



A STUDY GUIDE
FOR RIGHT PRACTICE OF
THE THREE TRAININGS

THE NATIONAL COORDINATION CENTER OF PROVINCIAL
MEDITATION INSTITUTES OF THAILAND



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Mailing Address: Wat Luang Phor Sodh Dhammakayaram
Dammnoen Saduak District, Ratchaburi Province,
Thailand 70130.

Tel (Eng): (+66) 087-686-4635

Fax: (+66) 032-740-170

www.dhammadcenter.org | bmi@dhammadcenter.org

Petkaserm Printing Group Co., Ltd.

Nakorn Pathom, Thailand

Tel: +66 034-259-758, Fax: +66 034-253-465,

www.pkprinting.com



HIS HOLINESS
SOMDEJ PHRA NYANASANGVARA
SANGHARAJA SAKALAMAHASANGHAPARINAYAKA
THE SUPREME PATRIARCH



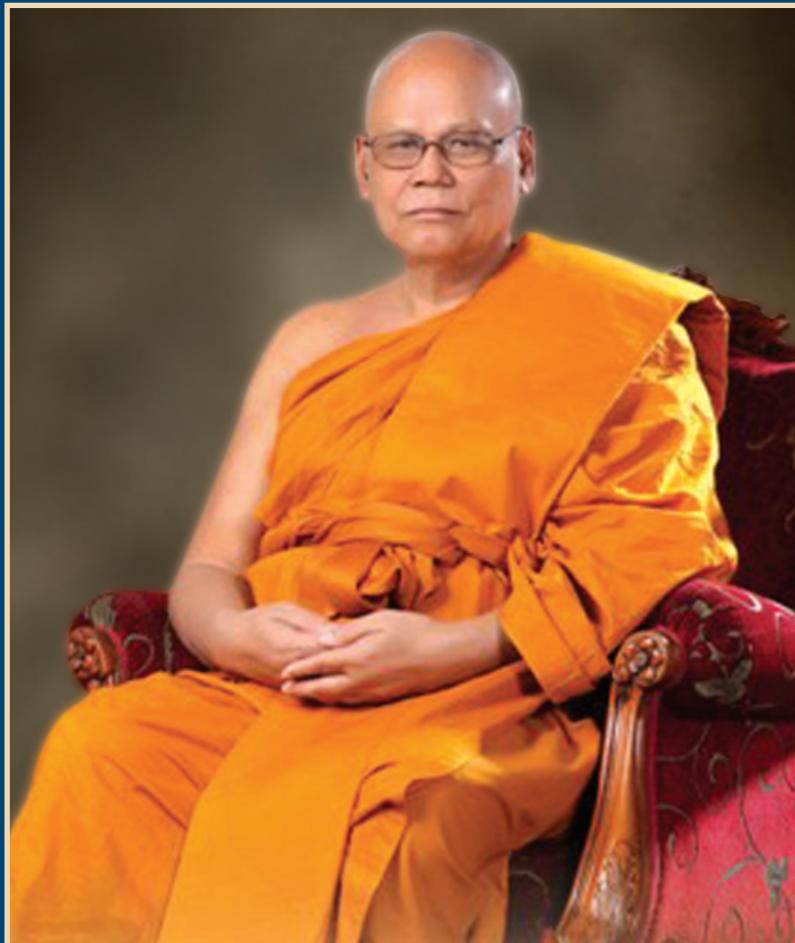
HIS HOLINESS SOMDEJ PHRA BUDDHAJARN

PRESIDENT OF SANGHA BODY CONFERENCE,
ACTING SANGHARAJA COMMITTEE, CHIEF OF EAST SANGHA
REGION, AND ABBOT, WAT SAKET RAJAMAHAVIHARA,
BANGKOK, THAILAND



HIS HOLINESS SOMDEJ PHRA MAHARAJAMANGKALAJARN

ACTING SANGHARAJA COMMITTEE MEMBER OF SANGHA
BODY, CHIEF OF NORTH SANGHA REGION, AND
ABBOT, WAT PAKNAM BASIJAREAON, BANGKOK, THAILAND



HIS HOLINESS SOMDEJ PHRA MAHABUDDHACHINNAWONG

COMMITTEE MEMBER OF SANGHA BODY,
CHIEF OF CENTRAL SANGHA REGION, AND
ABBOT, WAT PICHAIYAT, BANGKOK, THAILAND

FOREWORD

SOMDEJ PHRA MAHARAJAMANGKALAJARN

The committee members of the National Coordination Center of Provincial Meditation Institutes of Thailand decided to publish “A Study Guide for Right Practice of the Three Trainings” (Morality, Concentration and Wisdom) based on the Four Foundations of Mindfulness as presented in the Visuddhimagga.

The main purpose of this publication is as a study guide for Meditation Centers across the country to teach meditators with the same standard text. Each Meditation Center can choose its own preference of meditation teaching method independently.

The committee members have appointed an editorial committee to review the book, and it has been carefully reviewed by every committee member before bringing it to the conference for a resolution. The committee has done its review well and the book should be published for use in Meditation Centers across the country as the study guide for standardized meditation training in accordance with the goal of Buddhism.

I would like to congratulate everyone for this success, especially, Dr. Phra Rajyanvisith (Hon. D.), the President of the National Coordination Center of Provincial Meditation Institutes of Thailand, who supported the publication.

Finally, with the Power of the Triple Gem, I would like to wish everyone to prosper in long life, good looks, Happiness, Health, Wisdom and good fortune. Whatever you wish, may it be yours.



Somdej Phra Mahajamangkalajarn

Acting Sangharaja Committee Member of the Sangha Body,
Chief of the North Sangha Region, Chief of Pali Studies,
Chairman of the Advisory Board of the National Coordination Center
of Provincial Meditation Institutes of Thailand, and
Abbot of Wat Paknam Basicareon, Bangkok

FOREWORD

PHRA DHAMMAPARIYATVETE

The core teaching of Lord Buddha is the Ovādapatiṁokkha. The heart of this teaching is Ideas, Principles and Methods. When Lord Buddha taught the Three Trainings, sīla, samādhi and paññā, the ideas were patience (khanti), Nibbāna, loving-kindness (mattā) and compassion (karuṇā). The Principles were “Avoid all Evil, Do only good and Purify the mind.” The Methods were not assigning blame, not doing any harm, restraining the sense faculties, being content and calm, and training the mind. After Lord Buddha taught these three, He taught the Threefold Training which consisted of sīla [Morality], samādhi [Concentration] and paññā [Wisdom]. Everyone needs to study and practice these three. Restraining the body in action and speech is called sīla, training the mind is called samādhi and understanding the Five Aggregates is called paññā.

Now there are Meditation Centers everywhere in Thailand. They are members of the National Buddhism Organization, under the administration of the Sangha Body. When the directors of the Meditation Centers met, they agreed to establish the National Coordination Center of Provincial Meditation Institutes of Thailand to encourage Three Right Practices: pariyatti (scriptures), patipatti (practice) and pativedha (attainment).

The National Coordination Center of Provincial Meditation Institutes of Thailand has a clear mandate to help Meditation Centers teach to the same high standard. This Study Guide for Right Practice of the Three Trainings has been successfully published for this purpose, following the insightful advice of Somdej Phra Maha Rajamangkalajarn and Phra Thepyanmongkol who set up the editorial committee to produce this book. The result is this publication systematizing right content and practice for all Meditation Centers throughout Thailand.

I would like to congratulate everyone who was part of this success and wish them all to thrive in the shade of Buddhism and reach the Ultimate Refuge of Nirvana in the near future.

Sadhā Sotthī Bhavantu Te

A handwritten signature in black ink, appearing to read "SADHĀ SOTTHI BHAVANTU TE".

Phra Dhammapariyatvete

Chief of the Fifteenth Sangha Region,
Abbot of Wat Phra Pathom Cetiya Rajamahavihara,
Director of the Meditation Center of Nakorn Pathom Province, and
The Advisory Committee of the National Coordination Center of
Provincial Meditation Institutes of Thailand



VENERABLE PHRA THEPYANMONGKOL

PRESIDENT, THE NATIONAL COORDINATION CENTER OF
PROVINCIAL MEDITATION INSTITUTES OF THAILAND,
ABBOT, WAT LUANG PHOR SODH DHAMMAKAYARAM,
RAJCHABURI, THAILAND

FOREWORD

PHRA THEPYANMONGKOL

The National Coordination Center of Provincial Meditation Institutes of Thailand was established with the commitment of Directors from 338 Meditation Centers (out of over 400) invited by the National Buddhism Organization to a conference at Wat Yannawa, Bangkok, March 23-25, B.E. 2551 (2008). There are five objectives. Three were established at the conference and the last two were added later.

1. To support the Sangha Body's Provincial Meditation Centers to administer Buddhist Education effectively,
2. To cooperate with Provincial Meditation Centers to teach meditation to the same high standard for all people at all levels,
3. To assist Provincial Meditation Centers with academic scholarship.
4. To cooperate with the Chiefs of the Sangha Regions and Directors of the Provincial Meditation Centers to raise academic training techniques to the same high standard.
5. To support the Sangha in stabilizing, protecting and developing Buddhism under the rules of the Discipline, the Law and the Sangha Rules.

The committee members agreed to publish this Study Guide for Right Practice of the Three Trainings, based on Lord Buddha's Four Foundations of Mindfulness and the Commentaries from the Path of Purification (*Visuddhimagga*), plus the Three Aspects of Nibbāna, which is an Appendix. This proposal was presented to the conference, led by Somdej Phra Maha Rajamangkalajahn, and it was agreed to publish this book and distribute it to all Meditation Centers.

The book has been translated and edited by Phra Khru Baitika Dr. Barton Yanathiro, Phra Maha Natpakanan Gunanggaro, and Mr. William Webb of the Wat Luang Phor Sodh Buddhist Meditation Institute (BMI) and Mr. Potprecha Cholvijarn. Please address any questions or comments to www.dhammadcenter.org.

In the name of the Board Members, I would like to thank everyone for their strenuous efforts and congratulate them on this successful contribution to the promulgation of the Dhamma. May Lord Buddha bless you all and all of your meritorious works.



Phra Thepyanmongkold

President of the National Coordination Center
of Provincial Meditation Institutes of Thailand,
Director of the Meditation Center of Rajburi Province, and
Abbot of Wat Luang Phor Sodh Dhammadayaram.

TRANSLATION

RESOLUTION OF MAHATHERA SAMAKHOM SANGHA BODY

Resolution of the Mahathera Samakhom Sangha Body

Conference No. 8 of BE 2553 (CE 2010)

Secretarial Office of the Mahathera Samakhom Sangha Body

Resolution Number 198/2553: Progress Report of the National Coordination Center of Provincial Meditation Institutes of Thailand

At the Eighth Meeting of the Mahathera Samakhom Sangha Body held April 9th BE 2553 (CE 2010), the Secretary of the Sangha Body reported that Phra Rajyanvisith, President of the National Coordination Center of Provincial Meditation Institutes of Thailand, had submitted Report CPMT 3/2553 dated February 18, 2553, stating that four meetings were held in BE 2552 (CE 2009) to discuss rehabilitation of Dhamma Practice Programs. In the first and fourth meetings the Coordinating Committee passed resolutions to publish “The Study Guide for Right Practice of the Three Trainings” in Thai and to translate it into English to give foreigners worldwide the opportunity to study the Right Practice. The Committee also resolved to publish the five major meditation practices of Thailand together in one handbook.

The National Coordination Center of Provincial Meditation Institutes of Thailand assigned a committee to compile and edit the information on the Dhamma Practices of the five major schools of meditation in Thailand as well as the Study Guide for Right Practice of the Three Trainings and its English translation. This work has now been completed. Details are presented in the report distributed to conference participants.

The National Buddhism Office feels that it should present this to inform the Mahathera Samakhom. The Conference of the Sangha Body accepted the resolution.

Mrs Chularat Bunayakorn

Secretary, Mahathera Samakhom Sangha Body

EDITORIAL COMMITTEE

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Thai Version of The Three Trainings

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ADVISORY COMMITTEE

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| 5. Phra Maha Pisit-ek Setthadhammo | Pali Grade 9 |
| 6. Phra Maha Vannapong Vannavanso | Pali Grade 9 |

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- | | |
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| 4. Phra Maha Pijeth Kantajettho | Pali Grade 9 |

EDITORS AND TRANSLATION TEAM

1. **Phra Maha Wannapong Wannawangso**, Pali Grade 9,
(M.Sc. Eng.), Oregon State University, OR, USA),
2. Phra Khru Baitika Dr. Barton Yanathiro
(Ph.D. in Social Psychology, Cornell University, NY, USA),
3. Phra Maha Natpakanan Kunanggalo
(MBA, Eastern Washington University, WA, USA),
4. Mr. David Dale Holmes (Ph.D. [ABD], Ludwig Maximilians University,
Germany)
5. Mr. Potprecha Colvijarn
(Master of Philosophy in Buddhist Studies, University of Bristol,
England).
6. Mr. Watcharapol Daengsubha
(BA in Management, Mahidol University International College,
Nakhon Prathom, Thailand),
7. Ms. Jessica Dawn Ogden
(BA in Management, Lakeland College, A.B., Canada).
8. Mr. William Webb
(Frankford High School, PA, USA),

COVER DESIGN AND GRAPHIC DESIGN

1. Mr. Weerawat Warayon
(Master of Art, Silpakorn University, Bangkok),
2. Mr. Phakakorn Muangnil

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WORDS OF LORD BUDDHA

OBLIGATIONS OF MONKS:

Monks, there are three obligations for monks to complete. What three?

1. Undertaking training in higher morality,
2. Undertaking training in higher mentality,
3. Undertaking training in higher wisdom.

Monks, these are the three. Thus, you must remember, “I will have the aspiration of undertaking training in Higher Morality, Higher Mentality, and Higher Wisdom.” Monks, these are what you must remember (Anguttara-nikaya 20/521/294).

OBLIGATIONS OF FARMERS & MONKS

Monks, there are three obligations for farmers to complete. What three? A farmer first plows and harrows his field, and, then, he plants seeds and, finally, he lets water in and out. Monks, these are the farmer’s obligations. The farmer does not, however, have supernatural power to create his output by saying, “Let it grow today, let it be ripe tomorrow, let there be harvest the next day.” In practice, it takes time, – including the amount of time to grow, to ripen, – and to produce a crop changes – depending on the season.

For Monks, similarly, there are three obligations. What three? They are undertaking training in higher morality, in higher mentality and in higher wisdom. Monks, these are the monks’ obligations. The monk does not, however, have the supernatural power to say, “Let mind be released from defilements due to being free from attachment today, tomorrow, or the day after that.” In fact, if a monk practices higher training in morality, in mentality and in wisdom, his mind will be released from defilements due to being free from attachment at the proper time.

A MONK WHO DOES NOT PRACTICE THE THREE TRAININGS

Monks, in the future, there will be monks who do not practice good conduct in higher morality, higher mentality and higher wisdom. This will occur when senior monks prefer to accumulate things rather than to practice the Three Trainings. Their minds will be overwhelmed with hindrances. They will ignore seclusion, effort and resolution to reach, attain and penetrate that which should be reached, attained and penetrated. Later, when newly-ordained monks see such senior monks, they will follow their example. As a result, they will also prefer to accumulate things rather than to practice the Three Trainings. Their minds will be overwhelmed with hindrances. They will ignore seclusion, effort and resolution to reach, attain and penetrate that which should be reached, attained and penetrated, and so it will continue on.

Monks, with these acts, their discipline will become stained because their Dhamma is stained. Their Dhamma is stained because their discipline is stained. This is a danger which has not happened, but it will. You should always realize this. When you realize this, you must try to avoid this danger (Anguttara-nikaya 22/79/214).

SENIOR MONKS WHO DO NOT PRACTICE THE THREE TRAININGS

Kassapa, although those monks are senior, they do not practice the Three Trainings themselves. They do not praise those who love the Trainings, do not induce others who do not like the Trainings and admire those who love the Trainings when they should. Kassapa, I, the Tathāgata, do not praise such senior monks.

Why? Because other monks might follow such senior monks and mistakenly think that I, the Tathāgata, praise them. If those other monks follow these senior monks, this will set an example for the next generation to follow and these practices will cause failure and suffering for many monks for a long time.

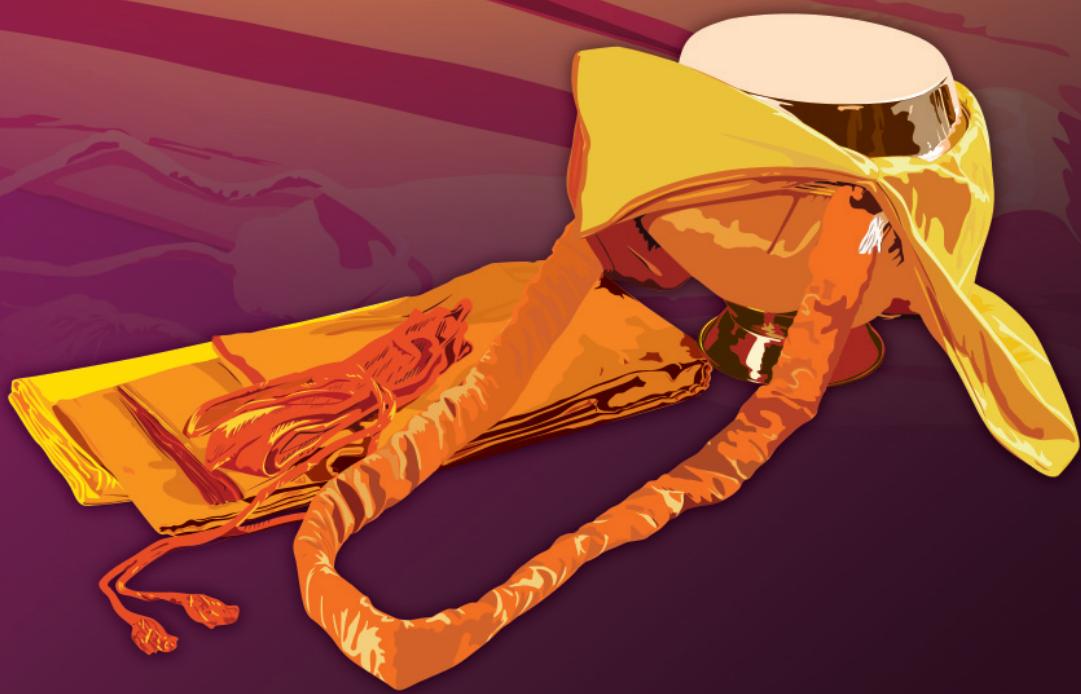
Thus, Kassapa, I do not praise such senior monks (Anguttara-nikaya 20/521/306-308).

