

KAMMATTHANA

THE BASIS OF PRACTICE

by

VENERABLE ACARIYA MAHA BOOWA

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KAMMATTHANA - The Basis of Practice
by Venerable Acariya Maha Boowa

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INTRODUCTION

This is a translation of some of the teaching of the Venerable Acariya Maha Boowa (Bhikkhu Nanasampanno). It is compiled and translated from some of his writings and transcriptions of his *Dhamma Desana* ('Talk on *Dhamma*') printed in the Thai language.

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The Translators
Wat Pa Ban Tard
Udon Thani 41000
Thailand

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

Venerable Acariya Mun



Venerable Acariya Maha Boowa



Main Buddha image in the Hall



PART ONE

THE WAY OF PRACTICE

KAMMATTHANA

The term **KAMMATTHANA** 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 existences, *Kilesa*, *Tanha* and *Avijja* out of the Heart. To be far away from *Dukkha*, namely birth, decay, disease, and death, which is the bridge that connects the cycle of *Vatta* and which all worldly beings find difficult to go beyond. The result from this work, even for those who have not arrived at the final destination, is happiness both in the present and in future lives. Therefore, the *Bhikkhu* who is interested in practising this kind of *Dhamma* is known as a *Kammatthana Bhikkhu*, an honorary title given sincerely by fellow Buddhists to those who are interested in this work.

The *Kammatthana*, which is taught by the *Upajjhaya* (Preceptor) at the time of going forth, consists of five objects, and has been a necessary *Dhamma* since the Lord Buddha's time. They are: *Kesa* - hair of the head; *Loma* - hair of the body; *Nakha* - nails; *Danta* - teeth; and *Taco* - skin; given in both forward (*Anuloma*) and reverse (*Patiloma*) order. It is for the one who has gone forth to use these as objects of investigation which he should develop by repeatedly investigating them, again and again, until expertise and a thorough understanding of any one or all five objects is acquired. These five objects are important parts of the bodies of all men and women.

However, the *Kammatthana*, the *Arammana* (objects) of the *Citta*, are many. Forty such objects are listed in the books, and for those interested in any of these objects they can be easily consulted. The main point or importance in listing

all these different kinds of *Kammatthana* 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 disease; 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 Bhavana*, in any bodily posture that is suitable or appropriate. For example, repeating, *Kesa... Kesa... Kesa... Kesa...;* or *Loma...Loma...Loma...;* **having Sati 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 *Citta* is calm, it is possible to release those disturbing objects. All that remains is 'knowingness' and brightness which are the innate quality of the Heart, and 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 *Arammana*. It is all alone by itself, and even if there is within it the subtle kind of *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 and other uses.

The longer the Heart is without any *Arammana*, peacefully alone by itself, the more happiness and marvel will be there, 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 the *Citta* is allowed to deteriorate due to negligence in not maintaining or developing further 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 *Savaka* 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 *Arahant*. This is due to exertion and diligent effort which is the bridge that connects and makes possible the attainment of the *Amata* (undying) *Dhamma*, the land of bliss having the *Kammattana* as the means thereto.

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

It can correctly be said that the *Kammatthana* are the womb of the Exalted Ones. They all must depend on the *Kammatthana* as the cleansing agent, as the device for the total eradication and uprooting of all kinds of views and becomings which are the basic constituents of the *Citta* that still falls under the influence of *Vatta*, before they can transform themselves from a *Puthujjana* (worldling) to an *Ariya*, making their Hearts pure. Therefore all the *Buddhas* uphold the *Kammatthana* as an important and necessary *Dhamma* and praise them within the circle of the *Sasana*.

Even our *Samana Gotama* upheld the *Kammatthana* as a fixed example and tradition to be followed. His attainment to Buddhahood was due to the forty *Kammatthana* beginning with *Anapanasati*. This is His teaching for his followers right up to the present. For this is the bridge that connects worldlings to *Nibbana* for as long as it is within the ability of the worldling to do so.

For these reasons the term *Kammatthana* has always been a special *Dhamma* within the circle of the *Sasana*, and will always be so. The follower of the *Buddha Sasana* who has not yet cultivated and practised the way of *Kammatthana*, yet is one who 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 *Ti-pitaka*, it is only an account about the good and bad things and the nature that is within oneself. It has not yet been sorted out by practice, having the *Kammatthana* as a guide leading one to truth in accordance with the wish of the Lord Buddha in teaching *Dhamma* to the world.

These forty objects of *Kammatthana* are really the essence of the *Ti-pitaka*; the means for the destruction of lives and becomings; the device for the total annihilation of *Cakka*,

the wheel that turns worldly beings around the cycle of births and deaths. Any mode of practice that is not supported by any of these *Dhamma* will certainly not be for the destruction of the *Kilesa* and *Dukkha*. But the practice that has these *Dhamma* as support will surely be for the destruction of the heap of *Dukkha*.

For this reason, one who practises for peace and happiness; for penetrative understanding of all the *Dhamma*; that one must depend on these *Dhamma* as the life-line, as the basis of practice all the way from the lowest to the highest level of *Dhamma* which is *Nibbana* 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 *Dhamma* and *Citta*, one must turn to any one of these *Dhamma* as one's means before safely passing through each obstacle. This is because these *Dhamma* are the means for the arising of all the *Sacca-Dhamma*, having ***Magga-Phala-Nibbana*** as the summit. All of these *Dhamma* are contained within the circle of the *Buddha Sasana*; 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 *Dhamma* in the various eras up to our present Lord Buddha, should practise and investigate according to the teaching of the *Kammatthana-Dhamma*. Once one has truly proven with *Panna* and experienced the Lord Buddha's intended results, one will definitely know through true knowledge and experience based on one's practice that **the Teacher (*Sasada*) and *Dhamma* are not different but are one and the same thing**. This is in accordance with the essence of *Dhamma* which is briefly summarized thus: **"Who sees the *Dhamma*, sees the *Tathagata*"**. This verse announces all the *Tathagatas* to us very clearly, and that the *Tathagata*

is with *Dhamma* at all times. It does not depend on time and place. Although each *Buddha* has entered into *Parinibbana* following the understanding of *Sammuti*, the truth of the *Tathagata* is none other but only this *Dhamma*.

Those who have seen clearly and penetratively the *Dhamma* within the Heart have no doubt in the *Tathagata*, or as to where the *Tathagata* exists. The world, however, understands that once they have entered *Nibbana*, they all quietly disappear; that there is no more a teacher to compassionately teach. But the truth is that the *Dhamma* that has been taught is really the Teacher. If one is interested in having a teacher within the Heart, one can have one at all times just as in the time when the Lord Buddha was still living. The importance depends on one's earnestness in respecting and believing in *Dhamma* which is the representative. Even if the Lord Buddha was still alive, if one simply has no interest, it would just be impossible to be helped. One will remain the helpless type; no improvement can be made.

In order to prevent any hardship that might later arise and in ensuring security both in the present and the future, one should practise and cultivate oneself with the *Dhamma* which was given by the Lord Buddha as the 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.



SAMADHI BHAVANA

To practise the method of sitting in *Samadhi Bhavana*, it is taught that one should sit cross-legged following the style of the *Buddha-Rupa*; 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 the back nor the left or right so it becomes abnormal. One should not press or tighten any parts of the body which only forces the body to unnecessary hardship. One should leave all the parts of the body in their usual and normal state.

When beginning the work of *Bhavana*, 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 *Citta*, and *Samadhi Bhavana* will not progress smoothly. Therefore, once one begins with *Citta-Bhavana* there should be no concern for the body. One should maintain one's attention on the work of the *Citta* until it is time to withdraw from *Samadhi Bhavana*.

In the beginning of the practice of *Citta-Bhavana*, the awareness and the *Citta* should be established in the present - *Paccuppanna Dhamma*. This is the observing of the change and movement of the *Citta* and various kinds of *Dhamma Arammana*, both those good and those bad. The observation should be done more during this time than at any other time. It is fixing the *Citta* in the present and maintaining *Sati* (mindfulness) 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* to the various kinds

of *Arammana*, both good and bad, past and future. All that has to be attended to is the work of ***Parikamma-Bhavana*** 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-Panna*, that knows, analyzes, reflects, directs and protects,** because *Sati-Panna* has power over the *Citta*. It is well capable of knowing about the various kinds of *Arammana* the *Citta* is thinking about. Therefore, one should establish the kind of *Sati*, mindfulness, that has power over the *Citta* in the present. One should maintain the work of observing and protecting the *Citta* from going to *Arammana* other than the one that is being used in the *Bhavana*. The result from a constant maintenance of *Sati* in protecting the *Citta* is ***Sati-Sampajanna***, which one should definitely have as one's possession during that time or at a later time.

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

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

In doing *Parikamma-Bhavana*, one can use any *Dhamma* object that suits one's character. For example one can begin reciting - ***Buddho; Dhammo; Sangho***; repeat this three times. After this one may repeatedly recite just one *Dhamma* object with *Sati*. But if one were to use any *Dhamma* object other than the above three, one should still at first repeat the ***Buddho, Dhammo, Sangho, Dhamma*** objects three times. This is the ***Ti-ratana***, the Triple Gem. From then on one can use one's chosen *Dhamma* object, e.g. ***Atthi...Atthi...***; or ***Taco...Taco...***; or *Anapanasati*.

The reason for doing *Parikamma-Bhavana* with a *Dhamma* object directing the Heart during that or any other time is to establish an *Arammana* which 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 *Dhamma* as a *Parikamma* object for tying the Heart or as an *Arammana* for the Heart during this time.

In doing *Parikamma-Bhavana* 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 *Bhavana*.

The correct way is to set up the *Citta* and *Sati* in the present, having only the *Parikamma* object as the *Arammana* of the

Heart. The Heart and *Sati* 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 to other *Arammana*.

The more the *Citta*, *Sati*, and the *Parikamma* object are continuously harmonized, the closer the purpose of *Bhavana* 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 *Vasana* (ability). These will arise of themselves, due to the power of maintaining the *Citta* with the *Parikamma* object, having *Sati* as the controlling factor. There is nothing else that can magically cause them to appear.

What should be Noted and Watched For during Bhavana

The general understanding of most people about the purpose of doing *Bhavana* 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 *Bhavana* 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 *Bhavana* for peace, tranquility, and happiness of 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 on the wrong path.

This is due to the nature of the *Citta* which 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 should 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 *Bhavana*, 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 quite difficult and a 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 *Arammana* that the *Citta* becomes involved with.

This is because the internal knowledge that arises out of practising *Bhavana* is very intricate and complex, and it is very difficult to judge what is right and what is wrong. One who practises without an ***Acariya*** (teacher) to supervise and instruct, will have to speculate and guess, making these conjectures the nutriments 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 *Bhavana* without the application of truthful analysis, ***Vicarana-Nana***, is just like this. One will assume everything to be correct. When relating to others, one will not listen to see if what one has said was correct or not. One will assume it correct and go on to excess. The resulting damage is not only to the one who is not circumspect, careful, introspective, and who does not know moderation, but also to the circle of the *Sasana*, which is the gathering point. One should be very cautious and careful about this.

The Correct Way of doing Parikamma-Bhavana is to be Solely Mindful of the Parikamma Object.

The practitioner of *Bhavana* should be only interested in the *Parikamma* object while sitting in *Parikamma-Bhavana*. There should not be any concern with a sitting position that has already been established correctly. During *Bhavana* 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 *Bhavana*. Therefore, even though the body might lean somewhat, the important thing is not to let the *Citta* lean away from the *Arammana* of *Bhavana*. What is really essential here is in the doing of *Bhavana*. 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 *Bhavana* 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 *Bhavana* 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 *Bhavana* - 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 question about the body not remaining fixed in the position which was originally established. 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 at that time to nothing but confusion between the body and Heart during the time of *Bhavana*, without oneself knowing

it. One should understand this from the time when one first starts doing *Bhavana*.

The Location of the Base of the Arammana of the Citta

Some types of *Kammatthana* which are the *Arammana* 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 things that are established - one should note that they do exist.

The particular *Arammana* of the *Kammatthana* 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 which 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 of these objects as the *Arammana* of *Kammatthana* and to know their respective location. Once those objects are established as the *Arammana* according to their respective bases, which can be located either high or low, one should note them according to these bases.

During *Bhavana* when attention is being fixed on any one of these objects chosen as the *Arammana*, only the object should be noted rather than the location, whether it is higher or lower than originally established. This is the same as if when sitting in *Samadhi* 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 the *Kammatthana* that had been already 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 *Bhavana* with the *Kammatthana* object will not be fully and clearly established.

For example: one establishes the skull and concentrates the attention on this object as the *Arammana*, 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 re-establishes the object. This is creating doubts and speculations for the Heart and preventing it from investigating the object so that it is firmly established. The proper way is to establish that object within one's awareness or within the field of vision of that object, fully possessed with *Sati* 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 is manifested, without having any concern with the position whether high or low, that had been originally 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 assumption, and the results will not appear, because doubts and uncertainties appear instead.

To be correct and not have any worry with the various bases, one should practise following the above instruction for all the

other objects. One should clearly and constantly know the breath that passes in and out with *Sati*, until reaching the end of the breath. Even if one assumes that the base of the breath appears higher or lower or is away from what was originally established, it will not destroy the work of establishing. It will make the *Citta* and the breath merge firmly and completely until the end of *Bhavana* or the end of the breath.

The Breath Disappears from the Awareness

Sometimes, when doing *Anapanasati Bhavana*, the breath reaches the end - it disappears. The Heart reaches the end and converges completely into oneness having no responsibility with the breath. It exists singularly, *Ekacitta*, having only one *Arammana* - 'knowingness'. It is no longer involved with anything. In the way of *Samadhi Bhavana*, this is known as complete concentration.

But in the case with the practitioner of *Anapanasati Bhavana*, when the breath becomes subtle and disappears, there is 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 *Bhavana* does not progress any further than the stage of fearing death, for one will move 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 *Anapanasati Bhavana* who might have been fooled by this deception.

In doing *Bhavana* for seeing the truth of the breath within the practice of *Anapanasati Bhavana*, please observe the breath with *Sati* until reaching the end of the breath and the

Citta. One will clearly experience with boldness the marvel while passing through the fear of death during the time when one understands that the breath has disappeared. That is, when one is developing the practice of *Anapanasati* until the breath becomes more 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 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 calm down reaching the base of *Samadhi* 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 *Kilesa* during this time. As soon as one realises that one does not die as one assumed, one will come to see clearly the *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 Lord Buddha who in going before used this *Dhamma* object as his basic means until his Enlightenment and realization of *Nibbana*.

Bhavanga Citta

Some of the readers may not understand what the term *Bhavanga Citta* means. A short discussion will be presented here. The term *Bhavanga*, translated the Forest Way, means **the essence of existence**, or the home of *Avijja* for countless ages. The term "The *Citta* falls into *Bhavanga*" means the convergence of *Avijja* into a single place where it does not function and does not send any of its attendants to hunt and make acquisitions along the way. The entrances and outlets of *Avijja*'s attendants are the eyes, ears, nose, tongue, and the body. The acquisitions of *Avijja* are the various forms, sounds, smells, tastes, and tactile objects, which are all *Avijja*'s favourites. The attendants of *Avijja* are *Raga-Tanha* with the help of *Sanna*, *Sankhara*, and *Vinnana* as the means of fulfilling the various objectives.

During the time when the *Citta* falls into the *Bhavanga* by the power of *Samadhi*, *Avijja* also stops functioning. When the *Citta* withdraws, it then continues to function according to its duty, but not as forcefully as it did before it was crippled by *Samadhi Bhavana*. Therefore, *Samadhi Bhavana* is a very good device for weakening *Avijja*'s strength and allowing *Panna* to successively eradicate and clear up all of the *Avijja* out of the Heart.

One will come to know the term '*Bhavanga Citta*' from doing *Bhavana* during the time when the *Citta* converges into calmness. When it withdraws, it is called '*The Citta withdraws from Bhavanga*', and it becomes involved with all kinds of affairs that *Avijja* 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 *Avijja* which spreads everywhere all over *Samsara*. It is boldly committed to its work of affection, aversion, hatred, and anger. This is the routine work of *Avijja*

that it never has distaste for. It is satisfied with affection, aversion, hatred, and anger, even if it brings *Dukkha* and hardship on the servant. *Avijja* 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 *Avijja* will have no sympathy or pity. It will force the servant to continue on until he is ruined along with it. This is the *Dhamma* of all the *Avijja* that is in the Hearts of sentient beings. The work directed by *Avijja* is never ending, unlike other kinds of work. It will expand infinitely and is not limited by time.

Those who have *Dhamma* such as *Samadhi* and *Panna* within their Hearts can see the harmfulness of *Avijja* that endlessly directs them to work. Therefore, when the *Citta* converges into *Bhavanga*, the time when *Avijja* 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 *Avijja* directing behind the curtain. This revolving is very far out of the norm as compared to the *Bhavanga*. When the Heart has just recently withdrawn, it still remains peaceful and tranquil due to the nourishment of the power of *Samadhi*.

The more the *Citta* is calmed by *Samadhi*, the more one will come to see the harmfulness in the confusion caused by *Avijja*. For this reason, the practitioner is usually addicted to *Samadhi* without having any interest in how to correct it by any methods, 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 *Avijja*, but it unavoidably becomes addicted to *Samadhi*, which is the resting home of *Avijja*, because there appears to be no better way out. It is here where the practitioner will come to see the usefulness of *Sati-Panna* when he tries to eradicate and uproot *Avijja*, because aside from *Sati-Panna* there are no other means that are capable of destroying it.

When will the Bhavanga Citta Completely Vanish?

Bhavanga Citta will never completely vanish by itself because it has been for a very long time the source for the building of lives, existences, *Kilesa*, and *Tanha*. And the path of *Avijja* is the building up of lives and existences in the Hearts of sentient beings at all times without ever being lazy or contented. The practitioner who still values and preserves the *Bhavanga Citta* and who is attached to the base of *Samadhi* and does not seek the way of *Panna* to investigate and observe *Avijja*, which is like an alluring temptress within the *Citta*, the *Bhavanga Citta*, and *Samadhi*, is just like the attendant of lives and existences and will continue to be so without ever coming to freedom.

If one desires deliverance, one must build up *Sati-Panna* within the Heart until it becomes very proficient and capable of destroying *Bhavanga Citta* which is the essence of lives and existences. *Bhavanga* will then naturally dissolve and disappear. To know *Bhavanga Citta* one must possess a firm base of *Samadhi* and very sharp *Sati-Panna* on the level of *Maha-Sati* and *Maha-Panna*. Other than that it is impossible to know it. Even if one had studied the whole *Ti-pitaka* one cannot escape from 'packing one's belly' full of knowledge of *Avijja*. The most efficient tool for this is none other than *Maha-Sati* and *Maha-Panna*. This is the tool that destroys *Bhavanga Citta*, *Bhavanga Avijja*.

