation of the body following the way that it had previously used. This body will then become the 'touring resort' of *paññā*. Once *paññā* matures to full growth, the clinging (*upādāna*) to the body will be completely broken due to the penetrative power of insight (*paññā*). The *citta*, the body, and the pile of *dukkha* within the body, will then go their separate ways without ever again becoming the source of anxieties like they had in the past.

Concerning *vedanā*, *citta*, and *dhamma*, please note that they are all in this same body. The differences are in their

characteristics, which differ somewhat, which is why they are named differently. The cultivator of the way should please well establish the proper understanding – or else the *Four Satipaṭṭhāna* and the *Four Noble Truths* (*Ariya Sacca*) will turn to be *samudaya*, the source of doubts and worries, during one's practice due to one's confusion and ignorance of the nature of these various *dhammas*.

There are three *vedanā*: *sukha* (pleasure), *dukkha* (pain), and neither-*sukha*-nor-*dukkha* (neutral feelings), which arise out of the body and heart. They are of these three types. In the investigation, please differentiate the *vedanā* apart and investigate them in accordance with their characteristics. Do not take the body as feeling (*vedanā*). It is the same with seeing a tiger as a tiger, an elephant as an elephant. Do not take the elephant to be the tiger. It will be contradicting the truth. The problems will infinitely expand without ever coming to a solution.

This is the isolating of the manifested *vedanā* for investigation into the basis for its arising, existing, and ceasing. The basis for its birth and existence is in the body and the Heart. But it is not the body. It is not the Heart. It is simply *vedanā* – both in its appearance and disappearance. Do not form any other kinds of understanding for it will be wrong view. *Samudaya* (the cause of suffering) will then exhibit itself during that time. It will not be possible to find the remedy and the way out. Instead of having the investigation turn out “*paññā* as the means of saving oneself from *dukkha*”, it will turn out “*samudaya* as the means of producing more *dukkha* and *samudaya*” right at that moment

and without oneself even being aware of it. The course of the three *vedanā* consists of their arising, existing, and ceasing. That is all there is during every period. There are no entities like ‘animal’, ‘people’, ‘I’, or ‘they’ hidden within them. If these entities are introduced into them, the three *vedanā* will spontaneously display the appearance of entities which then influence the arising of *samudaya* and will simultaneously intensify *dukkha*.

The practitioner should therefore exercise circumspection in discerning *vedanā* with *paññā* by not taking *vedanā* as oneself during the investigation. The three *vedanā* will appear very clearly and truly according to the principle of the Foundation of Mindfulness and Noble Truths. Although feeling may exhibit changes, it can only enhance the discernment of the practitioner at every instant that the *vedanā* exhibits its changes. The notion of entities like ‘animal’, ‘people’, ‘I’, or ‘they’, will then not have the opportunity to penetrate into the three kinds of feeling at all. All that appears will be simply and solely “*feeling*”. All the sorrow, lamentation and discouragement or excitement and pleasure will not have the opportunity to arise during the appearance of these three *vedanā*, due to the correct understanding of the nature of *vedanā*. The practitioner who, at every moment, has the correct view of *vedanā*, is then considered to possess *vedanā-nupassanā-satipaṭṭhāna* within the Heart.

The *citta* in the *satipaṭṭhāna* is not an extraordinary *citta* but similar to the other three objects of *satipaṭṭhāna*. It is therefore given the name *citta-nupassanā-satipaṭṭhāna*, similar to the names given to the body, *vedanā*, and *dhamma*. If it is to be

compared to timber, it is still the whole tree with branches, bark, and rootlets, and roots, which differ from the lumber which can be directly used for the construction of houses and buildings. One who investigates *citta-nupassanā-satipaṭṭhāna* is as if sawing the whole tree into lumber of various sizes according to one's need. In investigating this type of *citta*, one should take the *nimitta* (mental image), which is the creation of the *citta*, as the object of investigation. In order to know the dullness and brightness of the mind it is important that one must know the things that condition the mind, or else there is no way for one to know even if the *citta* is constantly experiencing *sadness* and *dukkha*. It is not possible if one does not first know that the things that condition the *citta* vary. One wants to know the *citta*. It is therefore necessary to investigate *saṅkhāra* (thoughts), the conditioner of the *citta*, which is like seasonings of food that give it the various tastes and flavours.

The *citta* that ceaselessly exhibits various changing states and deviates so far from its original state can bewilder and puzzle the possessor and can compel him to surrender to the existing events due to not knowing the cause or the means of correction. This can lead one to disregard one's moral responsibility with respect to thinking (*saṅkhāra*), the conditioner of the mind. The *citta* in the *satipaṭṭhāna* is therefore the mind (*citta*) mixed with its emotions (*ārammaṇa*) having thought (*saṅkhāra*) as the conditioner. The investigation of *saṅkhāra* is therefore connected with the *citta*. They are interrelated. If one understands the truth of thinking, one also begins to

understand the truth of the mind. Correspondingly, if one understands the truth of the mind (*citta*), one will also come to further understand the truth of thoughts (*saṅkhāra*). This progresses from the gross, to the middling, to the subtle level of *saṅkhāra* and *citta*. The various grades of thoughts and mind are due to the different grades of the contacted *ārammaṇa* (sense data which give rise to emotional reactions).

One should establish, right at the beginning, the understanding that the *citta* (mind) and its conditioner, *saṅkhāra* (thoughts), are two different things and not the same thing. For otherwise, the mind and thoughts will be confused making it difficult to investigate. Following the method of investigation that has been described previously, one focuses the attention at the arising and ceasing of *saṅkhāra* and the contacted *ārammaṇa*. One tries to observe and be aware of the movements of *saṅkhāra* which turn from the Heart to the *ārammaṇa*: sometimes concerning the past, sometimes the future, both of the coarse and subtle grades. Please also note that every type of *saṅkhāra*, along with its contacted *ārammaṇa*, must arise and cease simultaneously. It cannot be otherwise.

The notion of entities like ‘animal’, ‘people’, ‘I’, or ‘they’ should not be introduced into the mind because they will suddenly be transformed into the cause of suffering (*samudaya*). Please try to observe and see that at every moment of conditioning, it is merely mental conditioning (*citta-saṅkhāra*). As the investigation progresses, *paññā* will be able to see according to the Teaching: that it is merely the *citta* and not ‘animal’, ‘people’, ‘I’, or ‘they’.

The Heart of one who investigates and sees in accordance with *citta-nupassanā* will not be consumed by grief and disappointment nor immersed in the pleasures arising from the conditioning nor be affected by the state of *dukkha* or *sukha* in the *citta*. One will then be one who has *citta-nupassanā*.

Dhamma is the focusing object of the Heart. If it is the subtle *dhamma*, it means the Heart itself. The external *dhamma* are many. The internal *dhamma* consist of all the parts of the body, the three *vedanā*, and the *citta* (as in the *citta-nupassanā*). These are the *dhammas* in *dhamma-nupassanā-satipaṭṭhāna*. The investigation of the body, *vedanā*, and the *citta* comprises the essence of the *Four Satipaṭṭhāna*. In the view of Forest Dhamma, this is *dhamma-nupassanā-satipaṭṭhāna*. If this explanation is incorrect due to a lack of wisdom, the writer begs forgiveness from all readers. Every time that Forest Dhamma is being discussed, it is always beyond the ability of the writer to explain. Therefore, in reading Forest Dhamma, please also cultivate some of the ‘*dhamma* of not paying it any mind’ in order to allay any uneasiness that might arise while reading it.

The investigation of the *Four Satipaṭṭhāna* should converge into the *dhamma-nupassanā-satipaṭṭhāna* until it becomes entirely one Dhamma. There is this marvelous feeling of amazement that one has never experienced before, which arises as one progresses. The beginning stage of the investigation of the body, *vedanā*, *citta*, and *dhamma*, is gross due to the gross nature of the investigation. The objects of investigation are therefore of a similar nature. But due to one’s zealous effort in polishing

and scrubbing, these things eventually transform themselves. That which has been mentioned before (in the *dhamma-nupassanā-satipaṭṭhāna*) are quite subtle *dhamma*. However, one still cannot avoid feeling thankful for the gross investigation at the beginning stage. When one investigates ‘*dhamma*’, one finds that the beginning stage differs immensely from the final stage, even though they are the same Four *Satipaṭṭhāna*. At the final stage, it appears in the *citta* that the four objects of *satipaṭṭhāna* (*body*, *vedanā*, *citta*, and *dhamma*) are perfectly and completely moulded together, becoming entirely *dhamma-nupassanā-satipaṭṭhāna* without having the differentiation within the awareness that they are *body*, *vedanā*, *citta*, or *dhamma*. They converge together, becoming ‘*dhamma*’.

In the sections dealing with the *body*, *vedanā*, and *citta*, the method of investigation as the means for correction and remedy has been quite extensively described. However, in discussing the section dealing with ‘*dhamma*’, it is entirely the writer’s story. Although this is so, one should take the aforementioned method and apply it in one’s practice according to one’s skill and proficiency. The results will then likely be the same as that which has been directly related here.

In summary, the objects of *satipaṭṭhāna* are as follows:

The *body* consists of the internal *body*, external *body*, and the *body* in the *body*.

The *vedanā* consists of internal *vedanā*, external *vedanā*, and the *vedanā* in the *vedanā*. *Vedanā* is rather complex and so further illumination will be added here. The internal *vedanā* means the *vedanā* in the *citta*. The external *vedanā* means the bodily *vedanā*.

The *citta* consists of internal *citta*, external *citta*, and the *citta* in the *citta*. The internal *citta* means exclusively the *citta* and the *ārammaṇa* that arise together with it. The external *citta* means the *citta* that is involved with the external *ārammaṇa*. The *citta* in the *citta* means the flow of the *citta* among the many other flows of the *citta* that arise out of the Heart.

The ‘*dhamma*’ consists of the internal *dhamma*, the external *dhamma*, and all the *dhammas* in the *dhamma*. The “internal *dhamma*” means the condition of the heart and its subtle aspects. They are: the condition of the *citta*, the object (*ārammaṇa*) the *citta* is focusing on, and the *citta* itself (which is, ultimately, the focal point of all the *dhammas*). The “external *dhamma*” means the external conditions (*sabhāvas*). These can be any type of *sabhāva* that is suitable to be the *ārammaṇa* of the Heart. These are all “external *dhammas*”. The “*dhamma* in the *dhamma*” means taking up one aspect (*sabhāva*) as the focusing and concentrating object of the Heart.

Incidentally, concerning the body in the body, *vedanā* in the *vedanā*, *citta* in the *citta* and *dhamma* in the *dhamma*, they mean a single part of the many other parts. For instance, a single strand of hair of all the hairs; a single tooth among

the teeth. These are “the body in the body”. One who investigates a particular part of the body is investigating the body in the body. It is likewise with *vedanā*, *citta*, and *dhamma*.

In the view of Forest Dhamma, these four objects of *satipaṭṭhāna* are complete within the body and the Heart. This does not mean that the external is unnecessary. One will only see clearly when one has cultivated the *satipaṭṭhāna* to the stage where one has already consolidated all the objects into the *dhamma-nupassanā*. Here, the *citta* is not interested in seeking after the other (external) objects to support it in the investigation. It will solely concentrate the investigation on the body and the mind which is the appropriate way of remedy and correction in accordance with the way of the *Four Foundations of Mindfulness* which are completely contained within the body and the heart.

However, in the beginning stage of investigation, every object, both internal and external, becomes a necessary object of investigation due to the *citta*’s attachment to these things. But as one approaches the stage of relinquishing, each *sabhāva* will correspondingly lose its importance. Even the body, *vedanā*, mind, and *dhamma* (the necessary *dhammas* of *satipaṭṭhāna*) must be relinquished. They should not be attached to or carried as a burden for the Heart. They all must be relinquished at the stage where one has fully investigated with the truth of not-self (*anattā-dhamma*). One will return to investigate these objects again in the future, but then only as *vihāra-dhamma*, the ‘*dhamma* of enlivenment’ during the present, and as *diṭṭha-dhamma*, the *dhamma* seen and penetrated when the

citta has already passed beyond but is still in possession of the *khandhas*.

The cultivator who relentlessly concentrates on the *satipaṭṭhāna* will experience different kinds of the **splendor and marvel** within the Heart as he progresses along. When it is time to attain to the ‘Effect’ of Dhamma appropriate to the ‘Cause’ that has been properly cultivated, the Fruit¹⁵ will appear by the various stages (*Sotāpanna*, *Sakadāgāmī*, *Anāgāmī*, and *Arahant*) without any doubt.

Therefore, please note that both the *Four Satipaṭṭhāna* and the *Four Noble Truths* are the same means that deliver one from *dukkha*. They differ only in name and are one and the same under the principle of nature. Both the cultivators of the *Four Satipaṭṭhāna* and the *Four Ariya Sacca* are doing the same kind of work because *dukkha*, *samudaya*, *nirodha*, and *maggā*, and the body, *vedanā*, *citta*, and *dhamma*, are the same *Sacca-Dhamma* – the truth. This is similar to a factory where there are many workers performing the various kinds of work. But all the profits belong to the factory.

The important factor in the investigation of the *Four Satipaṭṭhāna* is not in the pace of the investigation but rather in whether the investigation is for the penetrative and clear understanding of the investigated objects. When it happens,

¹⁵ “*Phala*” (“ผล”) in Thai can mean both “fruit” (as in “path and fruit”) and “effect” (as in “cause and effect”)

the results will reflect back upon oneself, making one attain to wisdom. With the power of *paññā*, one will be able to relinquish those things that are detrimental to the Heart. One will not consider the body, *vedanā*, *citta*, and *dhamma* as unchanging, as satisfying (*sukha*), or as oneself (*attā*). Therefore, please do not consider the work of investigation as burdensome. One should consider it as similar to the work of the world: it is equally necessary for everyone. No one can remain idle without doing any work. In doing the work of the *Four Satipaṭṭhāna*, one should not let laziness decide when the work is completed but one should let the completion of the work come naturally, when *sati* and *paññā* have investigated sufficiently and disentangled it all. One will then be on the correct path of fulfilment and free of *dukkha* following the example of the Lord Buddha.

When one feels tired, the *citta* wants to rest. So let it rest in *samādhi*. The duration of rest of the *citta* depends on the requirements of the Heart. It is similar to the duration of sleep, which depends on the requirements of the body. Once the body has had enough sleep, it will wake up and be ready to go to work. Even if the *citta* rests for many hours, one should not force it to withdraw. Let it rest for as many hours as it likes. One should not force it to withdraw. Let it rest for as long as it needs to rest. Once it is sufficient, it will withdraw by itself. Having withdrawn, it is the duty of *paññā* to continue on with the work of investigation of the *Four Satipaṭṭhāna*. The object of mindfulness can be chosen according to one's preference and its suitability.

In investigating the body, one can enlarge or shrink it, classify it into groups according to appearance and characteristic – like a group of skins, or a group of flesh, for example. One then breaks it down into the original components of *dhātu* (the elements of earth, water, air, and fire) and then reintegrates it again. One continues on investigating in this manner repeatedly, again and again. The results that arise within the Heart will be proficiency, skillfulness, thoroughness, and doubtlessness concerning the nature of the body. When there is enough understanding (*paññā*) about every aspect of the body, one will then penetrate the nature of the body and, correspondingly, one will be able to completely relinquish it. There are no more pleasant or unpleasant *nimitta* of the body. It is merely the body within one's awareness. No more notion of the body as being anything. This is the practitioner's basis for investigation of the body with *paññā*.

There are two types of *vedanā*. One arises from the body and the other arises from the Heart. The *sukha*, *dukkha*, and neutral feelings that exclusively arise within the body and that have no relation with the Heart are bodily *vedanā*. Any one of the three *vedanā* that arises within the *citta* are caused by the contacted *ārammaṇa*: the *ārammaṇas* of *magga* (the causes of happiness: virtue, meditation, and insight) or the *ārammaṇas* of *samudaya* (the causes of *Dukkha*: sense craving, craving to be, and craving to not be). This is *citta vedanā*.

The investigation of the four *khandhas* of *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa* has two characteristics: The first deals with contact with external objects and the second does not

concern the external objects and is merely the exclusive investigation of these *khandhas*. The one dealing with the external objects is investigated while these objects are actually in contact. Whatever skillful means of investigation can be devised at that time depend on the strength and ability of *paññā*. The investigation not dealing with the contacted external objects is the analytical work of *paññā*, which analyzes the aspect (*sabhāva*) that is being focused upon. Even though that *sabhāva* may not manifest itself, it can still be investigated. However, please note that both of these methods of investigation converge into the Three Characteristics (*ti-lakkhaṇa*), which is like the vessel that collects every type of *sabhāva*. It cannot be otherwise. This is similar to all the rivers that flow into the ocean.

But one should also know how insight can arise when there is no ‘ripple’ within the Heart. One can use this as the *ārammaṇa* for the investigation. One should know what the ‘ripple’ means, because both good and bad have these ‘ripples’ as their principal cause. The ‘ripples’ of the Heart lead in two different directions. One type of ‘ripple’ causes *dukkha* to arise and entangles one. This is *samudaya*. Another type of ‘ripple’ causes the knowledge of the origin of *Dukkha* to appear. This is *magga*, which arises from the analysis of *paññā*. Both of them are the products of thinking (*saṅkhāra*). They differ only in the direction of their conceptualization. One leads to the right path; the other to the wrong path. However, both *samudaya* and *magga* do not have *saṅkhāra* as the sole cause, for even *vedanā*,

saññā, and *viññāṇa* can also cause *samudaya* and *magga* to arise. This depends on the wisdom of each individual. If one is ignorant, the five *khandhas* are one's opponents. If one is wise and circumspect, the five *khandhas* can become useful, like those of the Lord Buddha and all the *Sāvakas*, who used their *khandhas* to benefit the world until the day of their *Parinibbāna*. Therefore, the five *khandhas* are like tools that can either be beneficial or harmful depending on the wisdom of each possessor.