SENIOR MONKS WHO PRACTICE THE THREE TRAININGS

Kassapa, although such monks are senior, they do practice the Three Trainings themselves, they praise those who love the Trainings, induce others who do not like the Trainings, and admire ones who love the Trainings when they should. Kassapa, I, the Tathāgata, do praise such senior monks.

Why? Because other monks will follow with such senior monks when they know that, I, the Tathagata, praise those senior monks. If those monks follow such senior monks, others will follow the senior monks' example. Following their practices will cause benefit and happiness to those monks forever.

Kassapa, thus, I do praise such senior monks (Anguttara-nikaya 20/521/306-308).



PART 1: TRAINING IN HIGHER MORALITY

CHAPTER 1:
OVERVIEW OF HIGHER MORALITY

1.1 DEFINITION OF HIGHER MORALITY

Training in Higher Morality or adhisīla-sikkhā is practicing good conduct in actions and speech. From another perspective, adhisīla-sikkhā is not doing harm to oneself or to others. One aims to purify moral behavior. This is called purity of morality or sīlavisuddhi. Purity of morality leads to purity of mind (cittavisuddhi) which is the basic foundation for penetrating the Four Noble Truths as well as all conditioned phenomena (saṅkhatadhamma) and the unconditioned (visaṅkhatadhamma) which is Nibbāna.

What is sīla?

Moral intention (cetanā) is sīla, mental concomitants (cetasika) are sīla, restraint (saṃvara) is sīla, and not breaking any precepts (avītik-kama) is sīla.

Moral intention or cetanā is one's intention not to commit evil conduct, in act and in speech, but to follow the seven wholesome courses of action (abstention from killing, stealing, adultery and improper speech such as lying, backbiting, divisive speech and gossip). This is called cetanāsīla.

Moral abstinence or virati is refraining from all unwholesome courses of action and speech, along with other immoral behavior. Virati also includes mental actions or thoughts which are refraining from covetousness, ill will and wrong view. As Lord Buddha said, “Monks, he who eliminates covetousness will have moral mentality.” This is cetasikasīla.

Moral restraint or saṃvara is of five types: (1) following the moral code of discipline (pātimokkhasaṃvara), (2) mindful restraint (satisaṃvara), (3) restraint based on transcendent knowledge (ñānasāṃvara), (4) Restraint based on patience (khantisāṃvara) and (5) restraint based on diligence (viriyasaṃvara). Together, these are called moral restraint or saṃvarasīla.

Avītikkama is not to fail to carry out the moral commitments precepts or sīla that an individual has already undertaken. This includes conduct in both actions and speech. This is called avītikkamasīla.

Moral rules or sīla mean the precepts or resolutions to be well-behaved which govern an individual’s conduct in actions and speech. For the householder, sīla consists of five precepts or eight precepts. For novices, sīla consists of ten precepts. For monks, there are 227 disciplinary rules of conduct in the pātimokkha which Lord Buddha established. This is called the vinaya or discipline.

The disciplinary code is a set of formally agreed upon rules of conduct and punishments for all individuals within a social group to control actions, speech and thoughts.

1.2 BENEFITS OF SĪLA

Sīla has the benefit of avoiding agitation. Sīla has its own value even if no one practices it. It is like a medicine to cure disease. These are the values of sīla:

1. To clean out stain (malavisodhanam),
2. To calm anxiety (parilāhavūpasamanam),
3. To spread a clean scent (sucigandhavāyanam),
4. To lead to heaven and Nibbāna
(sagganibbānādhigamupānam),
5. To be a beautiful ornament (sobhālaṅkārapasādhanam),
6. To protect one from danger (bhayavidhamanam),
7. To lead to a good reputation (kittijananam),
8. To bring joy (pāmojjam).

In addition, the sīla that one observes well will cause:

1. Prosperity (bhogasampadā),
2. Good reputation (kalyāṇakitti)
3. Social poise (samuhavisāradam),
4. Being mindful and dying without delusion
(asammulham),
5. Rebirth in happy worlds (sugatiparāyanam).

Those who observe sīla will receive its values, like a patient gaining benefit from taking medicine and getting cured. Those who always practice sīla will also get three long-term benefits:

1. Rebirth in happy worlds (sīlena sugatim yanti),
2. Prosperity (sīlena bhogasampadā),
3. Nibbāna (sīlena nibbutim yanti).

The first benefit means heavenly-prosperity or happiness in one of the heavens. The second benefit means human prosperity in the present lifetime or when reborn as a human again. The third benefit, Nibbāna, means the ultimate prosperity, emancipation without rebirth.

This does not mean that one who only observes sīla is guaranteed of all prosperity. But, the purity of sīla is the basic foundation for attaining higher levels of virtue such as concentration (samatha) and wisdom (vipassanā) which are the path to attaining the ultimate prosperity of Nibbāna. It is impossible for one who does not observe sīla or who breaks sīla to develop concentration and wisdom because his or her mind will always be distracted. Concentration and wisdom only come to one who has purified sīla. Therefore, sīla is the basic foundation for attaining the higher virtue of concentration, and concentration is the foundation for attaining wisdom. When sīla is purified, one can attain human prosperity, heavenly prosperity and the prosperity of Nibbāna.

In conclusion, those who wish to have happiness, peace and prosperity should purify their own sīla and observe sīla at all costs, like a bird protects its eggs at all costs, like a Yak protects its tail at all costs, like a mother protects her baby at all costs, or like a one-eyed man protects his other eye at all costs.

1.3 THE POWER OF SĪLA

Venerable Buddhaghosa has explained the eight powers of sīla (visuddhimagga [Thai], 11-12):

1. The Waters of the biggest rivers including the Ganges, Yamunā, Sarabhū, Sarasavadī, Aciravadī and Mahī, cannot purify the stain of lust in all world beings, but the waters of sīla, well preserved, can purify the stain of lust which accumulates in the minds of all beings.
2. Wind and rain falling to land comfort and cool all beings, but only on the outside; they cannot calm the internal discomfort caused by defilements such as lust. Only sīla, well preserved, can purify inside.

3. Red sandalwood decorated with seven gems and the pale light of the moon can make beings calm, but they cannot cool the mental discomforts caused by defilements. Only sīla, well preserved, purifies and cools all beings' mental discomforts.
4. No smell but that of sīla can spread both with and against the wind.
5. Sīla is the ladder that leads beings to heaven and to the gate of Nibbāna. There is nothing comparable to sīla.
6. Great kings who have their bodies decorated with seven gems are not as beautiful as one who is decorated with pure sīla.
7. A meditator with pure sīla will eliminate danger. He cannot criticize himself and others cannot criticize him. This meditator will always be joyful and praised.
8. Sīla has huge benefits which eliminate unwholesome states rooted in evil.

1.4 TWO KINDS OF PRECEPTS

1.4.1 PRECEPTS FOR HOUSEHOLDERS (ĀGĀRIYAVINAYA)

Āgāriyavinyaya means precepts for householders or laity. This is abstaining from ten unwholesome courses of action:

Bodily Action

1. Abstention from killing (pāṇātipātā veramaṇī),
2. Abstention from taking that which is not given (adinnādānā veramaṇī),
3. Abstention from sexual misconduct (kāmesumicchācārā veramaṇī),

Verbal Action

4. Abstention from false speech (*musāvādā veramaṇī*),
5. Abstention from tale-bearing (*pisuṇavācā veramaṇī*),
6. Abstention from harsh speech (*pharusavācā veramaṇī*),
7. Abstention from vain talk or gossip
(*samphappalāpā veramaṇī*),

Mental Action

8. Absence of covetousness (*anabhijjhā*),
9. Absence of ill will (*abayāpādā*),
10. Possession of right view (*sammādiṭṭhi*).

Venerable Buddhaghosa has explained, “The householder who observes the āgāriyavinya well will not be depressed by those ten unwholesome courses of action. He will be stable in the virtue of wholesome actions. This is one of the highest blessings, because it brings benefits in both worlds [This world and the next world] (Khuddaka-nikaya, Atthakatha, 117).”

In the third verse of the highest blessings, Lord Buddha said (Khuddaka-nikaya, 25/6/4):

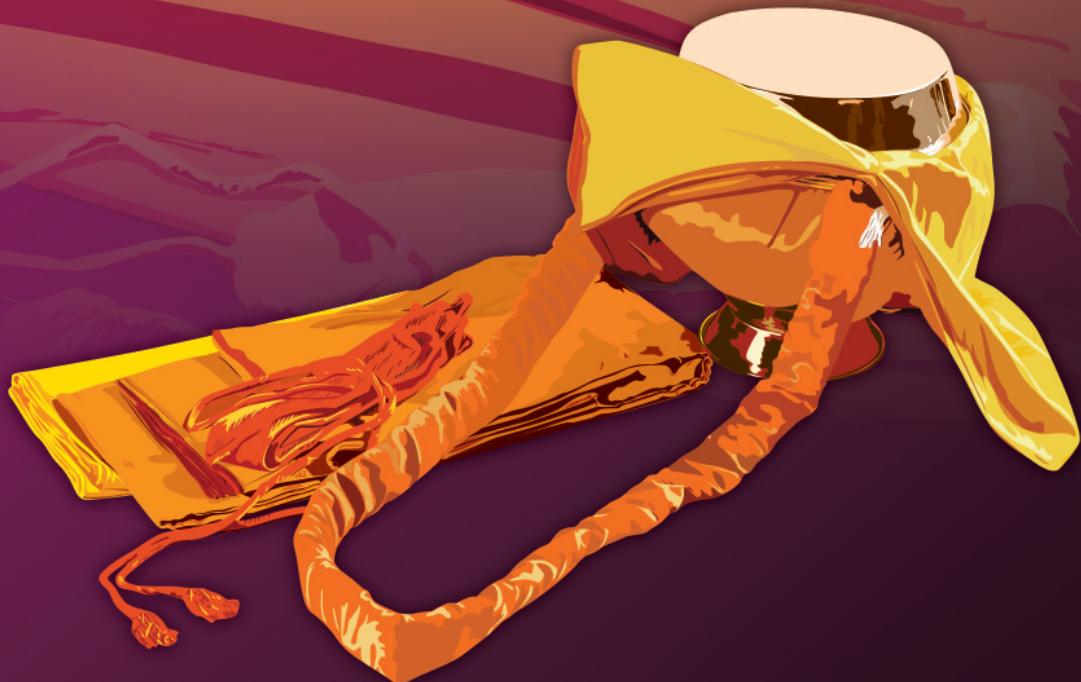
Pāhusaccañca sippañca
Vinayo ca susikkhito
Subhāsitā ca yā vācā
Etammaṅgalamuttamam.

Great learning, great knowledge in arts and sciences, high discipline, and well-mannered speech, these are highest blessings.

1.4.2 CLERICAL PRECEPTS (ANĀGĀRIYAVINAYA)

Anāgāriyavinaya is the discipline for monks, including not violating the Code of Monastic Discipline (pātimokkha). The commentary explains, “Not committing the seven types of ecclesiastical offences is called anāgāriyavinaya” (Sirimangala, 48), and also adds, “Anāgāriyavinaya which the monks have well studied so that they do not violate the seven types of ecclesiastical offences, results in good conduct. This is one of the highest blessings because it brings the benefits of happiness in the present life and in the next life” (Sirimangala, 60-61).

Avoiding the seven types of ecclesiastical offences means strictly observing the rules. If any of those is violated, the monk must confess or live in probation [such as sanghādhisesa]. When the violation is confessed or the probation is over, there will be no more fault.



PART 1: TRAINING IN HIGHER MORALITY

CHAPTER 2:
PURE PRECEPTS (PĀRISUDDHISĪLA)

2.1 FOUR TYPES OF PURE PRECEPTS

Pure Precepts (*pārisuddhisīla*) are the disciplinary rules that monks need to study and observe in order to purify the morality of action and speech. This is the foundation for purifying the mind and attaining insight wisdom. It is called *pārisuddhisīla*, which consists of four restraints:

1. Restraint in accordance with the monastic disciplinary code (*pātimokkhasamvarasīla*),
2. Restraint of the senses (*indriyasamvarasīla*),
3. Pure conduct regarding livelihood (*ājīvapārisuddhisīla*),
4. Restraint regarding the necessities of life (*paccayasannissitasīla*).

Pure Precepts are clerical precepts (*anāgāriyavinaya*). They give benefits for attaining both sensual happiness and transcendental happiness. Venerable Sirimangala has explained, “*Pārisuddhisīla* is also called *anāgāriyavinaya*. *Anāgāriyavinaya*, well studied and practiced, develops stability in the Four Pure Precepts. This, in turn, leads to attaining noble disciple status. That is called being well educated. It is one of the highest blessings, because it brings both sensual happiness and transcendental happiness” (Sirimangala, 60-61). The following are the Four Types of Precepts.

2.1.1 RESTRAINT IN THE MONASTIC DISCIPLINARY CODE

Restraint in the Monastic Disciplinary Code (*pātimokkhasamvara*) is the code of monastic discipline for monks. Lord Buddha said, “Monks in this religion restrain themselves with *pātimokkhasamvara*. They are, thus, ready in Right Conduct and Right Livelihood. They see danger in the minutest fault and stick to the precepts” (Abhidhamma, 35/599/328). This means not doing what Lord Buddha does not permit and doing what ought to be done. The more morality (*sīla*) the monk develops with *pātimokkhasamvara*, the more effective that monk’s practice of the Four Foundations of Mindfulness will become.

Here is a story from the Buddha’s time:

A monk went to pay respect to Lord Buddha and asked, “Lord, please give me a brief sermon. After listening, I will be alone, away from the group, and not careless. I will make an effort and become single-minded.” Lord Buddha responded:

Monk, you should purify your basic wholesome states. What are basic wholesome states? You restrain *pātimokkhasamvara*, prepare well in Right Conduct (*ācāra*) and Right Venue (*gocara*), – seeing danger in the minutest fault and observing the precepts well. Then, based on *sīla*, you will develop the Four Foundation of Mindfulness (Samyuttanikaya 19/828-829/249).

The following are clarifications of the Right Conduct and Right Venue in the Visuddhimagga [Thai], 36):

What is Right Conduct (*ācāra*)? Not to violate against good conduct in act and in speech is called good conduct. All restraint in morality (*sīlasamvara*) is Right Conduct.

Monks who do not make a living by giving bamboo or by giving leaves, by giving flowers, fruit or musical instruments and toothpicks or by being a servant [being liked], or by being a baby sitter, or by being a gossip bearer, or by other wrong livelihood which Lord Buddha does not admire, such monks practice Right Conduct.

In another sense, monks who have respect, who act respectfully, who have moral shame and moral dread, who dress properly, walk forward and backward devotedly, whose heads are bent with eyes downcast, who are devoted, who restrain the internal sense fields, who are moderate in eating, who constantly practice wakefulness, who are perfect in mindfulness, who are satisfied with what they have, who don't stick in groups, who always practice diligently, who have respect for the higher training in rules of proper conduct and who are full of respect, such monks show Right Conduct.

What is Right Venue or gocara? Monks who do not spend time with prostitutes, widows with effeminate men, or bhikkhunīs [female monks] and monks who do not spend time in a place where alcohol is served, monks who do not associate with kings, government officers, non-Buddhists and laity through socializing improperly, including also monks who associate and socialize with devout elite families who are like a public well for the Sangha's consumption and for contentment and security for monks, bhikkhunī, laymen and laywomen. This it called Right Venue.

A monk who has practiced Right Conduct (ācāra) and Right Venue (gocara) is called one who is replete with Right Conduct and Right Venue and who always observes precepts and lives morally. He should practice the Four Foundations of Mindfulness.

Lord Buddha said (Salayutta-nikaya, 19/829/249-250):

What are the Four Foundations of Mindfulness? Monks contemplate body in body ... feelings in feelings ... mind in mind... and dhammas in dhammas, with great effort, mindfulness, and awareness. This can eliminate covetousness and grief in this world. When monks observe sīla well and develop these Four Foundations of Mindfulness, they will develop virtue by night and day to come without degeneration.

Venerable Sirimangala explains, “Pārisuddhisīla is pure when a monk does not violate even a single precept of the disciplinary rules of conduct. The pārisuddhisīla is attained by a monk who is well-educated and does not violate the disciplinary rules. Pārisuddhisīla always brings transcendental happiness. An example is the sīla of a senior monk named Venerable Padhāniyathera.

A poisonous snake bit this senior monk who was listening to the Noble Tradition Practices in a shelter near a Night Jasmine tree in Khandapalavihāra. He knew it, but still maintained a pure mind. While the poison coursed through his body he contemplated his sīla, starting from when he ordained. As a result, rapture (pīti) arose in his mind. The senior monk exclaimed, “I have pure sīla.” So, the poison soaked into the ground. He had one-pointed mind and developed vipassanā. Then, he attained the Arahant State” (Sirimangala, 60-61).

2.1.2 RESTRAINT OF THE SENSES

Restraint of the senses (*indriyasaṁvarasīla*) is control of the internal sense fields: the eyes, ears, nose, tongue, body and mind. When seeing, hearing, smelling, tasting, touching and thinking, the meditator remains neutral. One is not excited, aroused, pleased, or glad and does not cling to any pleasurable or unpleasurable emotion. The mind stays neutral regarding what it sees, hears, smells, tastes, touches, or thinks, and it does not create the pleasurable or unpleasurable emotions which lead to unwholesome states such as the defilements of ignorance, craving and attachment which control the mind to commit unwholesome conduct. According to the Buddha's words (*Anguttara-nikaya*, 20/455/142-143):

A monk who sees an object with the eyes should not hold on to its features or details because unwholesome states such as covetousness and grief will overwhelm the monk who lacks restraint in eye faculty (*cakkhundriya*). Because of this, he will guard his eye faculty. When he hears sound with ears, smells with the nose, tastes with the tongue, contacts a tangible thing with the body or recognizes the mental states with the mind, he will not hold on or cling to those objects and details. He observes and controls the mind faculty well.

Venerable Sirimangala said (*Sirimangala*, 63),

Restraint of the senses is pure when a monk sees the danger of no restraint and the benefit of self-restraint. A monk who sees the benefit of self-restraint will be secure from the danger of no restraint and will practice morality of pure conduct (*pārisuddhisīla*) well.

Lord Buddha cited the benefit of restraint and danger of no restraint in the *Pathama-sangeyya Sutta* (*Samyutta-nikaya* 18/128-129/88):

Six spheres of contact [the eye, ear, nose, tongue, body and mind] which monks do not train well, observe well and guard well will bring great-suffering. Six spheres of contact which are well trained, well observed and well-guarded bring great-happiness.