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 *Dhamma* 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 Samadhi Bhavana

When coming out of *Samadhi Bhavana*, one should do so with *Sati* supporting the Heart. If the *Citta* still remains calm within *Bhavana*, it is not one's place to force it to withdraw and come out of *Bhavana*. 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 *Bhavana 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; it has been constantly happening in the circle of practice. One should be very cautious not to 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 possessed with *Sati* and not haphazardly, lacking *Sati-Sampajanna*, the *Dhamma* that goes together with every movement.

Before coming out, one should reflect on the method through which one gained results in practising *Bhavana*. 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 *Samadhi Bhavana*. 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 *Samadhi*, 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 possessed with *Sati-Sampajanna*, not letting the Heart sway with the various kinds of *Arammana*, following the habits of the *Citta* that was used to these *Arammana*.

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. It 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 *Bhavana*, 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 - *Yatha-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 *Citta* at nearly every moment, or constantly, will effectively nourish *Sati* and the *Citta* to be proficient in the practice of *Samadhi* and in other kinds of work. Whatever type of work, when it is done with intention having *Sati* attending to the work in hand, it is usually pleasing to the eyes and not incorrect. One will not be absent-minded 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* is desirable in every circumstance". This is very appropriate and cannot be contradicted. One will come to see the necessity of *Sati* during the practice of *Samadhi Bhavana* and during the investigation of the different *Dhamma* aspects. *Sati* 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 is possessed with the higher state of *Citta* and *Dhamma*, *Sati* remains the *Dhamma* that is very necessary at every interval and cannot be done without. The capability and sharpness of *Panna* depends on *Sati* as the device that supports and aids its development. Even if *Panna* has already entered into the level of *Maha-Panna*, it correspondingly indicates that *Sati* must have entered into the level of *Maha-Sati*. This is because *Sati* is the *Dhamma* that directs all types of work. The manner of people who sometimes lack *Sati* is not pleasing to the eyes at all. If it was continually allowed to be lacking without giving it any concern, then it must definitely be about time for one to be taken away ... (sic) without any doubt!

For this reason, the rate of attainment for any practitioner depends significantly on *Sati-Panna*; even if their characters and tendencies differ. For one who concentrates on the development of *Sati*, *Samadhi* will appear very quickly. Their ability to think and investigate in the way of *Panna* will be very much enhanced. We can see from the experience of writing: one day when *Sati* 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 way of the *Citta* and *Dhamma* usually see the importance of *Sati*. They always try to constantly establish *Sati*, without ever letting it disappear.

Especially during the practice of *Samadhi Bhavana* and in the investigation of the various aspects of *Dhamma*, *Sati* and *Panna* must all the time blend together without allowing any discontinuity. The one who practises in this manner is possessed with *Jagara Dhamma* - the awakening device, the self-protective device that 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 Acariya Mun stressed heavily the development of *Sati*; regardless of posture, exertion, or whether one was a new or an old student. He relentlessly taught about *Sati* along with other instruction that was appropriate for the state of *Citta* and *Dhamma* 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 *Sati* without allowing any gap or discontinuity in the various postures, they shall come to realize and experience *Samadhi*, *Magga*, *Phala*, and *Nibbana*.

From the beginning stages of training all that is needed is to have *Sati* as the support. One's awareness and one's understanding of the good and bad things that arise within oneself and others could be known corresponding to the ability in maintaining *Sati* with oneself, not allowing any absence of *Sati* to appear which will give room for the *Kilesa* to steal one's precious possession. Then there is definitely hope.

The case of most of those practitioners of *Dhamma* who turn 'blamers of *Dhamma*', claiming that they cannot experience the results from practice, is due to the *Kilesa* of

absentmindedness that 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 *Kilesa*, one blames *Dhamma* for not giving the appropriate results. Both ways one loses and this is due to the lack of interest in observing the *Kilesa* that causes absentmindedness, not seeing it as damaging to oneself or one's exertion. This *Kilesa* therefore gains the opportunity to manifest itself with the practitioner without him knowing that he is constantly being led 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 *Sati* 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 *Citta* 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 *Cankama*, it is just the appearance of walking, and the same way 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 *Sati*, the essence of exertion and that which provides the results, has been stolen by the *Kilesa* of absentmindedness. This is the way how the *Kilesa* destroys the exertion of the practitioner and it destroys 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 the desire to know. There is more desire to know about the results of *Samadhi*, *Magga*, *Phala*, and *Nibbana*, without really knowing how these *Dhamma* may be made to appear, for what other than the important pioneering device of ***Sati-Panna*** can do so? Otherwise the absentmindedness, which is constantly and carelessly ignored destroys all the *Dhamma* that one desires.



MEDITATIVE WALK - CANKAMA

In establishing the direction of the *Cankama* path, the Venerable Acariya 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 not less than ten paces, 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 *Cankama* 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 *Cankama Bhavana*. There are various positions of *Bhavana* - 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 *Dhamma* that suits one's character and inclination is not changed. Before starting to walk *Cankama*, 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, and reflecting on the blessings of the Triple Gem, the Lord Buddha, the *Dhamma*, and *Sangha*, that one takes as refuges and as the Heart's anchor. One should also reflect on one's father and mother; *Upajjhaya* and *Acariya*: 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 covering the left hand following the Lord Buddha's example when he would stand in reflection. One then radiates the **Four *Brahma-Vihara*** before starting with gaze downwards in a reserved manner. One establishes *Sati* with the *Citta* and the *Dhamma* one is using as a *Parikamma* object, or investigates the various *Dhamma* that 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 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.

One may stand at any point along the path for reflection, the length of time depending on the subtlety of the *Dhamma* 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 *Arammana* for that exertion. In all postures of exertion, *Sati* is the important factor. Lacking *Sati* means the lacking of 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 *Citta* - will not be in accordance with the intended purpose.

The length of time for walking *Cankama* 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 *Kilesa*. This is because of the necessity of maintaining the *Dhatu Khandha* which is the tool which performs practically and usefully. The changing of posture is suitable for the *Dhatu Khandha* which is constantly at work. If it is not maintained by the various means, the *Dhatu Khandha* 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 *Kammatthana Bhikkhu* takes walking *Cankama* 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 *Cankama* 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 *Cankama* 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 *Samadhi Bhavana*.

The practice of walking *Cankama* and sitting in *Samadhi* must be done constantly, regardless of place and season, over a long stretch of time. The *Kammatthana Bhikkhu's* exertion is constantly maintained, not allowing any lapse which will give opportunity for the *Kilesa* 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 *Citta* and establishing *Sati* while walking *Cankama*, please do it seriously and systematically, befitting one's intention in seeking good things. Walking *Cankama Bhavana* 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 *Citta* 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 *Sammuti* of the highest level. All that remains is the term "*Dhamma*", and even this is still only *Sammuti* 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.

Therefore with the term '*Citta*', everybody's *Citta* all over the world is essentially the same. But there are things that cause a differentiation among the *Citta* to a point beyond speculation, description, seeing, or proof, within the society of ordinary people who still have *Kilesa*. 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 *Kilesa* 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 the 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 *Khandha* that one still possesses, as did the Lord Buddha and *Arahant Savaka* who attained to Enlightenment and realized *Dhamma*. They all experienced the bliss of deliverance - ***Vimutti Sukha*** - right there and then without depending on time and place. All that is required is for the *Kilesa*, the enemy of the *Citta* and *Heart*, to totally disappear, and therefore it is only the *Kilesa* that obstructs the *Citta* from attaining *Magga*, *Phala*, and *Nibbana*. There is nothing else that has this power of obstruction.

The teaching of *Dhamma* therefore concentrates on the *Citta* which is the hiding-place of all the *Kilesa*, having the practical *Dhamma* of ***Sila, Samadhi, and Panna*** as the principal basis among the *Dhamma* of correction and clearing.

In summary: if one finds walking *Cankama* suitable and experience calm and gains various kinds of *Upaya* (means) to a greater degree than when sitting in *Samadhi*, 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 posture which 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 *Kilesa*, the things that accumulate lives and existences and all the kinds of *Dukkha* within the *Heart*. Please give attention to the *Citta* 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 *Citta* is well trained. This is better than not having any protection at all. When it is time for the dissolution of the *Khandha*, 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 *Dukkha* 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 *Dukkha*, here and there, now and then. The training in the way of virtue, which is having *Sila*, *Samadhi* and *Panna* 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.

The discussion on the methods of walking *Cankama* and sitting in *Samadhi Bhavana* has been treated generally and is practical both for householders and those ordained. The primary result of walking *Cankama* and sitting in *Samadhi Bhavana* is calmness of the *Citta*. When the *Citta* converges, it is singular, having only one *Arammana*.

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

One should be concerned with the primary result which is the state of calm when the *Citta* converges. Generally, this is the essential result of practising *Samadhi*. One who exerts and endeavours, regardless of profession, householder or ordained, will definitely come to see the marvel of the *Citta* from *Samadhi Bhavana*. The news that one reads about those *Ariya Savaka* will eventually become the news about oneself; for the *Kilesa*, the bad deeds, and the *Dhamma*, the device for overcoming the *Kilesa*, are impartial with everyone, both in those days and in the present.

One who practises correctly - ***Samici Kamma*** - the right practice of *Samadhi* which gives appropriate results, like those experienced by the *Ariya Savaka*, will also experience those same results. The importance is not to speculate more about the time and place of *Magga*, *Phala*, and *Nibbana* than about the actual practice, with the *Magga*, the suitable *Dhamma*, as the means. This is the device that totally eradicates the *Kilesa* from within the Heart, together with the heap of *Dukkha*. This *Magga* is the *Dhamma* that directly counters the *Kilesa* from that time up to the present without change. Please use it to correct the *Citta*, which is the origin and home of all the various kinds of *Kilesa*, until one comes to see fully that the Heart has changed from being the container for *Kilesa* to the container of *Dhamma*, 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; except for the *Dukkha* of the *Dhatu Khandha* which is directly the home of *Dukkha*. The *Khandha* are just *Khandha*; and *Dukkha* is just *Dukkha*. They remain so until the end when they cease to be *Khandha* and *Dukkha*. The *Avijja* that previously was all powerful over the Heart loses its powerful grip at the time when the *Citta* becomes wholly *Dhamma*. This is the work of *Dhamma* and it has an ending and one can gain

deliverance, unlike the work of *Avijja* which spreads infinitely all over the world of *Samsara* without ever coming to an end. Even if this latter work is done for *Kalpas* upon *Kalpas* 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 *Dhamma*, 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 ACARIYA MUN'S MODE OF PRACTICE

The nature of the Venerable Acariya Mun's *Citta* was quite dynamic, quick and sensitive to the various events with which it came into contact. In the beginning of the practice of *Bhavana* 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 *Nimittas* as the object of *Bhavana*. Sometimes he would establish them to appear loathsome - *Patikkula* - by various techniques which depend on the proficiency and skillfulness of *Sati-Panna* 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 *Samadhi* 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 remains to be with him at all times, 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

and when the *Citta* converged into *Samadhi* and rested alone. And during this time there was no concern for any other things.

The strength of his *Citta* could be clearly seen to begin to progress and his base of *Samadhi* to become firmly established due to his consistent acquisition of the *Nimitta* as the sharpening stone for *Sati-Panna*. He was able to establish the *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 and who became this skeleton. He then dispensed with this way of establishing, for now that 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-Panna* to decide the aspects as to how the body should be investigated. The investigation was then carried on as he wished and he said that during this time the *Samadhi* was very firm and stable due to the investigation of the body with *Panna* until the *Citta* very easily converged into *Samadhi*.

The *Parikamma* object of ***Buddho*** that originally was used to direct the *Citta* was given up from the day that the picture-*Nimitta* had clearly appeared. He then used both the *Nimitta* and the *Parikamma* object of ***Atthi*** (bones) as the *Arammana* of the Heart in the place of *Buddho*. There was only the establishing and investigating of the state 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 *Sati-Panna* which relentlessly investigated without pause. He was very skilled in every level of *Samadhi* and just as proficient and quick in *Vipassana* of *Rupa-Dhamma*.

He said that the *Vipassana* of this level caused the *Citta* to become very bright and marvellous. If one was heedless and sought only happiness and comfort without concentrating all one's effort on *Panna*, one could become unknowingly addicted to this state of voidness, because one might think that it was definitely *Nibbana*. For one had constantly heard, until it was deeply embedded in one's Heart, that *Nibbana* was just the state of emptiness, but one didn't know what was the characteristic of the voidness of *Nibbana*. 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 *Kilesa* of one's Heart, rather than the emptiness of *Nibbana*.

Before one can pass beyond the *Rupa-Dhamma*, both the internal and external body, by using the various techniques of investigation, *Sati-Panna* 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 *Samadhi*. When it withdraws restrengthened, it then continues on with this work of body analysis having the *Ti-lakkhana* 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 will one be bold and fearless in one's mode of practice. For the body is the source and home of the coarser kinds of *Raga-Tanha* and *Mana-Ditthi*. They take up residence openly and in some cases manifest themselves in a very coarse and disgusting manner. Even amongst those who have *Kilesa* it is found to be distasteful and unbearable to the point of being sickening.

For this reason, the practitioner who endeavours to destroy the *Kilesa* must concentrate on the body analysis, *Kaya-*

Vibhaga, until becoming proficient and adept and capable of definitely cutting out **Raga-Tanha** at all times. The **Kilesa** of **Mana-Ditthi** is much more piercing and adverse to both oneself and others than any other kind of **Kilesa** and since it manifests itself so quickly, essentially depending on **Upadana** (attachment) to the body it is taught that one should investigate the body, **Kayagatasati**, in the Four **Satipatthana** and the Four **Ariya Sacca**; for these are the important **Dhammas** in the circle of the **Sasana**. This should be done a lot until all doubts disappear, then one will pass beyond, without any trace of yearning remaining.

The Venerable Acariya Mun was very proficient and adept in **Kayanupassana Satipatthana**, and therefore very proficient in the various **Dhammas** both internal and external, more so than the other practitioners. He said that once one had passed beyond the body there were no longer any problems with **Kama-Raga**, 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 and by the thoroughness of **Sati-Panna** of this level, it disappears from oneself. The Heart can live quite comfortably without having any troubles when just this **Raga-Tanha** is destroyed. This is because **Raga-Tanha** 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 practice for **Magga**, **Phala**, and **Nibbana**. For these are within the circle of **Sacca-Dhamma** and **Satipatthana** which the one who practises can reach with persevering effort.

The Venerable Acariya 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 **Sankhara** on the side

of **Samudaya**, which from the beginning had thought of the body as beautiful, pleasant and pleasing; and those on the side of **Magga**, which conceived the body as unpleasant, repulsive, **Patikkula**, **Aniccam**, **Dukkham**, and **Anatta**, 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 **Dhammas**. No more were there **Nimittas** to follow and deceive with their pleasant and unpleasant aspects. Every time he investigated, he just saw the **Citta** 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 were no sign of **Nimitta** to label them as **Subha** or **Asubha** as it had been in the past. There was just brightness and the **Citta** totally devoid of all things, and it just revolved with thoughts and reflections with **Sati-Panna** as the guiding factor.

The next targets for **Sati-Panna** to concentrate on were the **Dhammas** that arise and cease within the heart, i.e. **Vedana**, **Sanna**, **Sankhara**, and **Vinnana**; and then **Avijja**, which is the origin of all the **Kilesa**.



THE VENERABLE ACARIYA MUN'S INVESTIGATION OF PACCAYAKARA

The Venerable Acariya Mun said that *Paccayakara* (*Patibhasamuppada*) divides into two aspects as described in the scriptures: the pattern of development of *Avijja* 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 in the building construction until its completion. Even though there is no plan for the demolishing of the building, as in the case of demolishing *Avijja*, the one who does the demolishing must first use *Sati-Panna*, which is the appropriate *Dhamma*-pair of reason, to consider the right way.

The *Avijja* of the scriptures is only a description: *Avijja* conditions the arising of *Sankhara*; *Sankhara* conditions the arising of *Vinnana*, etc., until birth and becomings, ***Sambhavanti***. This is entirely the aspect of *Samudaya*.

And likewise with just the cessation of *Avijja* - *Sankhara*, *Vinnana*, *Nama-Rupa*, etc., also accordingly cease. Then there is not any trace of the *Kilesa* remaining to be the seed for new lives and existences. This is the aspect of ***Nirodha***, described finally in the discussion as *Avijja Nirujjhanti* - the cessation of Ignorance.

Both the aspects of the growth of *Avijja*, which expands becoming lives, existences, animals and people until old age and finally dissolution; and the aspect of the eradication of *Avijja* out of the Heart, the cutting off of lives and existences like those who attain to *Nibbana* by the abolishing of *Avijja* as the Lord Buddha did, are just a description of *Avijja*'s

growth and dissolution. It does not indicate the means of how to develop *Avijja* so it is powerful enough to cause beings to be born and die without end. Neither does it indicate how *Avijja* can be abolished so it is gradually cut down until it completely vanishes from within the Heart and is not capable of causing the Heart so freed to be born and die again. He said that this was all that was discussed about *Paccayakara*.

One who practises for the total eradication of *Avijja* must depend on the Four *Ariya Sacca* or the Four *Satipatthana*, which are the focal points of *Avijja*, as the way of practice. The Venerable Acariya Mun said that once the *Citta* had entered into the state devoid of all the various kinds of *Rupa-Dhamma*, all that remained was to follow *Sankhara*, the thought processes of the Heart; *Vinnana*, the awareness of the various things that came into contact, and *Vedana-Citta*, that produces the appearance of the results of the thought processes and the awareness of *Vinnana*. This was to be done with *Sati* and *Panna* which also only existed in that self-same place. This is because *Sankhara* thinks out of the *Citta* and *Vinnana* acknowledges out of the *Citta*. Each ceases at the *Citta* when *Sati* catches up and *Panna* discovers the cause and 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 'automatic *Sati-Panna*' as its guardian, is not content with merely observing the episodes created by *Sankhara* and acknowledged by *Vinnana*. It is even capable of digging down to the roots, to the origin of *Sankhara* and *Vinnana*, 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, *Avijja*.

This is the way of investigation for the true uprooting of *Avijja*. It is probing right at the Heart where the home and source of *Avijja* is embedded. The moment when *Maha-Sati - Maha-Panna* gets to *Avijja*, one sees the break up and dissolution of it. This is the way of investigating the real *Avijja* and is also the true method of uprooting *Avijja* out of the Heart following the way of *Magga* and *Phala* that had been taught by the *Sasada* - 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 *Avijja* only amusement and ridicule and is not capable of shaking a single *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 one who has only conceited opinions (*Mana-Ditthi*) 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 *Sasada* -Teacher and the *Sasana-Dhamma*.