In summary, both the cause of suffering (*samudaya*) and the way of happiness (*magga*) arise from the same thinking mind (*saṅkhāra*) and differ only in their way of conceptualization. The conception arising out of delusion entangles one whilst the conception arising out of wisdom disentangles one. Therefore, thinking on the side of *magga* (when it is being conceived) can transform one to become wise and sagacious in knowing the ways of *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa*. In addition, it will enable *paññā* to approach the Heart, the focal point of all the *khandhas*.

The five *khandhas* arise from the Heart. It is their origin and from which arises the body, the *āyatana*, man and woman. One will then be able to notice the activities of any of these *khandhas*, both in their arising and ceasing, including the knowledge of the basis for their becoming. One's critical view of all the external *sabhāva-dhammas* (forms, sounds, smells, tastes, and tactile objects throughout the universe) will lose their significance due to *paññā* that gradually cuts it off. What remains as the objects

of criticism are *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa*. This is because the strength of *paññā* is not yet sufficient. When it is sufficient, the problems and criticisms disappear. Insight can now see clearly that the internal *sabhāva-dhammas* (like the *khandhas*) are neither the *kilesas* nor are they harmful. They are merely conditions (*khandhas* and *sabhāva*) which even the Lord Buddha and the *Sāvakas* possessed.

At this point, one must now turn around to investigate the cause which subjects the *khandhas* to shift and follow its force of oppression. This is knowing under the power of *avijjā*. It is the *vaṭṭa-cakka*'s knowing. Besides itself being the Wheel of Rebirth (*vaṭṭa-cakka*), it also forces the *khandhas*, its slaves, to ceaselessly revolve. Therefore, whatever falls under this revolving has no freedom but must surrender and follow the commands directed by the chief of the *vaṭṭa-cakka*. When one realizes that the prime mover of every type of *kilesa* arises from the *vaṭṭa-cakka*'s way of knowing, one will, necessarily, also see that the *vaṭṭa-cakka* is the real *kilesa*. How can one remain complacent with this knowing, which is the revolving *cakka*?

One must now concentrate one's investigation at this point to penetrate into the law of cause and effect. One cannot be complacent! The *paññā* at this level must be circumspect and automatic, turning constantly around *avijjā*'s knowing. This is *paññā* applied to crack the knowing of the *vaṭṭa-cakka*. It functions by itself, without stopping and without coercion. It observes both the arising and ceasing of every condition that appears within the Heart. It is aware of every subtle

change of *citta* during every interval of change, whether it is *sukha* or *dukkha*, sorrowful or cheerful, ignorant or wise, courageous or lacking in courage, bright or dull. These conditions have the sign of *ti-lakkhaṇa* as they appear within the *vaṭṭa-cakka*. One must observe during every interval of change and shift until one gets to the root, the primary cause.

When one with insight has destroyed this primary cause, all of these conditions will cease to change due to their total destruction. The origin of these camouflage-like conditions will be thoroughly destroyed. All the *sabhāva* everywhere will be unveiled throughout the world, proclaiming in unison the same message that everything exists normally: just as they are. Never have they been in opposition to anyone, excepting only this 'knowing' which contradicted the truth of the World and Dhamma. It is this 'knowing' that causes the arising of disputes, from whence they spread to the external objects, creating further disputes in those objects. When the *citta* is free from its own case of disputing, and the mysterious and secretive nature simultaneously vanishes, there, correspondingly, appears the perfectly pure Dhamma. Even all the other *sabhāva-dhammas* that have been oppressed and criticized by *avijjā* (the ruler of *vaṭṭa*) appear as they are, in accordance with their nature.

The marvellous Dhamma that arises simultaneously with the Knowledge of Deliverance (*Vimutti Vijjā*) declares the state of peace and equality among all the *sabhāva-dhammas* everywhere, as if they are going to be friends forever. They abide

in harmony and concord. The five *khandhas*, the internal *āyatana* (eyes, ears, nose, tongue, body, and the Heart), and the external *āyatana* (forms, sounds, smells, tastes, tactile objects, and mental objects) all function naturally, without having any friction when they contact. They exist freely, without being coerced by any party.

This is because Knowledge of the Law of *Kamma*¹⁶ imparts fairness and equality to all. Correspondingly, all worldly conditions (*sabhāva*) become fair and equal. This is *Yathā-Bhūta-Ñānadassana* (knowing and seeing things as they are): seeing truly with discernment in accordance with natural law – both internally and externally, openly and without anything being hidden.

The satisfactory results gained from the realisation that arises within the Heart of the practitioner will arouse him to quietly exclaim: “This is the end of all problems.” The problems with the defilements and craving, affection and aversion, praise and blame, delusion and knowledge, lives and existences, births and deaths, that used to entangle one come to complete cessation. There is nothing to continue on further with this nature, because the past has been understood, the future has been clearly comprehended, and there is no attachment to the present. What exists is the ultimate purity and the seeing clearly of this nature. The eyes, ears, nose, tongue, and the body are

¹⁶ This also means “seeing for oneself the Noble Truths,” for the Law of *Kamma* is nothing other than the law of cause and effect.

not harmful because the Heart is not harmful. The forms, sounds, smells, tastes, and tactile objects are not injurious because the Heart is completely emptied of all injurious residues. This is **Sugato**, going the good way, without being entangled by anything – neither the corporeal nor the incorporeal. Every worldly condition (*sabhāva*) exists naturally and harmlessly because the chief bandit is no longer looting within the Heart.

This is the result of practice by means of analysis, examination, and observation of one's movements and behaviour from the coarse, to the middling, to the subtle level. This is the fruit that arises from the power of *sīla*, *samādhi*, and *paññā* – which belong to everyone. The Lord Buddha did not reserve it solely for himself but presented it to all those beings who are courageous and able in the task of exertion, without being weak or disheartened.

May it be stressed that these *dharmas* that have been discussed from the beginning, with the utmost ability, did not arise from laziness: getting up late, being disheartened or careless, indulging in the pleasures of the senses, socializing, wearing out while striving, selfish expediency, or being concerned for worldly gains, nor did they arise without observing Dhamma and following every example of the Great Teacher (*Sāsadā*) who preceded and led the way. On the contrary, Dhamma only arises in one who is industrious, earnest, and hardworking; one who endures and perseveres in one's rightful means of livelihood (whether it be difficult or easy); one who is contented with little or whatever is available in the way of one's

requisites of living; one who does not associate and mingle with others; and one who takes up the work of exertion of uplifting and correcting himself as the most important thing. This is the one who exerts in every posture; who exerts with *sati* and *paññā* in every movement; and who does not project upon the *magga*, *phala*, *Nibbāna* other than in the realm of his exertion in the here-and-now Dhamma of the body, *vedanā*, *citta*, and the *dhammas* which are within one's Heart all the time.

This is also the basis of the *svākkhāta dhamma* – whose satisfying results were experienced by the Lord Buddha and which was then well taught by him. One who practises according to this teaching will experience the results within himself (*sandiṭṭhiko*) in every level of Dhamma, without any obstruction and not dependent on time (*akāliko*). Both the Dhamma of causes and results at every level are always completely available at all times. When one has developed to the state of absolute purity – where it remains constant at all times (independent of day or night, asleep or awake) – it is called 'timeless' (*ehiṇassiko*): the Dhamma of openness which can always be proven at any time – continuously without any breaks – throughout the ages.

One who has tested, following the Teaching, until arriving at the complete truth will be able to relate the basis of truth – both the causes and results of every level, up to the purity of the Heart that one has investigated from one's practice – to those who are interested, so that they can also comprehend clearly and can firmly believe that this is so. This is "going inwardly,

into oneself to see” (*opanayika*): the Dhamma is available everywhere, like the treasures of the land. Whoever is interested in Dhamma can transform the Dhamma that one has heard and seen from others in various places to become one’s reminder and guidance at all times. There will, undoubtedly, arise the benefits – the knowledge of the splendors within one’s Heart – according to the capability of one’s *sati-paññā*. This is “*paccattam veditabbo viññūhi*” (“to be seen by the observant for themselves”).

Therefore, may all of you be courageous and joyful in your exertion following the basis of the well-taught (*svākkhāta*) *dhamma*. Please don’t look at it as hardship and *dukkha*. Every human being and animal, regardless of class and status, equally share the hunger and hardships of every part of the body. In this respect, no one can surpass any other whereby it might be complained that the *khandhas* are being partial. Concerning the *dukkha* of the Heart which arises due to the power of each different type of *kilesa*, please note that they are thorns piercing the Heart. One must endeavour to remove them. One must not think that it is much more of a hardship to endeavour to remove the thorns and uplift oneself from the mire than to have the thorns remain in one’s Heart and to remain submerged in the mire. The *dukkha* that one experiences in one’s practice – so that one may be freed from *dukkha* – is the kind of *dukkha* praised by the Lord Buddha. It was the path that he trod. He experienced *dukkha* very severely and then attained to the fruits to become the Great Teacher

(*Sāsadā*) of the world. This he did by going against *dukkha* – like all of us are doing at this moment.

One must not forget the three qualities of “*Buddham, Dhammam, Sangham saraṇam gacchāmi*” which are one’s life and heart-refuge. They can lead one safely from *dukkha*. It is not laziness – nor the lack of perseverance in standing firm on the basis of reason (the basis of Dhamma) – that leads one away from one’s obstacles and barriers. Lives everywhere in the world are supported by work. Without work, life must dissolve. Every kind of animal must do the work of feeding themselves. It is not only human beings that have to work. The work that is necessary to every living thing is their livelihood. Without it, life ceases to go on. One who practises with very intensified concern for *magga*, *phala* and *Nibbāna*, must look at his occupation, his aim, and his striving for *Nibbāna* as more important than his life. This is the work that leads one onward without ever returning. The result of this work is ***Vimutti*** (deliverance): the end of revolving around. Please exert to the utmost. One will then come to see, without any doubts, the results clearly in one’s Heart; right in the present or in the future.

Let us now discuss, from the beginning, the results of the practice of *satipaṭṭhāna* (the establishment of mindfulness) and the *Ariya Sacca* (the Noble Truths) that one gradually develops. In the beginning, the nature of the investigation of the Foundations (body, feelings, mind, and *dhamma*) and the Truths (*dukkha*, *samudaya*, *nirodha*, and *magga*) is gross. One practises blindly and crudely without knowing the depth

and subtlety of Dhamma, or what is correct or incorrect, good or bad, because one has never practised before. From one's great grand-parents and forefathers to one's parents and relatives, there has never been anyone to describe the characteristics of the Foundations of Mindfulness (*satipaṭṭhāna*) or the Noble Truths (*Ariya Sacca*) to enable one to have some understanding. On the contrary, many of them discarded and threw away these supreme *dhammas* of *satipaṭṭhāna* and *Ariya Sacca*. One is merely a grandchild, an offspring of them, so how can one really profess any wisdom or ability? One just has to accept the truth of one's ignorance.

While, in truth, the *satipaṭṭhāna* and the *Ariya Sacca* might have been originally the Supreme Dhamma, by the time it falls into one's hands it must have been altered, becoming gross *dhamma*, because one is in the gross state. One's practice is therefore gross. But after having cultivated with zealous effort, one's understanding of Dhamma and the results from one's practice begin to gradually take form. One's *saddhā* (firm conviction) becomes strengthened and deeply grounded on the principles of the Lord Buddha's Dhamma. The things like *satipaṭṭhāna* and *Ariya Sacca*, for example, which for a long time used to be mysterious and secretive begin to gradually unveil the truth about themselves. Although these things are right within oneself, they are so deeply embedded that one has no knowledge of them. When listening to *Dhamma desanā*, one listens without ever thinking of turning them inward into oneself (which is the point of Dhamma). After the *desanā*, one can only conclude that one

lacks the ability to understand the Dhamma which is so profound and subtle. One concludes that oneself and the Dhamma are as far apart as the two poles of the earth. One never reflects that both oneself and the one who elucidates Dhamma are of the same world of *satipaṭṭhāna* and the *Four Noble Truths*. All that which has been elucidated concerns oneself – without the slightest difference or deviation from one’s own story.

This is how wrong views can arise in anyone. But the truth, like *satipaṭṭhāna* (for example): once having revealed itself within the circle of exertion, it then, gradually, becomes the guide and path of the *citta*. When looking at the body, *vedanā*, *citta*, and *dhamma*, they all appear like a piece of paper with the message pointing to the path that leads away from *dukkha*. Both the external and internal *satipaṭṭhāna* and *Ariya Sacca* will now be transformed to be messages pointing out the way for the *citta*, as if to say: “Please tread this guided path. You will be free from harm very soon! Right now, all of your enemies are searching for you everywhere. They are hiding everywhere waiting for you. You should not be complacent in any place by thinking that these places are safe. Your only chance of escape from harm and danger is to hurry on with your journey through these deep thickets.”

One’s accumulated exertion and *sati-paṇṇā* – having the *satipaṭṭhāna* and *Ariya Sacca* as the sharpening stone and as the means – will now be strengthened and vigorous. The body, feelings, mind, and phenomena, which was previously investigated by the crude and inefficient manner, will now

appear to be equally ‘*dhamma*’. One is now able to investigate these objects together in the combined object of *dhamma-nupassanā* (meditation on the *dhamma*).

Once the mind (*citta*) has established *dhamma-nupassanā-satipaṭṭhāna* (“the meditation-on-the-dhamma establishment-of-mindfulness”) as the object of investigation and has gained full proficiency and confidence, the contemplation (*nupassanā*) of the *dhamma* will now be directly connected to the affairs of the mind (*citta*). At this point, it may be said that ‘*dhamma*’ has been transformed to the ‘*citta*’ or the ‘*citta*’ into ‘*dhamma*’. Once the *citta* has entered into the exclusive realm of *dhamma-nupassanā*, both the external *sabhāvas* (forms, smells, tastes, sounds, tactile objects and *dhammārammaṇa*) and the internal *sabhāvas* (eyes, nose, tongue, ears, body, and delusional mind) – which used to be like a mountain of solid rock blocking the Heart from finding a way out – now fade from awareness. The body, feelings, memories (*saññā*), thoughts (*saṅkhāra*), and sense-consciousness (*viññāṇa*) – like cloud or fog blinding the Heart – have all been blown away and broken up by the storm of *sati* (mindfulness), *paññā* (insight), *saddhā* (faith), and *virīya* (exertion). **This is the gradual dissolving away of conditional reality (*sammuti*).** It trends this way until there is hardly anything left behind.

What remains is like vapour arising out of the Heart. This is the ‘*dhamma*’ that has not yet been destroyed. But it is not capable of exhibiting itself openly because it is being constantly sought by the powerful *sati-paññā* which is at every moment seeking

and searching to destroy it. In the end, this ‘*dhamma*’ (the *avijjā-citta*), is completely destroyed by wisdom (*sati-paññā*) – along with the *anattā dhammas* and the *dhamma* which states that all *dhammas* should not be attached to. When there is no more conventional knowledge (*sammuti*) to use as a sanctuary, the views of entities like ‘animal’, ‘people’, ‘self’, ‘I’, or ‘they’ naturally disappear.

Avijjā is the spearhead of *sammuti*. *Sati-paññā*, the spearhead of *magga*, the way of freedom (*Vimutti*). When discerning mindfulness (*sati-paññā*) has fully performed its duty, the result is the discovery of the origin of the *khandhas* (*body*, *vedanā*, *saññā*, *saṅkhāra* and *viññāṇa*) and the *ti-lakkhaṇa* (*aniccam*, *dukkham*, and *anattā*). They all originate from this delusional mind (*sammuti citta*), with the pseudonym of *avijjā*. The notions of entities like ‘animal’, ‘people’, ‘self’, ‘I’, ‘they’, ‘man’, or ‘woman’ arises out of it. Likewise, the stories of birth, aging, pain, and death and the stories of *dukkha* (“Woe is me!”, “I am suffering!”) which have been impenetrable for ages and ages arise from this same source. It can rightly be said that the master-mind of the whole world is this very *avijjā*.

Right at that moment, the circumspect and ever-present *paññā* found the master-mind of rebirth (*vaṭṭa*) in an open confrontation right in the place where *avijjā* used to hide. Ignorance was then immediately destroyed through the penetrative power of discernment (*paññā*), which had previously been trained to expertise. At the single instance when the master-mind of The Wheel of Samsara (*vaṭṭa-cakka*) is destroyed, there arises

the complete unraveling (*vivaṭṭa*) without anything concealing it. Every type of contemplation (*paññā*) ceases to function the moment *avijjā* ceases. *Sīla*, *samādhī*, and *paññā* merely deliver one to this point. All of the *kilesas* can only bother one up to this point. All the greed, hatred and delusion (*lobha*, *dosa*, and *moha*) in the world have lost their almighty power and will not be able to cause one to revolve around like they did before. The *khandhas* which used to also be the attendants of *avijjā* are now transformed to be just *khandhas*. They are not the defilements (*kilesas*) nor the outflows (*āsavas*). One then knows clearly that *sīla*, *samādhī*, and *paññā* were the tools for correcting the *kilesas* and *āsavas* (which were one's enemies) because one knows clearly and penetratively both the causes and results. One therefore leaves them, in accordance with truth.

One knows penetratively the causes of *dukkha* (*samudaya*), namely: craving for sense pleasures (*kāma-taṇhā*), craving to be (*bhava-taṇhā*), and craving to not-be (*vibhava-taṇhā*). One knows penetratively the causes of happiness (*sukha*): virtuous conduct (*sīla*), meditation (*samādhī*), and insight (*paññā*). One knows penetratively the results: *Dukkha* arises out of *samudaya*; and *Nirodha* arises out of the causes of *sukha*: *magga*. The one who knows penetratively about the four truths (*Sacca-Dhamma*) is the embodiment of the extraordinary Dhamma which should be given the name 'Vimutti' (Liberating) Dhamma. This is because it is beyond the truth of *sammuti* (conventions), it is the absolute Dhamma that stands out distinctively, independently and naturally without having any dependence on any kind of

condition (*sammuti*). It is the complete and perfect light of Dhamma (*Dhammopadipo*); similar to the sun that shines forth brightly when there are no clouds blocking it. At that same instance, the supreme and individual treasure of *Buddho*, *Dhammo*, and *Sangho* will be manifested fully within the Heart of the victor.