Lord Buddha also emphasized the dangers of not controlling the sense faculties (Sanyutta-nikaya 18/303/210-212):

Monks, if the sense-faculty of sight (cakkhun-driya) [eye] were pierced with a red-hot hollow spear all ablaze, a glowing mass of flame, this would be better than monks who have sensual desire in visual phenomena or their details. Monks, when consciousness has sensual desire in objects or their details and the monk suddenly dies, there will be rebirth in one of these two: Hell or the womb of an animal. Monks, I [the Tathāgata (the Buddha)] see this danger, so I declare it.

Monks, if the sense-faculty of hearing (sotindriya) [ear] were twisted with a sharp spike, on fire, all ablaze, a glowing mass of flame, this would be better than monks who have sensual desire in auditory sound objects or their details. Monks, when consciousness has sensual desire in objects or their details and the monk suddenly dies, there will be rebirth in one of these two: Hell or the womb of an animal. Monks, I [the Tathāgata] see this danger, so I declare it.

Monks, if the sense-faculty of smell (ghānindriya) [nose] were pierced with a sharp claw on fire, all ablaze, a glowing mass of flame, this would be better than monks who have sensual desire in olfac-

tory smell experiences or in their details. Monks, when consciousness has sensual desire in objects or their details and the monk suddenly dies, there will be rebirth in one of these two: Hell or the womb of an animal. Monks, I [the Tathāgata] see this danger, so I declare it.

Monks, if the sense-faculty of taste (jivhindriya) [tongue] were cut with a sharp razor on fire, all ablaze, a glowing mass of flame, this would be better than for monks who have sensual desire in lingual taste objects or their details. Monks, when consciousness has sensual desire for objects or their details and the monk suddenly dies, there will be rebirth in one of these two: Hell or the womb of an animal. Monks, I [the Tathāgata] see this danger, so I declare it.

Monks, if the sense-faculty of touch (kāyindriya) [body] were pierced with a sharp spear, on fire, all ablaze, a glowing mass of flame, this would be better than for monks who have sensual desires in physical tactile objects or their details. Monks, when consciousness has sensual desire in tactile objects or their details and the monk suddenly dies, there will be rebirth in one of these two: Hell or the womb of an animal. Monks, I [the Tathāgata] see this danger, so I declare it.

What does it mean to hold on to an object (nimitta) or the details or characteristics of the object? This means holding on to the object as though it were a woman or man or holding on to an object which has been aroused by defilements, — such as the mark of beauty, — or holding on to activities such as movement of the hand, — movement of the feet, smiling, laughing, talking or turning the head. This is called holding on to the details of movement of the object. These are caused by defilement.

Restraint or lack of restraint is not due to the sense-faculty of sight (cakkhundriya) because mindfulness or lack of mindfulness is not dependent on the eye nerve.

When an object comes into range of sight:

1. The life-continuum state of sub-consciousness (bhavaṅgacitta) arises and falls twice, then ceases.
2. Then, the active mind element (kiriya-manodhātu) arises and falls to accomplish adverting (āvajjana).
3. Next, eye consciousness (cakkuviññāṇa) arises and falls to accomplish seeing (dassana).
4. After that, the resultant mind element (vipāka-manodhātu) arises and falls to accomplish receiving (sampaticchanna).
5. Then, the resultant-mind-consciousness element without root causes (vipāka-ahetuka-manodhātu) arises and falls, accomplishing investigation (santīraṇa).
6. Next, the active-mind-consciousness element without root causes (vipāka-ahetuka-manodhātu) arises and falls, accomplishing determining (voṭṭhabba).
7. After that, impulsion arises and falls to impel. There is neither restraint nor non-restraint in any of above, but there is non-restraint if un-virtuous, forgetful, unknowing, impatient, or idle behavior arises at the moment of impulsion. When this occurs, it is called ‘non-restraint’ in the eye-faculty.

Why? Because when this happens, the sense-door (dvāra) is unprotected and the life-continuum state of passive consciousness (bhavaṅga-citta) and the range of mental states in the cognitive series are also not secure. This is comparable to the gates of a town which face in all four directions but are left open, unguarded. Even though there might be guards present within the town, there will be property there left unprotected, so bandits might still get into the town to do whatever they wanted.

Similarly, when un-virtuous behavior arises at the moment of impulsion in which there is no restraint, then too, the door is unguarded and so also are the life-continuum and the consciousness of the cognitive series unguarded. However, when virtuous behavior arises, the door is then guarded and the cognitive series is guarded. This is like the gates of a town which are well-guarded. Even though there is no guard inside the town, things in town are well-protected because when the gates are closed, bandits cannot get in. This would be comparable to there being restraint during movements and actions of the mind. When the sense-doors are guarded, movements of the mind in action will be protected. Although it is only evident during impulsion, the restraint happens during arising actions of the mind.

Lord Buddha said, “Restraint in the sense-faculty of sight may be illustrated by a tale concerning Venerable Mahā Tissathera who lived at Cetiya-pabbata.” A daughter-in-law in a family there who argued with her husband, dressed like an angel and fled from the city at dawn to her relatives’ home. At the moment she met Venerable Mahā Tissathera on his alms round from the Cetiya-pabbata to Anurādhapura, she became unmindful and laughed out loud. Venerable Mahā Tissathera thought ‘What is this?’ He saw only her teeth, developed a perception of disgust (asubhasaññā) and attained Arahatship.

An ancient sage explained that while the senior monk was seeing her teeth, he recalled an earlier perception and attained Arahatship, standing right there. Meanwhile, her husband was searching for her and asked the senior monk if he had seen a lady walk by, the senior monk answered, “I do not know if it was a gentlemen or a lady who walked by, but a skeleton has just walked to the main road” (Visuddhimagga [Thai trans.], 47)

2.1.3 PURITY OF CONDUCT REGARDING LIVELIHOOD

Purity of Conduct Regarding Livelihood (*ājīvapārisuddhisīla*) is conducting right livelihood, abstaining from wrong livelihood and the five unwholesome states of violating the six types of precepts (*pārājika* to *dukkhaṭa*) on the basis of occupation.

The following are the six precepts that Lord Buddha laid down regarding occupation (*Visuddhimagga* [Thai trans.] 48):

1. A monk with wrong desire controlled by greed who falsely claims a superior human state that he doesn't have commits a *pārājika* offence.
2. A monk who arranges a date, affair, or marriage between a man and a woman commits a *saṅghādisesa* offence.
3. A monk who says, "The monk in your shelter is a Perfect one," commits a *thullaccaya* offence.
4. A monk who is not sick but asks for fine food for himself commits a *pācittiya* offence.
5. A bhikkhunī (female monk) who is not sick but asks for fine food for herself commits a *pāṭidesanīya* offence.
6. A monk who is not sick but asks for soup or rice for himself commits a *dukkhaṭa* offence.

In the *Mahā Satipaṭṭhana Sutta*, Lord Buddha said (Samyuttanikaya 11/38/11):

Monks, What is Right Livelihood? Monks and the Noble Ones abandon wrong livelihood and get requisites in the right way. That is called Right Livelihood.

The commentary explains that the term “Right Livelihood” means Right Conduct which Lord Buddha praises in action and speech regarding the requisites, such as food, clothing, shelter and medicine. Venerable Sirimāngala explains the pure and impure ways to obtain requisites (Sirimangala 78):

1. Impure Obtainment of Requisites: What is obtained by wrong conduct [improper action], such as making medicine for a non-relative or non-supporter is not allowed. It is improper. In the commentary, the original precept is cited. Food or medicine treatment received by flattery or by claiming false attainments, as well as forbidden materials such as money or luxuries to make a monk content. This is improper and is gathered improperly. That, Lord Buddha did not praise.

For a monk who is the representative of a layman, there is a detailed explanation in the Mañkalatthatīpanī:

If a monk receives or passes messages with one of the following nine types of people, it is proper: the types of five co-religionists (see note on the next page), one preparing for ordination, the monk’s lay attendant, mother or father. For other types of people, only a proper message is allowed. A monk who receives an improper message from other types of people and walks [to deliver it], commits a dukkāta offence with every step he takes. A monk who takes food related to an improper message commits a dukkāta offence with every swallow. In fact, all requisites obtained via flattery are improper, even within the five co-religionists. The same applies for requisites obtained from false claims of attainments or from exchange of money. If a monk utilizes requisites that have been obtained improperly, such as by acting as a representative or by flattery, his livelihood is impure. Thus, a monk who would consume only pure requisites or medical treatment must avoid improperly obtained requisites as if they were poison.

Note: Five co-religionists are those who practice the same religious duties consisting of (1) a monk, (2) a Buddhist nun (a female monk), (3) a female novice undergoing a probationary course of two years before receiving the higher ordination, (4) a novice, and (5) a female novice.

2. Pure Obtainment of Requisites: Here is the explanation of the commentary on the Pakaraṇavisesa-visuddhimagga: Pure obtainment of requisites occurs when the requisites are obtained by a Sangha or monks who do not observe Austere Practices (dhutaṅga) and when they are obtained from faithful laity based on the virtues of the monks. Requisites obtained from the monks' duty on the alms round are also proper. Requisites obtained from the monks' duty on the alms round from faithful laity because of the virtue of the austere practices are also properly obtained requisites for monks who observe austere practices.

The sub-commentary of Pakaraṇavisesa-visuddhimagga explains that virtues of Dhamma such as being a great learner, practicing the monks' duties and being well-restrained in postures are the virtues based on purity.

Venerable Buddhaghosa has explained that requisites that are purely obtained are due to the virtues of the monk.

Venerable Sirimangala concludes Right Livelihood is pure when a monk always searches for requisites only in proper ways and doesn't obtain requisites improperly.

2.1.4 PURE UTILIZATION OF NECESSITIES

Pure utilization of necessities (paccayasannissitasīla) means carefully contemplating before using the requisites. The commentary explains that a necessary thing such as a monk's robe is called a requisite because beings need it in order to survive. Proper sīla regarding these requisites is called pure conduct regarding the necessities of life.

The commentary adds that paccayasannissitasīla is purified by contemplation (paccavakakhaṇasuddhi). When a monk sees the danger in using requisites without contemplation, he will carefully contemplate all requisites. It has been heard that most monks in the past who did not contemplate before using the four requisites were reborn in hell or the animal world. Lord Buddha saw this and said, "It is improper for monks to use the four requisites without contemplation. From now on, monks

must always contemplate before using the requisites.” Lord Buddha taught, “Monks, contemplate with knowledge then use the robe. Using the requisites without contemplation is like consuming a strong poison. Originally, those who did not know this danger had great suffering.” Here is an example:

Once in Baranasi, there was a Bodhisatta who was a good dice player and who had great wealth. Another player was playing dice with the Bodhisatta and when he won, he did not ruin the game. However, when he lost he put the dice in his mouth and lied saying ‘the dice are gone,’ so he ruined the game and ran away. When the Bodhisatta heard of this, he made dice coated with a strong poison dried on them, and took the dice to the player. When he was losing, he put these dice in his mouth and became unconscious because of the poison. The Bodhisatta wanted him to live, so he gave him the antidote which made him vomit. When he became conscious, the Bodhisatta told him do not do that again.

Note: This story is a good example for a monk who uses requisites without contemplation. It is especially a protection from women who might use tricks to be friends with the monks and novices in order to destroy sīla and the Holy Life (Brahmacariya).

Venerable Sirimāngala explains the danger of using requisites without contemplation, “Using monks’ requisites with sīla without contemplation is called consuming debt.” The sub-commentary of the rūpiyasikkhāpada states, “A debtor cannot get to the end of the path. Also, monks who consume debt cannot leave this world.” Therefore, monks who see the dangers must always contemplate the requisites.

When monks contemplate, they should contemplate at three different times:

1. At the Time of Obtaining: Contemplate at least one time using dhātupaccavakakhaṇa, for example “This robe is just an element depending on a factor” or by paṭhikūlapaccavakakhaṇa, for example “We carefully contemplate using this robe. All such robes are not detestable.”

2. During Usage: The commentary explains, “Monks should contemplate every time they utilize requisites, contemplating food with every swallow. Monks should contemplate the shelter every time they are using it.” The sub-commentary of pakarañavisesa-visuddhimagga states, “Monks should contemplate the robes while they are being taken off the body. Monks should contemplate the shelter every time they enter into it.” The sub-commentary of anuṭhikāvimativinodanī of rūpiyasikkhāpada says, “The term paribhoge is while taking off from the body from using. The term paribhoge means while entering into, under the roof of the shelter and while sitting and lying down.” If the monk cannot contemplate while consuming or using, he should contemplate after consuming or he should contemplate only once with atītapaccavakakaṇa such as, “Today, if we did not contemplate and then use robes...”

3. On Timely Occasions: The sub-commentary of pakarañavisesa-visuddhimagga states, “When the monk cannot contemplate, he should contemplate four times, three times, two times or one time a day by kālavisesa.” The term tathā means contemplation while consuming, before or after consuming food. Contemplation at times other than that is called kālavisesa. Daily, atītapaccavakakaṇa should be done for three requisites [robe, food and shelter]. Whether or not a monk contemplates medicine while obtaining it, he must contemplate while consuming it. Therefore, the commentaries say, “A monk should always be mindful during both obtaining and consuming medicine. Even though the monk is mindful while obtaining it, if he is not mindful while consuming it, he is committing an ecclesiastical offence. However, if the monk is not mindful while obtaining it but is mindful while consuming, he does not commit an ecclesiastical offence.”

Regarding pātimokkhasaṁvarasīla, there is the assumption that “taṅkhanikapaccavakakaṇa for medicine will prevent sīla from breaking for both obtaining and using, but that atītapaccavakakaṇa will prevent only paccayasannissitasīla (usage) from breaking. The other two daily paccavakakaṇas are the same. Thus, if the monk does taṅkhanika-paccavakakaṇa during usage of the four requisites, this is proper

contemplation, even though he does not do daily atītapaccavakakhaṇa. However if the monk does not do tañkhaṇikapaccavakakhaṇa while utilizing the requisites, he will need to do daily atītapaccavakakhaṇa in order to purify sīla (paccayasannissitasīla). Pātimokkhasamvarasīla is broken if the monk does not do daily tañkhaṇikapaccavakakhaṇa for medicine. He can purify his sīla by confession. If he does not do paccavakakhaṇa in the four requisites before dawn, sīla will be broken and that monk is consuming debt.”

2.2 DEVELOPING PURITY OF SĪLA TO PERFECTION

The monk needs to practice pātimokkhasamvarasīla with faith because pātimokkhasamvarasīla is achieved by faith (saddhāsādhana). Monks who ordain in this religion must observe the precepts enacted by Lord Buddha with faith and keep them at all costs in order to purify pātimokkhasamvarasīla. Lord Buddha said, “Monks must observe sīla with respect all the time, like a bird protecting its eggs, like a Yak protecting its tail, like a mother guarding her children or like the one-eyed man protecting his other eye.”

Lord Buddha said, “The ocean has a natural limit and will not cross the beach. Pāhārada!. This is the same with the Tathāgata’s disciples who observe well at all costs the precepts that the Tathāgata [the Buddha] enacted.” Here is an example:

Bandits tied a senior monk with vines and left him lying in the forest. While the senior monk was lying, he practiced vipassanā for seven days and attained anāgāmī (Non-returner), then, he died and was reborn into the Brahman world.

In another example, bandits tied another senior monk with vines and left him lying on tambapaṇḍidipo. When a forest fire came close, he practiced vipassanā until he attained Arahant (a Perfect One). He passed away (parinibbāna) from there. Another senior monk named Abhaya was

traveling with 500 monks and found the body of that first senior monk and they built a Cetiya to contain his relics. Thus, monks with faith [confidence] will purify the pātimokkhasamvaraśīla at all cost and will not destroy the sīlasamvara enacted by Lord Buddha.

The monk who observes pātimokkhasamvaraśīla well with faith [conviction], also observes control of the senses (indriyasamvaraśīla) with mindfulness because indriyasamvaraśīla is achieved through Mindfulness (sati-sādhana). Indriyasamvaraśīla, well observed with mindfulness, will not allow unwholesome states such as covetousness (abhijjhā) to arise. The monk recalls indriyasamvara in the Ādittapariyāya Sutta, “Monks, it would be better that the eye sense-faculty were pierced with a red-hot iron pin all aglow with flames than to hold onto visual images of mind objects or their details. When consciousness of the sense doors, such as the eye door, withhold attachment to the nimitta such as dangerous covetousness, perfection of mindfulness arises.”

If a monk does not observe indriyasamvara carefully, pātimokkhasamvaraśīla will not stand. It becomes like a rice plant trampled, because there is no fence to protect it. A monk who does not observe indriyasamvara will be easily attacked by the bandits of defilements, like a house without a locked door that the bandits can enter at any time.

In addition, lust pours into the mind continually like rain pouring into a shelter with a leaky roof. According to Lord Buddha, “Monks, restrain the sense doors well in sight, sound, taste, smell, and touch if the sense doors are left unrestrained, they will destroy [the one who does not observe restraint]. Just as a bandit destroys a house with no locked door, or rain destroys a shelter with a leaky roof, lust always pours into the mind which is not well guarded.”

If the monk is well restrained with indriyasamvaraśīla, pātimokkhasamvaraśīla will stand like a rice plant protected by a fence. The bandits of defilements cannot destroy the monk who observes indriyasamvaraśīla well. That is like a house with a locked door that the bandits cannot enter. Lust will not flood into the mind, like rain pouring off a shelter with a solid roof.

Normally, the mind is always changing quickly, so a monk must be always on guard observing indriyasamvarasīla in order to calm any lust through contemplation of asubha. Here is the story of Venerable Vaṅghīsathera as a newly ordained monk:

While the newly-ordained monk followed the Venerable Ānandhathera for alms, he saw a lady coming and lust arose in his mind. He told Venerable Ānandhathera, “I am burning with lust. My mind is all excited, please tell me the trick for calming it down.” Venerable Ānandhathera told him, “Your mind is excited because you are mistaken. You need to ignore the sensual nimitta (sign) which causes lust. Stabilize your mind with impurity perception (asubhasaññā). Contemplate compound things as impermanent, suffering and non-self. That will eliminate lust.

As long as a monk observes indriyasamvarasīla well, with mindfulness, he can achieve Pure Livelihood or ājīvapārisuddhisīla. Pure ājīvapārisuddhisīla is achieved by Right Effort (viriya-sādhana). A monk with Right Effort will not conduct wrong livelihood. He does not search for requisites improperly. He only consumes requisites obtained properly and avoids improper requisites which are like poison. This makes ājīvapārisuddhisīla pure, based on Right Living such as going on alms round with Right Effort.

For the monk who does not undertake dhutaṅga (austere practice), requisites given to the Sangha by devout laity based on virtues such as giving a sermon are pure requisites. Requisites obtained on the alms round are also pure requisites. For the monk who undertakes dhutaṅga, if he obtains requisites on the alms round given by laity devoted to the virtues of his dhutaṅga, this is pure obtainment of requisites.