The real *Avijja-Tanha* 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 *Avijja-Tanha* are built and demolished. The moment *Avijja* 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* 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 *Avijja* is the *Citta* that does not fall within the bounds and limits of anything within the world of *Sammuti*. 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 *Kilesa*, *Tanha* and *Avijja*.

We are the *Bhikkhu* company that is fully equipped with everything. Wake up! Don't display the *Kilesa* by way of one's behaviour and manners which are contrary to *Dhamma*, 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 *Sasana-Dhamma*, in both one's present birth and sex.

Venerable Acariya Mun's presentation about *Avijja* was just as has been written above. What he related concerning the deliverance from *Avijja* 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 *Samadhi Bhavana* on top of outcrops and rocks on the mountain-side, in an open space or walking *Cankama* 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 possessed with *Dhamma* which is higher and more powerful beyond comparison to that of 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 of being a *Bhikkhu*?

"In addition, the *Sasana*, 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 *Sasana*, 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 *Panna* without the slightest distinction and honour within oneself or the *Sasana*. The *Kammatthana Bhikkhu* who dies in this way, dies like one who sells himself and the *Sasana*, 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 *Kammatthana 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 *Sasana* 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 *Panna*, 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 *Kammatthana 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 *Sasana*? Which side will destroy oneself and the *Sasana* 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 *Dhatu*, the *Khandha*, 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 *Panna*. For *Panna* constantly teaches it without allowing any gaps or lapses, until calmness and peacefulness arise, without any anxieties remaining at that time. The result is that of peacefulness and happiness. All of the *Sanna-Arammana*, conjectures and assumptions that one previously purported completely disappear. All that remains is a very distinctive calmness and happiness of the *Citta*.

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 a belief in the result that appears at that time, as 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 *Kammattana*, the practitioner usually uses the method of *Parikamma Bhavana* 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 gain 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 *Bhavana* 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 more subtle and lasts much longer than the ordinary method of *Bhavana*. While the *Citta* is in the fullest and most subtle state of calm, the body disappears totally from the awareness. The contact between the internal and external *Ayatana* ceases until the *Citta* withdraws from this state, when they continue to function.

The state of the *Citta* that ceases using the *Ayatana* 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 *Samadhi Bhavana*. 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 there 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-Panna* 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 market place? 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 *Kammatthana Bhikkhu* 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 will one be aiding and developing the strength of *Sati-Panna* 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 becomes the means that aids and encourages 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 *Kammatthana 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 *Savaka* are not at all doubtful as regards 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; *Nibbana* truly exists. The Lord Buddha and the *Savaka* have no questions because they have all seen and taught these things 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 *Dhammas* presented by the Lord Buddha which are based completely on truth, can be seen and understood by those who firmly put their trust, both of 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 - ***Sanditthiko*** - 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 *Kammatthana 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 bound of the expounded teaching, the *Sasana-Dhamma*.

All of these methods that have been discussed here, have been regularly applied by the *Kammatthana Bhikkhus*. Each *Bhikkhu* selects the mode of practice that suits his character, with definite result. This has not been practised

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 *Nibbana*, that they are no longer effective due to the passing away of the Lord Buddha into *Parinibbana*; and that the practitioners can no longer gain the results from practising *Dhammanu Dhammapatipanno* (**whoever practises *Dhamma* in accordance with the way of *Dhamma*, he is truly the one who gives *Puja* to the *Tathagata***); these are not contained within the 'Well-Taught *Dhamma*', *Svakkhata 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.

The taming of the *Citta* that 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-Panna* is marvellous beyond any speculation. **The Heart becomes bold and daring the instant the fear vanishes by 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* 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 it is 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 which the *Kammatthana Bhikkhu* follow has many different methods depending on the suitability for the different characters. But 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 to 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 (*Sarana*) 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. **Also, no one attains to *Dhamma* by way of just living and sleeping, following the Heart's desire 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 the seeing that the *Kilesa* of people are usually more afraid of the power of coercion and restraint than just letting go, following the Heart's desire. 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 *Kilesa*. One who likes to see the *Kilesa* 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 *Kilesa* 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 *Citta* 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 *Sati-Panna*. If one was 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 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 *Bhavana* on the path where the tigers pass; even if there are no tigers, the Heart will calm down into *Samadhi* by depending on the thoughts and fear of the tiger coming towards them.

There are two methods of *Bhavana* 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 *Bhavana* having *Sati* 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 not 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 in 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 *Samadhi*, having it as the Heart's anchor. This method is then to investigate by means of *Panna* when fear arises. One differentiates and analyzes both fear and the tiger which the *Citta* purports to be frightening by breaking it up into parts, from the teeth, nails, skin, head, tail, and body and every organ of the tiger, analyzing them with *Panna* 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 *Vipassana*. 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 *Bhavana* becomes easy and calmness arises more quickly than normally. (This is for one whose character suits this method of training).

While practising *Bhavana* 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 *Cankama* and comfortable while sitting in *Samadhi*. The results of *Bhavana* are quite the same both during the day and night time. Normally it is always better walking *Cankama* and sitting in *Samadhi* during the night when the *Dhatu* 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 are many feelings of hunger and tiredness. As for the *Citta*, it is much more subtle than when eating very little. Both *Samadhi* and *Panna* 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 *Bhavana*, 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 *Bhavana* and at the same time one also observes the *Citta* and the *Dhatu Khandha*. If one sees that everything

remains in good condition one continues on with fasting, inter-changing 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 *Dhatu* seem 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 on the stronger mindfulness becomes; one is hardly ever off one's guard. Whatever thoughts the *Citta* is thinking about, *Sati* is capable of catching up with them every time. *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 *Sati* 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 until many days later.

The work of *Bhavana* progresses smoothly and efficiently both in the field of *Samadhi* and *Panna*. When one wishes the *Citta* to rest in the state of *Samadhi* it will converge. When one wants to investigate by way of *Panna* after the *Citta* has withdrawn from the state of *Samadhi*, *Panna* progresses efficiently, not slow or sluggish as it was before during the normal non-fasting period. In the various postures one is possessed with *Sati*, not easily off one's guard or deceived by any events. When one investigates any occurrence, it is much 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 *Samadhi* one will be calm in the various postures. For one who is in the level of *Panna* one is able to constantly investigate, analyze, reflect, contemplate, and meditate on the various objects that come into contact, based on the principle of logic and reason. The *Citta* is then immersed and absorbed in the investigation of the various objects of *Dhamma*. All the tiredness and fatigue disappear, and one feels like when one is eating normally.

If one feels tired and hungry it is only during the time when one withdraws from *Samadhi* or when the *Citta* takes a recess from investigating, or when there is a change of posture. When the *Citta* enters into *Samadhi* and when it is investigating the various aspects of *Dhamma*, there is no feeling of hunger and tiredness at all. This is due to the *Citta* being immersed in *Samadhi* and *Panna*, and not paying any attention to the *Dhatu Khandha*. Therefore it seems as if the *Vedana* of the body is not there during this time.

When it is the day to break the fast there is a dispute between the *Citta* and the *Khandha*. The *Dhatu Khandha* 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 *Bhavana* progresses well, and that the *Citta* is bright and calm not having any anxieties and worries about anything. When one eats the work of *Bhavana* does not progress well. When one is full of food, there is only the thought of sleeping rather than of *Dhamma*, as during the fast. That is why there is no desire to eat, because after having eaten the work of *Bhavana* is ineffective which is contrary to one's expectation that once the body has gained strength the work of *Bhavana* will be more

effective. This is the dispute between the *Citta* and the *Khandha*.

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 *Dhamma* like 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 *Dhatu* without having any drowsiness afterwards. For the one whom this method suits it will enable him to very quickly understand both in the field of *Samadhi* and *Panna*. 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. But the tiredness increases and yet 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 the desire to continue fasting; however the *Dhatu Khandha* are being strained to their full limit so it is necessary to comply otherwise they will not be able to continue to function. The *Dhatu Khandha* will break up before the *Kilesa*, so they have to 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 both in the field of *Samadhi* and *Panna*. 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. This did not produce any results during that time. 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 *Anapanasati*, which is the exertion of the Heart, he realized *Dhamma* and 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 *Kilesa* are only in the Heart and not in the body.

As far as the body being a supporting condition for enhancing and intensifying the *Kilesa* to become vehement and impetuous, this is possible. For instance, when the *Dhatu* are fully strengthened, it will be very obvious to the well trained Heart to know instantly that 'the *Khandha* is getting out of hand'. If there are any *Kilesa* 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 *Kilesa* and *Dhatu Khandha* to lead one endlessly around. This is the

relationship between the *Kilesa* and the body. However the *Khandha*, 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 Bhavana*. This is why fasting is not totally forbidden if it is concerned with the work of *Bhavana*. 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 *Tathagata* 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 *Kammattana* 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 Bahn Tahd Forest Monastery (Wat Pa Bahn Tahd), 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 practise

fasting and this includes English and other Western-born *Bhikkhus* who also like to fast. They give the reason that their practice of *Bhavana* 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 well to sympathize and be glad with their endeavour in crossing over the oceans to come to be ordained within the *Buddha Sasana*. They come to practice the way of *Sila Bhavana*, 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 *Samaneras* (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 *Bhavana* progresses much better than normally and so they like to fast regularly from then on.

Especially during *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 *Pindapata* (alms-round), for if one does not eat there is no need to go on *Pindapata*.

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 *Dana* and *Sila*. For this is an ancient tradition of Thai Buddhists and has ever 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.



THE INVESTIGATION OF DUKKHA VEDANA

There are some practitioners whose predilection is in the practice of sitting for many hours in *Samadhi Bhavana*. It is practised on some occasions dependent on circumstances. In sitting for a long time in *Samadhi Bhavana* the *Dukkha* seems more severe than other methods, due to the manifestation of *Dukkha Vedana*. If *Sati-Panna* cannot cope with the onslaught of *Dukkha Vedana* 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 *Dukkha Vedana* appears at three intervals before the last and most severe *Vedana*. 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 *Vedana* remain and pervade over the whole body for a long time before subsiding, until the fourth time when it is the turn of the fourth and most severe *Vedana*, 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 *Dukkha Vedana* blazing from all directions.

Once this severe *Dukkha Vedana* 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 round and concentrate all its strength with *Sati* and *Panna* to seriously investigate, or else the body and the *Citta* will all become the sea of flame; because this *Dukkha Vedana* is very profound and severe, and 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 *Vedana*.

From the time one begins sitting to the occurrence of the severe *Vedana*, if one has not experienced this before, one will probably not be able to distinguish between the small *Vedana* and the severe *Vedana*. There is apprehension that one would assume the small *Vedana*, which are like offsprings, to be the severe *Vedana*, although the severe *Vedana* might not have been awakened yet. But if one has experienced it before, one will know immediately the different kinds of *Vedana*, because the severe *Vedana* will not appear before five or six hours has elapsed. Before this, they are all small *Vedana* 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 Vedana* in the beginning stages within the first

two or three hours. This will cause *Dukkha* and anxiety from that time on. If *Sati-Panna* 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 *Vedana* has not appeared yet. One might assume that one had met with the severe *Vedana* and had not been able to withstand it. In truth one has not yet got to the climax.

For one who is used to sitting in *Samadhi Bhavana* 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 *Vedana* quite well. If one had not experienced the severe *Vedana* before, one will probably consider each of the small *Vedana* that appears at two or three intervals, and then subsides by itself, to be the severe *Vedana*. But when one really gets to meet the severe *Vedana*, all the other *Vedana* are like small matters, because the intensity of these two *Vedana* differs immensely like an elephant to a cat.

When the severe *Vedana* 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 at 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-Panna*, *Saddha*, *Viriya*, 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 *Sati-Panna*. 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 *Vedana* to disappear and the wavering and faltering thoughts of not being able to withstand this, 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-Panna* that one must use to devise the various means to cope with the *Vedana* that appears during that time, by way of separating the body, *Vedana*, and the *Citta*; one can analyze and compare them until seeing clearly the truth about each one of them with *Panna*.

In separating the body, one should concentrate the investigation on the point where *Dukkha* 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 *Citta* and *Sati* to investigate at 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 which have the same characteristics and which 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 *Samadhi Bhavana*? 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 *Vedana* so as to see the truth about them, the *Citta* and *Sati-Panna* 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 importance is to investigate until one fully understands, 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* and *Vedana*, comparing them thoroughly and scrupulously with *Sati-Panna*, the same way as with the separating out of the body and *Vedana* for investigation. One can probe by enquiring: Which is really which? Is the *Citta* *Vedana*? Or is *Vedana* the *Citta*? If the *Citta* is truly *Vedana* as understood, when *Dukkha* disappears, why is it that the *Citta* does not disappear also? And if *Vedana* is the *Citta*, so long as the *Citta* exists, this *Dukkha Vedana* must also exist. But how come the *Dukkha Vedana* arises and ceases even though the *Citta* remains to know and to be the *Citta* all the

time, *Akaliko*, and does not cease along with *Vedana*? If such is the case, would it not be contrary to the truth in taking the *Citta* and *Vedana* to be one and the same thing? And is it not disgraceful to the truth in twisting it and turning it into falsehood following one's barbarous views and understanding?

In analyzing both the body and *Vedana*, and the *Citta* and *Vedana*, *Sati-Panna* must be revolving within the work at hand and must not be sent elsewhere. During that time, the more *Dukkha Vedana* manifests itself, the more will *Sati-Panna* 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 *Vedana* is going to increase, decrease, or disappear, the importance is to know it within the field of investigation. The important thing is not to wish for *Dukkha Vedana* to disappear before one has fully investigated and understood the truth concerning the body, *Vedana*, and the *Citta*: that they are different from one another.

What is really the truth concerning each one of them? One investigates until understanding about the body, *Vedana*, and the *Citta*. When one has truly understood with *Sati-Panna*, then the body is just the body and does not consider itself to be *Dukkha*, to be *Vedana*. *Vedana* is just *Vedana*; it does not consider itself to be the body, to be the *Citta*. Even the *Citta* is just the *Citta*; it does not consider itself to be the body, to be *Vedana*, like one used to suppose and assume during the time before one had investigated and understood. As soon as *Sati-Panna* has comprehensively investigated, all the *Dukkha Vedana* then disappears spontaneously, not increasing any further. The *Citta* then converges perfectly to the point where it ceases to acknowledge anything.

On the other hand, even if the *Citta* does not converge perfectly, it will not be disturbed by *Vedana*. The body is

real. The *Citta* is real. *Vedana* is real. They each are real. They each exist within their 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 *Vedana* is marvellous beyond speculation. In addition, there also arises the courage to face up to any 'life or death' situation without fear and firmly. This is due to one's clear and penetrative understanding of the nature of *Vedana* that used to haunt oneself, causing one to be fearful of living and dying. In the future, no matter how severely *Vedana* 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 *Sacca Dhamma* with *Sati-Panna*, even if it is not the seeing and knowing on the final level where the *Kilesa* are totally cut down. For the total eradication of the *Kilesa*, 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 Vedana* 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 (*Sasada*) and the *Savaka* who had just recently walked past in succession. One might forget that the Lord Buddha had entered into *Parinibbana* 2500 years before which is quite a long time ago, because the truth and the *Sasada* is one and the same. The true *Sasada* 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 *Sasada* is. Because *Dhamma* arises from the truth that has been investigated thoroughly until seeing clearly, not by any other means.

Therefore, one who is capable of investigating *Dukkha Vedana* until arriving at the truth of the body, of *Vedana*,

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 *Arahant* 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 Vedana* has been presented briefly, practical enough as a guide for those who are of the fighting breed in the struggle of salvaging life and existences; making short the state of birth and death, not allowing it to expand endlessly into the various realms of existences; for the attainment of *Vimutti* (deliverance) where there are no more worries with the heaps of *Dukkha*, both large and small, for a long long time to come, which is so much of a burden and anxiety; to use it to investigate the way out using the *Dukkha* in the *Khandha* as the sharpening stone for *Sati-Panna* making this *Sati-Panna* very sharp. It is up to each one 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 *Samsara Vatta*, having *Nibbana* 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. For one who can see the

danger and 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 Vedana* in the *Khandha*. 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 *Nibbana* 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 *Sacca* of *Dukkha* and *Samudaya*, with the *Magga* of *Sati-Panna* doing the work of simultaneously uprooting the *Kilesa*. It is said that *Dukkha* should be known; *Samudaya* should be relinquished. If *Sati* and *Panna* which are the factors of *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 *Kilesa* and the various heaps of *Dukkha* only comes about dependent on *Sati* and *Panna* 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 *Sacca Dhamma* is inseparable; they must function interdependently like a chain from

beginning to end. The more powerful is *Sati-Panna*, the factor of *Magga*, the weaker will be the strength of the various kinds of *Kilesa*. Even so with *Nirodha*, the cessation of the various heaps of *Dukkha*, which will gradually come about corresponding to the strength of *Magga* until there is not any remnant of the *Kilesa* and *Dukkha* remaining within, transforming one into the total state of purity without having to seek from elsewhere but existing in the Heart that is totally rid of the *Kilesa*. The term 'True *Buddha*' means precisely this. Likewise, the terms 'True *Dhamma*' and 'True *Sangha*' which is 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 by merely seeing that picture. But the doubts and uncertainties can only be eliminated 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 Vedana* with *Sati-Panna* 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 *Bhavana* 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-Panna*; one uses

one's head to investigate with *Panna* the truth of all the *Vedana*, which are the bases of all the *Sacca Dhamma* which is within the body and the *Citta*. Exposing the *Dukkha Vedana* with the method of 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 *Dukkha Vedana*, 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 principles. However, once having investigated thoroughly and realised penetratively the truth of *Dukkha* and of the true nature of birth and death, what then is the reason for being fearful?

Both the four elements (*Dhatu*) 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; like for instance, when the four *Dhatu* 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 *Sacca Dhamma* from this method of sitting where one investigates and copes with *Sati* and *Panna* is incredibly faster than it should normally be. Once having realized, it will remain to be one's living testimony which provides one with the 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 Vedana* 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 really cope, with *Sati-Panna*. On the other hand, *Dukkha Vedana* is of no benefit to the weak who only wish for *Dukkha* to disappear without ever investigating for a way out. Furthermore, the *Dukkha Vedana* will be harmful to that individual; the intensity of it will correspond to the intensity of his thinking going 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 *Sasana*.