The moment when *sati-paññā* has finally finished its duty with the *satipaṭṭhāna*, there appears simultaneously this marvellous and wonderful nature. All problems are terminated because both the causes and results are in complete harmony. Both the *khandhas* and the *citta* exist in mutual concord. They exist independently according to their true nature. In the understanding of Forest Dhamma, the term ‘*Yathā-Bhūta-Ñāṇadassana*’ means existing without suspicion between the *khandhas* and the *citta*; the World and Dhamma; the external and the internal. The Heart and everything in the world are no longer enemies like they used to be. The Heart is now capable of utilizing these things to its advantage, as far as it is appropriate.

The practitioner of Dhamma should take it to heart in his endeavouring and exertion. This Dhamma will be the sole possession of those who are sincerely interested, without having anything to separate them from it. There is not any kind of exertion in the world that is comparable to the exertion in conquering oneself like the conquest of the Lord Buddha. According to the *Pāli*, it is said: “*Attā have jitam seyyo*” – “it is most supreme to triumph over oneself.”

The most important factor, which guarantees that the results of Dhamma will gradually arise at every level, is the *paccupanna-dhamma*: the *dhamma* of the present. When one investigates the past or the future, one should draw them into the present, into oneself. Both the past and the future are the events of the *ti-lakkhaṇa* and *ti-loka* which are all related to oneself. For instance, the sorrow of parting from one's affections, both animate and inanimate (*sattā and saṅkhāra*), is a timeless story of suffering (*dukkha*) we all have to face. But the complete cessation of *dukkha* does not arise out of this revolving world. It only arises from the penetrative and circumspective investigation of these things. It is due to the lack of knowledge concerning the nature of these things that one is unsuspecting, unstirred up, and unafraid of one's fate. Once having drawn inward, both the events of the past and the future, the internal and external, will come into the **present moment, which is oneself**. One will arrive at understanding and wisdom concerning these events of the past and future. When comparing them with the events of the present that are happening within oneself, one will see that they are all of the same character.

The taking of the present as the most important factor means that one should investigate with earnest interest the state of things within oneself, be it every aspect or just some part of it. One should never consider the lack of *sati*, the concentrative device, and *paññā*, the analytical device, as acceptable, compared to their promotion and the gradual growth of these *dhammas*. The lack of the *dhamma* of discernment (*sati-paññā*) will deny the results of exertion without the practitioner realising that

this is so. Only one who possesses some degree of *sati-paṇṇā* directed at the present is one who exerts constantly. The results will gradually arise within one's Heart due to the continuous exertion with *sati-paṇṇā* as the guard. The Heart will be bright and joyful, peaceful, calm, and at ease, the intensity of these states corresponding to the level and intensity of the exertion.

Therefore, one who focuses on a certain *dhamma* object or condition should focus with mindfulness directing. This will then become the *sabhāva-dhammas* of the present and the *citta* of the present that acknowledges the *sabhāva-dhammas*. When the *paccupanna-dhamma* (the conditions of the body and the conditions of the *citta*) and the *paccupanna-citta* are in direct contact, the *citta* will gradually be aware of its own affairs and the affairs that concern it. The *citta* will then not remain ignorant forever by not accepting the *dhamma*, the cleansing agent that causes wisdom to arise. However, if the *citta* continues to think absentmindedly as it did before (by not having any basis for support or *dhamma* as the guarding and protecting device), then the *citta*'s action will forever be for the accumulation of *kilesas* and ignorance.

The Lord Buddha and the *Sāvakas* investigated the *satipaṭṭhānas*. What enabled them to become The Buddha and The *Arahants*? Where are the *satipaṭṭhānas* now? Do we have the Four *Satipaṭṭhānas*? Are we lacking any part of them?

We are fully endowed with a body, which is the complete *kaya-satipaṭṭhāna*. The pleasant, painful, and neutral feelings

(*vedanā*) are constantly exhibiting themselves, day and night. The *citta* acknowledges both the affairs of the body and *vedanā* all the time, without exception, during both the waking and sleeping hours. Dhammas are all the conditions: The *vedanā* in the body; the *vedanā* in the mind; every condition of the mind that involves the *citta*, both the internal and external which are constantly in mutual contact. These are the *Four Satipaṭṭhānas*. They are not deficient at all. What is lacking is one's interest in them! If you are interested in yourself, then the Four *Satipaṭṭhānas* (which are about you!) must be aroused within your mind without anything being capable of concealing them. It is then possible to know every condition of your body and mind (*satipaṭṭhāna*) with clarity (*paññā*) because these four *dhammas* are inter-related. It is then possible to uplift yourself from those things that, for such a very long time, used to entangle you.

The result will be the appearance of the *eka-citta* and the *eka-dhamma* within one's Heart. It will follow the results of the Lord Buddha and the *Arahant* savakas because it is the same path, the same mode of practice, and the same place of exertion. The results that appear cannot be otherwise.

Therefore, please establish one's interest in this correct path of practice, the *Four Satipaṭṭhāna*. Don't leave these four *dhammas* within oneself useless for too long. One will waste one's life by not making it useful. Please use the body, *vedanā*, *citta*, and *dhamma* as the *citta*'s cleansing agent and as *paññā*'s sharpening stone, making it very sharp until one is capable of

completely separating the body, feelings, mind, and *dhammas* from the Heart. One will then be absolutely free of *dukkha*.

The Lord Buddha attained his enlightenment in India, which, according to distance, is very far from here. However, according to truth principles, both over there and here, where we are sitting right at this moment guarding the *Four Satipaṭṭhāna* and the *Four Noble Truths*, are the same Truth. This is because the body of the Lord Buddha (and the *Sāvakas*) and our body are the same body: the home of the *Four Satipaṭṭhānas* and the *Four Noble Truths*. Consequently, the story of the Lord Buddha and the *Sāvakas* and our story of endeavouring are not any different. The practice for the purity of conduct (*sīla*) is concentrated in the same body, speech, and Heart. Similarly, the development of *samādhi* for peace of Heart is of the same nature because the *kilesas* are also of the same kind and are also found in this same Heart. Regardless of nationality, the Heart of anyone who has received the correct method of training in accordance with the Lord Buddha's Dhamma will gradually lessen its wildness and recklessness. The result that appears is peace and happiness because the Heart is receptive to the moral principle. All that is needed is to have *dhamma* as the developing device.

Although the Lord Buddha is the Teacher (*Sāsadā*) of the world, in his beginning stage of practice, his *sati* was unstable and haphazard, like any beginner. But due to regular maintenance and nourishment, not allowing any gaps to exist in the way of diligent effort, the results of *maha-sati* and *maha-paññā*

eventually appeared together, along with with the capacity to be his own *Sāsadā* and that of the world.

One who is interested in treading the Lord Buddha's path must take hold of his basis of practice by really committing himself to the development of *sati*, not being discouraged or weak in his exertion. The Heart will gradually transform from the state of Ignorance to the state which is fully equipped with mindfulness and insight (*sati-paññā*). Those *kilesa-taṇhās*, which used to build their homes within the Heart for a very long time, will not be able to withstand the onslaught of *sati*, *paññā*, *saddhā*, and valiant exertion. They will all be totally destroyed by these *tapa* (incinerating) *dhammas* (their destructive device), not leaving any remnants of rebirth (*vaṭṭa*) within the Heart. What remains is the most renowned Dhamma of the most marvellous nature, known as “**sandiṭṭhiko**” and “**paccattam**”: the Dhamma that constantly and loudly proclaims itself within the purified Heart, being **akāliko**, without having anything to conceal one's state of purity from the one who has attained to it.

Therefore, the *Four Satipaṭṭhānas* (body, *vedanā*, *citta*, and *dhamma*) and the *Four Noble Truths* (*dukkha*, *samudaya*, *nirodha*, and *magga*) are *dhammas* that can withstand any test of validity and are the means leading one to the state of absolute freedom from *dukkha* – both during the Lord Buddha's time and after his entrance into *Parinibbāna*. This is because the Dhamma did not pass into *Nibbāna* following the Lord Buddha and all the other *Sāvakas*. Those who are last to be born would be discouraged and disheartened by thinking that the

well-taught *dhmma* is partial in unequally rewarding its fruits among those who practise correctly.

Accordingly, the invitation is hereby extended to everyone to have firm conviction in the state transcending *dukkha* by the application of the well-taught Dhamma. It is possible to not have to return to experience any further *dukkha*, which is the inevitable result of repeated birth and death. Everyone knows perfectly well the taste of repeated births and deaths, therefore each one should not assume that *dukkha* will change its appearance whereby it will give pleasure and comfort to worldlings; that it will not be the worldlings' enemies any further; and that whoever is born into this world will not be subject to any harm like before.

On the contrary, one should make the correct understanding from now on that fire is fire: that birth and death are the same old faces of *dukkha*. Please do not be complacent or be deceived by the tricks of *dukkha*. One should seek the means of *paññā* that will enable one to see clearly the truth of *dukkha*. Do not waste time by not making use of oneself in every posture and every breath. Because life is not lasting. It is at every moment subject to change and dissolution. There is not a single instance when each bodily posture and each breath are free from this change and dissolution. One who is complacent by not observing the enormous heap of *dukkha* within oneself will not receive any usefulness from his life and breath. One will have wasted one's life uselessly like a block of wood or stone. Although one might have undergone many cycles of birth and death, one will have wasted all of them. One will not be capable

of diminishing even the smallest portion of *vaṭṭa* during one's precious lifetime.

On the other hand, one who is not complacent, and who constantly observes himself, gains and profits from each and every breath. One also gains mindfulness, knowledge and wisdom from one's breath and body which are really of no significant value or essence. Especially for one who is a practitioner, one must thoroughly examine the *Four Satipaṭṭhānas* and *Four Noble Truths* whose breadths and depths are not beyond the body and the Heart and the capability of one who is really interested in knowing them. For the presented Dhamma is not beyond the ability of human beings who earnestly want to know.

Please simply note, that **wherever *dukkha* is, that is also where the *dhamma* leading beyond *dukkha* is.** Wherever *samudaya* is, that is also where the *dhamma* countering it is. Please understand that the cause and results of suffering and happiness are not anywhere else but inside the one who is reading this and practising at this moment. Please investigate the *Four Satipaṭṭhānas* and the *Four Ariya Saccas* which can be seen and experienced within oneself. It will be to one's ease and comfort. One does not have to purchase this mindfulness and insight (which one has been constantly yearning for) from any store. It will arise gradually within the field of the aforementioned *dhammas*: from the ordinary grade of *sati* and *paññā* to that of *maha-sati* and *maha-paññā* which is very capable of investigating at every moment

absolutely anything that arises within oneself. Once *sati-paññā* has been transformed into *maha-sati - maha-paññā*, it will be able to penetrate through every kind of *kilesa* and *āsava*, wherever they may be hidden. There is nothing that can conceal or obstruct it, especially not the body, which is the coarser part. For even feelings, memories, ideas, and consciousness, which are subtler than the body, cannot prevent discernment (*sati-paññā*) from penetrating into their nature and uplifting oneself from such things.

Paññā is also capable of destroying even the most subtle part of these things, namely *avijjā* which is the origin of all the *kilesas* and which takes hold of entities like ‘I’ and ‘they’. In just one instant, when *avijjā* (the origin of births and existences which are the wells of anxiety for all beings) is destroyed by the penetrative power of *Maha-sati – Maha-paññā*, the problems of birth and death that used to be the driving force will simultaneously come to complete cessation.

What appears at that same instance is the complete ‘*Buddho*’: the *Dhammopadipo* (the Light of the Dhamma). Similarly with ‘*Sangho*’, which arises when *avijjā* ceases. Consequently, be it Buddha, Dhamma or Sangha, all will perfectly appear at the moment when Great Wisdom (*Maha-sati - Maha-paññā*) has totally eradicated *avijjā* from the Heart.

This Dhamma is not dependent on space or time. Therefore, one should not consider one’s endeavour for the complete cessation of all forms of *dukkha* as self-denial. One will

become weary and discouraged in one's exertion. It will also prolong and accumulate more lifetimes. Apart from diligent effort, there is nothing else that is capable of uprooting the round of rebirth (*vaṭṭa*) from within the Heart.

Have we all investigated thoroughly the roaring and thundering sounds that amplify throughout the day and night? That which sounds as if the earth and sky are falling apart? What is this sound, really? It really sounds like the truth of *dukkha* openly proclaiming itself! Please listen to both the internal and external. It is the same sound that the Lord Buddha had described as '*dukkhaṃ ariya saccam*' (The Noble Truth of Suffering) – isn't it so? Please listen and take it to heart. One will then see clearly the truth of Dhamma proclaiming itself all the time. What are we doubtful about? The story of birth and death is with all of us. We must investigate it very thoroughly. If one is following the Lord Buddha, one must not be unsteady and unstable, because the Lord Buddha never made himself unsteady nor unstable and never taught unsteadiness or instability to the worldlings. Every word of His instructions given to the Buddha's followers came out of the Lord Buddha's stability and firmness. He was never unsteady or unstable toward himself, nor did he teach the worldlings to be unsteady or irresolute toward their rightful means of living.

The work of a *samaṇa* is the work of exertion in the total uprooting of the arrow that is embedded within the Heart. It is not a hobby or a child's game. One will become one who is totally free of *vaṭṭa* within the Heart. One will not have to

hire lawyers and judges to decide who is the victor between oneself and *vaṭṭa*. The case will be settled by the way of *Yathā-Bhūta-Ñāṇadassana*, seeing in accordance with truth with correct understanding (*paññā*). The disputes over the affairs of the world (*sabhāva-dhammas*) and the affairs within the Heart come to an end. All of the speculations that one used to draw up by the power of the *kilesas*, which used to lead one on to doubt, also cease within this basis of the Dhamma of ‘seeing for oneself’ (*sandiṭṭhiko*). It is then not necessary to depend on anyone else to settle the case.





Venerable Ācariya Maha Boowa's Kuṭi



Tha Caṅkama path



Monk's Kuṭi



Place for sitting meditation



Cañkama-path with sitting meditation place



Lay person's Kuṭi

PART THREE

**THE OBJECTIVE OF
KAMMATṬHĀNA**

THE ARIYA BHUMI

The discussion will now focus on the focal point of all things (both good and bad, *sukha* and *dukkha*) so that the reader may realise where they actually converge. “Please tune in the receiver correctly.” It will then be known that they all converge in the *citta*.

Both darkness and brightness, ignorance and delusion, wisdom and knowledge, are all found within the Heart of everyone. This Heart is comparable to a chair where there are two people waiting to sit on it. If one sits on it, the other will have to stand. But if it is to be shared, then each one will only be able to sit on one half of the chair. Similarly, both ignorance and wisdom are sandwiched within the same Heart – that is to say that although one might really be ignorant, one is still knowledgeable; though deluded, one is also perceptive. But if one were to say one really knows, even then, one still has ignorance embedded within oneself. It is thus similar to the chair with two sitters. One Heart has both ignorance and wisdom inherent within it. The more powerful side will have more opportunity to sit on it.

Therefore, the method of training the Heart, and all types of meritorious action (*kusala-kamma*), are for the purpose of removing all the dullness from within the Heart. When discussing about ignorant people versus wise people or worldly people (*puthujjana*) and the *Ariyas* (from the first to the final stage), one knows and understands. Although one is incapable of making oneself like those *Ariyas*, one is still interested only in the story

of the virtues that they had developed. One must also be interested in their path of practice, how they practiced, to attain to those *dhammas*.

In the beginning, both the Lord Buddha and the *Ariya Sāvaka* who followed the Lord Buddha in practising and realising Dhamma are like all of us who have *kilesas*. But due to their zealous efforts and consistent exertion without giving up in the cultivation and development of themselves – and their striving to clean up all the darkness and gloom within their Hearts – the Heart that was constantly nourished with good fertilizer (like the *kusala-kamma*) began to develop, gradually, until attaining to the highest goal in attainment: the *Arahattaphala*. The term ‘*Ariyas*’ means the Supreme Ones (because the Dhamma that they realised is The ‘Supreme’ Dhamma). There are four levels of *Ariyas*: *Sotāpannas* (stream-winners), *Sakadāgāmīs* (once-returners), *Anāgāmīs* (non-returners), and *Arahats* (fully enlightened beings).

One who has attained to *Sotāpanna* has relinquished the three fetters (*saṃyojana*) of *sakkāya-diṭṭhi* (self view), *vicikicchā* (doubt in the Triple Gem), and *sīlabbata-parāmāsa* (doubting the efficacy of morality). Erroneous views of the self (*sakkāya-diṭṭhi*) are differentiated into twenty, following the characteristics of the *khandhas*. By taking the characteristic of each *khandha*, the differentiation is as follows: Seeing the body as oneself; seeing oneself as the body (in other words, seeing one’s body as oneself and seeing oneself as one’s body); seeing the body existing in oneself; and seeing oneself as

existing within the body. These are four. Similarly with *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa*. Four times five is twenty.

It is said that the *Sotāpanna* can completely relinquish these three *saṃyojana*.

However, on the practical side, there is a slight difference concerning *sakkāya-diṭṭhi* from the Forest Dhamma point of view. The others are not in contradiction with the practical field. May the views of Forest Dhamma be represented here, by thinking that it will probably not be a hindrance to the one who is reading it. But if it is seen that it is not in accordance with the way of deliverance following the basis of the well-taught (*svākkhāta*) *dhamma*, it should then be passed over. Please do not take it as an annoyance.

One who has completely relinquished the twenty self views (*sakkāya-diṭṭhi*), when summarily analysed, is one who does not see the five *khandhas* as oneself; or oneself as the five *khandhas*; or the *khandhas* existing in oneself; or oneself existing in the five *khandhas*. It is thought that this is the type of individual would not seek for a family (husband/wife) because a family (husband/wife) is the story of the five *khandhas*, the source of *sakkāya-diṭṭhi* that one has not yet completely relinquished.