When a monk who undertakes dhutaṅga receives pain killer medicine plus the four types of traditional madhura medicine and suddenly thinks of his companions who are in need of four types of traditional medicine, so he only consumes the pain killer, this is proper. This monk is called an ariyavaṇsika-bhikkhu (a monk who performs the traditional practice of the Noble Ones) of the supreme type (Visuddhimagga [Thai trans.] 82-83).

A monk who observes ājīvapārisuddhisīla with effort will also observe paccayasannissitasīla because paccayasannissitasīla is achieved by wisdom (paññasādhana). A monk with wisdom is able to see dangers and benefits of consuming pure and impure requisites. Paccayasannissitasīla is pure when a monk eliminates sensual desire for requisites and contemplates the properly-obtained requisites with wisdom before consuming them (Visuddhimagga [Thai trans.] 88).

There are two basic types of contemplation of requisites: (1) When obtaining them and (2) When utilizing them. Monks who utilize requisites, such as a robe, will contemplate it as made of mere elements or caused by impurities, even if they obtain and keep it for use later. This avoids danger even during consuming.

There are four types of utilization of requisites: (1) Consuming like a thief, (2) Consuming like a debtor, (3) Consuming like an heir, and (4) Consuming like an owner.

Note: The Mahātīkā sub-commentary has explained that “consuming like a thief” and “consuming like a debtor” that Lord Buddha allowed requisites for monks with sīla in this religion, not for monks with broken sīla. Laity donate requisites only for monks with sīla, not for monks with broken sīla because they expect the greatest virtue and if Lord Buddha did not allow, the laity would not donate. Thus, a monk with broken sīla who consumes the requisites is considered consuming like a thief which means consuming what they do not give. Monks with sīla who consume requisites without contemplation fail the intent of the donation given to a holy person with reference to unhappy beings in the Peta [hungry ghosts] existence and it is impure for receiver’s side. In other words, the consumption of that monk is like consuming debt; this means that monk owes their intent of the donation.

Monks with broken sīla consuming the requisites in the middle of the Sangha are referred to as consuming like a thief. The monks with sīla who utilize requisites without contemplation are called consuming like debtors. Robes must be contemplated every time they are used.

Food must be contemplated every time it is swallowed. If he does not contemplate before or after consumption or within the first watch, the second watch or the third watch and if he does not contemplate before dawn, he will consume like being a debtor.

Shelter needs to be contemplated each time it is used. Mindfulness is proper, both at the time of obtaining and the time of using shelter. If a monk contemplates while obtaining it, but does not contemplate while using it, he commits an ecclesiastical offence. If he does not contemplate while obtaining it, but contemplates while using it, he does not commit an ecclesiastical offence (Visuddhimagga [Thai trans.] 89-90).

There are four types of purity of consumption: (1) Purity by confession (desanāsuddhi), (2) Purity by restraint (samvarasuddhi), (3) Purity by searching for (pariyetthisuddhi), and (4) Purity by contemplation (paccayekakhanasuddhi).

Pātimokkhasamvarasīla is desanāsuddhi because it is purified by confession.

Indriyasamvarasīla is samvarasuddhi because it is purified by intentional restraint, “We will not do this again.”

Ājīvapārisuddhisīla is pariyetthisuddhi because it is purified when the monk always searches for and obtains requisites in proper ways.

Paccayasannissitasīla is paccayekakhanasuddhi because it is purified by contemplation. If one does not contemplate while obtaining but does contemplate while consuming, there is no ecclesiastical offence (Visuddhimagga [Thai trans.] 90-91).

Consuming requisites by the seven types of learners (Venerable sekha) is called consuming like an heir receiving the inheritance of their father [Lord Buddha]. **Note:** The learner is one who is in the course of attaining perfection, one who has reached one of the stages of holiness, except the last (Arahant or the Perfect One).

One may ask whether they utilize the requisites of Lord Buddha or the requisites of the laity. The answer is that even though the requisites belong to the laity who have given them with faith, they also belong to Lord Buddha because Lord Buddha allowed this. So the learners utilize the requisites of Lord Buddha.

Utilizing requisites by Perfect Ones, (Arahants), is called consuming like the owner. They are the owners of the requisites because they are liberated from the slavery of craving. Consuming like an owner and consuming like an heir are proper for every type of monk. Consuming like a debtor is not proper for any monk. Consuming like a thief is not mentioned.

Monks with *sīla* who contemplate and consume requisites are called consuming without debt, which is the opposite of consuming debt. It is considered consuming like an heir. This is because a person with *sīla* is also called a learner due to observing precepts well. Thus, when a monk wants to consume like the owner, he will observe *paccavekakhaṇa* well and then utilize the requisites (*Visuddhimagga* [Thai trans.] 90-92). A monk who always behaves like this is called *kiccakārī* (one who always does the proper thing). It is written:

A disciple with knowledge or wisdom who listens to the sermons of Lord Buddha always contemplates beforehand and then consumes rice, uses shelter, a stool, or water for washing his robe. Thus, the monk will not cling to these things. They fall away like a drop of water that cannot stay on the leaf of a lotus.

When he receives food from faithful laity, the monk must be mindful of what he is consuming and how much he is consuming, like a person with a scar who knows how much the medicine is needed to cover the wound.

A monk with mindfulness will consume just enough food to sustain life, [like a wife and husband who eat the flesh of their child who has already died in a remote place in the desert], in order to survive, or like a merchant who drops oil on the axle of the ox-cart in order to reach his destination.

2.3 SORROW AND SPOTLESS CLARITY IN MORALITY

Broken sīla is the defilement of sīla which produces sorrow. Unbroken sīla is purity of sīla which produces spotless clarity.

2.3.1 DEFILEMENT OF SĪLA

Broken sīla is caused by worldly conditions such as desire for gain or dignity, and by the seven bonds of sexuality (methunasamayoga).

Note: Bonds of sexuality or methunasamayoga means sex-bonds which cause the renting or blotching of the life of chastity despite no actual sexual intercourse. They are: (1) enjoyment of massage, manipulation, bathing and rubbing down by women, (2) joking and having a good time with women, (3) enjoy gazing and staring at women eye to eye, (4) enjoy listening to women as they laugh, talk, sing or weep beyond a wall or a fence, (5) enjoyment of recalling the laughs, talks and enjoyment one formerly had with women, (6) enjoy seeing a householder or a householder's son indulging in sensual pleasures and (7) leading the life of chastity aspiring to be reborn as a god or a deity.

In fact, in any of the seven types of ecclesiastical offences, if the precepts at the beginning or at the end are broken by a monk, that monk's precepts are torn like a cloth frayed at the edge. If a monk's precepts are broken in the middle, his precepts, to make an anagy, have a hole, like a cloth with a hole in the middle. When a monk's precepts are broken consecutively, his precepts are blotched, like a cow with long, round black or red spots over her back or belly. When a monk's precepts are broken in every other order, his precepts are mottled like a speckled cow with small spots all over.

2.3.2 PURITY OF SĪLA

Unbroken sīla can be due to:

1. Not breaking any precept,
2. Confession of broken precepts,
3. No bonds of sexuality,
4. No arising of any unwholesome states such as mental defilements (upakilesa) which are: (1) Greed and covetousness (abhijjhāvisamalobha), (2) Malevolence or ill will (byāpāda), (3) Anger (kodha), (4) Grudge or spite (upanāha), (5) Insult, ingratitude or disrespect (makkha), (6) Envious rivalry (palāsa), (7) Jealousy (issā), (8) Miserliness (macchariya), (9) Deceit (māyā), (10) Boasting (sāttheyya), (11) Headstrong (thambha), (12) Impetuosity (sārambha), (13) Conceit (māna), (14) Contempt (atimāna), (15) Intoxication (mada), and (16) Negligence (pamāda),
5. Rising of wholesome states such as being undemanding, content [satisfied], unassuming, or mindful, constantly blocking and erasing defilements.

If sīla is not broken for the exchange of gain or if sīla is broken because of carelessness but then confessed or sīla is not destroyed by bonds of sexuality or unwholesome states such as anger or ill will, it is called sīla that is not torn, not holed, not blotched and not mottled. Sīla brings transcendence. Sīla brings praise by the wise. Sīla brings purity from defilements such as craving. Sīla brings concentration. Sīla leads to Access Concentration (upacāra-samādhi) and Attainment Concentration (appanā-samādhi).

Therefore, purity of sīla can be achieved in two ways: by seeing the dangers of the destruction of sīla and by seeing the benefits of pure sīla (Visuddhimagga, 11-12).

2.4 PUNISHMENTS OF MORAL KARMIC CONSEQUENCES

The dangers of the destruction of sīla are described by Lord Buddha as follows (Angutta-nikaya pañcakanipata 22/281):

Monks, there are five disadvantages of wrongful conduct. What five? (1) One criticizes even himself, (2) Wise men who consider carefully will criticize him, (3) Bad rumors spread about him, (4) He does not know where he will go after death, (5) After death, he will be reborn in a suffering world.

In another sense, a person with wrongful conduct will not be liked by celestial beings and humans, will not be taught by Brahmans, will suffer reproached by those with right conduct and will be agitated by the praise of those with sīla. This was said in the Aggikhandhapariyāya Sutta:

A monk who follows wrongful conduct has a blemished complexion and makes a crude sense-impression because he forever brings suffering to those who imitate him. He is cheap because he does not give good fruit to those who donate to him, like a crude fading cloth which is cheap and rough to the touch. It is as difficult for him to become pure as it is to clean out a full privy pit. He is like firewood for a funeral which is burnt on both ends and stained with excrement in the middle. It cannot be used as timber in the forest or as fuel in the house. Even though he calls himself a monk, he is not a monk. He is like a donkey which follows a group of cows. Even if the donkey moos like a cow, it is still not a cow. He is always afraid like a person with enemies and he cannot live with anybody. Even if he is a great learner, he does not deserve to be praised by Brahman companions. Like a fire in the cemetery that does not deserve respect by a Brahman, he falls short of spiritual attainment. Like a blind person is unfortunate in that he cannot see, he cannot attain

Dhamma. Like an outcast cannot become king, even if he thinks he is happy, he still suffers. He is part of suffering.

Lord Buddha, who has seen the cause and effect of kamma (karma) completely, teaches the great suffering of being content with comfort caused by confused thinking. This causes agitation in the mind of a monk with broken sīla who is content with consuming the five sensual objects and receiving homage from laity. Here is a dialogue from the Aggikhandha-pariyāya Sutta (Anguttara-nikaya 11/69/129):

Monks, do you see the great, glowing bonfire?

Yes, lord.

Monks, what do you think which would be better? One sits or lies embracing the great, glowing bonfire or one sits or lies beside a princess, a Brahmin lady or a lady of high birth, whose hands and feet are soft like kapok?

Surely Lord, it is better to sit and lie beside a princess, a Brahmin lady or a lady of high birth, than sitting or lying embracing the great, glowing bonfire.

Monks, I declare to you that it is better to sit or lie embracing the great, glowing bonfire than to be a monk with broken sīla, with an evil nature, unclean and suspicious conduct and secret actions, who is not a monk but he declares himself a monk, who does not practice chastity but has vowed himself to chastity. He is rotten inside, vile and massed full of defilement. Why? Monks, although it is true that the monk will die or suffer death because of sitting or lying embracing the great, glowing bonfire, after his body breaks down after death, there is no way that he will be reborn in the suffering worlds

of apāya, duggati, vinipāta or hell. [Note: Apāya means the state of misfortune, ruin and suffering, duggati means distress, suffering, a bad existence and vinipāta is a place of suffering, ruin and destruction such as hungry ghosts.]

Monks, regarding the case where one takes precepts, but violates them and behaves wickedly with broken sīla, with an evil nature, unclean and suspicious-conduct and secret actions, who is not a monk but he declares himself a monk, who does not practice chastity but vowed himself to chastity. He is rotten inside, vile and a mass full of defilement. Why? If he sits or lies down hugging a Brahman or Kshatriya or another lady of high birth whose hands and feet are soft like kapok, all that is not of any use. It will only bring sorrow in the long run. Because in the future, when his body breaks up, he will surely go to hell and the suffering worlds, apāya, duggati, vinipāta or hell.

Lord Buddha taught the suffering of taking pleasure in the five sensual objects based on female associations using a simile of flames and he also taught it based on homage, respect, consuming alms and using robes, beds and stools with similes of a sharp horse-hair rope, red-hot iron plates, a red-hot copper ball and a red-hot copper cauldron:

Monks, what do you think would be better? A strong man tying both legs together with a stout horse-hair rope while he pulls and rubs it back and forth, that rope will cut through the skin to cut into the flesh, the tendons and the bone to the marrow, or a monk with broken sīla who is content with receiving homage from wealthy nobles, Brahmans or those of high birth ...?

Monks, what do you think would be better? A strong man strikes the chest with a sharp, oiled spear, or a monk with broken sīla who is content with receiving salutation from wealthy nobles, Brahmans or those of high birth ...?

Monks, what do you think would be better? A strong man wraps the body with red-hot iron plates blazing with fire, or a monk with broken sīla who uses robes, given with faith from wealthy nobles, Brahmans or those of high birth ...?

Monks, what do you think would be better? A strong man who uses red-hot tongs to lever the mouth open to thrust in a red-hot copper ball, glowing red. The red-hot copper ball, burning the lips, the mouth, the tongue, the throat and the stomach and burning out the small intestines and the colon and through the rectum, or that a monk with broken sīla consumes alms food which is given with faith by wealthy nobles, Brahmans or those of high birth ...?

Monks, what do you think would be better? A strong man seizes the head and throat and forces one to sit and to lay on a glowing red-hot iron bed, or a monk with broken sīla who use a bed and stool given with faith from wealthy nobles, Brahmans or those of high birth ...?

Monks, what do you think would be better? A strong man seizes the feet and ankles holding one upside-down and dropping one into a red-hot copper cauldron where he is boiled, sometimes up, sometimes down and sometimes across the red-hot copper cauldron, or a monk with broken sīla who

use shelter given with faith by wealthy nobles,
Brahmans or those of high birth ...?

According to the Visuddhimagga, monks who are wise see the danger of destruction of sīla by contemplating (Visuddhimagga [Thai trans.] 11-12):

Where does one with broken sīla find happiness if he does not leave the pleasure in sensual desire which causes suffering greater than the suffering caused by holding a flame?

How can happiness due to homage be with one with broken sīla who will receive suffering greater than being whipped with a strong horse-hair rope?

How can happiness due to salutations from faithful laity cause suffering greater than being stabbed with a spear to one with broken sīla?

What benefit will a person with broken sīla who enjoys using the robe without restraint have if his body were going to be wrapped around with red hot iron plates in hell for so long?

Tasty alms are like a strong poison for one with broken sīla who is going to swallow a red-hot copper ball for long nights.

Using a bed and stool is supposed to be happy but it is suffering for one with broken sīla who is going to sit or lie on a red-hot iron couch or a red-hot iron bed for so long.

What happiness will there be in using a shelter given with faith for one with broken sīla who is going to fall into a red-hot copper caldron?

Lord Buddha, the Teacher of all beings, criticizes a person with broken sīla saying, “A person with broken sīla is like a person with ugly conduct, messy, with rubbish, like defilement, a person soaked with water as defilement, dirty and corrupt.”

A person with broken sīla receives blame, lacks knowledge, pretends to be a monk but is not, and always condemns himself.

A wise man with sīla in this world will avoid persons with broken sīla, like a person who loves finer things avoids excrement and corpses. What benefit can a person without sīla get from life?

A person with broken sīla cannot pass all danger. He will miss the happiness of the Path and Fruit (magga-phala). He closes the gate to liberation completely, leading himself only to suffering worlds.

Who would be the object of sympathy for sympathetic people like a person with broken sīla. There are many dangers for those who break sīla.

The following are the benefits of sīla that are often cited in many ways:

If a monk has pure sīla without stains, and contemplates when using his alms-bowl and robe and is faithful, his ordination will be effective.

The minds of the monks with pure sīla will not be misdirected toward dangers such as shame, just like the sun is never dark.

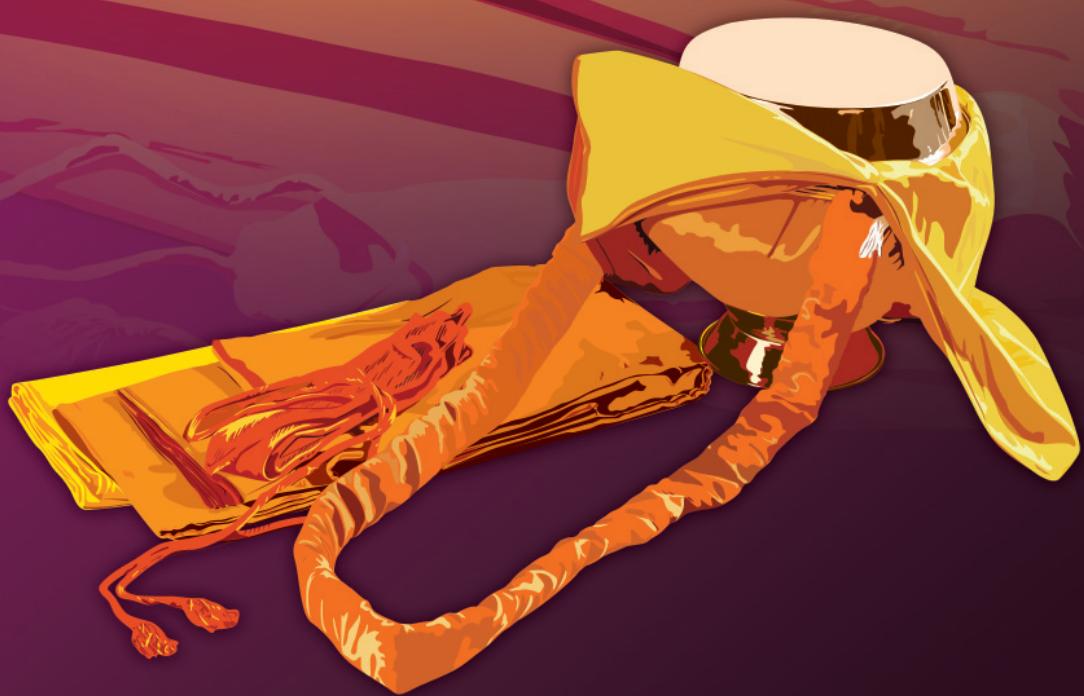
Good monks who live in the forest for meditation practice will be beautiful with the perfection of sīla like the moon in the sky is beautiful with radiance.

The aroma of monks with sīla will make celestial beings happy. It needs no explanation. The fragrance of sīla surpasses all natural scents and spreads in all directions without obstacles.

Homage of laity to monks with sīla will bring the greatest result. So, monks with sīla are like containers holding revered blessings.