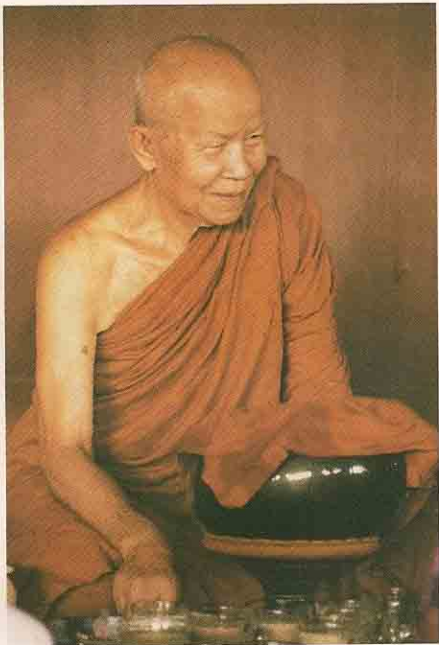
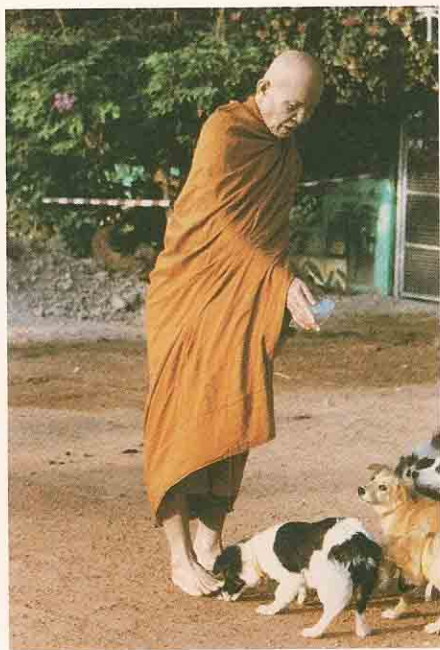




Going for alms



The villager offers almsfood



Alms-bowls

PART TWO

THE APPROACH TO KNOWLEDGE

THE RELATIONSHIP OF SAMADHI AND PANNA

Please understand that the basis of *Dhamma* practice is not that *Panna* should be up ahead and *Samadhi* behind. The correct way in accordance with truth is that *Sati-Panna* must accompany every level of calm. For instance, as soon as there is calm, one should begin investigating with *Panna*, constantly making *Panna* the support until calmness progresses to the middle and the subtle levels. *Panna* 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 *Sati-Panna* must not be absent from the calm. It is the necessary *Dhamma* that must constantly be applied. It is *Sati-Panna* that ensures and strengthens one's capability in lifting oneself out of the abyss of *Avijja*. Please also note that the nature of calm of the *Citta* differs and 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 'Samadhi develops *Panna*'. 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 *Panna*, when the *Citta* must be fully mastered before calming down

in the same manner. This is the character of '*Panna* develops *Samadhi*'.

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 becomes the cause for *Arammana* 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 *Citta* 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 Vibhaga*.

The term *Samadhi* by itself is a general term. There is no indication as to what type it is. If it lacks *Panna* as a support, it will unknowingly be the *Samadhi* that is not in accordance with the basis of *Dhamma*. There are many levels of incorrect, *Miccha Samadhi*. The coarse level that exhibits itself to the world, the middle, and subtle levels. The discussion here will only be concerned with the *Miccha Samadhi* within the field of practice which arises without one's knowledge, for instance, when the *Citta* converges into *Samadhi* and rests for a time before withdrawing, but after the *Citta* withdraws from *Samadhi*, one is still addicted to that *Samadhi* without being interested in the way of *Panna*. Some people think that *Samadhi* will transform itself into *Magga*, *Phala*, and *Nibbana*. Some are addicted to *Samadhi*, 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 *Nimitta*. Some *Cittas* will float to tour the various realms of

Brahma, Naraka and Peta, 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 *Sasana*. Although one might be admonished by someone who is competent in this field, one will not listen. These are all *Miccha Samadhi* with oneself not being aware that they are so.

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

The *Panna* that is appropriate for each particular level of *Samadhi* must be utilized in the work of investigation and analysis having the *Dhatu Khandha* as the object of investigation. It can either be the internal or external *Dhatu Khandha*. That is no problem. The importance is to investigate into the basis of reason so that one can correct and uplift oneself. This is the correct way. One should use *Panna* to investigate either both the internal and external *Sabhava Dhamma*, or specifically just the internal, or the external, with any particular *Ti-lakkhana* until one gains expertise and proficiency and gradually realizes the way of saving oneself. When one is tired from the investigation, the *Citta* will want to rest in the state of *Samadhi*. One should let it rest as is necessary. The duration is insignificant. Let it rest until the *Citta* withdraws by itself. When the *Citta* has withdrawn, one should continue on investigating the *Sabhava Dhamma* - e.g. the body. This is *Samma Samadhi*.

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

In summary, the benefits of both types of *Dhamma* 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 *Samadhi* and *Panna* are equally necessary. If one sees *Panna* as better than *Samadhi*, or *Samadhi* as better than *Panna*, 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 *Panna* and praises *Samadhi*, or vice versa, is also of the same characteristic.

The correct way is to seriously practise *Samadhi* when it is time for developing *Samadhi* and really see the importance of it. Similarly with *Panna*. 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 *Samadhi* and *Panna* are beneficial. However, when *Sati-Panna* has gained enough strength due to training along side by side, *Samadhi*

and *Panna* 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 *Samadhi* and *Panna*, which are both important and necessary *Dhamma*. One whose character is that of '*Samadhi* develops *Panna*' can come to develop incorrect *Samadhi* when one disregards *Panna*, 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 '*Panna* develops *Samadhi*', one's *Citta* cannot be tamed by the training power of *Samadhi*, so one must then depend on *Panna* as the means of taming the *Citta* that is disturbed and agitated by the various *Arammana*. One must focus upon the state of agitation of the Heart and investigate into the origin of this agitation. *Panna* must search out the object that arouses 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 *Panna* and calms down. This is the character of the *Citta* that calms down by means of *Panna*.

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 *Samadhi*, thinking: 'How can it be possible for the thought process to continue on while the *Citta* is in *Samadhi*?' This is because one does not understand one's character and is natural for one who does not have any previous experience. And 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 *Panna* as the tamer, can at one stage

continue on thinking and conceiving. However, at the most subtle level, regardless of the type of *Samadhi*, all thought processes and conceptions cease. Within this subtle level of *Samadhi*, *Sanna*, memory of the various things; *Sankhara*, thinking and conceiving; and *Vinnana*, the acknowledgement of the various things, are all not apparent.

In summary, the middle level of *Samadhi* of one who calms down rapidly, who acquires *Samadhi* 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 *Samadhi* acquired by the power of *Panna* 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.



SATIPATTHANA

The four objects of *Satipatthana* are the body (*Kaya*), *Vedana*, *Citta*, and *Dhamma*. The body consists of all the parts and organs of the body. This is called *Kayanupassanasatipatthana*. *Vedana* consists of *Sukha*, *Dukkha*, and neither *Sukha* nor *Dukkha*. This is called *Vedanupassanasatipatthana*. *Citta* consists of those things that comprise the *Cetasika Dhamma*. These are created out of the *Citta* and are like dyes tinting the *Citta* to appear variegated. This is called *Cittanupassanasatipatthana*. *Dhamma* consists of *Arammana*, the object of concentration or investigation of the Heart which can be both corporeal and *Nama Dhamma*. This is called *Dhammanupassanasatipatthana*.

In investigating the Four *Satipatthana*, please make the proper understanding before taking up the investigation. One establishes the understanding that the body, *Vedana*, *Citta* and *Dhamma* are apart from the *Citta* which is the possessor of the *Satipatthana*. Or else, there will be discouragement and sadness when the body, *Vedana*, *Citta* and *Dhamma* exhibit changes following their natural course or when they are being altered due to the power of investigation which might arise 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 so as to inform the practitioner that it is not the *Citta* which is the possessor of *Satipatthana* that has been changed 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 *Satipatthana*. It is not the Four *Satipatthana* - Body, *Vedana*, *Citta* and *Dhamma* - 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 *Dhammas*. And this without having any fear of *Sukha* or *Dukkha*, both that of the body and of the Heart which are just the manifestation of *Satipatthana* 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 *Panna* 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, the whole world must 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 worth looking at 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, existing, and the necessity of coming to dissolution of the body, until seeing clearly with *Panna*, 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 *Khandhas* have; as, for instance, *Rupa Khandha*. This seems to be constantly burdening and disturbing one, never ever allowing one to come to rest. All the *Dukkha* related with the *Khandha* converges onto the one who is responsible for the *Khandha*.

Therefore, the possessor of the *Khandha* should have thorough knowledge about the *Khandha*, both the good and the bad aspects. One will then be able to continue possessing the *Khandha* smoothly without always being at a disadvantage. Normally, it is the *Khandha* that constantly takes advantage. Every movement is only done for the *Khandhas*' sake. If the *Citta* can seek a way out with the means of thorough and circumspective knowledge about the *Khandha*, even while one is still responsible for them, one will be on a par with them. One does not always have to bear with the *Dukkha* in the *Khandha*. The *Dukkha* in the *Khandha* will probably not cause one all the trouble it could. One who investigates the *Khandha* to see both the benefits and damages with *Panna* will not always have to bear with the *Dukkha* from the *Khandha*. 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 measurement 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 *Kayanupassanasatipatthana*.

The investigation of the body is the *Paccupanna Dhamma*, the *Dhamma* of the present, and is with everyone. What is then 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 seeing truly and clearly the body 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. The 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 *Bhavana* 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 *Panna* will be the task of the *Citta* which can see the body clearly during that time. The truth of *Aniccam*, *Dukkham*, and *Anatta* which one constantly heard of before will now distinctly manifest itself within the Heart. The *Ti-lakkhana* of one's memory and the real *Ti-lakkhana* that appear within the Heart differ immensely from one another. The theoretical *Samadhi* and *Panna* and the actual *Samadhi* and *Panna* that appears, though 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. 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 ***Sanditthiko***, and at other times ***Paccattam***. It is for each individual practitioner to verify for himself because the realisation of *Dhamma* which arises out of *Samadhi* and *Panna* 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 *Sanditthiko* and *Paccattam* 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 *Samadhi* and *Panna* 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 the body analysis - *Kaya Vibhaga* - does not usually deviate from truth's principles and progresses very quickly. One's practice should be concentrated on the *Kaya Vibhaga* which is the first object of *Satipatthana*. It is the cultivating ground for *Sati* and *Panna* of every level. If *Sati-Panna* can establish the body as its routine path of practice, it will also naturally have *Vedana*, *Citta*, and *Dhamma* as its means. This is because all of these *Dhamma* are contained within the same proximity and are interrelated; *Sati* and *Panna* will be capable of incorporating the body, *Vedana*, *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 (*Dhatu*) of earth, water, fire, and air, whereby the preconceived notions that they are parts of the body becomes totally insignificant; that truly there is no 'woman', 'man', 'animal', 'people', 'I', or 'they' in these four *Dhatu*. It should be comprehended clearly and truly that they are purely *Dhatu* without anything within them to cause any desire to arise.

It is only due to the misconception of the Heart lacking the guiding light of *Panna* 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 *Dhatu* which is very gross by nature and can be easily seen with the physical eyes. It takes this pile of *Dhatu* 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 *Panna*, one will see that they are merely conditioned processes assembled together. They are just *Dhatu* where not a single part appears lovely or attractive. If the investigation focuses on *Dukkha*, it is also within the body which is the composition of *Dhatu*. Once it is disintegrated, there is no *Dukkha*. The *Dukkha* must then dissolve the same way as the dissolution of the *Dhatu*. If the investigation focuses on *Aniccam*, impermanence, it is also precisely this body, the pile of *Dhatu*, that is constantly changing. *Dukkha* arises due to the changes within this pile of *Dhatu*. If this pile of *Dhatu* 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 *Dhatu* 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 one's own sole affair because one is not capable of separating oneself from *Dukkha*. 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, *Dukkha* and oneself become inseparable and one is incapable of parting one from the other. This is the discussion concerning *Aniccam* and *Dukkham*.

Concerning *Anatta*, it is also this pile of *Dhatu* 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 *Anatta* will continue to be inherent within this body because the *Ti-lakkhana* are always together in the same place. They are inseparable regardless of time. One who possesses *Panna* should please investigate this body to see clearly the faces of the *Ti-lakkhana* which show themselves openly right there in everyone's body. And please investigate repeatedly, again and again, many many times, until one becomes very adept and proficient in the investigation where one comes to see the body as a pile of *Dhatu*, as a pile of *Dukkha* very obviously within the Heart. Nothing can hide itself away from *Panna*. Once *Panna* can see clearly, the *Citta* will be cool to the *Arammana*, providing the opportunity for the *Citta* to converge into calm very easily. After having withdrawn from *Samadhi*, *Panna* will then continue on with the investigation of the body following the way that it had previously used to investigate. This body will then become the 'touring resort' of *Panna*. Once *Panna* matures to full growth, the *Upadana* of the body will be completely broken due to the penetrative power of *Panna*. The *Citta*, the body,

and the pile of *Dukkha* within the body, will then go on their separate ways without ever becoming again the source of anxieties like they had been in the past.

Concerning *Vedana*, *Citta*, and *Dhamma*, please note that they are all in the same body. The differences are in their characteristics which differ somewhat and that is why they are named differently. The cultivator of the Way should please well establish the proper understanding - or else the Four *Satipatthana* and the Four *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 *Dhamma*.

There are three *Vedana* : *Sukha*, *Dukkha*, and neither *Sukha* nor *Dukkha*, which arise out of the body and heart. They are of these three types. In the investigation, please differentiate the *Vedana* apart and investigate them in accordance with their characteristics. Do not take the body as *Vedana*. It is the same way 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 problem will infinitely expand without ever coming to a solution.

This is the isolating of the manifested *Vedana* 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 *Vedana* both in its appearance and disappearance. Do not form any other kinds of understanding for it will be wrong view. *Samudaya* 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 *Panna* as the means of saving oneself from *Dukkha*, it will turn out *Samudaya* which then produces *Dukkha* and additional *Samudaya* right at that moment and without oneself being

aware of it. The course of the three *Vedana* 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 *Vedana* 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 *Vedana* with *Panna* by not taking *Vedana* as oneself during the investigation. The three *Vedana* will appear very clearly and truly according to the principle of the *Satipatthana* and *Ariya Sacca*. Although *Vedana* may exhibit changes, it can only enhance the *Sati-Panna* of the practitioner at every instant that the *Vedana* exhibits its changes. The notion of entities like 'animal', 'people', 'I', or 'they', will then not have the opportunity to penetrate into the three *Vedana* at all. All that appears will be simple and solely *Vedana*. All the sorrow, lamentation and discouragement or excitement and pleasure will not have the opportunity to arise during the appearance of these three *Vedana*, due to the correct understanding of the nature of *Vedana*. The practitioner who at every moment has the correct view of *Vedana* is then considered to possess *Vedananupassanasatipatthana*, within the Heart.

The *Citta* in the *Satipatthana* is not an extraordinary *Citta* but similar to the other three objects of *Satipatthana*. It is therefore given the name *Cittanupassanasatipatthana* similar to the names given to the body, *Vedana*, 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 *Cittanupassanasatipatthana* 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* which is the creation of the *Citta* as the object of investigation. In order to know the dullness and brightness of the *Citta*, it is important that one must know the things that condition the *Citta*, 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* to vary. One wants to know the *Citta*. It is therefore necessary to investigate *Sankhara*, 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 and the means of correction. This can lead one to disregard one's moral responsibility due to *Sankhara*, the conditioner of the *Citta*. The *Citta* in the *Satipatthana* is therefore the *Citta* mixed with *Arammana* having *Sankhara* as the conditioner. The investigation of *Sankhara* is therefore connected with the *Citta*. They are interrelated. If one understands the truth of *Sankhara*, one also begins to understand the truth of the *Citta*. Correspondingly, if one understands the truth of the *Citta*, one will also come to further understand the truth of *Sankhara*. This progresses from the gross, to the middling, to the subtle level of *Sankhara* and the *Citta*. The various grades of *Sankhara* and *Citta* are due to the different grades of the contacted *Arammana*.

One should establish right at the beginning the understanding that the *Citta* and its conditioner, *Sankhara*, are two different things and not the same thing. For otherwise, the *Citta* and *Sankhara* 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 *Sankhara* and the contacted *Arammana*. One tries

to observe and be aware of the movements of *Sankhara* which will turn from the Heart to the *Arammana*; sometimes concerning the past, sometimes the future, both of the coarse and subtle grades. Please also note that every type of *Sankhara* with its contacted *Arammana* 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 *Citta* because they will suddenly be transformed into *Samudaya*. Please try to observe and see that at every moment of conditioning, it is merely *Citta-Sankhara*. As the investigation progresses, *Panna* 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 *Cittanupassana* 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* of the *Citta*. One will then be one who is possessed with *Cittanupassana*.

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* consists of all the parts of the body, the three *Vedana*, and the *Citta* in the *Cittanupassana*. These are the *Dhamma* in *Dhammanupassanasatipatthana*. The investigation of the body, *Vedana*, and the *Citta*, comprises the essence of the Four *Satipatthana*. In the view of Forest *Dhamma*, this is *Dhammanupassanasatipatthana*. If this explanation is incorrect due to the 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 *Satipatthana* should converge into the *Dhammanupassanasatipatthana* until it becomes entirely one *Dhamma*. There is this feeling of amazement and marvel that one has never experienced before as one progresses along. The beginning stage of the investigation of the body, *Vedana*, *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 *Dhammanupassanasatipatthana* 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 *Satipatthana*. At the final stage, it appears in the *Citta* that the four objects of *Satipatthana*: Body, *Vedana*, *Citta*, and *Dhamma*, are perfectly and completely moulded together becoming entirely *Dhammanupassanasatipatthana* without having the differentiation within the awareness that they are Body, *Vedana*, *Citta*, and *Dhamma*. They converge together becoming *Dhamma*.

In the sections dealing with the body, *Vedana*, 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 probably be the same as that which has been directly related here.

In summary, the objects of *Satipatthana* are as follows: The body consists of the internal body, external body, and the

body in the body. The *Vedana* consists of internal *Vedana*, external *Vedana*, and the *Vedana* in the *Vedana*. *Vedana* is rather complex and so further illumination will be added here. The internal *Vedana* means the *Vedana* in the *Citta*. The external *Vedana* means the bodily *Vedana*. The *Citta* consists of internal *Citta*, external *Citta*, and the *Citta* in the *Citta*. The internal *Citta* means exclusively the *Citta* and the *Arammana* that arise together with it. The external *Citta* means the *Citta* that is involved with the external *Arammana*. 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*, external *Dhamma*, and all the *Dhamma* in the *Dhamma*. The internal *Dhamma* means the *Arammana* and the subtle *Sabhava*. They are either the *Arammana* of the *Citta* or the focusing object of the *Citta* or the *Citta* itself, which is the focal point of all the *Dhamma*. The external *Dhamma* means the external *Sabhava* which can be any types of *Sabhava* that are suitable to be the *Arammana* of the Heart. They are all external *Dhamma*. The *Dhamma* in the *Dhamma* means one of the many *Sabhava* which is the focusing and concentrating object of the Heart.