For one who has completely relinquished *sakkāya-diṭṭhi*, the body ceases to be the symbol of sensual desire. There will not be any indulgence in the feeling of sensuality. Perception

(*saññā*) will not affix any signs of sense-pleasure. Thought (*sañkhārā*) will not conceive in the way of sensual desire. Consciousness (*viññāṇa*) will not acknowledge in the way of sensual desire. The five *khandhas* of that individual do not function for indulging the senses (which is entirely the tradition of the world). The function of the five *khandhas* must be switched to some other tasks which one feels one has not yet accomplished. One will then focus on the targets of delighting in forms (*rūpa-rāga*), delighting in formless (*arūpa-rāga*), conceit (*māna*), restlessness (*uddhacca*), and ignorance (*avijjā*).

One who has completely relinquished the twenty *sakkāya-diṭṭhi* should therefor be an *Anāgāmī* who can completely relinquish the desires for the senses as aforementioned. As far as the realisation and relinquishment of the *Sotāpanna* are concerned, it can be compared to a simile of a man who wanders in the deep forest and comes upon a pond of fresh and clear water. But the water is not clearly visible due to the surface being covered with vegetation. The man has to clear off the vegetation before seeing the fresh and clear water that looks very inviting. He therefore tastes a little bit of that water before realising that it is fresh and clean. He then drinks the water to his Heart's desire – a desire that he has had for a very long time – before departing from the pond. Meanwhile, the vegetation that was cleared off eventually covers the surface of the water as before. Although the man has departed, he still has yearnings and constantly thinks about that pond. Every time he enters that forest, he will go directly to that pond to drink and bathe to his

Heart's content. Although the water may be completely covered with vegetation while he is away from the pond, there is still a firm belief in his Heart that there is water in that pond, that it is fresh and clean, and that it is clear and pure. These beliefs will never ever fade away.

This is comparable to the instant where the yogi has investigated in *bhāvanā* the various parts of the body until seeing very clearly, whereby the *citta* then discards the body, *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa* and enters into the exclusive state of complete calm, having no relationship at all with the *khandhas*. At that instant, the relationship between the *khandhas* and the *citta* is disconnected due to the power of exertion which separates them completely from one another. They each exist independently. It is during that time that there arises the marvellous and unusual experience. One has never had it before, from the day of one's birth and the day one began to practise. But during that instant, a marvel has materialized. The *citta* then remains in that state of calm for some time before withdrawing. Having withdrawn, the *khandhas* and the *citta* reconnect as before. But one's firm belief in the *citta*'s penetration into complete calm, in the complete separation of the five *khandhas* of body, *vedanā*, *saññā*, *saṅkhāra*, and *viññāṇa* from the *citta*, and the marvellous nature of the *citta* while absorbed in that state of calm, will never ever fade away. This type of belief is the type of unshakeable conviction (*saddhā*) that will not sway along with mere unfounded and unreasonable rumours. It is the firm conviction that becomes part of the yogi's character.

From this experience, the yogi will continue on with his development like he used to but with an ever-increasing intensity and resoluteness due to the magnetic power of faith (*saddhā*) within his Heart. The *citta* will now enter into a state of calm and happiness where it will rest for some time, like it used to do. However, he is still not capable of making the Heart detach completely from the *khandhas*. Even so, he is not deterred from his exertion for the higher levels of Dhamma.

Concerning the qualities of a *Sotāpanna*, he is one who is endowed with a type of firm belief, an unshakeable *saddhā*. He is fully convinced of the results that he has experienced and has complete faith in the higher Dhamma that he has not yet realised. He is a *samanatta* - one who is impartial. He is not prejudiced in his relationships with any class of people. His Heart is endowed with Dhamma. He does not consider anything more important than the truth. Whatever is in accordance with the truth, the *Sotāpanna* will abide and behave accordingly. He will not go against the Dhamma. A *Sotāpanna*, regardless of his nationality, race, or status, is always impartial and friendly towards everybody. He is not scornful of wicked people or any of the animals. He sees that everyone is within the sphere of good and bad *kamma*. Whatever *kamma* one does, one will reap the results thereof. He accepts the actions done by others based on the law of *kamma*, without allowing their past, nationality, race or class to interfere with his acceptance of the truth. He will immediately take this up as his maxim. These are the *dharmas* of the *Sotāpanna*.

If what has been described is correct, a *Sotāpanna* who seeks for a husband or wife will not then be in contradiction to one who (by tradition) has not yet completely relinquished the twenty views of self (*sakkāya-diṭṭhi*) which is the source of lust. The twenty *sakkāya-diṭṭhi* will not then be an obstacle for a *Sotāpanna* who seeks for a family because they are of different levels.

It is for the practitioner to adhere to the well-taught *dhamma* as one's compass and practice until knowledge arises within oneself, becoming one's own possession. Then it will be possible for one to see that one's work is of one type, while that of a Supreme One is of another type. However, the results will be of the same nature. It is similar to the profits in business which are in terms of money. Be it a hundred, a thousand, ten thousand or more, one will definitely know that these monies arise out of one's own labour. Regardless of the amount of money, it will provide one with a sense of security and well-being. This is probably better than speculating on other people's wealth or debating about them, where the debaters gain no benefits from the results of their debates. In addition, it will diminish the quality of *sandiṭṭhiko* ('seeing for oneself') that was presented to be the possession of the cultivator to inherit.

Vicikicchā is doubt. It is doubt concerning the state after death. Is it annihilation that follows? If there is rebirth, will it be of the same form or a different form of existence? Is it possible for a man to be reborn as an animal or animal as a man? Where do men and animals go after death? Do good and bad *kamma*

truly exist? The deeds that have been done – Will there be any results? Do future lives and existences truly exist? Do heaven and *hell*, and *Magga-Phala-Nibbāna* truly exist? These are all doubts.

For a *Sotāpanna*, it is thought that he can completely relinquish these doubts due to his realisation of the truth principle within his Heart which is the origin of all perplexities. He also firmly believes in the Law of *Kamma*, in the Enlightenment of the Lord Buddha, and in the Dhamma as being well taught (*svākkhāta*) and leading out (*niyyānika*), capable of gradually delivering the practitioner out of the realm of *dukkha*.

Actually, in accordance with the natural principle, there is nothing in the world that is annihilated. There is only transformation of all types of compounds (*saṅkhāra*) which are not of the original uncompounded nature. These *saṅkhāras* merely transform back into their original uncompounded elements, their basic natures. Then, from their basic natures, they transform again into the compounded elements: for instance, becoming animals or people. Concerning both the good and bad *kammas* (actions) that are inherent in all beings who still fall under the influence and compelling force of the *kilesas* – and which are still being spontaneously performed by these beings (who still have embedded within them the awareness of right and wrong) – these *kammas* cannot then vanish. Consequently, the results of these *kammas* cannot disappear either, but must be there for anybody who performs these actions (*kammas*), to experience in the form of pleasure (*sukha*) or pain (*dukkha*). It is only those

who are capable of eliminating the source of existences from within their Hearts that are beyond the problem of birth and death. Because both the moral actions and the results thereof have the source of existences (which is embedded within the Heart) as their principle basis. In addition, these truths will remain unaffected by any confirmation or denials by anyone. This is comparable to the darkness and brightness of space which are beyond the means of the world to interfere with.

Sīlabbata-parāmāsa (doubt in the efficacy of morality) means untrustworthy moral behaviour. It is the third *saṃyojana*. For a *Sotāpanna*, even if he is a layman, his moral behaviour is impeccable. He does not receive *sīla*, the Moral Precepts, again and again like other common people because he has confidence in his intention and carefully guards his virtue (*sīla*), not allowing it to be broken or flawed. If he is the leader of a group of devotees he only receives the precepts as a gesture so as to conform to his position but not with the understanding that he has broken any of them.

A *Sakadāgāmi*, it is said, has diminished lust, hatred, and delusion (*rāga*, *dosa*, and *moha*). The practical side sees no disagreement.

An *Anāgāmi* has relinquished five fetters (*saṃyojana*); the three above, plus *kāma-rāga*, the delight in worldly ways, and *paṭigha*, anger. *Kāma-rāga* is in the realm of the body. In the view of Forest Dhamma, the twenty *sakkāya-dīṭṭhi* is the true source of *kāma-rāga*. It should be the task of the one practicing

for the attainment of *Anāgāmī* to completely relinquish them because one who can completely attain to the level of non-return (*Anāgāmī Bhumi*) must have investigated (thoroughly and comprehensively with *paññā*) the five *khandhas* and passed beyond them without having any yearnings left behind. It is the ability to investigate every part of the body and to see clearly both the aspects of loathsomeness and the *ti-lakkhaṇa* (change, pain, and not-self). One understands penetratively that the body that is being reflected upon is loathsome all over. The loathsomeness of the body that appeared as an external image now appears exclusively within the *citta*. One understands clearly that the pleasant aspect, *subha*, is the imagination of the *citta* which causes pleasure to arise, while the unpleasant aspect, *asubha*, is also the imagination of the *citta* which causes the arising of displeasure and weariness for every part of the body. Both of these images will converge into the *citta*. They will not appear in the external like they used to. The *citta* will have now seen the harm in drawing up these external images. Consequently, it will relinquish both the external *subha* and *asubha* that have been related to the body that one has been investigating. Totally uprooted is the *upādāna*, the attachment to the body. The case of lust for bodies is now settled, the moment when the *citta* has uprooted *upādāna* from the body by transcending both attractive (*subha*) and unattractive (*asubha*), leaving no longing for either.

Concerning anger (*paṭigha*), the hostile feelings of displeasure in the Heart, the practical side sees no difference.

The fourth stage is the *Arahatta Bhumi*. It is theoretically described as having relinquished ten fetters (*saṃyojana*) which consist of the five lower *saṃyojana*, plus the five higher *saṃyojana* of *rūpa-rāga*, *arūpa-rāga*, *māna*, *uddhacca*, and *avijjā* (delighting in forms, delighting in the formless, conceit, restlessness, and ignorance).

Rūpa-rāga is the delighting in forms. The forms here do not refer to the forms of woman, man, or the various material forms. Rather, it is the mental forms (*nimitta*) that appear exclusively within the mind (*citta*); that is, the images taken from the external which now appear exclusively within the *citta*. The investigator must use these *nimitta* as the *ārammaṇa* of the *citta*, or as the focussing objects of the *citta*. This can also only be correctly interpreted as the attachment to meditation (*rūpa-jhānas*) because the *citta* at this stage must be trained to expertise in its understanding of these internal *nimitta* without having anything to do with the body whatsoever. It must be developed until becoming proficient in creating and destroying these images within the *citta*, by causing these images to appear and disappear rapidly. However, the arising and ceasing of these images occurs exclusively within the Heart; they do not occur in the external like they did previously, when the *citta* was involved with the body. When being ceaselessly focussed upon by investigative discernment (*sati-paññā*), the nature of the arising and ceasing of these images will gradually and naturally transform itself. The rate of appearance and disappearance will increase more rapidly as one progresses,

becoming as rapid as a flash of lightning. In the end, these *nimitta* will all disappear from within the Heart. Correspondingly, there arises insight, the penetrative understanding of these images as being fleeting, like all other natural phenomena (*sabhāva-dhammas*). From then on what remains is a state of voidness, having none of the *nimitta* remaining within the *citta*. Although the body still exists, there is an awareness of complete emptiness, with no images remaining within the *citta*.

Arūpa-rāga is the delighting in pleasant feelings (*sukha vedanā*) or in the formless meditations (*arūpa-jhānas*). The practical circle sees no difference.

Māna (conceit) is opinionated views differentiated into nine categories: for instance, although one's attainment (*Dhamma Bhumi*) is lower than others, one however sees that one is lower than, equal to, or higher than some others; or although one's Dhamma attainment is equal to others, one however sees that one is lower than, equal to, or higher than some others. These opinions are incorrect according to the higher levels of Dhamma. Because opinions are the affairs of delusion (*kilesas*), one should correct them until there is nothing to exhibit as any form of opinion within the Heart. The Heart will then be purified due to the disappearance of the subtle recklessness.

Uddhacca is restlessness of the Heart. Here restlessness is not that of ordinary people, but it is the manifestation of diligence, industriousness, and obsessions of the *Ariya* of this level. Actually, it is his preoccupation with the work of uprooting the

origin of existences (*vaṭṭa*) with the most efficient faculty of investigative discernment (*sati-paññā*). However, the work is being over-intensified in order to comply with the strong desire of the Heart in wanting to attain to the realm free of *dukkha*. Therefore, the consideration for propriety is ignored; one forgets to rest the *citta* in the calm and happiness of *samādhī*. Because at this level of discernment, the more one investigates, the more one comes to see the ways of uprooting the out-flowing-defilements (*kilesa-āśava*). This causes one to be completely immersed in the investigation and to forget to rest the *citta* in the calm of *samādhī*, which is necessary for re-strengthening discernment (*paññā*) for further work up ahead. One assumes that both resting the *citta* in *samādhī* and sleeping are retarding one's progress. Therefore, the mind becomes exceedingly immersed and obsessed with the investigation which is one of the incorrect ways of practice and one of the fetters that binds the Heart.

Avijjā (ignorance) on the ordinary level, if it may be interpreted from the viewpoint of a *Forest bhikkhu*, means 'foolishly wise', or 'craftily clever'. There is both ignorance and wisdom, but it is hard to pinpoint which is which! This is the coarse level of *avijjā*. Concerning the higher level of *avijjā*, that of the higher fetter, from the understanding of Forest Dhamma it is the ignorance of the true nature of the *citta*. With all other things, one has known and understood their nature penetratively and comprehensively, and has relinquished them. However, one is now ignorant of one's true nature. It is this ignorance which is called *avijjā*, not

knowing completely, and not knowing penetratively. There is still a shadow blocking oneself. It is only when the strength of *sati-paññā* becomes sufficient (due to consistent reflection and pondering) that it is brought to full growth. Then the *citta* realizes that *avijjā* is the delusion of itself.

When *paññā* realises penetratively, then *avijjā* ceases simultaneously. There is then not a single *avijjā* that remains within the *citta*. Both *uddhacca* (the obsession with investigation) and *māna* (the opinionated views of the *citta*) also cease to be a problem the moment when *avijjā* ceases because the origin of both the obsessions and opinionated views is completely uprooted. The principle cause of all things in the Three Worlds is only *avijjā*, the mysterious nature that has within it the alluring power capable of causing one to be fascinated and deceived by it.

The practitioner who is not truly proficient in the way of discrimination (*paññā*) will find it difficult to pass beyond *avijjā* because the real *avijjā* and *avijjā* in general differ greatly from each other.

Avijjā in general is the nature that unites together all of the delusions, both internal and external, which constitute the *kilesas*. This is similar to a tree with all its parts. The real *avijjā* is the core that has been gradually cut down by the power of exertion and tamed down drastically. In the end, it finally converges in the *citta*. It is this point which constitutes the real *avijjā*. Here, *avijjā* has lost all of the attendants that used

to serve it during the era when it was much more powerful. This true *avijjā* has within it many of the marvels that one has never imagined before. They are like poisons that permeate within tiny pieces of bait used to trap and kill animals. These permeable substances that are found within the true *avijjā* can only be described vaguely because the language of conventions (*sammuti*) is restricted with regard to the truth of these things.

The permeable quality can be described as follows: the state of brightness, clarity, distinctiveness, as if to indicate that this is the complete finished product; the marvellous feeling of happiness that arises due to the state of luminosity and lucidity, as if it is the happiness of having transcended the conditioned world (*sammuti*); the feeling of fearlessness, where one feels that one has transcended everything and is unapproachable by anything; and furthermore, the attachment to and protectiveness for this nature, as if it is pure gold. All of these are obstacles and barriers to one's progress towards true peace but one is not aware of this during this time. It is only in retrospect, after one has passed beyond these barriers, that one realises one's mistakes. One can see clearly in retrospect where one took the wrong turns – where one was attached to the calm of *samādhi*, where one was over-preoccupied with the investigation for the development of *paññā*; and where the development of *samādhi* and *paññā* were off-balanced, consequently retarding the progress of one's exertions. One will also know clearly the origin of future births and deaths after *avijjā* has been extinguished. From then on one is without any worries either about the past

or the future, because the *citta* has severed the links to all of the problems in the present.

This *dhmma* has been discussed, partly in accordance with theory (*pariyatti*) and partly in accordance with the views of Forest Dhamma. Some are probably correct, and some incorrect. This is because it has been discussed out of the understanding of Forest Dhamma that has been experienced from practice. The writer asks for forgiveness from the reader for this and is always ready to listen to any logical criticism.







The tranquil atmosphere with varieties of wild animals in
Wat Pa Baan Taad

PART FOUR

**THE TRANSMISSION OF
DHAMMA**

PORTRAIT OF AN ĀCARIYA

A Talk on Dhamma

At Baan Taad Forest Monastery (Udorn Thani)

On 27th March 2507 (C.E. 1964)

I should like to take this occasion to relate some of my own ignorance and doubt. I think that every one of us must have sprung forth from the plane of doubt and ignorance. Even our forefathers, who preceded before us, were people with *kilesas* which created ignorance in them. So, it is similar with every one of us here. Probably, there is not a single one here who has penetrated into the realm of wisdom and eliminated all questions and perplexities. If that is indeed the case, then doubt must be with everyone here. I shall, therefore, take this opportunity to clear up some of your doubts by expounding the Dhamma and answering your questions. I am not sure if I can answer all of your questions, which range from the beginning level to the highest and most advanced level. However, your questions are so well arranged that I can use them as an outline for the following Dhamma presentation, in place of answering your questions directly.

At the preliminary and beginning stage of practice, there must be ignorance and doubts with everyone because these conditions have been the source of births and existences for all beings. In the beginning stage of laying down the foundation, one does not have many resources. That is: one is not always wise and

in control of the situation. This being so, one's ignorance will then have the opportunity to lead one. When one has not yet developed wisdom to be one's guide, it is natural for ignorance (which has been the ruler within one's Heart) to drag one along the wrong path.

From personal experience, in the beginning stage of practice there was an uncertainty in the Buddha-Dhamma both in the *paṭipadā*, means of practice, and the results thereof. Are they productive of results completely in accordance with the teaching of Dhamma? This was a really serious question which appeared during my time of earnest interest in the practice for the highest Dhamma, *Nibbāna*. Before this, such doubt did not arise. This was probably because I had not yet set my compass in this direction. It was after having ordained in the religion (*Sāsana*) and after having studied Dhamma - especially the story of the Lord Buddha from the time of his leaving home until his realization of *magga*, *phala*, and *Nibbāna* and the story of the Great Disciples (*Sāvakas*) who, after having been instructed by the Lord Buddha, went into seclusion and developed themselves in various places, attained to Enlightenment and became the living witness of the Lord Buddha and the *Sāsana* Dhamma – that there arose the belief, the conviction and the interest in developing myself to become like them.