Mental intoxication and defilements cannot overpower monks with sīla. Monks with sīla eliminate the roots of suffering which are the causes of unfortunate future abodes. When monks with sīla wish for either human or celestial treasures, they can get them easily. The mind of monks with pure sīla can reach directly to Nibbāna which is ultimate peace and ultimate treasure.

Thus, monks who see the dangers and punishments for breaking sīla and the benefits of pure sīla must always purify their sīla with respect.



PART 1: TRAINING IN HIGHER MORALITY

CHAPTER 3:
AUSTERE MORAL PRACTICES
(DHUTANGA)

3.1 DEFINITION AND TYPES OF PRACTICES

When the meditator has successfully undertaken sīla, he should undertake dhutaṅga in order to further purify his sīla. This will make his daily routine more perfect, like being washed by pure water, fostering wholesome states such as being undemanding, contented, unassuming, mindful, tranquil, satisfied, full of energy and frugal.

The meditator who is well-mannered and pure in a wholesome state with purity of sīla and a daily routine free from danger is one who follows the first three old traditions of the Noble Ones. Now, he deserves the fourth which is contentment in meditation.

Note: The noble tradition or the fourfold traditional practice of the Noble Ones consists of: (1) contentment with robes or clothing, (2) contentment with alms-food, (3) contentment with lodging, (4) delight in the development of meditation.

Venerable Buddhaghosa has described that dhutaṅga means removing defilements. These are the strict rules for elimination of defilements and supporting development of meditation leading to quick attainment following the daily routine of a forest monk. This is the dhutaṅga daily routine. There are thirteen types of dhutaṅga practice, classified in four groups:

Group One: dhutaṅga connected with robes

1. Refuse-rag-wearer's practice (paṁsukūlikaṅga),
2. Triple-robe wearer's practice (tecīvarikaṅga),

Group Two: dhutaṅga connected with alms-food

3. Alms-food-eater's practice (piṇḍapātikaṅga),
4. House-to-house-seeker's practice (sapadānacārikaṅga),
5. One-sessioner's practice (ekāsanikaṅga),
6. Bowl-food-eater's practice (pattapiṇḍikaṅga),
7. Later-food-refuser's practice (khalupacchābhikkanga),

Group Three: dhutaṅga connected with the resting place

8. Forest-Dweller's Practice (āraññikaṅga),
9. Tree-Root-Dweller's Practice (rukhamūlikaṅga),
10. Open-air-dweller's practice (abbhokāsikaṅga),
11. Charnel-ground-dweller's practice (sosānikaṅga),
12. Any-bed-user's practice (yathāsanthatikaṅga),

Group Four: dhutaṅga connected with energy

13. Sitter's practice (nesajjikaṅga).

3.2 THE RULES TO UNDERTAKE DHUTANGA

If the meditator undertakes dhutaṅga and meditation or wholesome states develop, he should keep going. However, if meditation degenerates or unwholesome states develop, he should give up.

For the meditator who has already developed meditation, if he wishes to undertake dhutaṅga, as an example for the next generation, he

should undertake it. It is like with the Perfect Ones, such as Venerable Mahā Kassapathera. Even though he was a Perfect One, he still strictly undertook dhutaṅga until his death. Whether or not one has practiced dhutaṅga, if his meditation does not develop, he should undertake dhutaṅga to help in the life to come.

Undertaking dhutaṅga is a personal choice, it is not sīla or a discipline of the Lord Buddha's practice. Furthermore, a monk who does not undertake it may not commit any ecclesiastical offence. Only for a discipline laid-down by Lord Buddha does a monk commit an ecclesiastical offence (āpatti) when he violates a rule.

3.3 VIRTUES OF DHUTANGA

There are five virtues of dhutaṅga (dhuta-dhamma). Dhuta means 'shaken,' 'removed' or 'destroyed,' so dhuta-dhamma is, in this case, the support of dhutaṅga to remove defilements (Pali-Thai-English-Sansrit Dictionary, 384). They are both the components and the essence of dhutaṅga, reflecting non-greed and non-delusion:

1. Being undemanding and having few wishes (appicchatā),
2. Being content with what one has [non-indulgence] (santuṭṭhitā),
3. Practicing for removal of defilements (sallekhatā),
4. Seeking seclusion, asceticism and self-effacement (pavivekatā),
5. Knowing what is beneficial and what is not beneficial [non-delusion] (idamatthitā).

If one undertakes dhutaṅga without these five basic dhuta, he may become demanding and greedy. As a result, the benefits of dhutaṅga will not develop. Even if they have already developed, they will degenerate. The main purpose of dhutaṅga is removal of defilements. It is not

for gain or praise. Therefore, it is important for practitioners to have these Five Ascetic States in order to develop *dhutaṅga* properly and to continue living with it.

Being undemanding and content with what one has counters greed. Removal of defilements and seeking seclusion counter both greed and delusion. Knowledge of what is beneficial and what is not is wisdom knowledge.

3.4 PERSONAL RESOLUTION

All types of *dhutaṅga* could be undertaken in the presence of Lord Buddha when Lord Buddha was alive. After the great decease (*parinibbāna*), one could undertake *dhutaṅga* in the presence of a Great Noble Disciple. Now that there are no more Great Noble Ones, one can undertake *dhutaṅga* in the presence of any Noble Disciple: a Non-Returner, a Once-Returner, a Stream-Enterer, or other monks endowed with the Three Baskets (*tipiṭaka*), monks who are endowed with Two Baskets, monks who are endowed with One Basket, or the Buddhist Council for Collation of the *Tipiṭaka* (Venerable *Aekasāṅgītika*), or the commentaries. When there are no commentaries, one could undertake *dhutaṅga* in the presence of monks who are endowed with *dhutaṅga*. Finally, if there are no monks endowed with *dhutaṅga*, one can sweep the Cetiya and then kneel and ask to undertake *dhutaṅga*, like taking *dhutaṅga* in the presence of Lord Buddha, because *dhutaṅga* can be undertaken by oneself.

How can *dhutaṅga* be comfortable for an individual? Undertaking *dhutaṅga* is comfortable for one of lustful or deluded temperament. Why? Because *dhutaṅga* is a strict practice for the removal of defilements. Lust can be calmed by strict practice. For deluded temperament, one who is not careless will also eliminate defilement by using this practice. In addition, practicing forest-dweller's practice and the tree-root dweller's practice is good for one of hateful temperament, because when nobody else is around, anger will not arise.

3.5 THIRTEEN DHUTANGA PRACTICES

3.5.1 REFUSE-RAG-WEARER'S PRACTICE

Pamsukūlikāṅga is the dhutaṅga practice of using only rag-robes, generally called paṁsukūlikaṅga-dhutaṅga. A monk who undertakes paṁsukūlikāṅga is called paṁsukūlika or a paṁsukūlika-bhikkhu. This means he only uses a rag-robe.

The word paṁsukūla means a rag or ugly cloth stained with dust. A rag abandoned on the road, in the cemetery or on a trash pile, is without owner and nobody wants it. This is the piece of cloth a monk will sew together, clean and dye with natural colors from bark or leaves, then he claim as his robe. This is called paṁsukūla or forest cloth. This is the meaning most people understand. In fact, the true meaning was cloth from the shroud of a dead body or cloth left in the cemetery.

1. UNDERTAKING VOWS

There are three ways in which paṁsukūlikāṅga can be undertaken, by saying either:

1. Gahapatidhānacīvaraṁ paṭikkhipāmi.

I will not receive a robe offered by laity.

2. Paṁsukūlikāṅgaṁ samādiyāmi.

I undertake to observe the dhutaṅga of monks who only use rag-robes.

or by saying both together:

3. Gahapatidhānacīvaraṁ paṭikkhipāmi. Paṁsukūlikāṅgaṁ samādiyāmi.

I will not receive a robe offered by laity. I undertake to observe the dhutaṅga of monks who only use rag-robes.

2. METHOD OF PRACTICE

There are various types of rag-robes: The shroud used to wrap a dead body; The cloth abandoned in the market or along the road; cloth abandoned on a trash pile; maternity cloth etc.

In conclusion, cloth abandoned or not needed and left for a monk to find, can be cleaned, sewn, and dyed to make a complete set of robes. Initially, Lord Buddha allowed those wishing to ordain to use such rag-robes. Later, people wanted to offer cloth, so Lord Buddha also allowed such cloth to be received. However, Lord Buddha did not give up the use of rag-robes. Lord Buddha praised those such as Venerable Mahā Kassapathera who wore rag-robes. Even Lord Buddha Himself wore rag-robes to set an example.

CLOTH NOT CONSIDERED A RAG-ROBE

Cloth offered to a Sangha [not less than four monks] by saying “Saṅghassa dema – we give this to the Sangha.” Or cloth obtained similarly by a monk is not a rag-robe. Similarly, cloth that one monk gives to another monk undertaking dhutaṅga is not considered a rag-robe, because it belongs to a Sangha in a temple.

THE RAG-ROBE DOES NOT NEED TO BE HANDED TO A MONK

A rag-robe has no owner. It is usually left in the places already mentioned. If anybody wants to donate a rag-robe, this can be done by leaving it where a monk will find it. Thus, it should not be handed to the monk.

THE RAG-ROBE THAT IS PURE FROM BOTH SIDES

Any cloth that one monk offers to another monk or that is offered by laity, leaving it near the feet of a monk without handing it to the monk

and then that monk hands it to the pāmsukūlika-bhikkhu is considered a rag-robe that is pure from one side. It is pure for the laity who leave it without handing it to the pāmsukūlika-bhikkhu.

Cloth given by laity by handing it to a monk who later leaves it near a pāmsukūlika-bhikkhu, without laying it in the hands of the monk is considered pure rag-robe from one side which is the side of the monk who left it without handing it to the pāmsukūlika-bhikkhu.

Cloth that is left by a layman near a monk who takes it and leaves it near the pāmsukūlika-bhikkhu is a pure rag-robe from both sides.

If a monk obtains cloth with his hands, and then presents it to the pāmsukūlika-bhikkhu by placing it in his hand, this cloth is an inappropriate rag-robe from both sides. An appropriate rag-robe must be left somewhere without being handed to a monk and without being presented to the Sangha.

TYPES OF PRACTICE

There are three types of pāmsukūlikaṅga practice:

1. In the supreme practice, a monk will use only rags which are left in a cemetery and will not receive any rag that a person leaves to be found.
2. In moderate practice, a monk will only receive cloth that the laity leave intentionally for a monk to use.
3. In mild practice, a monk will accept rags left nearby.

3. BROKEN DHUTANGA

In the above three types of pāmsukūlikaṅga-dhutaṅga, if the monk undertaking dhutaṅga is content with or takes pleasure in the cloth left by the laity, his dhutaṅga is broken immediately. This is not an offence, because dhutaṅga is not a discipline required by Lord Buddha. It can be undertaken again.

4. BENEFITS OF REFUSE-RAG-WEARER'S PRACTICE

1. Using rag-robés is behaving well regarding the requisites of clothing. According to Lord Buddha's statement, “Ordination is based on rag-robés [as clothing]” (Vinaya Mahavagga 21/27/34).
2. Paṁsukūlikāṅga practice continues the ancient tradition of the Noble Ones, contentment with rag-robés.
3. Paṁsukūlikāṅga practice makes one comfortable by having little and having little to maintain.
4. It frees one from reliance on others, in particular on receiving robes from the laity.
5. One eliminates fear of the robe being stolen.
6. One eliminates craving for the robe.
7. One has a requisite which is appropriate for monkhood.
8. One has a requisite praised by Lord Buddha who said, “Monks, rag-robés are a trifling thing [no need to buy], easily obtained and blameless” (Anguttara-nikaya 21/27/34).
9. One develops confidence in the Triple Gem.
10. One develops the virtue of being undemanding.
11. One develops right practice.
12. One sets a good example for the next generation to follow.
13. One follows the tradition of Lord Buddha who wore rag-robés.

3.5.2 TRIPLE-ROBE-WEARER'S PRACTICE

Tecīvarikaṅga is the dhutaṅga practice of only using three robes. A monk who observes this dhutaṅga is called tecīvarika or a tecīvarika-bhikkhu. The three robes consist of the outer robe (saṅghāṭi), under robe (antaravāsaka) and upper or inner robe (cīvara). Strict practice is not using any other robes.

The difference between tecīvarikaṅga and the normal discipline is that Lord Buddha's normal discipline allowed a fourth robe called an extra robe (atireka-cīvara) for up to ten days. After that, a monk needs to share the ownership of the extra robe with another monk. In the rainy season, the addition of a rain's cloth is also allowed, but after the rainy season it must be given up.

In addition, after the end of the Buddhist Lent, monks will have the special benefit permitted of the Buddhist Lent from the robe's ceremony (kathina) to keep more than three robes until the end of the special benefit period. However, tecīvarikaṅga means having only three robes, no matter what season it is or what benefit the monk has earned, he still uses only three robes. Note that the vest (aṁsa) is permitted and excluded from the number of three robes mentioned above.

1. UNDERTAKING VOWS

There are three ways in which tecīvarikaṅga can be undertaken, by saying either:

1. Catutthacīvaram paṭikkhipāmi.

I will not receive the fourth robe.

2. Tecīvarikaṅgam samādiyāmi.

I will undertake to observe the dhutaṅga of monks who use only three robes.

or by saying both together:

3. Catutthacīvaram paṭikkhipāmi. Tecīvarikaṅgam samādiyāmi.

I will not receive the fourth robe. I will undertake to observe the dhutaṅga of monks who use only three robes.

2. METHOD OF PRACTICE

If a monk cannot make a robe because of sickness or because he has no assistance or no tools, after obtaining cloth, the monk can keep it for as long as he wants, without any punishment for cloth collection. However, after having finished the robe and having it dyed, the monk cannot keep the robe. If he does, he will become a dishonest tecīvarika-bhikkhu.

TYPES OF PRACTICE

1. In the supreme practice, a monk who observes the rule strictly must dye either the under robe or the upper robe first, by dyeing one and wearing the other. He must hurry to dye and dry either one of the upper or under robes first, then wear the finished robe while dyeing the other. The outer robe should not be worn on its own. Therefore, the under and upper robes should be dyed first. This is the tradition for a monk who lives in a temple near a community.

For a monk who lives in the forest, far from a village, he can dye the upper robe and the under robe at the same time but he needs to stay close to them so that if someone passes, he can use them to hide his body.

2. In the moderate practice, the monk is allowed to wear a spare robe during the dying process.

3. In the mild practice, the monk can temporarily borrow a robe from a fellow monk to wear during the dying process.

THE VEST OR SINGLET

A tecīvarika-bhikkhu is allowed to have a vest or monk's singlet, but the width cannot be more than the distance from the tip of the thumb to the tip of the forefinger when the fingers are spread and the length cannot exceed three forearms measured from the crux of the elbow to the tip of a balled fist.

3. BROKEN DHUTANGA

Whenever a monk following any of the three types of tecīvarika accepts a fourth robe [except the vest or monk's singlet], his dhutaṅga is broken.

4. BENEFITS OF TRIPLE-ROBE-WEARER'S PRACTICE

1. One will be content with just a robe to cover the body. He will feel free to go anywhere, like a bird can fly anywhere.
2. There is less work caring for and preparing robes.
3. There is no collection of excess robes to look after.
4. One feels less burden concerning robes.
5. This calms greed for an unnecessary extra robe.
6. The monk constantly practices calming defilements by being content with the robes he has.
7. The virtue of being undemanding will develop.

3.5.3 ALMS-FOOD-EATER'S PRACTICE

Piṇḍapātikāṅga is the dhutaṅga practice of always going out for alms: it is generally called piṇḍapātikāṅga-dhutaṅga. The monk who always goes for alms is called piṇḍapātika or a piṇḍapātika-bhikkhu. The rice or food put in the bowl is called piṇḍapāta. The monk who searches for food by visiting families is called piṇḍapātika.

1. UNDERTAKING VOWS

There are three ways in which piṇḍapātikāṅga can be undertaken, by saying either:

1. Atirekalābhām paṭikkhipāmi.

I will not receive any extra gain.

2. Piṇḍapātikaṅgam samādiyāmi.

I will undertake to always go for alms.

or by saying both together:

3. Atirekalābhām paṭikkhipāmi. Piṇḍapātikaṅgam samādiyāmi.

I will not receive any extra gain. I undertake to always go for alms.

2. METHOD OF PRACTICE

The piṇḍapātika-bhikkhu cannot accept fourteen types of food:

1. Food offered to the Sangha,
2. Food offered to a particular monk,
3. Food offered by invitation,
4. Food offered by ticket,
5. Food offered fortnightly,
6. Food offered on the fortnight days of recitation of the Sangha's rules of practice,
7. Food offered on the first day of the lunar fortnight,
8. Food offered to an arriving guest monk,
9. Food offered to a monk preparing to travel,
10. Food offered to a sick monk,
11. Food offered to a monk who is the attendant of a sick monk,
12. Food offered to a temple,
13. Food offered by the people living around the temple,
14. Food offered by arrangement.

If a donor does not specify the food for the Sangha, but says, “Sangha please come and receive food” at his or her house, then the piṇḍapātika-bhikkhu should go as this offering is proper to receive.

Food by ticket provided by the Sangha which does not include anything else such as medicine, is not considered food for the Sangha [the first type] and this is proper to receive.

Food which is made by the laity at the temple, such as in the temple kitchen is also proper to receive: dhutaṅga is not broken.

TYPES OF PRACTICE

1. In the supreme practice, the piṇḍapātika-bhikkhu can receive food which the laity offer at the front or the back. Even when the layman at the doorway takes the bowl inside to fill it and then gives it back to him, he can receive the food. However, if the piṇḍapātika-bhikkhu sits to eat, he will not receive any more food on that day.

2. In the moderate practice, if he has already sat down to eat, he can accept additional food offered, but he cannot accept an invitation for food on the next day.

3. In the mild practice, if he sits down to eat, he can still receive additional food and can also accept an invitation to receive food the next day or any day later on.

THE SUPREME PRACTICE GIVES MORE BENEFIT

A piṇḍapātika-bhikkhu of the supreme type will be more comfortable and feel more freedom than the others. According to one story, there were three piṇḍapātika-bhikkhus with the three different types of piṇḍapātikaṅga-dhutaṅga living together. One day there was a sermon on the Ariyavaṇsa Sutta far away. The monk with supreme practice asked the other two monks to go to listen. The one with moderate practice said “I have been invited to receive food, I will be too late to go.” The other

monk said, “I have been invited to receive food tomorrow. I cannot go because I would have to stay overnight.” Thus, the monks who undertook moderate and mild practice missed the important sermon. The monk who undertook the supreme practice went out for alms in the morning and after eating was free to taste the sermon.