Incidentally, concerning the body in the body, *Vedana* in the *Vedana*, *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 of 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 *Vedana*, *Citta*, and *Dhamma*.

In the view of Forest *Dhamma*, these four objects of *Satipatthana* 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 *Satipatthana* to the stage where one has already consolidated all the

objects into the *Dhammanupassana*. 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 *Citta* which is the appropriate way of remedy and correction in accordance with the way of the Four *Satipatthana* which are completely contained within the body and the *Citta*.

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 *Sabhava* will correspondingly lose its importance. Even the body, *Vedana*, *Citta*, and *Dhamma*, the necessary *Dhamma* of *Satipatthana*, must be relinquished. They should not be attached to or carried as a burden of the Heart. They all must be relinquished at the stage where one has fully investigated with the *Anatta Dhamma*. One will return to investigate these objects again in the future, but then only as *Vihara Dhamma*, the *Dhamma* of enlivenment during the present, and as *Dittha Dhamma*, the *Dhamma* seen and penetrated when the *Citta* has already passed beyond but is still in possession of the *Khandha*.

The cultivator who relentlessly concentrates on the *Satipatthana* will experience different kinds of the 'unusuals' and marvel within the Heart as he progresses along. When it is time to attain to the 'Fruit' of *Dhamma* that is appropriate for the 'Cause' that has been properly cultivated, the fruit will appear by the various stages, such as: *Sotapanna*, *Sakadagami*, *Anagami*, and *Arahant* without any doubt.

Therefore, please note that both the Four *Satipatthana* and the Four *Ariya Sacca* are the same means that deliver one from *Dukkha*. They only differ in name, but are one and the same under the principle of nature. Both the cultivators of

the Four *Satipatthana* and the Four *Ariya Sacca* are doing the same kind of work because *Dukkha*, *Samudaya*, *Nirodha*, and *Magga*, and the body, *Vedana*, *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 with *Panna* into the Four *Satipatthana* is not in the pace of the investigation but rather in the investigation for the penetrative and clear understanding of the investigated objects. When it happens, the results will reflect back upon oneself, making one attain to wisdom. With the power of *Panna*, one will be able to relinquish those things that are detrimental to the Heart. One will not consider the body, *Vedana*, *Citta*, and *Dhamma* as unchanging, as *Sukha*, and as *Atta*, oneself. Therefore, please do not consider the work of investigation as burdensome. One should consider it similar to the work of the world which is equally necessary for everyone. No one can remain idle without doing any work. In doing the work of the Four *Satipatthana*, one should not let laziness decide when the work is completed but one should let the completion of the work come naturally, being the time when *Sati* and *Panna* have investigated sufficiently and disentangled it all. One will then be in 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 *Samadhi*. 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 *Dhatu Khandha*. Once the *Dhatu Khandha* 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, 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 *Panna* to continue on with the work of investigation of the Four *Satipatthana*. The object of *Satipatthana* 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 *Dhatu*, 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 *Panna* 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 of investigation of the body with *Panna*.

There are two types of *Vedana*. One arises from the body and the other arises from the Heart. The *Sukha*, *Dukkha*, and neutral feelings that exclusively arise within the body having no relation with the Heart are bodily *Vedana*. Any one of the three *Vedana* that arises within the *Citta* caused by the contacted *Arammana* - the *Arammana* of *Magga*: *Sila*, *Samadhi*, and *Panna*; or the *Arammana* of *Samudaya*, the cause of *Dukkha*: *Kama-Tanha*, *Bhava-Tanha*, and *Vibhava-Tanha* - is *Citta Vedana*.

The investigation of the four *Khandha* of *Vedana*, *Sanna*, *Sankhara*, and *Vinnana* has two characteristics: The first deals with contacts with external objects and the second does not concern the external objects and is merely the exclusive

investigation of these *Khandha*. 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 depends on the strength and ability of *Panna*. The one not dealing with the contacted external objects is the analytical work of *Panna* which analyzes the *Sabhava* that is being focused upon; even though that *Sabhava* does not manifest itself, it can be readily investigated. However, please note that both of these methods of investigation converge into the *Ti-lakkhana* which is like the vessel that collects every type of *Sabhava*. It cannot be otherwise. This is similar to all the rivers that flow into the ocean.

But one should also know how *Panna* can arise when there is no 'ripple' within the Heart which one can use as the *Arammana* for the investigation. One should know what the 'ripple' means because both weal and woe have these 'ripples' as the principal cause. The 'ripples' of the Heart lead into two different paths. One type of 'ripple' causes *Dukkha* to arise and entangle 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 *Panna*. Both of them are the products of *Sankhara*. 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 *Sankhara* as the sole cause for even *Vedana*, *Sanna*, and *Vinnana* can also cause *Samudaya* and *Magga* to arise. This depends on the wisdom of each individual. If one is ignorant, the five *Khandha* are one's opponents. If one is wise and circumspective, the five *Khandha* can become useful like those of the Lord Buddha and all the *Savaka*, who used the *Khandha* to benefit the world until the day of their *Nibbana*. Therefore, the five *Khandha* are like tools that can either be beneficial or harmful depending on the wisdom of each possessor.

In summary, both *Samudaya* and *Magga* arise from the same *Sankhara* and differ only in their way of conceptualisation. The conception arising out of delusion entangles one whilst the conception arising out of wisdom disentangles one. Therefore, *Sankhara* on the side of *Magga* when it is being conceived can transform one to become wise and sagacious in the knowledge of the *Sabhava Dhamma* of *Vedana*, *Sanna*, *Sankhara*, and *Vinnana*. In addition, it will enable *Panna* to approach the Heart, the focal point of all the *Khandha*.

The five *Khandha* arise from the Heart which is their origin and from which arise the body, *Dhatu Khandha*, the *Ayatana*, man and woman. One will then be able to notice the activities of any of these *Khandha*, both in their arising and ceasing, including the knowledge of the basis for their becoming. One's critical view of all the external *Sabhava Dhamma* of forms, sounds, smells, tastes, and tactile objects throughout the universe will lose its significance due to *Panna* that gradually cuts it off. What remains as the objects of criticism are *Vedana*, *Sanna*, *Sankhara*, and *Vinnana*. This is because the strength of *Panna* is not yet sufficient. When it is sufficient, the problems and criticisms disappear. *Panna* can now clearly see that the *Sabhava Dhamma* like the *Khandha* are neither the *Kilesa* nor are they harmful. They are merely conditions, *Khandha* and *Sabhava*, which even the Lord Buddha and the *Savaka* possessed.

At this point one must now turn around to investigate the cause which subjects the *Khandhas* to shift following its force of oppression. This is the knowing under the power of *Avijja*. It is the *Vata Cakka*'s knowing. Besides itself being the *Vata Cakka*, it also forces the *Khandha*, its slaves, to ceaselessly revolve. Therefore, whatever falls under this revolving *Cakka* has no freedom but must surrender and follow the commands directed by the chief of the *Vata Cakka*. When one realises

that the prime mover of every type of *Kilesa* arises from the *Vata Citta's* knowing, one must also see that the *Vata Citta* is the real *Kilesa*. How can one remain complacent with this knowing which is the revolving *Cakka*?

One must now concentrate one's *Panna* at this point to penetrate into the basis of reasons. One cannot be complacent! The *Panna* at this level must be circumspective and automatic, turning constantly around *Avijja's* knowing. This is the *Panna* applied to crack the knowing of the *Vata 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-lakkhana* as they appear within the *Vata Citta*. One must observe during every interval of change and shift until one gets to the root, the primary cause.

When one with *Panna* has destroyed this primary cause, all of these conditions will cease to change due to its total destruction. The origin of these camouflage-like conditions will be all destroyed. All the *Sabhava* 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 contradicting the truth of the world and *Dhamma*. It is this knowing that causes the arising of disputes whereby they are spread to the external objects creating further disputes in those objects. When the *Citta* is free from its own case of disputes and the mysterious and secretive nature simultaneously vanishes, there correspondingly appears the perfectly pure *Dhamma*. Even all the other *Sabhava Dhamma* that have been oppressed and criticized by *Avijja*, the ruler of Vatta, appear as they are in accordance with their nature.

The marvellous *Dhamma* that arises simultaneously with the Knowledge of Deliverance, *Vimutti Vija*, declares the state of peace and equality among all the *Sabhava Dhamma* everywhere as if they are going to be friends forever. They abide in harmony and concord. The five *Khandha*; the internal *Ayatana* of eyes, ears, nose, tongue, body, and the Heart; the external *Ayatana* of forms, sounds, smells, tastes, tactile objects, and *Dhammarammana* - all function naturally without having any friction when they are in contact. They exist freely without being coerced by any party.

This is because the knowledge of the natural principle imparts justice and equality to oneself. Correspondingly, all *Sabhava* become just and equal. This is *Yathabhutam Nanadassanam*, seeing truly with *Panna* in accordance with the natural principle, both internally and externally, and openly 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 *Kilesa* and *Tanha*, 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 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 on the good way without being entangled by anything, both the corporeal and the incorporeal, *Nama Dhamma*. Every *Sabhava* 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 *Sila*, *Samadhi*, and *Panna*, which are everyone's possession. 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 *Dhamma* that have been discussed from the beginning with the utmost ability did not arise from laziness, getting up late, being disheartened, carelessness, indulgence in the pleasures of the senses, socializing, weariness in one's turn of exertion, selfish expediency, or being concerned for worldly gains without observing *Dhamma* and following every example of the *Sasada* who preceded and led the way. On the contrary, *Dhamma* only arises in one who is industrious, earnest, 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 regards to one's requisites of living; one who does not associate and mingle with others; and one who takes up the work of exertion in uplifting and correcting himself as the most important thing. This is the one who exerts in every posture; who exerts with *Sati* and *Panna* in every movement; and who does not project upon the *Magga*, *Phala*, *Nibbana* other than in the realm of his exertion in the here-and-now *Dhamma* of the body, *Vedana*, *Citta*, and the *Dhamma* which are within one's Heart all the time.

This is also the basis of the *Svakkhata Dhamma* with the satisfying results experienced by the Lord Buddha and which has been well taught by him. One who practises according to this teaching will experience the results within himself: *Sanditthiko* - in every level of *Dhamma* without any obstruction, *Akaliko* - not dependent on time. 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 always remains constant at all times independent of day or night, asleep or awake, it is *Ehipassiko*, 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 and 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 firmly believe that this is so. This is *Opanayiko*, *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 'unusuals' within one's Heart according to the capability of one's *Sati-Panna*. This is *Paccattam Veditabbo Vinnuhi*.

Therefore, may all of you be courageous and joyful in your exertion following the basis of the *Svakkhata Dhamma*. Please don't look at it as hardship and *Dukkha*. Every human being and animal, regardless of class and status, share equally the hunger and hardships of every part of the body. In this respect, no one can surpass any other whereby it can be complained that the *Khandha* is 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 consider that it is much more of a hardship to endeavour to remove the thorns and uplift oneself from the mire than having the thorns remain in one's Heart

and oneself 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 whereby he experienced *Dukkha* very severely and then attained to the fruits to become the great *Sasada* 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 Saranam Gacchami*' which are one's life's and Heart's refuge, which can lead one safely from *Dukkha*. It is not laziness, or 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 *Nibbana*, must look at his occupation, his aim, and his striving for *Nibbana* 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.

The discussion now progresses to the summary of the final results of the practice of *Satipatthana* and the *Ariya Sacca* that one develops gradually from the beginning. The nature of the investigation in the beginning of the body, *Vedana, Citta*, and *Dhamma*, and *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 and weal and woe, 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 *Satipatthana* and *Ariya Sacca* to enable one to have some understanding. On the contrary, many of them discarded and threw away these supreme *Dhamma* of *Satipatthana* 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.

Although, in truth, the *Satipatthana* and the *Ariya Sacca* might have been originally the supreme *Dhamma*, when it falls into one's hands, it must first be altered, being 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 *Saddha*, firm conviction, becomes strengthened and deeply grounded on the principle of the Lord Buddha's *Dhamma*. The things like *Satipatthana* 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 about them. When listening to *Dhamma Desana*, one listens without ever thinking of turning them inward into oneself which is the focal point of *Dhamma*. After the *Desana* one can only conclude that one lacks the *Vasana* to understand the *Dhamma* which is so profound and subtle; oneself and *Dhamma* being 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 *Satipatthana* and the Four *Ariya Sacca*. 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 *Satipatthana* for example, once having revealed itself within the circle of exertion, then gradually becomes the guide and path of the *Citta*. When looking at the body, *Vedana*, *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 *Satipatthana* and *Ariya Sacca* will now be transformed to be messages pointing 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-Panna*, having the *Satipatthana* and *Ariya Sacca* as the sharpening stone, as the means, will now be strengthened and vigorous. The body, *Vedana*, *Citta*, and *Dhamma* which was previously investigated by the crude and inefficient manner will equally appear to be *Dhamma*. One is now able to investigate these objects together in the combined object of *Dhammanupassana*.

Once the *Citta* has established the investigation of the *Dhammanupassanasatipatthana* as the *Arammana* and has gained full proficiency and confidence, the *Dhammanupassana* will now be directly connected to the affairs of the *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 *Dhammanupassana*, both the external *Sabhava* of forms, smells, tastes, sounds, tactile objects and *Dhammarammana*, and the internal *Sabhava* of eyes, nose, tongue, ears, the body, and the Heart which used to be like a mountain of solid rock blocking the Heart from finding a way out are now faded from the awareness. While

the body, *Vedana*, *Sanna*, *Sankhara*, and *Vinnana*, like clouds and fogs blinding the Heart have all been blown away and broken up by the storm of *Sati*, *Panna*, *Saddha*, and *Viriya* (exertion). This is the gradually dissolving away of the *Sammuti* trends 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 guarded by the powerful *Sati-Panna* which is at every moment seeking and searching to destroy it. In the end, this *Dhamma*, or the *Avijja-Citta*, is completely destroyed by *Sati-Panna* with the *Dhamma Anatta* and the *Dhamma* which states that all *Dhamma* should not be attached to. When there is no more *Sammuti* to use as a sanctuary, the views of entities like 'animal', 'people', 'self', 'I', or 'they' will naturally disappear.

Avijja is the chief of *Sammuti*; *Sati-Panna*, the chief of *Magga*, the way of *Vimutti*. When *Sati-Panna* has fully performed its duty, the result is the discovery of the origin of the *Khandha* of Body, *Vedana*, *Sanna*, *Sankhara* and *Vinnana* and the *Ti-lakkhana* of *Aniccam*, *Dukkham*, and *Anatta*. They all originate from this *Sammuti Citta*. It is this *Sammuti Citta*, with the pseudonym of *Avijja* which is the knowledge of deception. The notions of entities like 'animal', 'people', 'self', 'I', 'they', 'man', or 'woman' arises out of it. Also the story of birth, aging, pain, and death; and the story of *Dukkha* being oneself, oneself being *Dukkha* which has been inseparable for *Kalpas* and *Kalpas*, arise from this same source. It can rightly be said that the master-mind of this whole world is this very nature.

Right at this moment, the circumspective and ever present *Panna* has found the master-mind of *Vatta* in an open confrontation in the place where *Avijja* used to hide. This

nature is therefore destroyed with the penetrative power of *Panna* which has been trained to expertise. At the single instance when the master-mind of *Vata Cakka* has been destroyed, there arises the complete *Vivatta* without anything concealing it. Every type of *Panna* ceases to function the moment *Avijja* ceases. It was *Sila*, *Samadhi*, and *Panna* that delivered one to this point. All of the *Kilesa* could only bother one up to this point. All the *Lobha*, *Dosa*, and *Moha* have lost their almighty power and will not be able to cause one to revolve around like they did before. The *Khandha* which used to be the attendants of *Avijja* are now transformed to be purely *Khandha*. They are not the *Kilesa* or *Asava*. One then knows clearly that *Sila*, *Samadhi*, and *Panna* were the tools for correcting the *Kilesa* and *Asava* which were one's enemies because one knows clearly and penetratively both the causes and results and therefore leaves them in accordance with truth.

One knows penetratively the causes of *Dukkha* and *Samudaya*, namely: *Kama-Tanha*, *Bhava-Tanha*, and *Vibhava-Tanha*. One knows penetratively the causes of *Sukha*: *Sila*, *Samadhi*, and *Panna*. One knows penetratively the results: *Dukkha* that arise out of *Samudaya*; and *Nirodha* that 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 Dhamma*'. This is because once it is beyond the truth of *Sammuti*, it is the absolute *Dhamma* that stands out distinctively, independently and naturally without having any dependence on any kind of *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-Panna* has finally finished its duty with the *Satipatthana*, there appears simultaneously this marvellous and wonderful nature. All problems are terminated because both the causes and results are in complete harmony. Both the *Khandha* and the *Citta* exist in mutual concord. They exist independently according to their true nature. In the understanding of Forest *Dhamma*, the term '*Yathabhutam Nanadassanam*' means existing without suspicion between the *Khandha* 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 interested sincerely 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 *Pali*, it is said: "*Atta Have Jitam Seyyo* it is most supreme to triumph over oneself."

The most important factor that guarantees the results of *Dhamma* at every level to gradually arise 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-lakkhana* and *Ti-loka* which are all related to oneself. For instance, the sorrow of parting from one's affection, '*Satta* and *Sankhara*' (sentient beings and compounded things) is the story of *Dukkha* and involves oneself, and which is likely to happen. But the complete cessation of *Dukkha* does not arise out of this revolving *Cakka*. 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 unsuspicious, unstirred up, and unfearful of one's fate. Once having drawn inward both the events of the past and of the future that exist in both the internal and external into the present which is oneself, one will arrive at the understanding and the wisdom concerning those events of the past and the events that will happen in the 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 characteristics.

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 part or some part of it. One should never consider the lack of *Sati*, the concentrative device, and *Panna*, the analytical device, as more worthy than their promotion and the gradual growth of these *Dhamma*. The lack of the *Dhamma* of *Sati-Panna* will deny the results of exertion without the practitioner realising that this is so. One who possesses any degree of *Sati-Panna* directing in the present is the only one who exerts constantly. The results will gradually arise within one's Heart due to the continuous exertion with *Sati-Panna* 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 exertion.

Therefore, one who focuses on a certain *Dhamma* object or condition should focus with *Sati* directing. This will then become the *Sabhava Dhamma* of the present and the *Citta* of the present that acknowledges the *Sabhava Dhamma*. 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 will cause wisdom to arise. However, if the *Citta* continues to think absentmindedly as it did before by not having any basis for support and *Dhamma* as the guarding and protecting device, the *Citta's* action will forever be for the accumulation of the *Kilesa* and Ignorance.