But what is the method of practice that can lead one to these attainments? How does one proceed? Is the Dhamma – the means of leading one to these higher states of Dhamma (the Enlightenment like that of the Lord Buddha and all of the

Sāvakas) – still productive of results like it had been for them? Or is it now devoid of results and only productive of hardships for the practitioner? These were the perplexities at the beginning stages of my practice. But as far as the belief in the Enlightenment of the Lord Buddha and the *Arahant* Disciples was concerned, it has always been firm. The only obstacle was the uncertainty in the means of practice. Can it still deliver one to these attainments? Or has it now been transformed into barriers? Or has it been so altered that it is no longer the ‘outward leading’ (*niyyānika*) *dhamma*, the Dhamma which the Lord Buddha and the rest of the *Arahants* had used as the way of leading them to the land of bliss? These were the questions concerning the causal aspect.

On the resultant side, the question was with the fruits of *magga*, *phala*, and *Nibbāna*. Where are they now? Are they still in existence, like during the Lord Buddha’s time? It was impossible to relate to anyone all of the perplexities which were embedded within my Heart. There was the assumption that no one would be capable of clearing up these doubts. This created the earnest interest and the perpetual desire to meet the Venerable *Ācariya* Mun. Although I had never seen him before, I had for a very long time heard of his great reputation, which emanated all the way from Chiang Mai. It was reputed that he was a very important *bhikkhu*. Those who related his story did not usually deal with the ordinary *Ariya Bhumi*, but always talked about his attainment to the *Arahatta Bhumi*. For this reason, I was convinced that after having completed my studies, which I

had vowed to do, I would begin practising. I would go to his retreat to learn from him so that I could eventually clear up these perplexities from within my own Heart.

I had made the resolution to study *Pāli* up to the third grade. While with the theory of Dhamma, I was not concerned whether I completed it or not. As soon as I had passed the *Pāli* third grade examination, I would begin practising and not involve myself with any more study. Such was the resolution, and therefore the course of my studies was only aimed at the completion of the third level of *Pāli*. I was not certain whether it was my good *kamma* or bad *kamma*; for two years I failed the *Pāli* examination. But on the third year, I eventually passed it. Furthermore, I also passed the examination on the theory of Dhamma which was taken at the same time.

It was a coincidence that when I went to Chiang Mai, the Venerable *Ācariya* Mun was also invited by the Venerable Dhammachedi to spend his *vassa* (rains retreat) in Udorn Thani. It was about the same time when the Venerable *Ācariya* Mun arrived at Wat Chedi Luang in the town of Chiang Mai from his forest retreat that I arrived in Chiang Mai. As soon as I heard that he was staying in Wat Chedi Luang I was overjoyed. In the morning, after my alms-round, I learned from the other *bhikkhus* the route that the Venerable *Ācariya* Mun took on his alms-round. This created even more interest and the overwhelming desire to meet him. Even if it was not a direct meeting, it did not matter. All I really wanted was to catch a glimpse of him before his departure to Udorn Thani.

The next morning, I went out early on my alms-round and returned before the Venerable *Ācariya* Mun did. I waited at a *kuti* (a *bhikkhu* dwelling place) by the path which he would be passing through. Shortly afterwards, I saw him approaching and, therefore, I hurriedly went inside the *kuti* and, from there, secretly watched him with the kind of eagerness that had been accumulated for a very long time. I had really caught a glimpse of him! I was overwhelmed with a great feeling of trust and admiration for him. I thought that I had not wasted my birth as a human being, for I was fortunate enough to have caught sight of an *Arahant*. Although I was never told by anyone that the Venerable *Ācariya* Mun was an *Arahant*, in my Heart I was firmly convinced. The indescribable feeling of joy and gladness that arose engulfed my whole body the instant when I caught sight of him although he himself did not see me with his physical eyes.

On that occasion, the Venerable *Ācariya* spent just a few days at Wat Chedi Luang before departing to Udorn Thani with the company of his followers. I, for my part, remained at Wat Chedi Luang to continue on the course of my studies. After having passed my *Pāli* examination, I then went to Bangkok to embark on my *kammaṭṭhāna* practice as I had vowed to do. However, I was told to remain there by my benefactor out of respect for the Elder's kindness in supporting my development in the field of the theoretical study, the *pariyatti*. Since I had made a resolution to practise, I tried to find a way out of this predicament. I felt that my vow in the studies had terminated

the moment when I had passed the *Pāli* examination. It was impossible for me to continue on with the studies. It is my nature to uphold my vows. Once I have made the vow, I cannot break it. My vows come before my life. Regardless of what the situation would be, I had to try to get myself to do the practice. Fortunately, the Elder who was my teacher (*Ācariya*) during that time was invited away to another provincial town. This gave me the opportunity to slip away from Bangkok. Had the Elder been there, it would have been difficult to find a way out due to the benevolence he bestowed upon me, for it would have been difficult to ask for his permission lest he would have been offended.

Seeing that it was an auspicious occasion, that night, after the evening *pūjā*, I sat wishing for an omen from Dhamma to use as a confirmation of my decision in this venture. I wished that if it would be convenient for me to embark on my *kammaṭṭhāna* practice as I had vowed and to attain my goal, that it might be shown with a spectacular and unusual *nimitta*, either during meditation or in a dream that very night. If it would not be possible for me to embark on the path of practice – or, having practised, I would be disappointed – then may the *nimitta* indicate the cause of my failure. If my endeavour is to be a success may the nature of the *nimitta* that would appear that night be incredibly unusual and marvellous.

I then sat in *bhāvanā* for quite some time but there was no *nimitta*. Having retired and fallen asleep, it then appeared that I was cruising in the air over a very large and magnificent city. I did not know what city it was; but it was not the city of Bangkok.

The city was very beautiful and majestic. As soon as I descended after having flown around the city three times, I woke up. It was exactly four o'clock in the morning. Fully satisfied and contented, I got up quickly. While flying over the city I had experienced some of the 'unusuals' and 'marvels' which I am not able to describe in full detail. When I woke up I was overwhelmed with a feeling of happiness and satisfaction. I was very happy with the *nimitta* for it was so spectacular. A thought flashed through my mind that my endeavour must definitely be a success because this type of *nimitta* had never appeared before in my life. It had also fulfilled my wish. It was an exquisite omen.

After the morning meal, I took the opportunity to bid farewell to the Maha Thera of that monastery. He kindly gave me the permission to leave. I first went to the province of Nakhonrajasil (Korat) and spent the rains (*vassa*) at the district of Chakkaraja. When I began practising *samādhī-bhāvanā*, there were strange and peculiar feelings within the Heart which was becoming steadily more tranquil and peaceful. I had also witnessed very vividly the *citta*'s entrance into the calm of *samādhī*. Later on, I was again urged by the Elder to return to Bangkok to continue to further my course of study. He was very kind to come personally to deliver the news while on his way to another province. I was supposed to accompany him when he returned there on his way back to Bangkok. I felt uneasy.

Then I continued on with my journey to Udorn Thani in search of the Venerable *Ācariya* Mun. My practice of *samādhī*, which

had been steadily progressing, started to deteriorate at my home village of Baan Taad, the result of making an umbrella (klod). I was staying at Baan Taad for less than a month when I began to experience an increasing difficulty in entering the mind (*citta*) into *samādhī* (tranquil concentration). Somehow it was not as easy as it used to be. Sometimes it was possible to enter into calm, and sometimes not. Seeing that it was a deteriorating situation and to have remained there would be to my disadvantage, I immediately fled from that place.

I came from Nakon Rajasima to Udorn Thani in pursuance of the Venerable *Ācariya* Mun who was spending his *vassa* at Wat Noen Nivet in Udorn Thani. I came too late, for he had been invited and had already gone to Sakon Nakorn. For the next period of a little more than three months, I spent my time at Wat Toong Sawang in Nong Khai.

It was in May, 2485 B.E. that I made the journey from Nong Khai to Sakon Nakorn and eventually arrived at the monastery where the Venerable *Ācariya* Mun was staying. It was located near the village of Baan Koke, sub-district Tong Kome, Muang district, in the province of Sakon Nakorn. It was twilight and the Venerable *Ācariya* was walking *caṅkama*. He asked who I was; I replied accordingly. He then left the *caṅkama* path and went up to the *sala* (assembly hall) where he was then residing in the room of the *sala*.

He greeted me cordially; and out of his kindness and *mettā* for a fool who went to see him, instructed me with a lesson of

Dhamma. It was such a profound lesson that I can still feel its impression right to this day, I will recapitulate for you what I can recall.

He began by referring to my scholastic title of Maha (“Great”) as an indication that I had done a sufficient amount of studying. The Dhamma that he was about to instruct was meant to be something for me to reflect upon. I should not feel that he was being contemptuous of the Buddha-Dhamma; but in so far as the Dhamma that I had studied was concerned, it could not yet provide me with the benefits worthy of what the title professed to give. It could only serve as an obstruction to my practice (*bhāvanā*) because I would unavoidably be concerned with the Dhamma that I had learned and would be trying to compare them while I was trying to calm the Heart. Therefore, in the practice of calming the Heart, I should put aside all the Dhamma that I had studied. When it was the appropriate time for these Dhammas to effectively aid my endeavour, they would then perfectly merge with the practical Dhamma which could then be used as a model for disciplining the Heart. In the meantime, I should not be concerned with them. I should be concerned with the most effective way of calming the *citta*; or if I was investigating the *khandhas*, I should first concentrate in the vicinity of the body. He emphasized that the Dhamma from the scriptures all points towards the *khandhas*. But when the *citta* has no basis, it would not be possible for me to make use of the Dhamma learned from studying the scriptures. It would then turn into imaginative and speculative knowledge (*saññā ārammaṇa*);

I would only be guessing and sending my thoughts outward; then I would be a person without any basis. To be addicted to book-learning (*pariyatti*) is not in conformity with the way of the Lord Buddha. He advised me to ponder over what he had said and added that if I would be intent and relentlessly strive in my practice, I would one day in the future be definitely impressed by this Dhamma. This is about all I can remember, thus ending this recapitulation.

I felt my trust and admiration for the Venerable *Ācariya* arise within me immediately upon seeing him clearly that night. It was my belief in the Dhamma that he was kind enough to instruct me in plus his compassion in allowing me to remain at his retreat which made all the time of my apprenticeship with him be filled with an indescribable feeling of satisfaction. However, it has to be added that it was also filled with an indescribable stupidity and ignorance on my part. Every time I sought for his advice, he would always instruct me on the Dhamma with *mettā* (kindness).

My practice then was characterized by alternating lapses of progress and deterioration. The Heart could not remain calm for a long time. It was my ninth year as a monk before I spent my first rains (*vassa*) with the Venerable *Ācariya*. The first seven were spent in *pariyatti*. When I began practising, I first spent the *vassa* at Nakon Rajasima. In the first *vassa* with the Venerable *Ācariya*, the *citta* progressed and deteriorated in the practice of *samādhī*. After the rains I went to live in the mountains and spent a little over two months there. When I returned, the *citta*

still remained in the same predicament. My investigation for the cause of the deterioration was futile.

Although I was very intent in my practice and was exerting to the ultimate limit – during some nights I would not sleep at all fearing that the *citta* would deteriorate like it previously had –nevertheless the *citta* still deteriorated. Especially when the *citta* began to enter into calm, the exertion then began to accelerate out of an apprehension that the *citta* would again deteriorate like it previously had. And in spite of this, it still managed to deteriorate! This kept on happening. The *citta* would progress and remain constant for three days before it began to deteriorate right in front of my observation.

I was curious and wondered, “What could be the reason for this deterioration?” Could it be because I did not attend to the *parikamma* object? If so, it might be possible that mindfulness might have been absent during that time. I then began to focus my observation and resolved that I would establish my *parikamma* object to direct the *citta* constantly, regardless of the circumstances – whether I was in *samādhī* or out of *samādhī*, wherever I was, whatever I did. I would not allow *saṭi* to be absent from my *parikamma* object of ‘*buddho*’ even if I was sweeping or performing the various chores. It was my predilection to take ‘*buddho*’ as my *parikamma* object. This time during *bhāvanā*, when the *citta* had entered into calm and it was possible to attend to the *parikamma* object of ‘*buddho*’, I would not relinquish it. If the *citta* would still deteriorate by any other means, it would then be obvious.

After having targeted the object of my observation and set up the resolution, I then continued on with my practice of *bhāvanā* having ‘*buddho*’ as the *parikamma* object. Once I attended to the *parikamma* object, the mind then was able to enter into calm at a more rapid rate than previously. The only time that the mind was without the *parikamma* object was the time when it had entered into the complete state of calm. Within that state of awareness, whether I was recollecting ‘*buddho*’ or not, was the irrefutable and intrinsic **Buddho**. Neither was there any conceiving nor imagining while the *citta* had relinquished the *parikamma* object.

As soon as the mind (*citta*) began to withdraw (which was characterized by a slight ‘rippling’), I then immediately continued on recollecting the *parikamma* object: making the *citta* attend to the *parikamma* object. At the same time, I also observed to see in what manner the mind could deteriorate. Later, I became totally unconcerned with the progress and deterioration of the *citta*. Regardless of the extent to which the *citta* might progress or deteriorate, I would not at this point relinquish the *parikamma* object. If it would deteriorate, so let it be. I realized then that my desire for the *citta* not to deteriorate was futile. I therefore became unconcerned with the *citta*’s progress or deterioration. I then concentrated the mind to be only aware of ‘*buddho*’. If there was any progress or deterioration, it should solely be known within a Heart that was being directed by ‘*buddho*’. It was in this state that they should be clearly known and comprehended. And it was also in this state that I would be certain. I must not be concerned with its progress and deterioration.

From then on, the *citta* that used to progress and deteriorate ceased to deteriorate any further. From this experience, it was learned that the cause of deterioration was definitely due to the absence of the *parikamma* object directing the mind. *Sati* (mindfulness) must have been absent from the mind during that time. Therefore, I constantly kept recollecting the *parikamma* object; regardless of wherever I was, alive or dead, I would not abandon ‘*buddho*’. If the *citta* should deteriorate, let it be known under this condition and not otherwise. Consequently, due to this *parikamma* object of ‘*buddho*’, the *citta* eventually managed to establish its foundation.

Shortly before my second *vassa* with the Venerable *Ācariya*, the calmness of the *citta* developed through *samādhī-bhāvanā* became very firm. There was no more deterioration. However, I had not yet relinquished the *parikamma* object and continued on persistently with it until I was capable of remaining sitting in the same position from dusk to dawn. It was during the second *vassa* that I concentrated my effort in the practice of sitting throughout the night. But, afterwards, I had to lessen the intensity of this practice, due to seeing that the body, which was a very useful tool, could be ruined if its use were not kept in moderation, even if the results from this method of exertion are much more profound than any other method. This was the most effective way of realizing the truth of painful feelings (*dukkha-vedanā*).

The *dukkha-vedanā* that appeared during that time was very peculiar in many respects. The investigation had to depend on wisdom (*paññā*) to cope with the pain without giving up until

one fully understood every kind of painful feeling, both that of the body (which was just a heap of *dukkha*) and that of the Heart. It would also then immeasurably help to build up one's mindfulness and wisdom (*sati-paññā*) and courage in exertion. One would be firm and confident in knowing that the *dukkha-vedanā* that would occur in the future, during the time of death, would be the same kind of *dukkha-vedanā* that one was investigating and experiencing during that time. There then could not be any other disguises of *vedanā* that could deceive one or cause one to be off guard during the time of death. One would then have learnt a lesson from this experience. Once *paññā* had thoroughly investigated, the manifested painful feelings would spontaneously disappear. The *citta* would correspondingly enter into the complete state of calm.

At this stage, it can be said that the *citta* is empty. But it is the emptiness of *samādhi* (concentration) and will disappear when the *citta* withdraws. One then has to constantly and consistently continue on with the investigation until one becomes very proficient in the field of *samādhi*. Once *samādhi* has matured, *paññā* will then accelerate its investigation and be able to investigate effectively every part of the body until seeing it all clearly. It will then be possible to completely uproot the attachment (*upādāna*) to the body and, consequently, the mind (*citta*) will become empty.

This emptiness is not yet total, for there are the internal signs (*nimitta*) which still exhibit themselves within the Heart. At this stage, the Heart (*citta*) will be void of the body and the external

objects but will still not be void of the internal *nimitta*. They will gradually fade away and finally disappear due to the proficiency of discernment (*paññā*) developed through persistent effort in investigating.

This can also be described as the emptiness of the *citta*, the state of emptiness inherent to the *citta* of this particular stage of development. It is not the emptiness of *samādhi* nor the emptiness of sitting in *samādhi-bhāvanā*. The emptiness that is there during the time of sitting in *samādhi-bhāvanā* is the emptiness of *samādhi*. But the emptiness inherent to the *citta* is the result of the *citta*'s relinquishment of the body due to its penetrative knowledge plus the disappearance of the internal *nimitta* vanquished by the power of penetrative *paññā*. At this stage, the *citta* is truly empty. It is the emptiness inherent within this level of the mind (*citta*). Although the body is there, there is merely an awareness of it; but the image of the body does not appear as internal *nimitta* within the mind. This type of emptiness is the innate quality of this particular level of the *citta* and remains always inherent with it. If this kind of emptiness is *Nibbāna*, it is only the *Nibbāna* of that particular individual or of this particular level of the *citta*; but it is not the emptiness of the *Nibbāna* of the Lord Buddha.

Or if one wishes to take the emptiness of *samādhi* which appears during the convergence of the heart (*citta*) in *samādhi* as the emptiness of *Nibbāna*, it will only be the *Nibbāna* of *samādhi* of that particular yogi.

These two types of emptiness are not the emptiness of the *Nibbāna* of the Lord Buddha. And for what reasons?