3. BROKEN DHUTANGA

Dhutaṅga is broken when the piṇḍapātika-bhikkhu of any of the three types is content with extra food offered such as ticket food.

4. BENEFITS OF ALMS-FOOD-EATER’S PRACTICE

1. The monk who always goes on alms round will be well-behaved regarding the requisites necessary for survival. Lord Buddha said, “Ordination is based on food gathered on alms round by monks’ energy” (Vinaya Mahavagga 4/87/106).
2. One continues this second traditional practice of the Great Noble Ones, which brings contentment with alms-food.
3. One feels freedom from all others. He is able to live by himself.
4. One will have the requisite of food which Lord Buddha praised, “Monks, alms-food of scraps is a trifling thing, easily obtained and blameless.”
5. One will overcome laziness by going out to receive alms-food.
6. One has pure livelihood.
7. One practices the duties of a monk perfectly because one of the duties is going for alms-food.
8. One is not a burden to anybody.
9. Laymen have the opportunity to practice generosity.

3.5.4 HOUSE-TO-HOUSE-SEEKER'S PRACTICE

Sapadānacārikaṅga is the dhutaṅga practice of always going for alms-food to each and every house in order. The monk who undertakes sapadānacārikaṅga-dhutaṅga is called sapadānacārika or a sapadānacārika-bhikkhu. Sapadānacārikaṅga means to go receive alms-food from each house, in order, house by house, in order, by alley, and in order, by road, thereby not skipping any house whether the food offered is good or not. He waits until it is sure that the laity in a house do not wish to offer, then he continues on.

1. UNDERTAKING VOWS

There are three ways in which sapadānacārikaṅga can be undertaken, by saying either:

1. Loluppacāram paṭikkhipāmi.

I will not go for alms-food with greed.

2. Sapadānacārikaṅgam samādiyāmi.

I will undertake the dhutaṅga of those who always go for alms-food to every house in order.

or by saying both together:

3. Loluppacāram paṭikkhipāmi. Sapadānacārikaṅgam samādiyāmi.

I will not go for alms-food with greed. I will undertake the dhutaṅga of those who always go for alms-food to every house in order.

2. METHOD OF PRACTICE

If a sapadānacārika-bhikkhu stands at the doorway, he will need to be sure there is no danger such as a dangerous dog or a household without faith where people might swear at him or harm him. If there

is danger or if no one wishes to give food, he must decide “This is not a house” and continue on. But, if he used to receiving food from that house, he should not pass on.

The sapadānacārika-bhikkhu should go for alms-food early in the morning because it takes a long time to go to every house in order and gain enough food. Sometimes, it might even exceed the proper time for eating. If someone offers food at the temple or someone runs up during the alms round and asks to take his bowl to fill it, this is acceptable.

TYPES OF PRACTICE

1. In the supreme practice, the monk will not receive food from a person at a house which he has already passed. He will not receive food from a house which is in advance of where he is and he will not receive food from a person who runs over and asks to take his bowl home to fill it. However, when he is standing at a doorway, if the layman wishes to take the bowl from his hand to fill it with food inside the house and then give it back to him, he can give his bowl to that household only or to a household which brings food to fill his bowl. He will receive from that house only. He will not receive from other houses.

2. In the moderate practice, he can receive food from a house he has already passed or a house ahead and can receive food from a person who takes the bowl home to fill it. When he stands at the doorway and the householder takes the bowl inside to fill it, this is acceptable, but he cannot sit while waiting.

3. In the mild practice, he can receive every type of food already mentioned and can sit while waiting.

3. BROKEN DHUTANGA

Dhutaṅga is broken immediately when a monk with any of the three types of sapadānacārikaṅga-dhutaṅga receives food with greed.

4. BENEFITS OF HOUSE-TO-HOUSE-SEEKER'S PRACTICE

1. One is always new to the family [avoiding involvement].
2. One is not dependent on any family, like the moon stands alone in the sky.
3. One avoids the misery in the family.
4. One always kindly helps all people to have an equal opportunity.
5. One is free of danger or bad rumors which might arise due to involvement with a family.
6. One avoids being busy with invitations.
7. One is not busy with people offering food out of order.
8. One practices undemanding virtue well.

3.5.5 ONE-SESSIONER'S PRACTICE

Ekāsanikaṅga is the dhutaṅga practice of monks who sit only once to eat. A monk who observes ekāsanikaṅga-dhutaṅga is called ekāsanika or an ekāsanika-bhikkhu. When he sits down on the mat to eat, he will not get up until he is done. If he gets up for any reason, whether he is full or not, he will not sit down to eat a second time that day. This is the one session eating practice.

Eating one session means just sitting one time to eat. If a monk gets up from the mat and wants to eat more, either on the same mat or a different mat, he would be breaking the ekāsanikanga-dhutaṅga practice.

1. UNDERTAKING VOWS

There are three ways in which ekāsanikaṅga can be undertaken, by saying either:

1. Nānāsanabhojanam paṭikkhipāmi.

I will not sit and eat on different mats.

2. Ekāsanikaṅgam samādiyāmi.

I undertake to observe the dhutaṅga of monks who sit and eat on only one mat.

or by saying both together:

3. Nānāsanabhojanam paṭikkhipāmi. Ekāsanikaṅgam samādiyāmi.

I will not sit and eat on different mats. I undertake to observe the dhutaṅga of a monk who sits and eats on only one mat.

2. METHOD OF PRACTICE

When an ekāsanika-bhikkhu sits in the dining hall, he does not sit on the mat of a senior monk, he should determine an appropriate location. If his preceptor or senior teacher walks by while he is eating, it is proper for him to stand up to show respect. If he does not, he will commit an ecclesiastical offence of dukkaṭa, but his dhutaṅga is not broken. However, Venerable Cūlābhī from Lanka who has memorized the complete tipiṭaka (Pali Canon) says that if the monk undertakes to observe eating at one sitting, he cannot get up unless he is already finished eating. If he gets up to show respect to his preceptor or to a senior instructor, he should not sit down to eat again.

TYPES OF PRACTICE

1. In the supreme practice, whether there is a lot of food or not, once food is put in the alms bowl, he will not receive additional food, even though others see him not eating and offer medicine such as margarine. He can receive such for medicinal purposes, but not for eating.

2. In the moderate practice, as long as he is still eating from his alms bowl, he can receive additional food. An ekāsanika-bhikkhu with moderate dhutaṅga can continue eating until there is no more food in his alms bowl.

3. In the mild practice, as long as he does not get up, he can eat any additional food until he receives water for washing his alms bowl or when he gets up from his mat. An ekāsanika-bhikkhu with mild practice is called udakapariyantiko (one who has water to finish). He can eat as long as his alms bowl has not been washed with water. He is also called āsanapari-yantiko (one who has a mat to finish), this means he can continue eating as long as he does not get up.

3. BROKEN DHUTANGA

Dhutaṅga is broken immediately when an ekāsanika-bhikkhu of all three types sits and eats on different mats or on the same mat. This means sitting and eating for a second time the same day.

4. BENEFITS OF ONE-SESSIONER'S PRACTICE

1. One will have fewer illnesses.
2. One will be more comfortable with the physical body [not overweight].
3. One will be agile because of being light.
4. One will become healthy.
5. One will be happy everywhere because of no worry about eating.
6. One does not have the opportunity to commit the offence of pācittiya [the fifth precept of the bhojanavagga - Not eating food that is not left over].
7. One will calm the addiction to the taste of food.
8. One is well-behaved with virtues such as being undemanding.

3.5.6 THE BOWL-FOOD-EATER'S PRACTICE

Pattapiṇḍikaṅga means the dhutaṅga practice of monks who eat only from their alms bowl. A monk who observes this dhutaṅga is called pattapiṇḍika or a pattapiṇḍika-bhikkhu. He does not eat food from any other container. He refuses a second container. The first container is his alms bowl. This tradition is popular among monks of the forest tradition because it is convenient.

1. UNDERTAKING VOWS

There are three ways in which pattapiṇḍikaṅga can be undertaken, by saying either:

1. Dutiyabhājanam paṭikkhipāmi.

I will not use a second container.

2. Pattapiṇḍikaṅgam samādiyāmi.

I undertake to observe the dhutaṅga of monks who eat food only from the bowl.

or by saying both together:

3. Dutiyabhājanam paṭikkhipāmi. Pattapiṇḍikaṅgam samādiyāmi.

I will not use a second container. I undertake to observe the dhutaṅga of monks who eat food only from the bowl.

2. METHOD OF PRACTICE

If the monk receives food by hand which is already in a container and is drinkable rice porridge (yagu) made only from pure rice, he can drink it before or after a meal. But, if it contains other food such as fish paste mixed with the drinkable porridge, this would look ugly, so he should put each in his bowl one at a time and eat them separately.

If he receives things which are mixable and which do not look ugly, like honey and granulated sugar, he can mix them together, but he should be careful to receive the honey in an appropriate amount. In addition, fresh vegetables can be eaten by hand or mixed in the bowl. Another container, even a leaf, is not appropriate because it is still considered a container, and he must not accept a second container.

TYPES OF PRACTICE

1. In supreme practice, the monk should not spit except when he eats sugar cane or a clump of rice. If a monk uses one hand to hold food, he cannot use the other hand to break it into smaller pieces [such as when eating sticky rice.]
2. In moderate practice, the monk can use both hands to make smaller pieces.
3. In mild practice, he can put anything suitable in the bowl and can break it into pieces.

3. BROKEN DHUTANGA

Dhutaṅga is broken immediately when there is pleasure regarding a second container.

4. BENEFITS OF THE BOWL-FOOD-EATER'S PRACTICE

1. One calms cravings of taste.
2. One calms greed for food.
3. One takes advantage of the nutrients in the food.
4. One eases worry over preservation in other types of containers.
5. One prevents distraction during eating. [The mind can focus because everything is mixed in the bowl.]
6. One develops good behavior with virtues, such as being undemanding.

3.5.7 LATER-FOOD-REFUSER'S PRACTICE

Khalupacchābhettikaṅga means the dhutaṅga practice of monks who do not eat food which arrives later. It is called khalupacchābhettikaṅga-dhutaṅga. Monks who undertake this dhutaṅga are called khalupacchābhettika or a khalupacchābhettika-bhikkhu. This is the explanation in the commentary, “There is a bird called khalu, which picks up fruit with its beak. If the fruit falls from its mouth, it will not eat any fruit that day. This is like self-punishment for being careless. Similarly, the monk who undertakes khalupacchābhettikaṅga-dhutaṅga will not accept any food offered later on while he is eating.”

1. UNDERTAKING VOWS

There are three ways in which khalupacchābhettikaṅga can be undertaken, by saying either:

1. Atirittabhojanam paṭikkhipāmi.

I will not receive extra food.

2. Khalupacchābhettikaṅgam samādiyāmi.

I undertake to observe the dhutaṅga of monks who do not eat food brought later on.

or by saying both together:

3. Atirittabhojanam paṭikkhipāmi. Khalupacchābhettikaṅgam samādiyāmi.

I will not receive extra food. I undertake to observe the dhutaṅga of monks who do not eat food brought later on.

2. METHOD OF PRACTICE

When a khalupacchābhettika-bhikkhu has already refused food, he cannot later accept that food if it is re-offered. This is the practice of the khalupacchābhettika-bhikkhu.

TYPES OF PRACTICE

1. In the supreme practice, after the monk has swallowed the first mouthful, he will automatically reject any other food offered later. He cannot receive any additional food offered later on.
2. In the moderate practice, when the monk rejects any kind of food, he cannot eat that kind of food [such as rice] offered later, but can eat other kinds of food [such as fruit] offered later.
3. In the mild practice, the monk can eat any type of food so long as he does not get up from his mat.

3. BROKEN DHUTANGA

Khalupacchābhāttikāṅga-dhutaṅga is broken immediately when the monk of any three types rejects food and then accepts it if it is re-offered.

4. BENEFITS OF LATER-FOOD-REFUSER'S PRACTICE

1. One is far from the offence of eating food that is not left over [the fifth precept of the bhojanavagga pācittiya].
2. One always has a comfortable-feeling stomach.
3. One has no need to think about collecting more food.
4. One has no need to search for additional food.
5. One is well-behaved with virtues such as being undemanding.

3.5.8 THE FOREST-DWELLER'S PRACTICE

Āraññikaṅga means the dhutaṅga practice of monks who always live in the forest. A monk who observes āraññikaṅga-dhutaṅga is called āraññika or an āraññikaṅga-bhikkhu. Living in the forest is very beneficial for developing the mind to become concentrated easily, because it is far from disturbances which would otherwise distract the mind. Āraññikaṅga is one of the most popular dhutaṅga practices.

1. UNDERTAKING VOWS

There are three ways in which āraññikaṅga can be undertaken, by saying either:

1. Gāmantasenāsanam paṭikkhipāmi.

I will not live in any shelter.

2. Āraññikaṅgam samādiyami.

I undertake to observe the dhutaṅga of monks who live in the forest.

or by saying both together:

3. Gāmantasenāsanam paṭikkhipāmi. Āraññikaṅgam samādiyami.

I will not live in any shelter. I undertake to observe the dhutaṅga of monks who live in the forest.

2. METHOD OF PRACTICE

If there is any business which the āraññikaṅga-bhikkhu must attend to which requires his leaving the forest to go to a temple in a village or any other non-forest temple, he must return to the forest before dawn of the next day. If a new day dawns while he is outside the forest, his dhutaṅga is broken.

If the preceptor or senior teacher of an āraññikaṅga-bhikkhu is sick and does not live in a forest temple, the āraññikaṅga-bhikkhu can take him to a village temple, but he must return to the forest by dawn in order to preserve his dhutaṅga. However, if the preceptor gets worse before dawn, he should stay with his preceptor rather than preserve his dhutaṅga. Dhutaṅga which is broken can be undertaken again.

DEFINITION OF A HOUSE

A house or shelter is any hut, whether or not there is a fence or there are people living there, or even if there are ox carts parked there for over four months, this is still called a house.

DEFINITION OF THE SURROUNDINGS OF A HOUSE

For a house with a fence, if a moderate man stands at the pillar or corner stone of the house and throws a rock with all his strength beyond the fence. The distance from the pillar to where the rock falls is called one leddupāta (where the rock falls). A circle around the house with the radius of one leddupāta is called the upacāra (surroundings) of a house.

For a house without any fence, if a lady stands at the edge of the village holding a pot of water and throws the water with all her might, the distance from the house to where the water falls is called the upacāra of the house. From this upacāra [where the water fell] to one leddupāta [rock fall], this is still considered the area of the house. From one leddupāta to one more leddupāta [two leddupātas], this is considered the surroundings (upacāra) of a village.

DEFINITION OF FOREST

According to the Vinaya, everything except a house and the surroundings village (upacāra), is considered forest (Vinaya Mahavibham 1/85/85).

According to the Abhidhamma, everything outside the area designated by a pillar or corner stone is called forest (Abhidhamma Vibham 35/616/338)

According to the Sutta, anything a distance of at least 500 meters from a village is called forest (Majjhima-nikaya Atthakatha 1/123).

DISTANCE MEASUREMENT

For a house inside a fence, measure 500 meters from the village gatepost. For a house without a fence, measure the first leddupāta to the fence of the forest temple. The commentaries explain that if a temple has no fence, one should measure from the first building, the eating or conference room, the Bodhi tree or the Cetiya (stupa). The commentary in the Majjhima-Nikāya explains that the upacāra of a temple hall is the same as the upacāra of a house measured by a two leddupātas [radius from the hall]. This is considered the surroundings (upacāra) of temple hall which is also the approximate measure of the distance between village and forest.

TYPES OF PRACTICE

1. In the supreme practice, the monk must be in the forest at dawn every day without exception.
2. In the moderate practice, the monk can stay in the temple in the village for four months of the rainy season, rather than in the forest.
3. In the mild practice, the monk can stay in the village temple for eight months, four months of the rainy season and four months of the cool season.

3. BROKEN DHUTANGA

The dhutaṅga of the monk of all three types is broken whenever he is outside the forest and cannot go back before dawn, except if he is

listening to Dhamma until after dawn or he finishes listening to Dhamma, and it becomes dawn while he is walking back, then, dhutaṅga is not broken. However, if he finishes listening to Dhamma and then sleeps until dawn, his dhutaṅga is broken.

4. BENEFITS OF THE FOREST-DWELLER'S PRACTICE

1. A monk who lives in the forest will attain levels of meditation he has never attained before or preserve meditation undiminished.
2. The monk who lives in the forest is praised by Lord Buddha who said, “Nagita, the Tathāgata [the Buddha] is pleased with monks who dwell in the forest” (Anguttara-nikaya 23/1/123).
3. Dangers such as disturbing images [which distract the mind] will not disturb monks who live in the forest.
4. One will not fear, because one becomes used to the forest.
5. One will eliminate attachment to life.
6. One will taste peaceful happiness.
7. One will live appropriately for wearing the rag robe.

3.5.9 THE TREE-ROOT-DWELLER'S PRACTICE

Rukkhamūlikaṅga means the dhutaṅga practice of a monk who always dwells at the roots of a tree. A monk who observes rukkhamūlikaṅga-dhutaṅga is called rukkhamūlika or a rukkhamūlika-bhikkhu. This is different from the forest dweller's practice in that he dwells at the root of a tree. This means having no shelter such as a hut constructed. However, Lord Buddha allowed this to be undertaken for only eight months per year outside of the Buddhist lent or the rainy season. During the four months of the rainy season, monks must live in a shelter to protect their health.

1. UNDERTAKING VOWS

There are three ways in which rukkhamūlikāṅga can be undertaken, by saying either:

1. Channam paṭikkhipāmi.

I will not take cover.

2. Rukkhamūlikāṅgam samādiyāmi.

I undertake to observe dhutaṅga of monks who always dwell at the roots of trees.

or by saying both together:

3. Channam paṭikkhipāmi. Rukkhamūlikāṅgam samādiyāmi.

I will not take cover. I undertake to observe the dhutaṅga practice of monks who always dwell at the roots of a tree.

2. METHOD OF PRACTICE

The rukkhamūlika-bhikkhu will avoid the following trees: trees near the border of a temple, a Cetiya-type tree where anyone is enshrined, any trees with sap, trees with fruit, trees with flowers, trees with bats, and trees in the middle of a temple. He can choose a tree behind a temple for undertaking his dhutaṅga, but he must beware that people often pick fruit or flowers from the trees, making seclusion difficult.

TYPES OF PRACTICE

1. In the supreme practice, when the monk has chosen a tree, he cannot let anyone else sweep or do whatever they want around that tree. He must use his feet to sweep leaves or rubbish out by himself.
2. In the moderate practice, the monk can ask anyone he encounters to sweep.