The Lord Buddha and the *Savaka* investigated the *Satipatthana*. What enabled them to become *Buddha* and *Arahant*? Where is the *Satipatthana* now? Do we have the Four *Satipatthana* or are we lacking any part of them? We are fully possessed with the body which is the complete *Kayasatipatthana*. The *Sukha*, *Dukkha*, and neutral *Vedana* are constantly exhibiting themselves, day and night. The *Citta* acknowledges both the affairs of the body and *Vedana* all the time without exception during both the waking and sleeping hours. *Dhamma* are all the conditions: the *Vedana* in the body; the *Vedana* in the *Citta*; every condition of the *Citta* that involves the *Citta*, both the internal and external that are constantly in mutual contact. These are the Four *Satipatthana* that are not deficient at all. What is lacking is one's interest in the Four *Satipatthana*. If one is interested in oneself, then the Four *Satipatthana* which are about oneself must be aroused within one's mind without anything being capable of concealing them. It is then possible to know every condition of *Satipatthana* with *Panna* because these four *Dhamma* are inter-related and it is also possible to uplift one from those things that used to entangle one for such a very long time.

The result will be the appearance of the *Eka-Citta* and the *Eka-Dhamma* within one's Heart following that of the Lord Buddha's and the *Arahant Savaka's* because it is the same path, the same mode of practice, and the same kind of place of exertion. The results that appear cannot be otherwise.

Therefore, please establish one's interest in this correct path of practice, the Four *Satipatthana*. Don't leave these four *Dhamma* within oneself useless for too long. One will waste one's life by not making it useful. Please use the body, *Vedana*, *Citta*, and *Dhamma* as the *Citta*'s cleansing agent and *Panna*'s sharpening stone, making it very sharp until one is capable of completely separating the body, *Vedana*, *Citta*, and *Dhamma*, 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 *Satipatthana* and the Four *Ariya Sacca*, are the same truth. This is because the body of the Lord Buddha and the *Savaka* and our body are the same body, the home of the Four *Satipatthana* and the Four *Ariya Sacca*. Consequently, the story of the Lord Buddha and the *Savaka* and our story of endeavouring are not any different. The practice for the purity of *Sila* is concentrated at the same body, speech, and Heart. Similarly, the development of *Samadhi* for peace of Heart is of the same nature because the *Kilesa* is of the same type, and found in the 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 peacefulness 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 *Sasada* 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-Panna*

eventually appeared together with the capability of being his own *Sasada* 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 in 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 fully equipped with *Sati-Panna*. Those *Kilesa-Tanha* which used to build their homes within the Heart for a very long time will not be able to withstand the onslaught of *Sati, Panna, Saddha*, and exertion of the valiant. They will all be totally destroyed by these *Tapa Dhamma*, their destructive device, not leaving any remnants of *Vatta* within the Heart. What remains is the most renowned *Dhamma* of the marvellous nature known as *Sanditthiko* and *Paccattam*, the *Dhamma* that constantly and loudly proclaims itself within the purified Heart; being *Akaliko*, without having anything to conceal one's state of purity from the one who has attained to it.

Therefore, the Four *Satipatthana* - body, *Vedana, Citta*, and *Dhamma*, and the Four *Ariya Sacca* - *Dukkha, Samudaya, Nirodha*, and *Magga*, are *Dhamma* 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 *Parinibbana*. This is because the *Dhamma* did not pass into *Nibbana* following the Lord Buddha and all the other *Savaka* where those who are last to be born can be discouraged and disheartened by thinking that the *Svakkhata Dhamma* is partial in unequally rewarding its fruits among those who practise correctly, *Samici Kamma*.

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 then possible

not to have to return to experience further *Dukkha*, the results from repeated births and deaths. 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 the 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 *Panna* 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. This is because life is not lasting; it is at every moment subjected 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 births and deaths, one will have wasted all of them. One will not be capable of diminishing even the smallest portion of *Vatta* during one's precious lifetime.

On the other hand, one who is not complacent, and who constantly observes himself, gains and profits from every breath. One also gains *Sati*, 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 *Satipatthana* and Four *Ariya Sacca* whose breadths and depths are not beyond the body and the Heart and the capability of one who is really

interested to know about 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 one beyond *Dukkha* is; wherever *Samudaya* is, that is also where the *Dhamma* countering it is. Please understand that *Dukkha*, *Samudaya*, *Nirodha*, and *Magga* are not anywhere else but in the one who is reading this and practising at this moment. Please investigate the Four *Satipatthana* and the Four *Ariya Sacca* which can be seen and experienced within oneself. It will be to one's ease and comfort. One will not have to purchase this *Sati* and *Panna* that one has been constantly yearning for from any store, but it will arise gradually within the field of the aforementioned *Dhamma*; from the ordinary grade of *Sati* and *Panna* to that of *Maha-Sati* and *Maha-Panna* which is very capable of investigating at every moment anything that arises within oneself. Once *Sati-Panna* has been transformed into *Maha-Sati - Maha-Panna*, it will be able to penetrate through every kind of *Kilesa* and *Asava* , wherever they may be hidden. There is nothing that can conceal or obstruct it, not to mention the body which is the coarser part, for even *Vedana*, *Sanna*, *Sankhara*, and *Vinnana*, which are more subtle than the body still cannot prevent *Sati-Panna* from penetrating into their nature and uplifting oneself from those things.

Panna is also capable of destroying even the most subtle part of all these things, namely *Avijja* which is the origin of all the *Kilesa* and which takes hold of entities like 'I' and 'they'. In just one instant when *Avijja*, the origin of births and existences which are the wells of anxieties of all beings, is destroyed by the penetrative power of *Maha-Sati - Maha-Panna*, 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*. Similarly with *Sangho* which arises when *Avijja* ceases. Consequently, be it *Buddha*, *Dhamma* or *Sangha*, all will perfectly appear at the moment when *Maha-Sati* - *Maha-Panna* has totally eradicated *Avijja* 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 one's opposition. One will become weary and discouraged in one's exertion. It will also prolong and accumulate more *Vatta*. Apart from diligent effort, there is nothing else that is capable of uprooting the *Vatta* 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 really this sound? 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 *Dukkham Ariya Saccam* - isn't it so? Please listen and take it to heart. One will then see clearly the truth of *Dhamma* proclaiming itself every 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 and unstable and never taught unsteadiness and instability to the worldlings. Every word of His instructions given to the Buddhist followers came out of the Lord Buddha's stability and firmness. He was never unsteady or unstable toward himself, neither did he teach the worldlings to be unsteady and irresolute toward their rightful means of living.

The work of a *Samana*, 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 *Vatta* within the Heart. One will not have to hire lawyers and judges to decide who is the victor between oneself and *Vatta*. The case will be settled by the way of *Yathabhutam Nanadassanam*, seeing in accordance with truth with the correct *Panna*. The disputes over the *Sabhava Dhamma* 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 *Kilesa* that used to lead one to doubt also cease within the basis of the *Dhamma* of *Sanditthiko*. It is then not necessary to depend on anyone to settle the case.





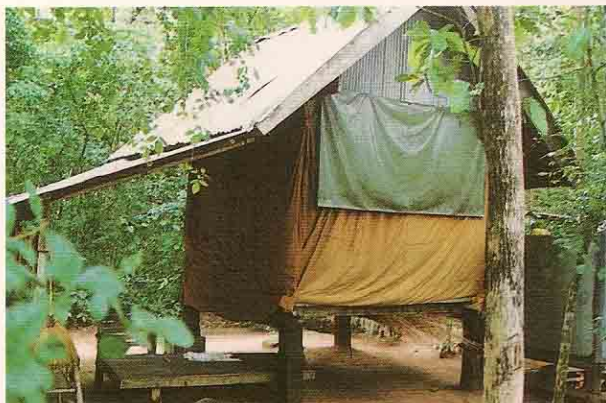
Venerable Acariya
Maha Boowa's Kuṭi



The Cankama path



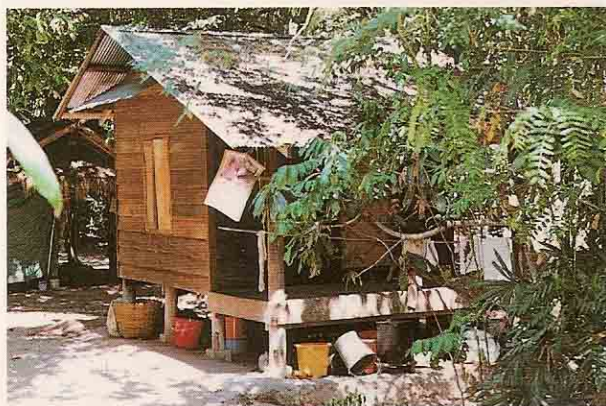
Monk's Kuṭi



Place for sitting meditation



Cankama-path with sitting meditation place



Nun's Kuṭi

PART THREE

THE OBJECTIVE OF KAMMATTHANA

THE ARIYA BHUMI

The discussion will now focus on the focal point of all things: both weal and woe, *Sukha* and *Dukkha*. So 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 so one still has ignorance and wisdom inherent 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, wise people, worldly people (*Puthujjana*), and the *Ariya* from the first to the final stage, one knows and understands. Although one is incapable of making oneself like those *Ariya*, one is still interested about the story of the virtues that they had developed. One is also interested in their path of practice, and how they practised to attain to those *Dhammas*.

In the beginning, both the Lord Buddha and the *Ariya Savaka* who followed the Lord Buddha in practising and realising *Dhamma* are like all of us who have *Kilesa*. 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 *Arahatta-Phala*. The term *Ariya* means the Supreme Ones, because the *Dhamma* that they realise is the Supreme *Dhamma*. They consist of four stages: *Sotapanna*, *Sakadagami*, *Anagami*, and *Arahatta*.

One who has attained to *Sotapanna* has relinquished the three fetters - *Samyojana* - of *Sakkayaditthi*, *Vicikiccha*, and *Silabbata-paramasa*. *Sakkayaditthi* is 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, it is seeing one's body as oneself; and seeing oneself as one's body; seeing the body existing in oneself; and seeing oneself existing within the body. These are four. Similarly with *Vedana*, *Sanna*, *Sankhara*, and *Vinnana*. Four times five is twenty. It is said that the *Sotapanna* can completely relinquish these three *Samyojana*.

However, on the practical side, there is a slight difference concerning *Sakkayaditthi* 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 *Svakkhata Dhamma*, it should then be passed over. Please do not take it as an annoyance.

One who has completely relinquished the twenty *Sakkayaditthi*, 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 who should not seek for a family (husband-wife) because a family (husband-wife) is the story of the five *Khandhas*, the source of *Sakkayaditthi* that one has not yet completely relinquished.

For one who has completely relinquished *Sakkayaditthi* the body ceases to be the symbol of *Kamarammana*. There will not be any indulgence of *Vedana* of *Kamarammana*. *Sanna* will not affix any signs of *Kamarammana*. *Sankhara* will not conceive in the way of *Kamarammana*. *Vinnana* will not acknowledge in the way of *Kamarammana*. The five *Khandhas* of that individual do not function for *Kamarammana* 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 *Ruparaga*, *Aruparaga*, *Mana*, *Uddhacca*, and *Avijja*.

One who has completely relinquished the twenty *Sakkayaditthi* should be an *Anagami* who can completely relinquish the desires for the aforementioned *Kamarammana*. As far as the realisation and relinquishment of the *Sotapanna* 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 recovers the water surface 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 *Yogavacara* has investigated in *Bhavana* the various parts of the body until seeing very clearly, whereby the *Citta* then discards the body, *Vedana*, *Sanna*, *Sankhara*, and *Vinnana*, and enters into the exclusive state of complete calm, having no relationship with all of 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 that one has never had before from the day of one's birth and the day one began to practise. But during that instant, that 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, *Vedana*, *Sanna*, *Sankhara*, and *Vinnana* from the *Citta*, and the marvellous nature of the *Citta* while absorbed in that state of calm, will never ever fade away. Because this type of belief is the type of unshakeable *Saddha* that will not sway along with the unfounded and unreasonable rumours. It is the firm conviction that becomes part of the *Yogavacara*'s character.

From this experience, the *Yogavacara* will continue on with his development like he used to do with an ever increasing intensity and resoluteness, due to the magnetic type of *Dhamma* which is the power of *Saddha* 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 then, he is not deterred from his exertion for the higher levels of *Dhamma*.

Concerning the qualities of a *Sotapanna*, he is one who is endowed with a type of firm belief, an unshakeable *Saddha*. 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 reasons. Whatever is in accordance with the truth principle, the *Sotapanna* will abide and behave accordingly. He will not go against the truth principle. A *Sotapanna*, 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 truth principle as well as the correct reasons which are used as their supports, without allowing their pasts, nationality, race or class, to interfere with his acceptance of the truth which he sees is correct. He will immediately take it up as his maxim. These are the *Dhammas* of the *Sotapanna*.

If what has been described is correct, a *Sotapanna* who seeks for a family (husband-wife) will not then be in contradiction to one who (by tradition) has not yet completely

relinquished the twenty *Sakkayaditthi* which is the source of *Kamarammana*. The twenty *Sakkayaditthi* will not then be an obstacle for a *Sotapanna* who seeks for a family because they are of different levels.

It is for the practitioner to adhere to the *Svakkhata 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 *Sanditthiko* that was presented to be the possession of the cultivator to inherit.

Vicikiccha is doubt. It is doubt concerning the state after death, whether it is annihilation that follows? If there is rebirth, will it be of the same form or a different form of existence? Whether it is possible for a man to be reborn as an animal or animal as a man. Where do man 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-Nibbana* truly exist? These are all doubts.

For a *Sotapanna*, 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 the perplexities. He also firmly believes in the Law of *Kamma*,

in the Enlightenment of the Lord Buddha, and in the *Dhamma* as being *Svakkhata Dhamma* and *Niyyanika Dhamma*, capable of gradually delivering the practitioner from 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 *Sankhara* which are not of the original uncompounded nature. These *Sankharas* 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 and people. Concerning both the good and bad *Kamma* that is inherent in all beings, who still fall under the influence and compelling force of the *Kilesa*, and which are still being spontaneously performed by these beings, who have still inherent within them the awareness of right and wrong, these *Kamma* then cannot vanish. Consequently the results of these *Kamma* cannot disappear either, but must be there for everybody who perform these *Kamma*, to experience in the form of *Sukha* or *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 are embedded within the Heart as their principle basis. In addition, these truths will remain unaffected by any confirmation or denials of anyone. This is comparable to the darkness and brightness which are beyond the means of the world to interfere with.

Silabbataparamasa means untrustworthy moral behaviour. It is the third *Samyojana*. For a *Sotapanna*, even if he is a layman, his moral behaviour is impeccable. He does not receive *Sila*, the Moral Precepts, again and again like other common people because he has confidence in his intention and carefully guards his *Sila*, not allowing it to be broken

or flawed. If he is the leader of a group of devotees he only receives the *Sila* as a gesture so as to conform to his position but not with the understanding that he has broken any of the precepts.

A *Sakadagami*, it is said, has diminished *Raga*, *Dosa*, and *Moha*. The practical side sees no disagreement.

An *Anagami* has relinquished five *Samyojana*; the three above, plus *Kamaraga*, the delight in worldly ways, and *Patigha*, anger. *Kamaraga* is in the realm of the body. In the view of Forest *Dhamma*, the twenty *Sakkayaditthi* is the true source of *Kamaraga*. It should be the task of the *Anagami* to completely relinquish them because one who can completely attain to the *Anagami Bhumi* must have investigated thoroughly and circumventively with *Panna*, 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 *Patikkula*, loathsomeness, and the *Ti-lakkhana*. 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 do 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 *Upadana*, the attachment to the body. The case of *Kamaraga* of the body is now settled, the moment when the *Citta* has uprooted

Upadana from the body by transcending both *Subha* and *Asubha*, leaving no yearnings for either.

Concerning *Patigha*, the hostile feelings of displeasure of the Heart, the practical side sees no difference.

The fourth stage is the *Arahatta Bhumi*. It is theoretically described as having relinquished ten *Samyojana* which consist of the five lower *Samyojana*, plus the five higher *Samyojana* of *Ruparaga*, *Aruparaga*, *Mana*, *Uddhacca*, and *Avijja*.

Ruparaga 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 *Nimitta* that appear exclusively within the *Citta*; that is, the images taken from the external which now appear exclusively within the *Citta*. The investigator must use these *Nimitta* as the *Arammana* of the *Citta*, or as the focussing objects of the *Citta*. This can also only be correctly interpreted as the attachment to *Rupajhana* 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, at the same time when the *Citta* was involved with the body. The nature of the arising and ceasing of these images when being ceaselessly focussed upon by *Sati-Panna*, 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 types of *Sabhava Dhamma*. 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*.

Aruparaga is the delighting in *Sukha Vedana* or in the *Arupajhana*. The practical circle sees no difference.

Mana 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 the *Kilesa*, 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 *Vatta* with the most efficient faculty of *Sati-Panna*. However, the work is being overintensified 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 *Samadhi*. Because at this level of *Panna*, the more one investigates, the more one comes to see the ways of gradually uprooting the *Kilesa-Asava*. This causes one to be completely immersed in the investigation and to forget to rest the *Citta* in the calm of *Samadhi*, which is necessary for re-strengthening *Panna* for

further work up ahead. One assumes that both resting the *Citta* in *Samadhi*, and sleeping, are retarding one's progress. Therefore the *Citta* 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.

Avijja on the ordinary level, if it may be interpreted from the viewpoint of a Forest *Bhikkhu*, is 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 *Avijja*. Concerning the higher level of *Avijja*, that of the higher *Samyojana*, 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 circumventively, and has relinquished them. However one is now ignorant of one's true nature. It is this ignorance which is called *Avijja*, not knowing circumventively, and not knowing penetratively. There is still a shadow blocking oneself. It is only when the strength of *Sati-Panna* becomes sufficient due to consistent reflection and pondering that it is brought to full growth, that the *Citta* realises that *Avijja* is the delusion of itself. When *Panna* realises penetratively, then *Avijja* ceases simultaneously. There is then not a single *Avijja* that remains within the *Citta*. Both *Uddhacca*, the obsession with investigation, and *Mana*, the opinionated views of the *Citta*, also cease to be a problem the moment when *Avijja* 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 *Avijja*, 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 *Panna* will find it difficult in passing beyond *Avijja* because the real *Avijja* and *Avijja* in general differ greatly from each other.

Avijja in general is the nature that unites together all of the delusion, both internal and external, which constitutes the *Kilesa*. This is similar to a tree with all its parts. The real *Avijja* is the nature 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 *Avijja*. Here, *Avijja* has lost all of the attendants that used to serve it during the era when it was much more powerful. This true *Avijja* has within it many of the 'unusuals' 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 *Avijja* can only be described vaguely because the language of *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 realm of *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, *Santi Dhamma*, which one is not aware of 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 *Samadhi*, where one was over-preoccupied with the investigation for the development of *Panna*; and where the development of *Samadhi* and *Panna* were off-balanced, consequently retarding the progress of one's exertions. One will also know clearly the origin of future births and deaths after *Avijja* has been

extinguished. From then on one is without any worries either of the past or of the future, because the *Citta* has severed the links to all of the problems in the present.