The *citta* that attains to the emptiness of *samādhī* will be contented with and addicted to *samādhī*.

While the *citta* that is empty by virtue of its attainment to this latter kind of emptiness must also be obsessed and attached to it. It will then cling and take this emptiness as the state (*ārammaṇa*) of the Heart up until the time when it is able to transcend beyond this state.

If one is to take this latter emptiness as *Nibbāna*, one will then be attached to the *Nibbāna* of this latter type of emptiness without actually being aware of it. If such is the case, how can this latter type of emptiness be *Nibbāna*? If one does not want this stage of *Nibbāna*, one will have to unfold *vedanā*, *saññā*, *saṅkhāra* and *viññāṇa* out for inspection and thoroughly and comprehensively investigate them: Because this latter type of emptiness is the emptiness of feeling (*vedanā*). It is an emptiness filled with pleasure (*sukha vedanā*); defined by *saññā*; conceived by *saṅkhāra* as the *ārammaṇa* of the Heart which is then acknowledged by *viññāṇa* as an internal *ārammaṇa* in addition to that of the external *ārammaṇa*. This emptiness will then be the *Nibbāna* of that *ārammaṇa*.

However, if one is to investigate thoroughly and scrupulously until seeing clearly that the nature of these things – and this latter emptiness – is *saṅkhāra dhamma* (merely a composition), then

it will be definitely possible to pass beyond it one day. If one will but concentrate one's investigation on these four *khandhas* and emptiness (which both obstruct the truth), their nature will slowly and gradually be revealed until they can be clearly seen. It will then be possible for the *citta* to disentangle itself. Furthermore, the foundation of this *saṅkhāra dhamma*, filled with compounded things, will not be able to withstand the penetrative power of discernment (*sati-paññā*) because they are inter-related.

The keen and penetrative *sati-paññā* will now persistently search and dig analytically into the root of this compounded *dhamma*. It will keep on with its work like a fire that burns every part of the fuel before coming to a halt. When the root of this compounded *dhamma* is uprooted, *sati-paññā* will cease its aggression. What is it, then, that opposes the emptiness of the *Nibbāna* of the Lord Buddha? It is one's conceited views. One thinks that one's Heart is now empty, happy, and lucid. However, one is not aware that the emptiness exists with unemptiness; *sukha* with *dukkha*; lucidity with dullness. This emptiness, *sukha*, and lucidity are truly the *dhammas* that obstruct oneself. All of these *dhammas* are the symbol of lives and existences.

One who wants to vanquish lives and existences must investigate these things until penetratively comprehending their true nature and relinquishing them. Do not be possessive of these things because it will be like lighting the fire to burn oneself. If *paññā* were to dig into where these three Kings of Existence (*kāma-taṇhā*, *bhava-taṇhā*, and *vibhava-taṇhā*) manifest themselves, one will then have struck the principal culprit of lives

and existences. It will be vanquished immediately from within the Heart the instant that *paññā* has penetrated its foundation. When all these things disappear, there will then be another kind of emptiness. No sign of conditionality (*sammuti*) will appear within this emptiness. This type of emptiness differs from the other kinds of emptiness that have been discussed previously. The one who presents this discussion is not capable of informing whether this type of emptiness is the emptiness of the Lord Buddha or of anybody else. It can only be realised by way of ‘seeing for oneself’ (*sandiṭṭhiko*) for each individual practitioner.

This emptiness is timeless, *akālika* – it is eternally unchanging. There is change in the emptiness of *samādhi*: progress and deterioration. The emptiness in the level of the formless (*arūpa*) *dharmas*, which are the path of practice, can change and can be transcended. But the absolute emptiness does not change because there is no Self in it and neither is it taken as Self. It is merely *Yathā-Bhūta-Ñāṇadassana* – seeing truly according to the natural principles of this emptiness and seeing truly according to all of the *dharmas* that one had gradually experienced which exist everywhere. Even the nature of the way of *sīla*, *samādhi*, and *paññā* (the *dharmas* of remedy and correction), is wisely comprehended and one leaves it as it truly is. In the end, there is nothing to hide within this state of emptiness.

May all of you investigate into these three types of emptiness and develop yourselves to experience them - especially the last kind of emptiness which is empty by virtue of its nature that no

one or any kind of conditioning (*sammuti*) can penetrate into it anymore. The questions from the beginning stage of Dhamma to the ultimate emptiness will automatically be answered by one's own realization.

At the end of this Dhamma presentation (which has gradually shown the ignorance of the presenter and has progressed to the last type of emptiness, the Dhamma quite beyond the ability of the presenter to explain any deeper than this), the time is now appropriate. May it come to a close.

May peace and happiness be with every listener without any exception.



THE FAREWELL NIGHT DESANA

At Baan Taad Forest Monastery (Udon Thani)

On 19th February 2518 (C.E. 1976)

In desiring that people should be good, no one can surpass the Lord Buddha. The Teaching which he gave the world was only so that everyone could be virtuous, good and happy. He did not want the world to be troubled and harmed, which results from wrong-doings due to ignorance of the way to conduct oneself. Therefore, building the *pāramī* (perfections) as far as that of a Buddha, who is full of love (*mettā*) for all sentient beings of the world, is very difficult; very different from all other forms of *pāramī*. Both the ability and *mettā* go along hand in hand.

If anyone had listened to the Teaching of the Lord Buddha, either from his own mouth or from the scriptures, and had belief in the principle of truth there presented, they would each then try to correct and improve themselves so as to be a good person. That is to say, any person so practising will be good: so with the first person that takes it up, likewise with the second person, etc. However many family members there are, when each receives the Teaching and training to be good, then that family is also good; and likewise in a village, town or country. Then, there is no need to ask any more about the peace and happiness of that country, for it must definitely follow from the goodness of all the people in it who do good.

But, on the other hand, the various kinds of hardship and unhappiness also only arise out of wickedness. The extent of how many wicked people there are corresponds to the number of 'disturbers of society' (lit. splinters and thorns) there are. The more there are, the more hellish the world becomes. It is then dark both in the night and daytime and in a constant state of agitation. There is no need to go and search after hell for it is being constructed right there in the Hearts of people and then scattered and extended everywhere, turning everything into fire. This is wrong. Not right or proper. If their actions were in accordance with the Buddha-Dhamma, these things would not occur. There would not be any need for judges, courts of appeal, or even the supreme court, for there would be no cases to settle, because each one would have the intention to be virtuous and all would try to listen to reason for virtue's sake. In talking to each other, whether amongst the young or old, man or woman, ordained or householder, there would be understanding. The reason for this deep understanding is understanding of the good and bad that is within the Heart. There would only be the wish and intention to see in the way of reason, truth, reality, and virtue. It would be easy to listen and understand, and in conduct it would always be fair and equal with no need for secrecy.

The world, however, does not follow the Heart's wish. Wherever one goes, there are only complaints about *dukkha* and troubles. The whole world is in a state of confusion and unrest even though everyone studies and searches for knowledge. But this knowledge does not bear any usefulness except to burn oneself,

for these types of knowledge are not permeated with Dhamma. They do not have Dhamma as a support, brake, accelerator, or guide. Therefore, they just go on their own way (*yatha-kamma*) without any limit or bounds.

When one thinks and investigates in this way, one will come to see how important and valuable the Dhamma of the Lord Buddha is. If one were just to try and conduct oneself so as to be a good person, even though one was still not capable of teaching others to be good, this practice in the way of virtue alone will provide peacefulness wherever one goes and whatever the circumstances may be. One will be peaceful and happy, which is the correct result for one's practice. Therefore, happiness arises with such people. There are different levels of such peacefulness but everyone is capable of experiencing the ordinary level if the intention and effort are put forth for these experiences to arise.

For this is a happy world, peaceful and worth living in, full of fun and joy. But, beyond this, there is a better happiness. Those who want the higher happiness of the heart should put forth their full effort and exertion and gradually work towards their aim. Then this subtler happiness will arise.

Especially those who are interested in the way of *citta-bhāvanā* (the training of the heart). If they take it as a battle, a state of war, then they are really on the front line. Among these people who are in the battlefield, if this is their aim and wish, they cannot be weak. In doing everything, they must always be vigilant. Then,

gradually, they will turn into people who are constantly mindful. If this is not the case, they cannot be considered tough enough to be victorious in the war.

This toughness must depend on vigilant effort and *sati-paṇṇā* (discernment) observing one's behaviour and seeing if it is going in the right way, or the wrong way, especially when the mind (*citta*) is thinking in a way that accumulates unwholesomeness. For this is wrong and it becomes increasingly subtle and involved, so that it becomes necessary to depend on discerning mindfulness (*sati-paṇṇā*) as a guarding device, protecting vigilantly at all times. The 'stream of the *citta*' and the various imaginings will then not go and gather in those ideas, emotions and moods which are dangerous and poisonous to burn and torment oneself. Once the heart (*citta*) has received proper care and nourishment, it will gradually become peaceful, light, and happy, without fading into gloominess and dimness as it did before.

Therefore, all of you disciples who have been training here for a sufficient time, please take the Dhamma of the Lord Buddha and establish it within your Heart. You should not think that you have left your teacher and monastery, for this departure is only an action – a physical transformation. The important thing is to reflect on the Lord Buddha's words:

“Whoever practises Dhamma in accordance with the way of Dhamma, He is truly the one who gives Honor (*Pūjā*) to the Buddha.”

That practice is the way of conducting oneself with mindfulness (*sati*), discernment (*paññā*), conviction (*saddhā*), and effort (*virīya*), everywhere and in every posture with diligent discipline. “Having conducted oneself well within the Heart (with constant watchfulness)” is what is meant by “the practice of Dhamma in accordance with the way of Dhamma” and “giving *pūjā* to the Buddha – the Lord Buddha – at all times.”

The Lord Buddha continued:

“Whoever sees Dhamma, sees the Buddha”.

How does one see this Dhamma; know this Dhamma; and practise so as to see this Dhamma? It is just this way that we are practising now. Especially important is the way of *citta-bhāvanā*. This is the way of practising Dhamma. What is seeing Dhamma if it is not the seeing of those obstructions existing right now within oneself? These are what we should consider as our enemy! They are the first two Noble Truths, being: *dukkha* (stress) and *samudaya* (its cause). We investigate these things so as to understand their true nature which exists in every human being and animal without omitting any, excepting only the *Arahants*, whom *samudaya* cannot enter. The rest must possess it to some degree. This is what is called *Sacca-Dhamma* (intrinsic truth). When one has understood and investigated the true nature of these things, it can be said that this is seeing Dhamma. Only then it is possible to abandon and uproot them, resulting in peacefulness and coolness within. The abandoning, uprooting, and letting go of all these things, one

calls ‘seeing Dhamma’. It is a gradual seeing, level by level, step by step, until one finally sees the complete **Buddha**.

In speaking of the levels of attainment: Those who have attained to the *Sotāpatti-Magga* and *-phala* (“the path and fruit of entering the stream”) can be said to have seen the Lord Buddha at one level, with the Heart penetrating into the ‘stream of *dhammas*’. It is the beginning of seeing the Lord Buddha. As if one were standing in a field, one sees the Lord in the distance. The *Sakadāgāmī* (once-returner) would see the Lord Buddha as being closer; *Anāgāmī* (a non-returner) closer and closer until finally with the fruition of *Arahantship* (*Arahatta-Phala*) one would then see the Lord Buddha completely. And the Dhamma for these various attainments in the way of practice is with every one of us. The constant taking up of the practice can be said to be following the Buddha and looking at the Buddha.

With the practice, one sees the Buddha. One sees the Buddha by way of the cause, which is the practice, and by way of the result, which is successively experiencing the things one should experience. This is like the Lord Buddha, who had truly seen and known, who had successively experienced them and passed beyond them. Therefore, be it the Lord Buddha, Dhamma, or Sangha, they are never apart from the Heart of one who practices following the Dhamma and who, by virtue of their practice, give *pūjā* to the Buddha, Dhamma, and Sangha. This is the genuine and true *pūjā*. This is the way of having a continuous audience with the Lord Buddha – the way of diligent effort.

Departing and going away is only an action, a condition. There is a departing right here, for example. After sitting here, one departs to sit over there. From there, one returns to sit here. There is a constant departing. As far as departing is concerned, one should not think that one departs from here, from there, from this or that town, this or that house or place. These are all departures from either far or near. There is continual departing in the world of *aniccā*. It is all impermanent, constantly changing. By reflecting on the Three Characteristics (*ti-lakkhaṇa*), these things can become lessons of Dhamma, which is the truth seen by those who truly know.

It is necessary to depend on the *ti-lakkhaṇa* as the way forward. When we are here, we cultivate Dhamma. When we are there we cultivate Dhamma. Why? For the purpose of relinquishing. For the eradication of the *kilesas*. For the extinguishing of all *dukkha* (stress) that exists within the Heart. Wherever we are, we cultivate for the purpose of uprooting and releasing. It is possible to uproot and release by way of such cultivation. The place does not matter because what is important is only the practice of uprooting and releasing.

The Lord Buddha therefore taught the *Sāvakas*:

“Go *bhikkhus*, all of you seek secluded places! Be firm like warriors in those places! This is the way to have audience with the Buddha all the time. It is not necessary for all of you to gather round the Buddha here in order to have an audience. This is not the way! But rather, whoever has mindfulness (*sati*), and is diligent, in all postures, is thus

giving *pūjā* and having audience with the Buddha there and then. But sitting here carelessly (*pamāda*) is not the way to meet the Buddha, nor to see or have audience with the Buddha. The Buddha does not regard the coming here and going away as having an audience with or taking leave of the Buddha. The Buddha considers that diligence in practice to eradicate the *kilesas* from the Heart, whether little or much, as gradually having an audience with the Buddha.”

This is the gradual seeing of the Buddha. It is the main point in the Teaching whereby the Lord Buddha taught his followers to practise with diligent effort in gradually and successively uprooting the *kilesas*, which are the enemies within the Heart, until they are all made to vanish. Then they would all see where the Buddha really is, without having to look at the Buddha with dim and blurry eyes lacking in *sati*. All there is to do is to completely get rid of all those things which are the enemies of the heart. Then they can take that ‘nature’ and compare it with the Buddha to see if there is any difference. Undoubtedly, there is none. For all purified ‘nature’ is the same! Listen! The essence of the Lord Buddha’s Teaching is just like this.

The training of one’s Heart and the behaviour to be good and virtuous is the way of accumulating happiness. When there is successive growth and development within the Heart, the result is just happiness. When there is no happiness, or an incomplete happiness, this is because of those things that obstruct the Heart, being nothing else but the *kilesas* themselves.

Only the *kilesas* can obstruct and pierce the Hearts of sentient beings, preventing them from experiencing happiness and satisfaction. The *dukkha* and hardship, both internally and externally, is entirely caused by the *kilesas*, and nothing else. For example, when there is illness in the body, the *kilesas* will complain that it is painful here or there causing restlessness and worry to arise within the Heart. And this adds another kind of *dukkha* (of the Heart) which arises with bodily *dukkha* (illness). If it is just an ordinary bodily illness, both the Lord Buddha and *Sāvakas* could also experience it, for the nature of their *khandhas* also falls under the law of conditioning (*sammuti*), which is the three characteristics (*ti-lakkhaṇa*). Whoever has aggregates (*khandhas*) and material (*dhātu*) cannot go beyond this law. Whatever is mundane (*sammuti*), must fall within the laws of nature. Within the natural world there must necessarily be change as a norm. However, the Heart need not waver because it can totally understand the nature of these things, without any deficiencies.

But it is not like this with us. When there arises bodily *dukkha*, whether much or little, there is a tendency for the Heart to accumulate additional *dukkha*; the amount, either great or small, is beyond measure. Sometimes the *dukkha* within the Heart becomes greater than that of the body. This is what is meant by being infiltrated by the *kilesas* in every possible way when we are absent-minded and careless. When there is no mindful discernment (*sati-paññā*) to know what the *kilesas* are up to, the *kilesas* can penetrate in every possible way, regardless of time,

place, or posture. It can happen any time. All that is necessary is that the *citta* acts without discernment (*sati-paññā*) as the controlling factor. Then it is as if the *citta* becomes the *kilesas*' servant: unknowingly helping them. How, then, can the lessons of Dhamma arise? It can only go the way of the *kilesas* and they will keep on gradually increasing.

Therefore, it is necessary to throw the full force of our *sati-paññā*, *saddhā* and *virīya* to keep up with the events happening within the Heart. Studying the body (*dhātu*) and aggregates (*khandhas*) can make one a noble person. Any other kind of study will not lead one to satisfaction. There will still be hunger, as is normal in the way of the world. But when one has studied the body and the Heart to completion, the hunger will also be finished. One will be fully and completely satisfied.

At present we are still deficient in the knowledge of the *khandhas* and the application of such knowledge in practice. This knowledge is discernment (*sati-paññā*): the penetrative insight into the true nature of the body regarding what it really is according to the principles of truth. It is the analysis of separating the true from the false. When the study is not complete or understood, there results endless confusion and turmoil within the body and mind. There is no other confusion and agitation more than that of the body and the Heart, where all sorts of problems are constantly occurring, so long as they are not cleared up. Therefore, it is the studying at this place, the knowing at this place, that is the way to clear up these problems which

are so greatly entangled. *Sati-paññā* is the judge in successively examining and deciding each case.

Alright! Let's study to completion! What is there in this aggregate of material elements (*dhātu-khandha*)? As has always been said, "physical forms" (*rūpa-khandha*) is just this very body, without any exception. Altogether this comprises *rūpa-khandha*, it is just this, our very body. *Vedanā khandhas* ("feeling aggregate") is that of pain (*dukkha*), pleasure (*sukha*), and neutral feelings, which arise within the body and Heart. This is called *vedanā khandha*. *Saññā khandha* is memory, assumed knowledge of various things. This is called *saññā khandha*. *Saṅkhāra khandha* is the creative ability of the Heart, i.e. thinking about virtue, or wickedness, thinking about past or future without limit. This is called *saṅkhāra khandha*. These are groups or heaps. *Viññāṇa khandha* ("consciousness aggregate") acknowledges forms, sounds, smells, tastes, or tactile objects when they come into contact with the eyes, ears, nose, tongue, and body respectively, and reports them to the Heart for acknowledgement at the moment when those things come into contact. They then vanish, going the way of those things which pass. This is called *viññāṇa khandha*, being the consciousness (*viññāṇa*) of the five *khandhas*.