3. In the mild practice, the monk could ask a layman or novice to level the sand and build a fence with a gate, but when the temple is busy and crowded he should not sit there, he should find a quiet place to sit.

3. BROKEN DHUTANGA

The dhutaṅga is broken immediately when a monk of any of the three types enters into a shelter. But, the commentary for the Anguttara-nikaya said, “Dhutaṅga is broken when a monk of any of the three types knowingly stands in a shelter until dawn.” [Just before dawn, it is allowable.]

4. BENEFITS OF THE TREE-ROOT-DWELLER’S PRACTICE

1. One will be well-behaved regarding the requisites. Lord Buddha said, “Ordination is to dwell at the root of a tree. This is where monks sit and sleep” (Vinaya Mahavagga 4/143/193).
2. One is praised by Lord Buddha: “Monks, the root of a tree is a trifling thing, easily obtained and blameless” (Anguttara-nikaya 23/27/34).
3. One always attains perception of impermanence because of the changing of the leaves.
4. One eliminates the misery of shelters and calms down pleasure in the work of construction.
5. One lives with celestial beings who live in trees.
6. One is well-behaved with virtues such as being undemanding.

3.5.10 THE OPEN-AIR-DWELLER'S PRACTICE

Abbhokāsikaṅga means the dhutaṅga practice of monks who always dwell in the open air. It is called abbhokāsikaṅga-dhutaṅga. Monks who observe this dhutaṅga are called abbhokāsika or an abbhokāsika-bhikkhu. Abbhokāsikaṅga-dhutaṅga means refusing to live in a shelter such as a hut, hall, pavilion, or even at the roots of a tree or in a cave. The monk must use a sleeping umbrella or use his robe to make a tent in the open air. This dhutaṅga is allowed to be observed only for the eight months outside the rainy season. It is not allowed during the four months of the rainy season in order to avoid sickness.

1. UNDERTAKING VOWS

There are three ways in which abbhokāsikaṅga can be undertaken, by saying either:

1. Channañca rukkhamūlañca paṭikkhipāmi.

I will not live in a shelter nor dwell at the roots of a tree.

2. Abbhokāsikāṅgam samādiyāmi.

I undertake to observe the dhutaṅga practice of monks who live in the open air.

or by saying both together:

3. Channañca rukkhamūlañca paṭikkhipāmi.

Abbhokāsikāṅgarūpam samādiyāmi.

I will not live in a shelter or dwell at the roots of a tree. I undertake to observe the dhutaṅga of monks who live in the open air.

2. METHOD OF PRACTICE

A monk observing abbhokāsikāṅga-dhutaṅga can attend morning and evening chanting, meditation, listen to Dhamma and follow the obligations of the Sangha. If he is in the temple while it is raining, he can wait until the rain stops before leaving. It is also acceptable to go into the dining hall or pavilion to fulfill obligations to one's preceptor or to bring food for senior monks. In addition, it is proper to enter a shelter or a hall to give a sermon, study, or help with obligations such as putting things away. When the monk is traveling, and it rains, he can stay in any roadside shelter until the rain stops, but he should not run except to protect important belongings of a senior monk which he is holding during his travels. Rukkhamūlikāṅga-bhikkhus can also follow the practices of abbhokāsika-bhikkhus mentioned above.

TYPES OF PRACTICE

1. In the supreme practice, the monk cannot stay in the shade of a tree, mountain or shelter, he must use the robe as a shelter outside.
2. In the moderate practice, the monk can stay in the shade of a tree, mountain or shelter, but should not go inside the shelter.
3. In the mild practice, the monk can use the overhang of a rock, branch of a tree, thick umbrella, or even a remote abandoned hut.

3. BROKEN DHUTANGA

Dhutaṅga is broken when an abbhokāsika-bhikkhu enters a shelter or dwells at the roots of a tree with the intention to stay. The commentary for the Anguttara-nikaya says that dhutaṅga is broken when a monk with any of the three types of abbhokāsikāṅga-dhutaṅga knows that dawn is coming but still stays in a shelter or at the root of a tree until dawn breaks.

4. BENEFITS OF THE OPEN-AIR-DWELLER'S PRACTICE

1. One eliminates the concerns of temples.
2. One calms sloth and laziness.
3. One is not attached to shelter.
4. One becomes independent and can go anywhere.
5. One becomes well-behaved with virtues such as being undemanding.

3.5.11 THE CHARNEL-GROUND-DWELLER'S PRACTICE

Sosānikaṅga means the dhutaṅga practice of monks who live in a cemetery. A monk who undertakes this dhutaṅga is called sosānika or a sosānikaṅga-bhikkhu.

1. UNDERTAKING VOWS

There are three ways in which sosānikaṅga can be undertaken, by saying either:

1. Nasusānam paṭikkhipāmi.

I will not live in a place which is not a cemetery.

2. Sosānikaṅgam samādiyāmi.

I undertake to observe the dhutaṅga practice of the monks who live in a cemetery.

or by saying both together:

3. Nasusānam paṭikkhipāmi, sosānikaṅgam samādiyāmi.

I will not live in a place which is not a cemetery. I will undertake to observe the dhutaṅga practice of the monks who live in a cemetery.

2. METHOD OF PRACTICE

If a place has been recently designated as a cemetery, a *sosānikāṅga-bhikkhu* should not begin to live in that place immediately because no corpses have yet been burned, thus, it is not yet a cemetery. But, if the last corpse was burned there at least twelve years before, then that place can be considered a cemetery. Here is what a *sosānikāṅga-bhikkhu* needs to know about how to live in a cemetery:

DOS AND DON'TS

1. The monk should not do any job there such as building a shelter for walking meditation, building a bed, providing water, or teaching Dhamma in the cemetery. This is a difficult *dhutaṅga* and it is hard to observe. Therefore, when a monk moves to a cemetery he should be careful, letting a senior monk or town official know first, to prevent danger such as from bandits who might steal things and then flee to the cemetery or might drop their valuables in the cemetery and then flee. If the owner of the stolen items chases the bandits to the cemetery, he or she might mistake the monk for a bandit and tell the official to punish him. If the monk tells a senior monk or official in advance, he can be his witness.

2. When the monk practices walking meditation, he should look at where the corpses are burned as a warning to protect himself with a mind detached from life.

3. When traveling to the cemetery, the monk should not walk on a road. He should choose another path to avoid questions.

4. The monk should examine and remember the surrounding area during the day, such as where trees or stumps are located to avoid mistaking them for ghosts at night.

5. Even non-humans [ghosts] move around and make noise. The monk should not harm them with magic spells, but should share his loving-kindness and merit with them.

6. The monk should not miss even one day in the cemetery. The Anguttara-nikaya Commentary has said, “A monk should live in the cemetery from 10 PM until 2 AM and then go back to the temple between 2 AM and dawn.”

7. The monk should not eat the favorite food of non-humans, such as deserts covered with sesame seeds, rice mixed with beans, fish, meat, milk, oil or sugarcane juice.

8. The monk should not enter into the homes of families because his robes and body might smell of corpses and a non-human might follow him. However, he can go for the alms round as usual. This is the tradition that a *sosānikaṅga-bhikkhu* should follow.

TYPES OF PRACTICE

1. In the supreme practice, a monk lives in a cemetery which has three features: (1) There is still a pyre to burn corpses, (2) There are still corpses left in that place, (3) There is still the sound of mourning relatives in that place.

2. In the moderate practice, the monk can live in a cemetery with any one or more of these three features.

3. In the mild practice, the monk can live anywhere that is considered a cemetery.

3. BROKEN DHUTANGA

Sosānikaṅga-dhutanga is broken when the monk with any of the three types of practice stays overnight in a place which is not a cemetery. The Anguttara-nikaya Commentary says, “*Dhutaṅga* is broken on the day that the *sosānikaṅga-bhikkhu* does not enter the cemetery.”

Note: *Sosānikaṅga-dhutanga* means the *dhutanga* of monks who live in a cemetery. In practice, there are two types: (1) To always live only in a cemetery and (2) To live in a village temple but undertake to go to the cemetery daily.

The first matches the meaning of “living in a cemetery” with the obligation that “dhutaṅga is broken when staying in a place which is not a cemetery.” The second does not match this meaning. It just means a monk who always goes to a cemetery. Dhutaṅga is broken on any day that he does not go to a cemetery, which is implied by the intention to go to the cemetery and then return to the temple before dawn. This second type should be called the dhutaṅga of a monk who always visits a cemetery.

4. BENEFITS OF THE CHARNEL-GROUND-DWELLER’S PRACTICE

1. One constantly develops Mindfulness of Death (marañasati).
2. One lives without carelessness.
3. One always attains the nimitta of impurity (asubha).
4. One calms sensual desire.
5. One always sees the reality of the compounded conditions.
6. One always feels pity.
7. One eliminates intoxications such as ignoring disease and death.
8. One calms fear [because he is used to dwelling in the cemetery].
9. One will be praised and respected by humans and celestial beings.
10. One will become well behaved, with virtues such as being undemanding.

3.5.12 ANY-BED-USER'S PRACTICE

Yathāsanthatikaṅga is the dhutaṅga practice of monks who take any bed provided, generally called yathāsanthatikaṅga-dhutaṅga. A monk who observes yathāsanthatikaṅga is called yathāsanthatika or a yathāsanthatika-bhikkhu. It means not choosing or troubling anyone about the shelter provided, accepting anything.

1. UNDERTAKING VOWS

There are three ways in which yathāsanthatikaṅga can be undertaken, by saying either:

1. Senāsanaloluppam paṭikkhipāmi.

I will not be greedy regarding a shelter.

2. Yathāsanthatikaṅgam samādiyāmi.

I undertake to observe the dhutaṅga of monks who take any shelter provided.

or by saying both together:

3. Senāsanaloluppam paṭikkhipāmi. Yathāsanthatikaṅgam samādiyāmi.

I will not be greedy regarding a shelter. I undertake to observe the dhutaṅga of monks who take any shelter provided.

2. METHOD OF PRACTICE

When the monk in charge of shelter tells one where to stay, the yathāsanthatika-bhikkhu must be satisfied and not choose to wait until another monk moves out. Wherever the monk arranges his shelter, he must accept it, whether it is good or not.

TYPES OF PRACTICE

1. In the supreme practice, the monk will not ask where he will live, whether his shelter is far or near, whether there are non-humans or wild animals such as snakes around, or whether it is cold or hot.
2. In the moderate practice, the monk can ask but cannot take a look beforehand.
3. In the mild practice, the monk can ask and take a look beforehand, or if he already lives there and becomes uncomfortable, for example, getting sick, he can ask for a new lodging if needed.

3. BROKEN DHUTANGA

Yathāsanthatikaṅga-dhutaṅga is broken immediately when a practitioner with any of the three types becomes difficult or greedy regarding shelter.

4. BENEFITS OF ANY-BED-USER'S PRACTICE

1. One follows the instruction of Lord Buddha to, “Be content whatever you get” (Khuddaka-nikaya 27/136/44).
2. One benefits religious companions by not making trouble over choosing a shelter.
3. One calms attachment to what is crude or refined.
4. One reduces feelings of pleasure and displeasure.
5. One reduces greed.
6. One becomes well-behaved with virtues such as being undemanding.

3.5.13 THE SITTER'S PRACTICE

Nesajjikaṅga is the dhutaṅga practice of monks who only sit, never lie down to sleep. It is called nesajjikaṅga-dhutaṅga. A monk who observes this dhutaṅga is called nesajjika or a nesajjika-bhikkhu.

Nesajjikaṅga-dhutaṅga means making a supreme effort. It is not based on the four requisites like the other forms of dhutaṅga. Undertaking this dhutaṅga is appropriate for a strong person without a history of sickness. It is not appropriate for those who are not healthy or who are receiving bad kamma (karma) from their past. It can make people disabled like Venerable Cakkhupāla in Lord Buddha's time. However, most nesajjika-bhikkhus do not care about their lives anymore, because they have given their life over to following Lord Buddha.

1. UNDERTAKING VOWS

There are three ways in which nesajjikaṅga can be undertaken, by saying either:

1. Seyyam paṭikkhipāmi.

I will not lie down to sleep.

2. Nesajjikaṅgam samādiyāmi.

I undertake to observe the dhutaṅga of monks who always sit.

or by saying both together:

3. Seyyam paṭikkhipāmi. Nesajjikaṅgam samādiyāmi.

I will not lie down to sleep. I undertake to observe the dhutaṅga of monks who always sit.

2. METHOD OF PRACTICE

The nesajjika-bhikkhu does not only sit, as undertaking the vow implies, he can stand, walk and do other activities, he just refuses to lie down to sleep.

TYPES OF PRACTICE

1. In the supreme practice, the monk cannot use any cloth to make a seat or backrest.
2. In the moderate practice, the monk can use the three types of seats which support the back.
3. In the mild practice, the monk can use any seat which supports the back, a knitted cloth for the back, a pillow for the back, back-support pillow, or any type of chair which supports the back.

3. BROKEN DHUTANGA

Dhutaṅga is broken immediately if the nesajjika-bhikkhu with any of the three types of nesajjikaṅga-dhutaṅga lies down to sleep.

4. BENEFITS OF THE SITTER'S PRACTICE

1. One calms thoughts regarding daily obligations in accordance with Lord Buddha's statement, "A monk who searches for happiness in lying down to sleep, reclining and taking a nap, can disrobe immediately."
2. One's sitting posture will become appropriate for meditation practice.
3. One's sitting posture will come to look faithful.
4. One will become suitable in exertion.
5. One develops the right practice.

3.6 ANALYSIS OF AUSTERE MORAL PRACTICES

Chapter 1 has presented Higher Morality (adhisīla) as defined by precepts and Chapter 2 then explained Pure Precepts (sīlavisuddhi) as required in Lord Buddha's Sangha. Chapter 3 has examined Austere Moral Practices or dhutaṅga practices which go above and beyond minimum requirements, but were nonetheless, practiced by Lord Buddha and His closest Disciples. Dhutaṅga practices are undertaken voluntarily to purify morality (sīla). The word dhutaṅga means removing defilements.

The objective of dhutaṅga is to remove defilements in order to cleanse and perfect moral virtue beyond the ordinary. The methodology is to observe one or more of the thirteen dhutaṅga practices just reviewed. Indicators of success are improved attainment in meditation, having fewer desires, becoming less-demanding, feeling contented, seeking seclusion, exerting effort to remove defilements and knowing what is and what is not beneficial.

Society thinks of an ascetic lifestyle as austere or severe because it means giving up the hectic confusion, pressure and emptiness of consumerism. But, Lord Buddha extols the Middle Path, also avoiding the extreme of self-punishment. Thus, to the practitioner, a more austere or dhutaṅga lifestyle can appear simple, pure and natural. Anticipated benefits from dhutaṅga practices are improved meditation, simplicity, exemplary behavior, feeling content, feeling calm and at peace.

3.6.1 BENEFITS

Ascetic Life: Simple, pure, natural, clean, wholesome, unpolluted, remote, sheltered, private.

Good Behavior: Calm, patient, quiet, polite, sincere, respectful, humble, appreciative, poised, cultured.

Good Feelings: Content, calm, peaceful, light, free, independent, unburdened, effortless.

3.6.2 ALL DHUTANGA AS ONE VOW

The following analyses are based on Badantacariya Buddhaghosa's explanation of the commentaries in Chapter Two of the Visuddhimagga. The presentation is reformulated for easier comprehension by modern readers.

1. ALL DHUTANGA AS ONE CATEGORY: VOLITION

All Thirteen dhutaṅga practices fall into one category as essentially the volition of undertaking or a specific intention formalized into a vow along with corresponding procedures. A practice is broken when one intentionally breaks the vow. No ecclesiastical penalty (*āpatti*) is applicable when a vow is broken and it can be undertaken again.

2. TWO CATEGORIES: DHUTANGA THAT SHOULD OR SHOULD NOT BE CULTIVATED

Dhutaṅga practices can be divided into two categories, as those that should or should not be cultivated. [But, this grouping will vary for different monks.] When one is cultivating a dhutaṅga practice and finds that his meditation improves, he should [continue to] cultivate it, but when he is cultivating and finds that his meditation deteriorates, he should not cultivate it. When he finds that whether or not he cultivates it, his meditation only improves and does not deteriorate, he should cultivate it out of compassion for later generations, and when he finds that whether or not he cultivates it, his meditation does not improve, he should still cultivate it for the sake of acquiring the habit for the future. So, there are of two kinds: what is and what is not to be cultivated.

3. TWO CATEGORIES: DHUTANGA CONNECTED OR NOT CONNECTED WITH REQUISITES

Dhutaṅga practices can also be divided into two categories as connected with or not connected with requisites. The Sitter's Practice

of not lying down to sleep is the only practice not connected with requisites. It is connected with energy. The other twelve are all connected with requisites.

4. FOUR CATEGORIES: DHUTANGA CONNECTED WITH ROBES, FOOD, SHELTER AND ENERGY

Dhutaṅga practices can be divided into four categories in accordance with the requisite they are connected with: robes, food, shelter, and/or energy. There are two connected with robes, five connected with alms food, five connected with the shelter, and one connected with energy. It is the Sitter's practice that is connected with energy, the rest are obvious. [As listed in the Table 1 on page 84, 1-2 deal with robes, 3-7 deal with food, 8-12 deal with the resting place, and 13 deals with energy. There are no practices connected with medicine, but energy might be considered a health issue.]

5. EIGHT CATEGORIES: THE WHOLE GROUP TAKEN AS ONE VOW HAS ONLY EIGHT ASCETIC PRACTICES

The commentary concludes that there are only eight dhutaṅga practices in the Set Group: three "Principal" Practices that head groups of others and five "Individual" practices that stand alone. These are:

THREE PRINCIPAL DHUTANGA PRACTICES HEAD GROUPS

The commentary lists the three Principal dhutaṅga practices that head groups of other practices as: the House-to-house-seeker's practice, the One-sessioner's practice, and the Open-air-dweller's practice. One who keeps the House-to-house seeker's practice will keep both the Alms-food-eater's practice and the Bowl-food-eater's practice. The Later-food-refuser's practice will be kept well by one who keeps the One-sessioner's

practice, also, what need has one who keeps the Open-air-dweller's practice to keep the Tree-root-dweller's Practice or the Any-bed-user's practice? [Note that these lesser vows can be undertaken by one who does not wish to make the stronger commitment. The commentary, however, is considering one who takes all the vows as a set group.]

FIVE OTHER PRACTICES STAND ALONE

The commentary lists the five individual, stand-alone *dhutaṅga* practices as: the Forest-dweller's practice, Refuse-rag-wearer's practice, the Triple-robe-wearer's practice, the Sitter's practice, and the Charnel-ground-dweller's practice. These five plus the previous three Principal Practices come to only eight practices total, when adopting all of the *dhutaṅga* practices as a set group.