This *Dhamma* 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 forgiveness from all readers, and is always ready to listen to any logical criticism.



The tranquil atmosphere



with varieties of wild animals in Wat Pa Ban Tard





PART FOUR

THE TRANSMISSION OF DHAMMA

PORTRAIT OF AN ACARIYA

A Talk on *Dhamma*

At Bahn Tahd Forest Monastery (Udornthani)

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

I should like to take this occasion to relate some of my ignorance and doubt. It is by thinking that every one of us must have all sprung forth from the sphere of doubt and ignorance and because our forefathers who preceded before us were probably people possessed with *Kilesa* which created the ignorance in them. Thus it is similar with every one of us here; and probably, there is not a single one here who has penetrated into the realm of wisdom and eliminated all questions and perplexities. If such is the case, then doubt must be with everyone. I shall, therefore, take this opportunity to clear up some of your doubts by expounding *Dhamma* as a way of 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.

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 must 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 *Patipada*, means of practice, and the results thereof. Are they productive of results and completely in accordance with the teaching of *Dhamma*? This was a really serious question which appeared during the time of earnest interest in the practice for the highest *Dhamma*, *Nibbana*. 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 *Sasana* and studied *Dhamma* - especially the story of the Lord Buddha from the time of his leaving home until his realization of *Magga*, *Phala*, and *Nibbana*; and the story of the *Savaka* 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 *Sasana Dhamma* - that there arose the belief and 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 *Savaka* - 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 stage of practice. But as far as the belief in the Enlightenment of the Lord Buddha and the *Arahant Savaka* 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 *Niyyanika Dhamma*, the *Dhamma* which the

Lord Buddha and the rest of the *Savaka* 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 *Nibbana*. 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 these perplexities which were embedded within the 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 Acariya Mun; although I had never seen him before, I had for a very long time heard of his great reputation that 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 *Pali* 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 *Pali* 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 *Pali*. I was not certain whether it was my good *Kamma* or bad *Kamma*; for two years I failed the *Pali* 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 Acariya Mun was also invited by the Venerable Dhamma Chedi to spend his Vassa in Udonthani. It was about the same time when the Venerable Acariya 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 Acariya 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 Udonthani.

The next morning, I went out early on my alms-round and returned before the Venerable Acariya 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. And 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 Acariya 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 Acariya spent just a few days at Wat Chedi Luang before departing to Udonthani with the company of his followers. I, on my part, remained at Wat Chedi Luang to continue on the course of my studies. After

having passed my *Pali* examination, I then went to Bangkok to embark on my *Kammatthana* practice which I had vowed to do. However, I was told to remain there by my benefactor out of the Elder's *Metta* in the form of support for 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 *Pali* 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 Acariya 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 *Puja*, 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 *Kammatthana* practice as I had vowed and to attain my goal, that it might be shown with a spectacular and unusual *Nimitta*, either during *Bhavana* or in a dream of 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 *Bhavana* 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 Nakhonrajasilima (Korat) and spent *Vassa* at the district of Chakkaraja. When I began practising *Samadhi Bhavana*, 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 *Samadhi*. 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 Udornthani in search of the Venerable Acariya Mun. My practice of *Samadhi* that had been steadily progressing started to deteriorate at my home village of Bahn Tahd, the result of making an umbrella (klod). I was staying at Bahn Tahd for less than a month when I began to experience an increasing difficulty in entering

the *Citta* into *Samadhi*. 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 Nakonrajasima to Udonthani in pursuance of the Venerable Acariya Mun who was spending his *Vassa* at Wat Noen Nivet in Udonthani. 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 Kai. It was in May, 2485 B.E., that I made the journey from Nong Kai to Sakon Nakorn and eventually arrived at the monastery where the Venerable Acariya Mun was staying. It was located near the village of Bahn Koke, sub-district Tong Kome, Muang district, in the province of Sakon Nakorn. It was twilight and the Venerable Acariya was walking *Cankama*. He asked who I was; I replied accordingly. He then left the *Cankama* 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 *Metta* 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* 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 *Bhavana* 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 *Dhamma* 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 *Khandha*, 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 (*Sanna Arammana*); I would only be guessing and sending my thoughts outward; then I would be a person without any basis. To be addicted to *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 these *Dhamma*. This is about all I can remember; thus ending this recapitulation.

I felt my trust and admiration for the Venerable Acariya 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 *Dhamma* with *Metta*.

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 *Vassa* when I spent my first *Vassa* with the Venerable Acariya. The first seven was spent in *Pariyatti*. When I began practising, I first spent *Vassa* at Nakonrajasima. In the first *Vassa* with the Venerable Acariya, the *Citta* progressed and deteriorated in the practice of *Samadhi*. After *Vassa* I went to live in the mountains and spent the period of 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; but 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 persisting. 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 *Sati* might have been absent during that time. I then began to focus my observation and resolved that I would establish my *Parikamma* object to constantly direct the *Citta*, regardless of the circumstances; whether I was in *Samadhi*, or out of *Samadhi*; wherever I was; whatever I did; I would not allow *Sati* 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 *Bhavana*, 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 *Bhavana* having *Buddho* as the *Parikamma* object. Once having attended to the *Parikamma* object, the *Citta* then was able to enter into calm at a more rapid rate than previously. The only time that the *Citta* 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 *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 *Citta* could deteriorate and then 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 stage 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 *Citta* to be only aware of *Buddho*. If there was any progress or deterioration, it should solely be known within the Heart that was being directed with *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 *Citta*. *Sati* must have been absent from the *Citta* 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 Acariya, the calmness of the *Citta* developed through *Samadhi Bhavana* 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 *Dhatu Khandha* which was a very useful tool could be ruined if its use was not kept in moderation, even though the results from this method of exertion are much more profound than any other methods. This was the most effective way of realizing the truth of *Dukkha Vedana*.

The *Dukkha Vedana* that appeared during that time was very peculiar in many respects. The investigation had to depend on *Panna* to cope with the *Dukkha Vedana* without giving up until one fully understood every kind of *Dukkha Vedana*, 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 *Sati-Panna* and courage in exertion. One would be firm and confident in knowing that the *Dukkha Vedana* that would occur in the future, during the time of death, would be the same kind of *Dukkha Vedana* that one was investigating and experiencing during that time. There

then could not be any other disguises of *Vedana* that could deceive one and cause one to be off guard during the time of death. One would then have learnt a lesson from this experience. Once *Panna* had thoroughly investigated the manifested *Dukkha Vedana* 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 *Samadhi* 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 *Samadhi*. Once *Samadhi* has matured, *Panna* 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 *Upadana* of the body and consequently, the *Citta* will become empty.

This emptiness is not yet total for there are the internal *Nimitta* which still exhibit themselves within the Heart. At this stage the Heart 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 *Panna* 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 *Samadhi* or the emptiness of when sitting in *Samadhi Bhavana*. The emptiness that is there during the time of sitting in *Samadhi Bhavana* is the emptiness of *Samadhi*. 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 *Panna*. At this stage, the *Citta* is truly empty. It is the emptiness inherent within this level of the *Citta*. Although the body is there, there is merely an awareness of it; but the image of the body does not appear as the internal *Nimitta* within the *Citta*. 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 *Nibbana*, it is only the *Nibbana* of that particular individual or of this particular level of the *Citta*; but it is not the emptiness of the *Nibbana* of the Lord Buddha.

Or if one wishes to take the emptiness of *Samadhi* which appears during the convergence of the *Citta* in *Samadhi* as the emptiness of *Nibbana*, it will only be the *Nibbana* of *Samadhi* of that particular *Yogavacara*.

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

The *Citta* that attains to the emptiness of *Samadhi* will be contented with and addicted to *Samadhi*.

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 *Arammana* 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 *Nibbana*, one will then be attached to the *Nibbana* 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 *Nibbana*? If one does not want this stage of *Nibbana*, one will have to unfold *Vedana*, *Sanna*, *Sankhara* and *Vinnana* out for inspection and thoroughly and circumventively investigate them: Because this latter type of emptiness is the emptiness

of *Vedana*. It is an emptiness filled with *Sukha Vedana*; defined by *Sanna*; conceived by *Sankhara* as the *Arammana* of the Heart which is then acknowledged by *Vinnana* as an internal *Arammana* in addition to that of the external *Arammana*. This emptiness will then be the *Nibbana* of the *Arammana*.

However, if one is to investigate thoroughly and scrupulously until seeing clearly that the nature of these things and this latter emptiness is *Sankhara Dhamma* - that it is 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 the 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 *Sankhara Dhamma*, filled with compounded things, will not be able to withstand the penetrative power of *Sati-Panna* because they are inter-related.

The keen and penetrative *Sati-Panna* 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-Panna* will cease its aggression. What is it then that opposes the emptiness of *Nibbana* 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 *Dhamma* that obstruct oneself. All of these *Dhamma* 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 *Panna* were to dig into where these three kinds of existences manifest themselves, one will then have struck at the principal culprit of lives and existences. It will be vanquished immediately from within the Heart the instant that *Panna* has penetrated its foundation. When all these things disappear, there will then be another kind of emptiness. No sign of *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 *Sanditthiko* for each individual practitioner.

This emptiness is timeless, ***Akaliko*** - it is eternally unchanging. There is change in the emptiness of *Samadhi*: There is progress and deterioration. The emptiness in the level of the *Arupa Dhamma* which is 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 *Yathabhutam Nanadassanam* - seeing truly according to the natural principles of this emptiness and seeing truly according to all of the *Sabhava Dhamma* that one had gradually experienced which exist everywhere. Even the nature of the way of *Sila*, *Samadhi*, and *Panna*, the *Dhamma* 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 *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 Bahn Tahd Forest Monastery (Udonthani)
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 of conducting oneself. Therefore, building the *Parami* (Perfections) as far as that of a *Buddha*, who is full of *Metta* for all sentient beings of the world, is very difficult; very different from all other forms of *Parami*. Both the ability and *Metta* 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 and 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 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). 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 it 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 has the intention to be virtuous and all 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 due to the 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 be always 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 only in using it 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 is the *Dhamma* of the Lord Buddha. 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 from one's practice. Therefore, happiness arises with such people. There are different levels of such peacefulness and everyone is capable of experiencing the ordinary level if the intention and effort are put forth for these experiences to arise.

One should not overlook oneself, for this is a happy world, peaceful and worth living in, full of fun and joy. But further than this, for those who want to work at making happiness within the Heart rather than other kinds of happiness, they should put forth their full effort and exertion, gradually working towards their aim. Then the subtle type of happiness will arise.

Especially those who are interested in the way of *Citta-Bhavana*; if they take it as a battle, a state of war, then they are really in 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 to be 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-Panna* observing one's behaviour and seeing if it is going in the right way, or the wrong way, especially when the *Citta* is thinking in a way that accumulates unwholesomeness. For this is wrong and it becomes increasingly subtle and involved, so that it is necessary to depend on *Sati-Panna* 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 *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 (looksits) 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 *Puja* to the *Tathagata*."**

That practice is the way of conducting oneself with *Sati*, *Panna*, *Saddha*, and *Viriya* (diligent effort), 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 *Puja* to the *Tathagata* - the Lord Buddha - at all times.

The Lord Buddha continued:

"Whoever sees *Dhamma*, sees the *Tathagata*".

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-Bhavana*. 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 *Sacca Dhamma*, being *Dukkha* and *Samudaya*. 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 *Arahant* whom *Samudaya* cannot enter. The rest must possess it to some degree. This is what is called *Sacca Dhamma*. When one has understood and investigated the true nature of these things, it can be said that this is seeing *Dhamma*; then it is possible to abandon and uproot them, resulting in peacefulness and coolness within. And this 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 *Tathagata*.

In speaking of the levels of attainment: Those who have attained to the *Sotapatti-Magga* and *-Phala* can be said to have seen the Lord Buddha at one level, with the Heart penetrating into the stream of *Dhamma*. It is the beginning of seeing the Lord Buddha. Like as if one were to stand in a field, one would see the Lord in the distance. The *Sakadagami* would see the Lord Buddha as being closer; *Anagami* closer and closer until finally with the *Arahatta-Phala* one would then see the Lord Buddha completely. And the *Dhamma* for these various attainments in the way of practice is with everyone of us. The constant taking up of the practice can be said to be following the *Tathagata* and looking at the *Tathagata*.

With the practice one sees the *Tathagata*. One sees the *Tathagata* 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 *Dhamma* and who by virtue of their practice give *Puja* to the *Tathagata*,

the *Dhamma*, and the *Sangha*. This is the genuine and true *Puja*. This is the way of having a continuous audience with the Lord Buddha - a 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 *Aniccam*. It is all impermanent, constantly changing. These things we can reflect on so that they can become a lesson of *Dhamma* using the *Ti-lakkhana*, which is the way of all those who truly know and see.

It is necessary to depend on the principle of the *Ti-lakkhana* as the way. When we are here we cultivate *Dhamma*; when we are there we cultivate *Dhamma*, for the purpose of relinquishing, for the eradication of the *Kilesa*, for the extinguishing of all *Dukkha* 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 *Savakas*:

"Go *Bhikkhus*, all of you seek secluded places! Be firm like warriors in those places! This is the way to have audience with the *Tathagata* all the time. It is not necessary for all of you to gather round the *Tathagata* here in order to have an audience. This is not the way! But rather, whoever has *Sati*, and is diligent, in all postures, is thus giving *Puja* and having audience with the *Tathagata* there and then, but sitting here carelessly

(*Pamada*) is not the way to meet the *Tathagata*, nor to see or have audience with the *Tathagata*. The *Tathagata* does not regard the coming here and going away as having an audience with or taking leave of the *Tathagata*. The *Tathagata* considers that diligence in practice to eradicate the *Kilesa* from the Heart, whether little or much, as gradually having an audience with the *Tathagata*."

This is the gradual seeing of the *Tathagata*. 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 *Kilesa*, which are the enemies within the Heart, until they all are made to vanish. Then they would all see where the *Tathagata* really is, without having to look at the *Tathagata* 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 *Tathagata* 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 which obstruct the Heart, being nothing else but the *Kilesas* themselves.

Only the *Kilesas* can obstruct and pierce the Hearts of all sentient beings; preventing them from experiencing happiness and satisfaction. The *Dukkha* and hardship, both internally and externally, is mostly caused by the *Kilesa*, and nothing else. For example, when there is illness in the body, the *Kilesa* will also 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 illness. If it is just an ordinary bodily illness, both the Lord Buddha and *Savaka* could also experience it, for the nature of this *Khandha* falls under the law of *Sammuti*, which is the *Ti-lakkhana*. Whoever has *Khandha* and *Dhatu* cannot go beyond this law. When it is *Sammuti*, it must fall within the law of nature; within the natural principle there must necessarily be change as a norm. However, the Heart does not waver because it totally understands 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 *Kilesa* in every possible way when we are absent-minded and careless. When there is no *Sati-Panna* to know what the *Kilesa* are up to, the *Kilesa* 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 *Sati-Panna* as the controlling factor. Then it is as if the *Citta* becomes the *Kilesa*'s servant, unknowingly helping them. How then can the lesson of *Dhamma* arise? It can only go the way of the *Kilesa* and they will keep on gradually increasing.

Therefore, it is necessary to throw the full force of our *Sati-Panna*, *Saddha* and *Viriya* to keep up with the events happening within the Heart. Studying the *Dhatu* and *Khandha* 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 *Dhatu Khandha* 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 *Khandha* and the application of such knowledge in one's practice. This knowledge is *Sati-Panna*, the penetrative insight into the true nature of the *Dhatu Khandha* as to what they really are according to the principle 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 *Dhatu Khandha* and the *Citta*. There is no other confusion and agitation more than that in the *Dhatu Khandha* 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, with *Sati-Panna* being the judge in successively examining and deciding in each case.

Alright! Let's study to completion! What is there in the *Dhatu Khandha*? As has always been said, the *Rupa Khandha* is just this very body, without any exception. Altogether this comprises *Rupa Khandha*, being this, our very body. *Vedana Khandha* is that of *Dukkha*, *Sukha*, and neutral feeling, that arise within the body and Heart. This is called *Vedana Khandha*. *Sanna Khandha* is memory, assumed knowledge of various things. This is called *Sanna Khandha*. *Sankhara 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 *Sankhara Khandha*. They are groups or heaps. *Vinnana Khandha* 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 to acknowledge at the moment when those things come into contact, then they vanish going the way of those things which pass by. This is called *Vinnana Khandha*, being the *Vinnana* of the five *Khandha*.

The *Vinnana* of the five *Khandhas* is different from the *Patisandhi-Vinnana*. *Patisandhi-Vinnana* refers to *Mano*, or specifically the *Citta*. It is the *Citta* that is about to enter into *Patisandhi-Vinnana*, taking birth in various forms of existences. This is called *Patisandhi-Vinnana* which is specifically the Heart. With regard to the *Vinnana* of the five *Khandhas*, it arises and ceases with the things that come into contact with it; when these things come into contact, and then pass away, the *Vinnana* correspondingly also passes away. That is, the acknowledgement ceases along with the passing away of those things. However, the *Patisandhi-Vinnana* refers to the Heart which possesses the faculty of knowing, alone and by itself. 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 *Kilesa*, *Tanha*, and *Asava* from the Heart. This is the demolishing of the 'Cycle of *Vatta*'; 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 *Khandha*. When it is like this, there is attachment to the *Khandha*, even when it is still in possession of the *Khandha*. 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 *Panna* 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 *Dhatu Khandha*; the *Rupa Khandha*; for this is the essence of the *Sacca Dhamma*, the essence of the Four *Satipatthana*. 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 *Sacca Dhamma* and the essence of the Four *Satipatthana*. Normally, when there is no illness or disease, the body is simply the body as it is; and similarly when there is illness and disease, the body is still simply the body; *Rupa* is just still *Rupa*. This abnormality just follows the natural course of the *Dhatu Khandha*. The *Dukkha Vedana* 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 *Khandha*. Do not be alarmed or frightened, or saddened with them, for these things are the normal and natural occurrences of *Sammuti*. They must successively change; there are subtle changes and gross changes. They change in accordance with their nature - at every period, every second; but one can say that even the second is too long a time, rather every instant or all the time. They just change, constantly changing. 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 so as to relax and be comfortable, but not so with the *Sacca Dhamma* and the *Ti-lakkhana*. 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 Vedana*. It is a condition that arises and we become aware of it. This is one type of *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, which can only drain one's

mental energy until one is discouraged and disheartened in the helping of oneself. This is a wrong understanding or a wrong seeing by the *Citta*, with the *Kilesas* whispering to it and constantly deceiving it, both in normal times and in times of sickness and emergency, cutting the ground from under one's feet by means of its 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 *Khandha* and the *Citta* are going their separate ways, and is 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 *Dhatu Khandha* 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 *Sati-Panna*? Without them we will definitely not be able to endure and will lose our balance and control. Therefore, we must fight to the end with the fullest capacity of our *Sati-Panna* in every way. There is no need to consider that we will collapse in the fight. The investigation of the *Dhatu Khandha* 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, and it also follows the way of the sages and wise men. When the time of necessity really comes there will only be *Dukkha Vedana* 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-Panna* to sound out and see the *Dukkha*; to see clearly that heat with *Panna*. Then to turn to see our Heart - is that also red-hot as well? Or is it only the *Dhatu Khandha* that are heated? If one possesses *Sati-Panna*, then the Heart will not be moved. It will be cool within the mass of fire which is the *Dhatu Khandha* that is burning with the fire 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 with one's maximum capacity of *Panna*. 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 putting 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-Panna*.