The *viññāṇa* of the five *khandhas* is different from the *paṭisandhi-viññāṇa* (rebirth consciousness). *Paṭisandhi-viññāṇa* refers to the mind (*mano*), or specifically the heart (*citta*)¹⁷.

¹⁷ While "*citta*" can mean "mind" in general, here it refers to the "inner mind", or "heart"

It is the *citta* that is about to enter into *paṭisandhi-viññāṇa*, taking birth in various forms of existence. This is called ‘rebirth consciousness’ (*paṭisandhi-viññāṇa*), which is specifically the Heart. With regard to the consciousness (*viññāṇa*) of the five senses, they arise and cease with the things that come into contact with them. When these things come into contact and then pass away, the *viññāṇa*, correspondingly, also passes away. That is, the acknowledgement ceases alongside the passing away of those things. However, the *paṭisandhi-viññāṇa* refers to the Heart which, alone and by itself, possesses the faculty of knowing. Even if there is nothing to come into contact with it, this one does not cease.

When studying the five *khandhas*, do it thoroughly until you understand. What is not yet understood should be studied over and over again. Keep on digging and analysing until you understand. This is the field of work for one who would eradicate the *kilesas*, craving (*taṇhā*), and outflows (*āsavas*) from the Heart. This is the demolishing of the ‘Cycle of Rebirth’, which is the revolving of the *citta* that goes on taking birth in various forms of existence, endlessly wandering and reserving places in the cemetery. Even before death, it has already made its reservation there. This is due to delusion; being ignorant of the true nature of the *khandhas*. When it is like this, there is attachment to the *khandhas* – even when it is still in possession of the *khandhas*. It is not enough. It has to go on continually attaching itself and losing itself in delusion, without ever coming to an end. This is the case if *paññā* is not being applied to analyse and investigate so as to really know and be capable

of cutting them off. Therefore, one should take up the study of the body – for this is the essence of the *Sacca-Dhamma*, the essence of the *Four Satipaṭṭhānas*. These are all the same. They are synonymous and can all be used in place of one another.

When we investigate any of these objects, we find that they are all concerned with the essence of the Noble Truths (*Sacca-Dhamma*) and the essence of the *Four Foundations of Mindfulness (Satipaṭṭhānas)*. Normally, when there is no illness or disease, the body is simply the body as it is. Similarly, when there is illness and disease, the body is still simply the body; *rūpa* is still just *rūpa*. The abnormality just follows the natural course of the body. The painful feeling that arises due to this abnormality does not remain for long and one should just let the *citta* know it for what it is. This is the way to study the *khandhas*. Do not be alarmed, frightened, or saddened with them, for these things are the normal and natural occurrences of *sammuti* (conditioned things). They must successively change. There are subtle changes and gross changes. They change in accordance with their nature at every period, every second. In fact, one can say that even the second is too long a time: rather every instant or all the time. They just change. Constantly change. There is no pause. No taking time off for rest and sleep like animals and people do.

As for *dukkha*, that also manifests itself constantly. It never stops for sleep or rest. People take time off for rest, sleep, and to recuperate to relax and be comfortable. But not so with the

Noble Truths and the *ti-lakkhaṇa*. They never stop. They never ease off with anybody. They go on according to their course both day and night – standing, walking, sitting, and lying down. Everything by its very condition must revolve. This body, too, revolves. That is: its conditions change. After having sat down for a little while, there is pain. Is this change or not? If it is not change, then why does pain arise? This pain is called *dukkha-vedanā*. It is a condition that arises and we become aware of it. This is one type of truth (*Sacca-Dhamma*). Investigate it so as to see it as it really is. When the time comes, we cannot depend on anyone else. To think that one can depend on this or that person is a misunderstanding that can only drain one's mental energy until one is too discouraged and too disheartened to help oneself. This is a wrong understanding or a wrong seeing by the heart (*citta*), with the *kilesas* whispering to it and constantly deceiving it. Both in normal times and in times of sickness and emergency, they cut the ground out from under one's feet by means of their trickery.

When the time is really drawing near, it is like a boxer in the ring. Before climbing into the ring, the trainer can teach and instruct. But once in the ring, there is no way to teach anything more. Right or wrong; good or bad; alive or dead – one has to rely on oneself and must help oneself to one's fullest capability. Whatever boxing techniques there are cannot be taught at this time. The time of going into battle is that of the final moment when the *khandhas* and the *citta* are going their separate ways: the time of breaking up. It is like having crows and vultures

landing on the branches of a tree: when they land, they hardly shake the branches at all; but when they fly away, they shake the branches until the whole tree vibrates. If there are any dead branches, some of them will break.

At the time when the physical aggregates (*dhātu-khandhas*) are leaving us, how hard will it shake us? With what are we going to stand up to this shaking – if it isn't with mindfulness and reason (*sati-paññā*)? Without them, we will definitely not be able to endure and we will lose our balance and control. Therefore, we must fight to the end with the fullest capacity of our *sati-paññā* in every way. There is no need to consider that we will collapse in the fight. The investigation of the *dhātu-khandhas* – so as to see their true nature – is for the purpose of gaining release and not to destroy them. This is the way to help oneself: with one's full strength and ability at the time of this emergency. It also follows the way of the sages and wise men. When the time of necessity really comes, there will only be pain very clearly manifesting itself. Every part and piece throughout the body will appear as a mass of fire. Internally, the body will be like a red-hot and glaring furnace. Then what are we going to do?

We must use *sati-paññā* to sound out and see the *dukkha*. To see clearly that heat with insight. Then turn to see our Heart – is that also red-hot as well? Or is it only the body parts (*dhātu-khandha*) that are heated? If one possesses discernment then the Heart will not be moved. It will be cool within the mass of fire which is the body burning with the fires of *dukkha*. This is the way of those who practise. This is the

way of self-help. One should analyse in this way. But one should not expect to depend on anyone else during that time.

This is entering the fighting ring. Once one is determined to fight, then fight with reason and to one's fullest strength. Let it be! Live or die! It doesn't matter who will carry one out of the ring. It is a fight to the end by one's maximum capacity of *paññā*. Do not fight blindly, without concern, nor like a dummy – allowing the other to hit blow after blow without warding off or returning the punch. This is useless! We must energetically fight to win! Put our lives at stake. If we shall die then so be it – but we will not fight haphazardly for lack of that most up-to-date and advanced weapon: *sati-paññā*.

Battling with feelings (*vedanā*) means investigating so as to see their true nature. Do not force them to disappear. If there is coercion, this is going against the course of nature. The only way is to investigate so as to see them as they really are and let them disappear of themselves. If a feeling does not disappear, one will understand the nature of *vedanā* and will not cling to it. *Rūpa* is *rūpa*. Do not take anything so as to contradict this and make it something else. *Rūpa* is *rūpa*. Body is body. It is just body. Just *rūpa*. *Vedanā* is just *vedanā*: be it *sukha*, *dukkha*, or neutral it is just *vedanā*.

Who is the one that knows the body? Who knows *vedanā* (*sukha*, *dukkha*, or neutral) if not the Heart? The Heart is not these *dharmas*. Separate them apart so as to see clearly with insight (*paññā*). This is the correct way of investigating the

truth (*Sacca-Dhamma*) and one will not waver even if the body does not last. Alright? Let's face the battle! Let's see what will disappear first and what will be the last to vanish! Because we have confidence in *sati-paṇṇā* and the truth. And the truth is that the Heart is not the one that dies. The Heart is just the one that acknowledges everything. Alright! Whatever is impermanent, let it go. The body is impermanent alright. So, let it break up. *Vedanā* is impermanent alright. So, let it melt away. Whatever is impermanent, let it all dissolve. Whatever is permanent will last and be firm. And what is that which remains? What else, other than the 'one who knows', which is the Heart. There! It's the 'one who knows' standing out distinctly all the time.

Once having trained oneself to become adept in the way of discernment (*sati-paṇṇā*), the result will definitely be like this. But if one is deficient in discernment, the Heart will become discouraged and weak. All sorts of *dukkha* will then converge into the Heart because it is the Heart itself that accumulates *dukkha* due to its own stupidity. Therefore, weakness is not the path that leads one away from all harm and danger, but rather it is diligence and hard work: being a warrior with *sati-paṇṇā*. Nothing else can bring victory; can make one outstanding; good and virtuous; impressive. That can bring bravery and fearlessness to arise within the Heart. Please consider it in this way.

Suppose that we live at home without a teacher or instructor. What teaching did the teacher previously give for such a time? That is the Teacher. That is the Buddha. That is the Dhamma.

We are with the Dhamma, with the Lord Buddha, and with the Sangha at all times by means of the Teachings that we use to train and conduct ourselves. These all represent our teachers. We are not without a teacher or an instructor. We live having a refuge in *sati-paṇṇā*, *saddhā*, *virīya*. They fight to the end against those things which are our enemies. How can we say we are without a teacher? We live with our teacher! When we know, we must know like one who has a teacher. This is the way to conduct ourselves. There is no loneliness nor wavering. There is only firmness and steadfastness in the truth of Dhamma. That which the teacher has instructed should be constantly adhered to as a guide within one's Heart. Wherever we are, we can say that we are with a teacher, with an instructor, with the Lord Buddha, with the Dhamma and with the Sangha, because the real Buddha, Dhamma, and Sangha are within the *citta*. It is only the *citta* that can accommodate the Buddha, Dhamma, and Sangha – the whole essence of Dhamma. It is only the *citta* that can be with the Lord Buddha, Dhamma, and Sangha. Not anything else. The body does not know. How, then, can it know the Lord Buddha, the Dhamma, and the Sangha? Feeling does not know. Perception is just memory, which, after recollection, just disappears without trace. The thinking mind imagines and then vanishes. How can there be any essence in them sufficient to accommodate the Lord Buddha? The one who truly accommodates, who really understands the Lord Buddha and who is truly **the real Buddha**, is just this *citta*.

Therefore, investigate your heart (the *citta*) to the utmost. Do not be weak and discouraged! In the end, every one of us will have to enter into this battle. It is something that none of us can avoid. All we can do is to help ourselves, and it is very certain that we will have to help ourselves. When the time of necessity comes, it will be impossible for anyone else to help. Regardless of who they are, whether father or mother, sons or daughters, husband or wife, they can only watch with affection, sympathy, and yearning. They will long to help, but, when the time comes, it is beyond their power. The only thing that can help us transcend *dukkha* and torment, to be free from all bondage, is *sati-paññā* and our own effort. There is nothing else. Therefore, we have to be strict with ourselves: be firm at Heart even if the body is nearing its end. And we should understand about these things from this moment on! Then we will not lose control, regardless of how the *khandhas* react, for they cannot go beyond death. It is no matter whether they manifest themselves much or little, they just end in death.

So, the ‘one who knows’ knows till death, at which time the body dissolves and the ‘one who knows’ is rid of all problems, all responsibilities, and there is no need for any further investigation. Let’s get down to the crux of the matter! Right to the essence of truth and reason! Then we will arrive at the real and **genuine Dhamma** within the Heart.

This Dhamma presentation is quite appropriate. May it now come to an end.





sitting meditation



walking meditation

GLOSSARY

Ācariya	Teacher.
Ācariya Mun	A forest monk (1870 - 1949) who, together with his teacher, Ācariya Sao Kantasilo, was responsible for the establishment of the forest ascetic tradition which has now spread throughout Thailand and to several countries abroad.
akāliko	Timeless.
Anāgāmī	Never returner, the penultimate stage of the <i>Ariyan</i> path, see <i>Ariya</i> .
ānāpānasati	The meditation practice in which one endeavours to be mindful of the feeling of in and out breathing.
anattā	Not self. See <i>ti-lakkhaṇa</i> .
aniccaṃ	Impermanent. See <i>ti-lakkhaṇa</i> .
appanā-samādhi	Absorption or full concentration
Arahant; Arahatta	One who is enlightened, the final stage of the <i>Ariyan</i> path, see <i>Ariya</i> .
ārammaṇa	Sense data or sense objects. Usually meaning 'those sense data which give rise to emotional reactions'. In the Thai language the word 'Arom' (derived from <i>ārammaṇa</i> and spelt the same) means emotions.
Ariya; Ariyan	Noble one. It has four stages, with path (<i>magga</i>) and fruit (<i>phala</i>) for each stage: <i>Sotāpanna</i> ; <i>Sakadāgāmī</i> ; <i>Anāgāmī</i> ; <i>Arahant</i> .
Ariya Sacca	The Four Noble Truths;). the truth of <i>dukkha</i> ; the truth of the origination of <i>dukkha</i> ; the truth of the cessation of <i>dukkha</i> ; and the Path leading to it.

Ariya Sāvaka;
Ariya Puggala

May be translated as ‘disciple of the Buddha’, although the actual meaning is ‘hearer’, in other words one who hears the Dhamma from the Buddha. *Ariya* means ‘Noble’ and refers to one who has attained to the supra-mundane path. See *Ariya*.

arūpa

Formless; incorporeality

arūpa-jhānas

Meditative absorption in a formless ‘object’.

arūpa-rāga

Desire for the formless.

āsavas

‘Outflows’ - those defilements that ‘flow out’ from the heart into thoughts, speech and action. There are usually considered to be four: i) *kāmāsava* - the *āsava* of sensual desire, ii) *bhavāsava* - the *āsava* of desire for existence, iii) *diṭṭhāsava* - the *āsava* of opinionatedness, iv) *avijjāsava* - the *āsava* of ignorance.

asubha

Lit.: inauspicious (to the *kilesas*). Loathesome, disgusting; also the ten contemplations of the decomposition of a dead body.

attā

Self.

aṭṭhi

Bone

avijjā

The negative of ‘*vijja*’, so *avijjā* means lack of any knowledge that is higher than the level of mere convention, or lack of insight. It is ignorance so profound that it is self-obscuring, turning everything upside down, it makes us believe that what is wrong is right, what is unimportant is important, what is bad is good, and what we normally call knowledge *vijja* whereas in fact it is *avijjā*. In fact, *avijjā* is the opposite of insight and finally of enlightenment.

<i>avijjā nirujhanti</i>	Cessation of <i>avijjā</i> .
<i>āyatana</i>	Spheres of sensation. They include the internal <i>āyatana</i> - eye, ear, nose, tongue, body and heart, and the external <i>āyatana</i> - the spheres of sight, hearing, smell, taste, touch and mind.
<i>bhava</i>	Becoming.
<i>bhāvanā</i>	The practice of developing one's <i>citta</i> by the training in meditation, it is training of the mind as distinct from training of bodily action and speech, which are covered by <i>sīla</i> .
<i>bhavaṅga</i>	<i>Citta</i> 's resting state where all awareness of external things, like the body, for example, disappears; the continual flow of life and consciousness which continues unknown by normal awareness.
<i>bhavaṅga avijjā;</i> <i>bhavaṅga citta</i>	State where <i>avijjā</i> converges into a single place.
<i>bhava-taṇhā</i>	Craving for existence.
<i>bhikkhu</i>	Medicant monk.
<i>Bhumi</i>	Stage
<i>Brahma</i>	God, but neither, eternal, omnipotent nor omniscient.
<i>Brahma-Vihāras</i>	Friendliness, compassion, joy, and equanimity form the four meditation subjects.
<i>Buddha</i>	Usually the first teacher, derived from 'Supreme knowing'.
<i>Buddha Dhamma</i>	Teaching of the Buddha
<i>Buddhaṃ, Dhammaṃ,</i> <i>Sanghaṃ saranam</i> <i>gacchami</i>	Going to the Buddha, Dhamma, Sangha for refuge.

Buddha Sāsana	See <i>Sāsana</i> .
Buddha-rūpa	Buddha image.
Buddho	Supremely enlightened. A traditional epithet for the Buddha.
‘buddho’	<i>Aparīkamma</i> for the recollection of the Buddha.
cakka	Wheel.
caṅkama	The method of practising meditation while walking to and fro.
cetasika-dhamma	Concomitant factors which make up the various stages of consciousness.
citta	The Heart. The <i>citta</i> has often been translated as the ‘mind’ or the ‘mental factors’ because it is said that the four <i>khandhas</i> of <i>vedanā</i> , <i>saññā</i> , <i>saṅkhāra</i> , and <i>viññāṇa</i> are the <i>citta</i> . Although this is true it must be realised that these are by way of being ‘modifications of the <i>citta</i> ’. The <i>citta</i> in its true unmodified state is beyond the <i>khandhas</i> and it has no ‘signs’ by which it may be known in the sensory universe. The <i>citta</i> is translated as Heart because the experience of those who are skilled in meditation is that the incoming sensations appear to ‘gravitate’ to the heart and it appears that it is from here that the above four modifications of <i>citta</i> spring forth. It is also well to avoid the present trend of thinking that the mind is just the ‘thinking apparatus’ (which is <i>saṅkhāra khandha</i>) and located in the head (brain).
citta-bhāvanā	Mind development, meditation practice.
cittanupassanā-satipaṭṭhāna	Contemplation of the <i>citta</i> (as the foundation of mindfulness).

<i>dāna</i>	Generosity.
<i>desana</i>	Exposition, discussion, talk. See <i>Dhamma desana</i> .
<i>Dhamma</i>	Truth, the ultimate order underlying everything, the teaching of the Buddha.
<i>dhamma(s)</i>	The various facets or aspects of Dhamma. Thus it can mean; objects of mind, concepts, theories, <i>Nibbāna</i> , the ultimate, the true teaching, the truth, the way to understanding truth and, that which is of value in one's heart, mental quality. Also, principles of behaviour that human beings ought to follow so as to fit in with the right natural order of things; qualities of mind they should develop so as to realise the inherent quality of the mind in and of itself. (The word <i>dhammas</i> can also mean practically everything that one can know. A possible translation might be 'data'.)
<i>Dhamma desana</i>	The teachings of Dhamma; Dhamma talk.
<i>dhamma-nupassanā (satipaṭṭhāna)</i>	Contemplation of Dhamma (as the foundation of mindfulness).
<i>dhammārammaṇa</i>	Mind objects.
<i>Dhammo</i>	The <i>parikamma</i> used for the recollection of the Dhamma.
<i>Dhammopadipo</i>	Light of the Dhamma.
<i>dhātu</i>	Elements, of earth, water, fire, air – these being symbolic for: material, cohesion, energy, and mobility.
<i>dhātu-khandha</i>	Material body, see <i>khandha</i> .
<i>ditṭha-dhamma</i>	<i>Dhamma</i> seen and penetrated.

dosa	Hatred.
dukkha	Pain, Suffering, Discomfort, Dissatisfaction - See <i>ti-lakkhaṇa</i>
Dukkham Ariya Saccam	The Noble Truth of <i>Dukkha</i> . See <i>Ariya Sacca</i>
dukkha-vedanā	Painful feeling (physical)
Ehipassiko	Inviting to come and see; inviting inspection. An attribute of Dhamma.
eka-citta	Lit.: one Heart, a state where the <i>citta</i> converges completely into oneness having only one <i>ārammaṇa</i> – ‘knowingness’.
eka-Dhamma	Lit.: one Dhamma. See <i>eka-citta</i> .
Forest Dhamma	Dhamma learned and realised from practicing and living in the forest.
Heart	Is usually a translation of the Thai word ‘chai’ and is synonymous with the word ‘ <i>citta</i> ’.
Jāgara Dhamma	Awakening Dhamma, i.e. mindfulness and discernment.
kalpa	Aeons.
kāma-rāga	Sensual lust.
kāmārammaṇa	Sensual desire.
kāma-taṇhā	Sensual craving.
kamma	Action, done with moral bias, by means the body, speech and thought.
kammaṭṭhāna	(<i>Kamma</i> = action; <i>thana</i> = a base). Literally this means a ‘basis for action’. It is usually taken to mean the forty subjects of meditation (as listed in the <i>Visuddhimagga</i>). But the way that it is used by many monks who practise meditation in Thailand is to mean the whole

way of training which eventually leads to the skill in *samādhi* and *paññā* etc. (An idea of what this entails may be had from the earlier parts of the second *Sutta* in the Digha Nikaya, the *Samannaphala Sutta*).

kāya

‘Persona’, body

kāyagatāsati

Mindfulness immersed in the body. This is a blanket term covering several meditation themes: keeping the breath in mind; being mindful of the body’s posture; being mindful of one’s activities, analyzing the body into its parts; analyzing the body into its physical properties (see *dhātu*); contemplating the fact that the body is inevitably subject to death and disintegration.

kaya-nupassanā-satipaṭṭhāna

Contemplation of the body as the foundation of mindfulness.

kaya-vibhāga

Investigation and analysis of the body.

khandha

The five groups which make up a ‘person’: *rūpa* - body; *vedanā* - feelings; *saññā* - memory; *saṅkhāra* - thought; *viññāṇa* – sense awareness.

kilesas

Defilements. These are what soil, stain or defile the heart making it impure and dirty. The usual list includes: greed, hate, dullness and stupidity, mental torpor, restlessness, no sense of fear of the consequences of doing wrong.

kusala-kamma

Doing good actions.

lobha

Greed.

magga; phala; Nibbāna (*Magga* = path; *phala* = fruit; *Nibbāna* = extinguished.) These three words are often found coupled together and they may be

thought of as the three transcendental states of development. *Magga* – the Path – means the Noble Eightfold Path, but in this context it refers to that moment when all the factors of the Path ‘crystallise’ in one’s heart and the path out from *saṃsāra* is attained. *Phala* – the fruit – is the resulting state that comes from the moment of attaining the path. *Nibbāna* – is the extinction of the *āsavas*, the *kilesas* and *taṇhā*. Often called the moment of enlightenment. This explanation is given with hesitancy as all three of these terms have precise meanings which can only truly be known by someone who has had the experiences concerned. They can never be properly understood merely from the explanation found in books nor from thinking or imagining about them.

maha-sati; maha-paññā These two terms refer to the time when the training in *sati* and *paññā* reaches accomplishment and they become ever-present companions of the *citta*, without any further effort to establish them being required.

Maha Thera

Senior monk.

māna

Conceit.

māna-diṭṭhi

Conceited opinion, opinionated.

mano

Mind.

mara

The personification of evil.

mettā

Friendliness. See *Brahma-Vihāras*.

miccha samādhi

Wrong or incorrect practice of *samādhi*.

moha

Delusion, not knowing.

nāma-dhamma

Mental processes.

<i>nāma-rūpa</i>	(Lit.: name and form) But usually translated as body and mind, although the true meaning is more subtle than the gross physical body and the fully developed mental apparatus.
<i>ñāṇa</i>	Knowing, instinctive knowing intuitive knowing.
<i>naraka</i>	Hell.
<i>Nibbāna</i>	(skt. Nirvana) Literally meaning “extinguished”, <i>Nibbāna</i> is compared to a lamp or a fire going out. That is to say, the threefold fire of greed, hatred and delusion goes out in the heart due to lack of fuel. The extinguishing of this fire frees the mind from everything that binds it to the cycle of rebirth and the suffering experienced therein. <i>Nibbāna</i> is Absolute Freedom, the Supreme Happiness. As such, it is the ultimate goal of the Buddhist training. It is said to be Unborn, Deathless, and Unconditioned, but being totally detached from all traces of conventional reality, a description of what <i>Nibbāna</i> is, or is not, lies wholly beyond the range of conventional figures of speech. See <i>maggā</i> .
<i>nimitta</i>	An appearance that may take place in terms of seeing, hearing, smelling, tasting, touching or mental impression, and which arises based on the <i>citta</i> and not upon the relevant sense organ. Examples of <i>nimittas</i> are: the seeing or hearing of ghosts, precognition, clairvoyance, etc.
<i>nirodha</i>	Cessation of <i>dukkha</i> .
<i>niyyānika dhamma</i>	The Dhamma which is the outward going vehicle - in other words, the vehicle which goes out from <i>saṃsāra</i> , from <i>dukkha</i> .

‘One who knows’	Is in fact a mode of the <i>citta</i> . To illustrate this, supposing that one has told a lie to someone; one’s actions, speech and thoughts may all be in accordance with the lie, but somewhere inside is the ‘one who knows’, and it is always aware that this is a lie. It must however, be borne in mind that except in rare cases, the ‘one who knows’ is still under the influence of <i>avijjā</i> , so that although it knows it might know many things wrongly.
<i>Opanayiko</i>	‘Leading inwards’. This has in other places been translated as ‘leading onwards’, which although grammatically correct, does not appear to be warranted in most cases.
<i>paccattaṃ</i>	Known by oneself.
<i>paccattaṃ veditabbo viññūhi</i>	To be known by the wise each for himself.
<i>paccayākara</i>	Cause and Effect. <i>Paṭiccasamuppāda</i> .
<i>Pacceka Buddha</i>	One who has attained enlightenment unaided but does not preach it to others.
<i>paccupanna</i>	Dhamma of the present.
<i>Dhamma</i>	<i>Citta</i> of the present.
<i>paccupanna-citta</i>	
<i>pamāda</i>	Negligence, indolence.
<i>paññā</i>	Discernment; Wisdom; Intuitive insight; Logic; Understanding; Circumspection;
<i>pāramī</i>	Perfection of character.
<i>parikamma bhāvanā</i>	Preparatory meditation, such as the (silent) repetition of ‘ <i>buddho</i> ’.
<i>Parinibbāna</i>	The ultimate state of <i>Nibbāna</i> , after the <i>khandhas</i> of the <i>Arahant</i> have broken up at death.

<i>pariyatti</i>	The Scriptures; study of them; the Teachings to be studied.
<i>Paṭiccasamuppāda</i>	The series of twelve causes and results from <i>avijjā</i> through to old age, suffering and death.
<i>paṭigha</i>	Anger, hatred.
<i>paṭikkūla</i>	Disagreeable, loathsome.
<i>paṭipadā</i>	(Mode of) practice.
<i>paṭisandhi-viññāṇa</i>	Relinking, rebirth, reunion, conception.
<i>peta</i>	Hungry ghost.
<i>phala</i>	Fruit. See <i>magga</i> .
<i>piṇḍapāta</i>	Food received in the alms-bowl (of a <i>bhikkhu</i>), alms-gathering, to go on an almsround.
<i>pūjā</i>	Making offerings, to a shrine etc. Paying respect to, and worship, often at ceremonial functions.
<i>puthujjana</i>	A worldling, worldly person, ordinary person. As opposed to <i>Ariya</i> .
<i>rāga (rāga-taṇhā)</i>	Lust (sexual craving).
<i>rūpa</i>	(Physical) form. See <i>nāma</i> .
<i>rūpa-khandha</i>	The (physical) body. See <i>khandha</i> .
<i>rūpa-jhānas</i>	Meditative absorption in a physical object or sensation.
<i>rūpa-rāga</i>	Lust for form.
<i>sabhāva</i>	Nature, a thing in itself, condition.
<i>sabhāva-dhammas</i>	Things as they are in themselves, or in their own nature.
<i>Sacca-Dhamma</i>	Truth, usually refers to the <i>Ariya Sacca</i> .
<i>saddhā</i>	Faith, trust, confidence.

<i>Sakadāgāmi</i>	Once returner. Second stage of the <i>Ariyan</i> Path (see <i>Ariya</i>).
<i>sakkāya-diṭṭhi</i>	(The delusion of) self-view; belief in a personal self.
<i>samādhi</i>	Calm or stability of heart; the training to attain absorbed concentration of mind.
<i>samaṇa</i>	A recluse, an ascetic, a contemplative
<i>sambhavanti</i>	To arise, be produced, spring from.
<i>sāmicī kamma</i>	Correct action.
<i>sammā-samādhi</i>	Right concentration.
<i>sammuti</i>	Mundane; Supposed; Conventional;
<i>saṃsāra (vaṭṭa)</i>	All the realms of existence in the Universe. All being characterised by the <i>ti-lakkhaṇa</i> . (the round of birth and death).
<i>samudaya</i>	The Origin (of suffering). The second of the <i>Ariya Sacca</i> ; thought which arises, grows and develops in endless varieties, or imagination of various kinds, which are derived from the three kinds of craving (<i>taṇhā</i>)
<i>saṃyojana</i>	(The ten) Fetters (that bind to the round of rebirth).
<i>sandiṭṭhiko</i>	Visibly apparent here and now.
<i>Sangha; Sangho</i>	The order of Buddhist monks, but also in a more restricted meaning of <i>Sāvaka</i> Sangha.
<i>saṅkhāra dhamma</i>	Means any and every phenomenon which is composed of inter-related parts and functions, both physical and mental. In effect this covers every phenomenon in the universe and as such this term is not a definition of phenomena but an indication of the viewpoint from which the phenomena are being considered. They can sometimes be divided up into two broad

	categories: those which make up beings, people and animals; those which are inanimate natural phenomena.
<i>saññā</i>	Memory, see <i>khandha</i> .
<i>saññā ārammaṇa</i>	Imaginative and speculative knowledge.
<i>Santi Dhamma</i>	The peace, calmness or tranquility of Dhamma.
<i>Sāsadā</i>	The Master, the Great Teacher (the Lord Buddha).
<i>Sāsana</i>	System, as eg., a system of religion; Buddha <i>Sāsana</i> means Buddhism, and this is the name by which it is normally called in Buddhist countries.
<i>sati</i>	Mindfulness; recollection; careful attention often considered with <i>paññā</i> .
<i>sati-paññā</i>	Discernment; Abroad term, literally "Mindfulness and wisdom", it can either refer to either the quality, practice, or result of carefully investigating.
<i>satipaṭṭhāna</i>	The setting up of the four foundations of mindfulness.
<i>sati-sampajañña</i>	Mindfulness and full awareness; continuous state of mindfulness.
<i>Sāvaka</i>	Disciple. See <i>Ariya Sāvaka</i> .
<i>sīla</i>	Morality. But it also has a wider connotation in its higher and more subtle levels, for it includes all bodily actions and speech, which are assessed as right or wrong, depending on whether they make one's Heart less or more passionate. It can also be described as 'that which sets a limit to one's outgoing exuberance'.

<i>sīlabbata-parāmāsa</i>	Doubt in the law of karma and the efficacy of morality; Relying on and belief in the power of rituals and observances; One of the three lower fetters abandoned at the first stage of the ariyan path
<i>Sotāpanna</i>	Stream-enterer, stream attainer: First stage of the <i>Ariyan Path</i> : see <i>Ariya Sāvaka</i> .
<i>Sotapatti-Magga</i>	The Path to Stream Entry. See <i>Ariya</i> .
<i>sotapatti-phala Subha</i>	Beautiful, wholesome, attractive.
<i>Sugato</i>	(<i>Su</i> = happy, fortunate, right; <i>gato</i> = gone) epithet of the Buddha meaning 'gone in the right and proper direction'.
<i>sukha</i>	Happiness. Includes all pleasurable experience from gross physical pleasure to the greatest bliss.
<i>Supreme One</i>	<i>Ariya</i>
<i>svākkhāta dhamma</i>	(<i>Sva</i> = thus, as it is, in truth; <i>akkhati</i> = to tell, declare, teach). The 'Thus taught Dhamma', or the 'Well taught Dhamma'.
<i>taṇhā</i>	Craving. This is the chief cause of <i>dukkha</i> and includes: i) <i>kāma-taṇhā</i> - the craving for pleasure, ii) <i>bhava-taṇhā</i> - the craving for life. iii) <i>vibhava-taṇhā</i> - the craving for the ending of life.
<i>tapa-dhamma</i>	Incinerating <i>dhamma</i> .
<i>Tathāgata</i>	(Lit.: thus gone) the term used of the Buddha, and used by him when referring to himself.
<i>Three Worlds</i>	See <i>Ti-Loka</i> .
<i>Ti-Lakkhana</i>	The three characteristics. This refers to the three things that are invariably found to be natural to all phenomena. They are

	: <i>Anicca</i> - the unstable, non-permanent, transient, nature of all things in <i>saṃsāra</i> ; <i>anattā</i> - that the animistic idea and attitude which people and beings attribute to themselves, others and other things, which give rise to the firmly held attitude that there is a presiding (Self) entity in the five <i>khandhas</i> is in fact a convenient fiction and truly speaking quite false; <i>dukkha</i> - the unsatisfactory, unfulfilling nature of everything in <i>saṃsāra</i> .
<i>Ti-Loka</i>	The Three Worlds, all of the universe.
<i>Tipiṭaka</i>	The Buddhist Canon, lit.: the three 'baskets' – disciplinary rules, discourses and abstract philosophical treatises.
<i>Ti-Ratana; Triple Gem</i>	The Buddha, the Dhamma (the Law and His Teachings of it), and the Sangha (the Community of monks and practitioners).
<i>uddhacca</i>	The supra-mundane fetter of restlessness.
<i>upādāna</i>	Grasping, attachment to.
<i>Upajjhaya</i>	Preceptor at the ordination of a <i>bhikkhu</i> .
<i>vāsanā</i>	Ability.
<i>vassa</i>	The rainy season. (often used for the seniority of <i>bhikkhus</i>).
<i>vaṭṭa; vaṭṭa-cakka</i>	The meanings are linguistically almost the same but here a difference is made in that ' <i>vaṭṭa</i> ' refers to external actions, whereas ' <i>vaṭṭa-cakka</i> ' is internal, within the Heart. ' <i>Vaṭṭa</i> ' being the 'round' (of rebirth), ' <i>vaṭṭa-cakka</i> ' is the rotating 'wheel' of <i>saṃsāra</i> within the Heart.
<i>vaṭṭa citta</i>	The <i>citta</i> that still revolves around the cycle of birth and death.

<i>vedanā</i>	Feeling. See <i>khandha</i> .
<i>vedanānupassanā-satipaṭṭhāna</i>	Contemplation of feelings as the foundation of mindfulness.
<i>vibhava-taṇhā</i>	Craving for non-existence.
<i>Vicāraṇā</i>	Investigation.
<i>vicikicchā</i>	Uncertainty or doubt of a skeptical nature based on delusion
<i>vijjā</i>	Higher knowledge. (the opposite of <i>avijjā</i>).
<i>Vimutti</i>	Freedom, deliverance.
<i>viññāṇa</i>	Consciousness. See <i>khandha</i> .
<i>vipassanā</i>	Insight, of such a type as is deep and effective in ‘curing’ the defilements. It is insight which arises out of <i>samādhi</i> , and not just an intellectual exercise.
<i>virīya</i>	Diligent effort, often connected with the practice of <i>sati</i> and <i>paññā</i> .
<i>vi-vaṭṭa</i>	Non-revolving, free from the cycle of birth and death.
<i>Well-taught Dhamma</i>	See <i>svākkhāta dhamma</i> .
<i>wisdom (paññā)</i>	The term wisdom denotes an active, incisive application of the principles of cause and effect for the purpose of probing, examining, and analyzing physical and mental phenomena, as they arise and cease, so as to see them for what they really are: inherently impermanent and unstable, bound up with pain and suffering, and devoid of anything that can be identified as “self”. As it is used in Buddhism, wisdom implies much more than just sound judgement. Wisdom is a faculty that searches, probes, compares, and investigates the workings of body and mind

in light of the fundamental principles of truth in order to gain a decisive advantage over the defiling elements (*kilesas*) that obscure their true nature and the true nature of the one who knows them.

Although inductive reasoning is initially very much a part of the practice of wisdom, insights based solely on it are still superficial. As the faculty of wisdom develops and becomes more introspective, its skills become increasingly more subtle, while its insights become more intuitive in nature. Only when meditative insight penetrates deeply can the root causes of the mind's discontent be truly exposed, uprooted, and destroyed.

In general, wisdom is the proactive complement to the quiescence of *samādhi*. Both work together in tandem to ensure that the task of eradicating the *kilesas* is accomplished with maximum efficiency. Both are essential aspects of the path leading to the cessation of all suffering.

***yathā-bhūta-
nāṇadassana***

Knowing and seeing the basis of things as they are in truth.

yatha-kamma

According to one's *kamma* or actions.

yogavacara

The one who is doing the practice or training, aspirant.



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