Battling with *Vedana* means investigating so as to see its true nature. Do not force it to disappear; if there is coercion it is going against the course of nature. The only way is to investigate so as to see it as it really is and let it disappear of itself. If it does not disappear one will understand the nature of *Vedana* and will not cling to it. *Rupa* is *Rupa*; do not take anything so as to contradict this and make it something else. *Rupa* is *Rupa*; body is body - it is just body, just *Rupa*. *Vedana* is just *Vedana*, be it *Sukha*, *Dukkha*, or neutral - it is just *Vedana*.

Who is the one that knows the body, knows *Vedana* - *Sukha*, *Dukkha*, or neutral - if it is not the Heart? The Heart is not these *Dhamma*. Separate them apart so as to see clearly with *Panna*. This is the correct way of investigating *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 be last to vanish, because we have confidence in *Sati-Panna* 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, let it break up. *Vedana* is impermanent; alright, 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 in the way of *Sati-Panna* until becoming adept, the result will definitely be like this. But if one is deficient in *Sati-Panna* 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-Panna*. 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 time as we would be alone without a teacher? That is the Teacher, that is the *Tathagata*, that is the *Dhamma*. We are with the *Dhamma*, with the Lord Buddha, and with the *Sangha* at all

times by means of the Teaching that we use to train and conduct ourselves. These all represent our teachers. We are not without a teacher or an instructor. We live with a refuge in having *Sati-Panna*, *Saddha*, *Viriya* fighting 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 ourself. There is no loneliness, no 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, the *Dhamma* and 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* or 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 about the Lord Buddha, the *Dhamma*, and the *Sangha*? *Vedana* does not know; *Sanna* is just memory that after recollection just disappears without trace; *Sankhara* 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 the *Citta* to the utmost. Do not be weak and discouraged! In any case, everyone of us will have to enter into the 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-Panna* 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 *Khandha* react, for they cannot go beyond death. No matter whether they manifest themselves, much or little, they then just end in death.

So the 'one who knows' knows till death, at which time the *Dhatu Khandha* all dissolve 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.



GLOSSARY

- Acariya** - teacher.
- Acariya Mun** - a forest monk (1870 - 1949) who, together with his teacher, Acariya Sao Kantasilo, was responsible for the establishment of the forest ascetic tradition which has now spread throughout Thailand and to several countries abroad.
- Akaliko** - timeless.
- Anagami** - never returner, the penultimate stage of the *Ariyan* path, see *Ariya*.
- Anapanasati** - the meditation practice in which one endeavours to be mindful of the feeling of in and out breathing.
- Anatta** - see *Ti-lakkhana*.
- Aniccam** - see *Ti-lakkhana*.
- Arahant;**
Arahatta - one who is enlightened, the final stage of the *Ariyan* path, see *Ariya*.
- Aramana** - 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 *Arammana* and spelt the same) means emotions.
- Ariya; Ariyan** - noble one. It has four stages, with path (*Magga*) and fruit (*Phala*) for each stage: *Sotapanna*; *Sakadagami*; *Anagami*; *Arahant*.
- Ariya Sacca** - the Four Noble Truths; ie. the truth of *Dukkha*; the truth of the origination of *Dukkha*; the truth of the cessation of *Dukkha*; and the Path leading to it.
- Ariya Savaka;**
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*.
- Arupa** - formless; incorporeality

- Arupajhana** - meditative absorption in a formless "object".
- Aruparaga** - desire for the formless.
- Asava** - "outflows" - those defilements that "flow out" from the heart into thoughts, speech and action. There are usually considered to be four:
 i) *Kamasava* - the *asava* of sensual desire,
 ii) *Bhavasava* - the *asava* of desire for existence,
 iii) *Ditthasava* - the *asava* of opinionatedness,
 iv) *Avijjasava* - the *asava* of ignorance.
- Asubha** - lit.: inauspicious (to the *Kilesas*). Loathesome, also the ten contemplations of the decomposition of a dead body.
- Atta** - self.
- Atthi** - bone.
- Avijja** - the negative of "*Vijja*", so *Avijja* 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 *Avijja*. In fact, *Avijja* is the opposite of insight and finally of enlightenment.
- Avijja Nirujjhanti** - cessation of *Avijja*.
- Ayatana** - spheres of sensation. They include the internal *Ayatana* - eye, ear, nose, tongue, body and heart, and the external *Ayatana* - the spheres of sight, hearing, smell, taste, touch and mind.
- Bhava** - becoming.
- Bhavana** - the practice of developing one's *Citta* by the training in meditation. It is training of the mind as distinct from training of bodily action and speech, which are covered by *Sila*.
- Bhavanga** - *Citta*'s resting state where all awareness of external things, like the body, for example, disappears.
- Bhavanga Avijja;** - state where *Avijja* converges into a single

- Bhavanga Citta** place.
- Bhava-Tanha** - craving for existence.
- Bhikkhu** - meditant monk.
- Bhumī** - stage.
- Brahma** - god, but neither, eternal, omnipotent nor omniscient.
- Brahma-Vihara** - friendliness, compassion, joy, and equanimity form the four meditation subjects.
- Buddha** - usually the first teacher; derived from "supreme knowing".
- Buddha Dhamma** - teaching of the *Buddha*.
- Buddham, Dhammam, Sangham** - going to the *Buddha, Dhamma, Sangha* for refuge.
- Saranam**
- Gacchami**
- Buddha Sasana** - see *Sasana*.
- Buddha-Rupa** - *Buddha* image.
- Buddho** - a *Parikamma* for the recollection of the *Buddha*.
- Cakka** - revolving wheel.
- Cankama** - 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 *Citta* has often been translated as the "mind" or the "mental factors" because it is said that the four *Khandha* of *Vedana, Sanna, Sankhara*, and *Vinnana* are the *Citta*. Although this is true it must be realised that these are by way of being "modifications of the *Citta*". The *Citta* in its true unmodified state is beyond the *Khandha* and it has no "signs" by which it may be known in the sensory universe. The *Citta* 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 *Citta* spring forth. It is also well to avoid the present trend of thinking that the

- mind is just the "thinking apparatus" (which is *Sankhara Khandha*) and located in the head (brain).
- Citta Bhavana** - mind development, meditation practice.
- Cittanupassana satipatthana** - contemplation of the Citta (as the foundation of mindfulness).
- Dana** - generosity.
- Desana** - see *Dhamma desana*.
- Dhamma** - although having only one meaning, it is impossible to define. However the various facets or aspects of *Dhamma* can be defined or described. Thus it can mean; the true teaching, the truth, the way to understanding truth and *Nibbana*, that which is of value in one's heart, the ultimate etc.
- Dhamma Desana** - the teachings of *Dhamma*; *Dhamma* talk.
- Dhammanupassana (satipatthana)** - contemplation of *Dhamma* (as the foundation of mindfulness).
- Dhammarammana** - mind objects.
- Dhammo** - the *Parikamma* used for the recollection of the *Dhamma*.
- Dhammopadipo** - light of the *Dhamma*.
- Dhatu** - elements, of earth, water, fire, air - these being symbolic for: material, cohesion, energy, and mobility.
- Dhatu Khandha** - body, see *Khandha*.
- Dittha Dhamma** - *Dhamma* seen and penetrated.
- Dosa** - hatred.
- Dukkha;** - See *Ti-lakkhana*
- Dukkham**
- Dukkham Ariya Saccam** - the Noble Truth of *Dukkha*. See *Ariya Sacca*
- Ehipassiko** - inviting to come and see; inviting inspection. An attribute of *Dhamma*.
- Ekacitta** - lit.: one Heart, a state where the Citta converges completely into oneness having only one *Arammana* - "knowingness".

- Eka-Dhamma** - lit.: one *Dhamma*. See *Ekacitta*.
- Forest Dhamma** - *Dhamma* learned and realised from practising and living in the forest.
- Heart** - is usually a translation of the Thai word "chai", and is synonymous with the word "*Citta*".
- Jagara Dhamma** - awakening *Dhamma*, i.e. mindfulness and wisdom.
- Kalpa** - aeons.
- Kama-Raga** - sensual lust.
- Kamarammana** - sensual desire.
- Kama-Tanha** - sensual craving.
- Kamma** - action, done with moral bias, by means the body, speech and thought.
- Kammatthana** - (*kamma* = action; *thana* = a base). Literally this means a "basis for action". It is usually taken to mean the forty subjects of meditation (as listed in the *Visuddhimagga*).
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 *Samadhi* and *Panna* 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*).
- Kaya** - "persona", body.
- Kayagatasati** - 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 *Dhatu*); contemplating the fact that the body is inevitably subject to death and disintegration.
- Kayanupassana satipatthana** - contemplation of the body as the foundation of mindfulness.
- Kaya-Vibhaga** - investigation and analysis of the body.

- Khandha** - the five groups which make up a "person":
Rupa - body; *Vedana* - feelings; *Sanna* - memory; *Sankhara* - thought; *Vinnana* - sense awareness.
- Kilesa** - 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; Nibbana** - (*Magga* = path; *Phala* = fruit; *Nibbana* = 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 *Samsara* is attained. *Phala* - the fruit - is the resulting state that comes from the moment of attaining the path. *Nibbana* - is the extinction of the *Asavas*, the *Kilesas* and *Tanha*. 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-Panna** - these two terms refer to the time when the training in *Sati* and *Panna* reaches accomplishment and they become everpresent companions of the *Citta*, without any further effort to establish them being required.
- Maha Thera Mana** - senior monk.
 - conceit.

- Mana-Ditthi** - conceited opinion, opinionated.
- Mano** - mind.
- Mara** - the personification of evil.
- Metta** - friendliness. See *Brahma-Vihara*.
- Miccha Samadhi** - wrong or incorrect practice of *Samadhi*.
- Moha** - delusion, not-knowing.
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- Nama-Dhamma** - mental processes.
- Nama-Rupa** - (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.
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- Naraka** - hell.
- Nibbana** - see *Magga*.
- Nimitta** - an appearance that may take place in terms of seeing, hearing, smelling, tasting, touching or mental impression, and which arises based on the *Citta* and not upon the relevant sense organ. Examples of *Nimittas* are: the seeing or hearing of ghosts, precognition, clairvoyance, etc.
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- Nirodha** - cessation of *Dukkha*.
- Niyyanika** - the *Dhamma* which is the outward going vehicle - in other words, the vehicle which goes out from *Samsara*, from *Dukkha*.
- Dhamma**
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- "One who knows"** - is in fact a mode of the *Citta*. 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 *Avijja*, so that although it knows it might know many things wrongly.
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- Opanayiko** - "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.

Paccattam	- known by oneself.
Paccattam	- to be known by the wise each for himself.
Veditabbo	
Vinnuhl	
Paccayakara	- <i>Paticcasamuppada</i> .
Pacceka Buddha	- one who has attained enlightenment unaided but does not preach it to others.
Paccupanna	- <i>Dhamma</i> of the present.
Dhamma	
Paccupanna Citta	- <i>Citta</i> of the present.
Pamada	- negligence, indolence.
Panna	- wisdom.
Parami	- perfection of character.
Parikamma	- preparatory meditation, such as the (silent) repetition of " <i>Buddho</i> ".
Bhavana	
Parinibbana	- the ultimate state of <i>Nibbana</i> , after the <i>Khandha</i> of the <i>Arahant</i> have broken up at death.
Pariyatti	- the Scriptures; study of them; the Teachings to be studied.
Paticca	
samuppada	- the series of twelve causes and results from <i>Avijja</i> through to old age, suffering and death.
Patigha	- anger, hatred.
Patikkula	- disagreeable, loathsome.
Patipada	- (mode of) practice.
Patissandhi	- relinking, rebirth, reunion, conception.
Vinnana	
Peta	- hungry ghost.
Phala	- see <i>Magga</i> .
Plindapata	- food received in the alms-bowl (of a <i>Bhikkhu</i>), alms-gathering, to go on an almsround.
Puja	- making offerings, to a shrine etc. Paying respect to, and worship, often at ceremonial functions.
Puthujjana	- a worldlying, worldly person, ordinary person. As opposed to <i>Ariya</i> .
Raga (-Tanha)	- lust (sexual craving).
Rupa	- see <i>Nama</i> .

Rupa Khandha	- see <i>Khandha</i> .
Rupajhana	- meditative absorption in a physical object or sensation.
Rupa-Raga	- lust for form.
Sabhava	- natural things, or things in nature.
Dhamma	
Sacca-Dhamma	- Truth, usually refers to the <i>Ariya Sacca</i> .
Saddha	- faith, trust, confidence.
Sakadagami	- once returner. Second stage of the Ariyan Path (see <i>Ariya</i>).
Sakkayaditthi	- (the delusion of) self-view; belief in a personal self.
Samadhi	- calm or stability of heart; the training to attain absorbed concentration of mind.
Samana	- a recluse.
Sambhavantl	- to arise, be produced, spring from.
Samici Kamma	- correct action.
Samma Samadhi	- right concentration.
Sammuti	- mundane.
Samsara (Vatta)	- all the realms of existence in the Universe. All being characterised by the <i>Ti-lakkhana</i> . (the round of birth and death).
Samudaya	- the second of the <i>Ariya Sacca</i> .
Samyojana	- (the ten) Fetters (that bind to the round of rebirth).
Sanditthiko	- visibly apparent here and now.
Sangha; Sangho	- the order of Buddhist monks, but also in a more restricted meaning of <i>Savaka Sangha</i> .
Sankhara	- means any and every phenomena which is composed of inter-related parts and functions, both physical and mental. In effect this covers every phenomena 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.
Dhamma	

Sanna	- memory, see <i>Khandha</i> .
Sanna Arammana	- imaginative and speculative knowledge.
Santi Dhamma	- the peace, calmness or tranquility of <i>Dhamma</i> .
Sasada	- the Master, the Great Teacher (the Lord <i>Buddha</i>).
Sasana	- system, as eg., a system of religion; <i>Buddha Sasana</i> means Buddhism, and this is the name by which it is normally called in Buddhist countries.
Sati	- mindfulness; recollection, often considered with <i>Panna</i> .
Sati-Panna	- mindfulness and wisdom.
Satipatthana	- the setting up of the four foundations of mindfulness.
Sati-Sampajanna	- mindfulness and full awareness.
Savaka	- see <i>Ariya Savaka</i> .
Sila	- 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".
Sotapanna	- stream-enterer, stream attainer; First stage of the Ariyan Path: see <i>Ariya Savaka</i> .
Sotapatti-Magga;	- see <i>Ariya</i> .
Sotapatti-Phala	
Subha	- beautiful, wholesome, attractive.
Sugato	- (<i>su</i> = happy, fortunate, right; <i>gato</i> = gone) epithet of the <i>Buddha</i> meaning "gone in the right and proper direction".
Sukha	- happiness. Includes all pleasurable experience from gross physical pleasure to the greatest bliss.
Supreme One	- <i>Ariya</i>
Svakkhata	- (<i>sva</i> = thus, as it is, in truth; <i>akkhata</i> = to tell, declare, teach). The "Thus taught <i>Dhamma</i> ",
Dhamma	or the "Well taught <i>Dhamma</i> ".

Tanha	- craving. This is the chief cause of <i>Dukkha</i> and includes : i) <i>Kama-Tanha</i> - the craving for pleasure. ii) <i>Bhava-Tanha</i> - the craving for life. iii) <i>Vibhava-Tanha</i> - the craving for the ending of life.
Tapa Dhamma	- incinerating <i>Dhamma</i> .
Tathagata	- (lit.: thus gone) the term used of the <i>Buddha</i> , and used by him when refering to himself.
Three Worlds	- see <i>Ti-Loka</i> .
Ti-Lakkhana	- 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>Samsara</i> ; <i>Anatta</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>Khandha</i> is in fact a convenient fiction and truly speaking quite false; <i>Dukkha</i> - the unsatisfactory, un-fulfilling nature of everything in <i>Samsara</i> .
Ti-Loka	- the Three Worlds, all of the universe.
Ti-Pitaka	- the Buddhist Canon, lit.: the three "baskets" -disciplinary rules, discourses and abstract philosophical treatises.
Ti-Ratana; Triple Gem	- the <i>Buddha</i> , the <i>Dhamma</i> (the Law and His Teachings of it), and the <i>Sangha</i> (the Community of monks and practitioners).
Uddhacca	- the supra-mundane fetter of restlessness.
Upadana	- grasping, attachment for.
Upajjhaya	- preceptor at the ordination of a <i>Bhikkhu</i> .
Vasana	- ability.
Vassa	- the rainy-season. (often used for the seniority of <i>Bhikkhus</i>).
Vatta; Vata Cakka	- the meanings are linguistically almost the same but here a difference is made in that " <i>Vatta</i> "

refers to external actions, whereas "*Vata Cakka*" is internal, within the Heart. "*Vatta*" being the "round" (of rebirth), "*Vata Cakka*" is the rotating "wheel" of *Samsara* within the Heart.

- Vata Citta*** - the *Citta* that still revolves around the cycle of birth and death.
- Vedana*** - see *Khandha*.
- Vedanānupassana satipatthana*** - contemplation of feelings as the foundation of mindfulness.
- Vibhava-Tanha*** - craving for non-existence.
- Vicikiccha*** - doubt, uncertainty.
- Vijja*** - higher knowledge. (the opposite of *Avijja*).
- Vimutti*** - freedom, deliverance.
- Vinnana*** - see *Khandha*.
- Vipassana*** - insight, of such a type as is deep and effective in "curing" the defilements. It is insight which arises out of Samadhi, and not just an intellectual exercise.
- Viriya*** - diligent effort, often connected with the practice of *Sati* and *Panna*.
- Vivatta*** - non-revolving, free from the cycle of birth and death.
- Well-taught Dhamma*** - see *Svakkhata Dhamma*.
- Yathabhutam Nanadassanam*** - knowing and seeing the basis of things as they are in truth.
- Yatha-Kamma*** - according to one's *Kamma* or action.
- Yogavacara*** - the one who is doing the practice or training, aspirant.