3.6.3 DHUTANGA PRACTICES ADOPTED INDIVIDUALLY

1. DHUTANGA FOR MONKS

All thirteen *dhutaṅga* practices that have been described are appropriate to be practiced by monks. There are two concerning robes, five concerning food, five concerning resting place, and the Sitter's practice which concerns energy [See Table 1 on page 84].

2. DHUTANGA FOR OTHERS

Some *dhutaṅga* practices are also available for Bhikkhunī Nuns, Male Novices, Female Novices, and Laypersons. These are indicated in the Table 1 on page 84. There are eight practices appropriate for bhikkhuni nuns, twelve for male novices, seven for female novices, and two for the laity.

The Dhutaṅga practices available for nuns are reduced from thirteen to eight because there are five practices which Lord Buddha considered too difficult for nuns. These five are: (1) Forest-dweller, (2) Late-food-refuser, (3) Open-air-dweller, (4) Tree-root-dweller, and (5) Charnel-ground-dweller/visitor.

Dhutaṅga practices available for male novices are reduced from thirteen to twelve. Triple-robe-wearer (*tecivaraṅka*) is not available because novices do not have a set of three robes.

For the same reason, dhutaṅga practices available for female novices are reduced from eight to seven. As for males, the Triple-robe-wearer practice is not available because female novices do not have a set of three robes.

Laymen and laywomen can undertake only two dhutaṅga practices, One-sessioner dhutaṅga and the Bowl-food-eater's practice. Those who do undertake Bowl-food-eater can eat from only one container, such as one plate or one bowl, as alms bowls can only be used by monks and novices.

For all groups, it must be remembered that practices for Tree-root-dweller, and Open-air-dweller cannot carried-out during the four months of the rainy season, because of the health risk.

3.6.4 CONCLUSION

In conclusion, dhutaṅga practices offer enhanced opportunities for monks and other practitioners to develop their moral purity (*sīla*) in action, speech and thought by accepting and practicing austere commitments.

TABLE 1

SUMMARY OF AUSTERE MORAL PRACTICES

	Monks	Nuns	Male Novices	Female Novices	Lay Persons
Total Practices	13	8	12	7	2
1. Refuse-rag-wearer (<i>Paṃsukūlikāṅga</i>)	✓	✓	✓	✓	
2. Triple-robe wearer (<i>Tecīvarikaṅga</i>)	✓	✓			
3. Alms-food-eater (<i>Piṇḍapātikaṅga</i>)	✓	✓	✓	✓	
4. House-to-house-seeker (<i>Sapadānacārikaṅga</i>)	✓	✓	✓	✓	
5. One-sessioner (<i>Ekāsanikaṅga</i>)	✓	✓	✓	✓	✓
6. Bowl-food-eater (<i>Pattapiṇḍikāṅga</i>)	✓	✓	✓	✓	✓
7. Later-food-refuser (<i>Khalupacchābhattiṅga</i>)	✓		✓		
8. Forest-dweller (<i>Āraññikaṅga</i>)	✓		✓		
9. Tree-root-dweller (<i>Rukkhamūlikāṅga</i>)	✓		✓		
10. Open-air-dweller (<i>Abbhokāsikaṅga</i>)	✓		✓		
11. Charnel-ground-dweller (<i>Sosānikāṅga</i>)	✓		✓		
12. Any-bed-user (<i>Yathāsanthatikaṅga</i>)	✓	✓	✓	✓	
13. Sitter's practice (<i>Nesajjikaṅga</i>)	✓	✓	✓	✓	



PART 2: TRAINING IN HIGHER MENTALITY

CHAPTER 4:
OVERVIEW OF HIGHER MENTALITY

4.1 DEFINITION OF HIGHER MENTALITY

Adhicitta-sikkhā (higher mentality) is the study of methods to train the mind to become peaceful and to stop still in meditation (samādhi). Synonyms are samatha-bhāvanā and samatha-kammaṭṭhāna, both of which mean making the mind peaceful. This is the way to train the mind to become firm, fixed in deep meditation to control and, eventually, eliminate the Five Hindrances (*nīvaraṇa*) which prevent wisdom (*paññā*). The Five Hindrances are: (1) Drowsiness, (2) Doubt, (3) Ill Will, (4) Restlessness, and (5) Sensual Desire. Overcoming them will make the mind spotlessly pure and clear.

The word ‘samatha’ means making the mind calm or tranquil, free from the Five Hindrances. The word ‘bhāvanā’ means mental development. The word ‘Kammaṭṭhāna’ means meditation exercises or the act of meditating or contemplating. Thus, samatha-bhāvanā and samatha-kammaṭṭhāna both have the same meaning, eliminating the Five Hindrances in order to purify the mind.

Whenever a person has any one of these Five Hindrances in the mind, he or she is not able to see and contemplate nature clearly – as it really is. Thus, the Five Hindrances are the major obstacle to wisdom and samatha-bhāvanā or samatha-kammaṭṭhāna is the most important

preliminary preparation for vipassanā insight meditation which is the means for developing the mind to become “Transcendent Mentality,” – able to overcome, arise above, ignorance (*avijjā*), which is the main root of all suffering.

4.2 THE JHĀNA FACTORS

Samatha meditation controls the Five Hindrances by overcoming each with a counteracting jhāna or Absorption Factor developed by focusing inside [internally], meditating into peacefully happy trance states. First, let's understand the Five Hindrances.

4.2.1 THE FIVE HINDRANCES

The Five Hindrances are the obstacles which block or cut off the mind from transcending to wisdom. As shown below, they are drowsiness, doubt, ill will, restlessness and sensual desire.

Hindrance	Definition
1. Drowsiness (<i>thīna-middha</i>)	Sleepiness, drowsiness, laziness, sloth, torpor, languor, stolidity,
2. Doubt (<i>vicikicchā</i>)	Doubt, perplexity, scepticism, indecision, uncertainty,
3. Ill Will (<i>byāpāda</i>)	Ill will, hatred, malevolence, aversion.
4. Restlessness (<i>uddhacca-kukkucca</i>)	Agitation, worry, anxiety,
5. Sensual Desire (<i>kāma-chanda</i>)	Sensual desire in five sensual objects which consists of sights, sounds, smells, tastes and touch.

Drowsiness can be caused either by sleepiness or laziness. It includes both mental sluggishness (sloth) and physical sluggishness (torpor). Doubt is usually specific to the current meditation procedure, “Am I doing the right thing?” Ill Will can vary from active anger or hatred to simply feeling ill at ease, “Do I really belong here?” Restlessness is usually the familiar racing and fleeting of the mind from one thought to another, but can also include specific worries and anxiety. Finally, Sensual Desire is the enveloping sea that encompasses all the others. We are born into this world of sensual desire because of our enchantment with seeking sensual pleasures. In combination, these Five Hindrances do a good job of confusing our normal thinking and obscuring the true nature of our situation.

4.2.2 CAUSES OF THE FIVE HINDRANCES

What are the causes of the Five Hindrances?

Hindrance	Caused by
1. Drowsiness	Dislike, discontent or aversion (arati),
2. Doubt or Uncertainty	Lack of contemplation (ayonisomanasikāra),
3. Ill Will	Annoyance, anger, hatred, enmity, repulsion, or repugnance (paṭīgha),
4. Restlessness	Being unable to stop the mind from mental distraction or anxiety, lack of peace (cetasoavūpasama).
5. Sensual Desire	Lust or craving for beautiful, pleasing perceptions (subhasaññā).

As shown, drowsiness stems from dislike or discontentment. Doubt comes from lack of contemplation. Ill Will may be due to superficial annoyance, but often reflects more deeply instilled feelings of anger or hatred. Restlessness indicates our habitual inability to stop the mind due to failure to be able to tune out distractions. However, it can be overcome with mental training. Sensual Desire is caused by the lust and craving for pleasure which pervades our whole approach to life. It is the most deep-seated hindrance and the ultimate target of mental training.

4.2.3 THE FIVE JHĀNA FACTORS THAT ELIMINATE THE FIVE HINDRANCES

The Five Hindrances can be eliminated by the five Jhāna Factors which mentally control or extinguish them.

Jhāna Factor	Eliminates
1. Applied Thought (vitakka)	Drowsiness and laziness (thīna-middha),
2. Sustained Thought (vicāra)	Doubt (vicikicchā),
3. Joy (pīti)	Ill Will (byāpāda),
4. Peaceful Happiness (sukha)	Restlessness (uddhacca-kukkucca),
5. One-pointed Concentration (ekaggatā)	Sensual Desire (kāmachanda).

Applied Thought or increased attention overcomes Drowsiness. Sustained Thought or prolonged contemplation overcomes Doubt. Feelings of Joy (pīti) overcome Ill Will and peaceful happiness overcomes restlessness. One-pointed Concentration overcomes sensual desire and gives rise to the neutral Feeling of Equanimity which appears in the deepest jhāna state.

Applied Thought (*vitakka*) is contemplation of feelings or sensations. Its characteristic is directing the mind through attention to be focused on an object. Its function is gathering and maintaining and understanding and analyzing where its result is leading the mind.

Sustained Thought (*vicāra*) means considering the object as its characteristic, its function is keeping the mind and mental concomitants occupied with the object, and its result is keeping the mind anchored on that object.

Vitakka and *vicāra* always go together, but *vitakka* arises before *vicāra*. *Vitakka* is cruder than *vicāra*. It is like the sound of a bell when struck, while *vicāra* is like the humming sound afterwards.

Joy or Rapture (*pīti*) has joyfulness as its characteristic. Its function is physically and mentally suffusing, and its result is physical and mental glow. There are five kinds of *pīti*:

1. Minor Thrill,
2. Momentary or Instantaneous Joy,
3. Showering Joy, like a wave hitting the shore,
4. Uplifting joy, and
5. Suffusing joy.

Peaceful Happiness (*sukha*) eats or eases away physical and mental discomfort. Its characteristic is gladness, its function is increasing its components and its result is generosity.

Pīti is pleasure that arises. *Sukha* is experiencing the pleasure. When the mind has *pīti*, it also has *sukha*, but when the mind has *sukha*, that does not mean that it also has *pīti*. For example, *pīti* arises immediately when a man without food traveling in the desert finds an oasis or water. Only when he reaches the shade of the oasis or drinks the water, does *sukha* arise.

In the five aggregates, pīti is categorized as a mental formation (saṅkhāra), but sukha is a sensation (vedanā).

One-pointed Concentration (ekaggatā) is explained in the scripture of vibhām, but there is no explanation found in Pali.

For Equanimity (upekkhā), the characteristic is being neutral. Its taste is neutral, of no concern. Its result is no exertion and its proximate cause is the lessening of pīti.

4.2.4 OVERCOMING THE FIVE HINDRANCES

In the following quotes, Lord Buddha describes meditating to overcome the Five Hindrances (Majjhima-nikaya 12/469-474/502-507):

Monks, what needs to be done further? A monk in this Norm-discipline will find a quiet shelter which is a forest, the root of a tree, a mountain, a mountain valley, a cave, a cemetery, a thorn forest, an open-air area or a heap of straw. He returns from gathering alms and after his meal he sits cross-legged, upright, maintaining mindfulness.

If he eliminates covetousness and develops a mind without covetousness, he will purify the mind from covetousness. If he eliminates violence and ill will, he is without thought of ill will and he has compassion, he will purify the mind from ill will. If he eliminates sloth, he is free of sloth, and contemplates the light of mindfulness and will thus purify the mind from sloth. If he eliminates restlessness, his mind will not be distracted and he will become tranquilized, mindful. He will purify the mind from restlessness. If he eliminates doubt,

he will be free from doubt, and firm in the foundation of wholesome states, he will have purified the mind from doubt.

A monk contemplates and sees these Five Hindrances, which have not yet been eliminated, such as a debt, a disease, a prison, as slavery and then, traveling along a remote path, he contemplates and sees these Five Hindrances which become eliminated and, then, are replaced as being without debt, being without disease, being free from prison, being liberated and being in a secure place.

4.2.5 THE FOUR RŪPA-JHĀNAS

In the following quote, Lord Buddha describes the four rūpa-jhānas (Majjhima-nikaya 12/469-474/502-507):

A monk eliminates the Five Hindrances which are defilements of the mind that weaken wisdom, and he calms his mind, becoming freed from sense-desire and unwholesome states, and, then he attains the First Jhāna. He has Applied Thought (vitakka), Sustained Thought and joy ...

Again, a monk attains the second jhāna and his inner mind is purified and becomes one-pointed because Applied Thought (vitakka) and sustained thought (vicāra) are eliminated. There are only joy and happiness of concentration ...

Again, a monk who has equanimity and mindfulness moderates happiness with both mind and body. Because joy is eliminated he attains the Third Jhāna. The Ariyas (Noble Ones) praise those who

attain this jhāna as living happily, with equanimity and mindfulness...

Again, a monk who attains the Fourth Jhāna has no suffering or happiness because happiness and suffering are eliminated and his former sorrow is eliminated. There is only equanimity which purifies mindfulness. The pure mind suffuses every part of his whole body, like a man whose head is covered by a white cloth. There is no part of his body untouched by the white cloth.

4.2.6 MEDITATING THROUGH THE FOUR RŪPA-JHĀNAS

When the meditator concentrates the mind to stop still firmly, so well that he or she can attain a counterpart sign or paṭibhāga-nimitta deeply seated in both eye and mind, then all five jhāna factors will appear together to suppress the Five Hindrances. This is the first jhāna.

When the meditator trains the mind to stop firmly even more still and deeper, the mind lets go of the coarsest factors of applied thought (*vitakka*) and sustained thought (*vicāra*), only rapture or joy (*pīti*), peaceful happiness (*sukha*) and one-pointed concentration (*ekaggatā*) remain. This is the second jhāna.

When the meditator trains the mind to stop more firmly still, and it becomes more refined, the mind refines rapture or joy, and only peaceful happiness and one-pointed concentration remain. This is the third jhāna.

When the meditator trains the mind to stop still firmly even deeper and more refined, the mind drops peaceful happiness, so that only one-pointed concentration remains and the mind becomes still in equanimity (*upekkhā*). This is samādhi or concentration of the fourth jhāna.

4.2.7 THE FOURFOLD CLASSIFICATION OF RŪPA-JHĀNAS

The rūpa-jhānas are categorized in two ways: the fourfold classification and the fivefold classification. The fourfold classification was used by Lord Buddha throughout the Suttas. The fivefold classification appears in the Abhidhamma as a more logical treatment of the Five Hindrances and five jhāna factors.

1. The first jhāna has five jhāna factors: (1) Applied thought or attention (vitakka), (2) Sustained thought or contemplation (vicāra), (3) Joy or rapture (pīti), (4) Peaceful happiness (sukha), and (5) One-pointed concentration (ekaggatā).
2. The second jhāna has three jhāna factors: (1) Joy or rapture, (2) Peaceful happiness, and (3) One-pointed concentration.

Applied thought or attention and sustained thought are eliminated.

3. The third jhāna has two jhāna factors: (1) Peaceful happiness, and (2) One-pointed concentration.

Joy or Rapture is eliminated.

4. The fourth jhāna has two jhāna factors: (1) One-pointed concentration, and (2) Equanimity.

When Joy is eliminated, the mind attains equanimity.

4.2.8 THE FIVEFOLD CLASSIFICATION OF THE RŪPA-JHĀNAS

1. The first jhāna has five jhāna factors: (1) Applied thought or attention (vitakka), (2) Sustained thought or contemplation (vicāra), (3) Joy or rapture (pīti), (4) Peaceful happiness (sukha), and (5) One-pointed concentration (ekaggatā).

2. The second jhāna has four jhāna factors: (1) Sustained thought or contemplation (vicāra), (2) Joy or rapture (pīti), (3) Peaceful happiness (sukha), and (4) One-pointed concentration (ekaggatā).

Note: Applied thought or attention (vitakka) is eliminated.

3. The third jhāna has three jhāna factors: (1) Joy or rapture, (2) Peaceful happiness, and (3) One-pointed concentration.

Note: Sustained thought or contemplation is eliminated.

4. The fourth jhāna has two jhāna factors: (1) Peaceful happiness, and (2) One-pointed concentration.

Note: Joy or rapture is eliminated.

5. The fifth jhāna has two jhāna factors: (1) One-pointed concentration, and (2) Equanimity.

Note: When Happiness is eliminated, the mind attains equanimity.

4.2.9 SAMATHA AND VIPASSANĀ

In conclusion, samatha meditation calms and concentrates the mind, controlling the Five Hindrances to make the mind ready for advanced vipassanā meditation. It constitutes important preliminary preparation for the attainment of advanced insight wisdom (vipassanā-paññā) to overcome ignorance (avijjā), the root of all suffering.

4.3 RIGHT CONCENTRATION FOR WISDOM

Right concentration develops Supra-mundane Knowledge (vijjā) and wisdom (paññā). Practicing samatha-bhāvanā, training the mind to stop still firmly concentrated to attain the jhānas, from the first jhāna to the fourth jhāna, suppresses the Five Hindrances. This is the first step towards the transcendental knowledge that eliminates ignorance (avijjā), the root cause underlying all suffering. It makes the mind clear and ready for the task of developing transcendental knowledge and wisdom to penetrate the Four Noble Truths. This is called Right Concentration (sammā-samādhi), one component of the Noble Eightfold Path.

4.3.1 THE THREEFOLD KNOWLEDGE

The following are Lord Buddha's descriptions of the threefold knowledge (vijjā) for which jhāna attainment provides the foundation. These states permit overcoming ignorance and penetrating the Four Noble Truths (Majjhima-nikaya 12/475-477/414-415).

[Knowledge of Past Lives (pubbenivāsānussatiñāṇa)]

Monks, when his mind is concentrated, purified, clear, without defilement, without mental depravity, gentle, workable, firm and steady, he will direct his mind to pubbenivāsānussatiñāṇa [Knowledge of Past Lives]. He is recalling where he used to live in the past, in one birth, two births, ... many lives which used to be including ākāra [such as appearance, manner countenance, cause, reason, purpose] and uddesa [such as name, parents].

Just as a man goes from his own house to another, from that house to others and back to his own house again. He recollects that he went from his

own house to that house, in that house, how he stood, sat, spoke, became silent, and went from that house to another. Then, he went from that house to others again.

Monks, thus, he recollects his past lives, one birth, two births ... many lives which used to be including ākāra and uddesa.

[Knowledge of Decease and Rebirth of Beings (*cutūpapātañāṇa*)]

Monks, when his mind is concentrated, purified, clear, without defilement, without mental depravity, gentle, workable, firm, and steady, he will direct his mind to *cutūpapātañāṇa* (Knowledge of Decease and Rebirth of Beings): He sees beings passing away, being reborn, inferior, refined, of good complexion, crude complexion, fortunate, misfortunate with the pure divine eyes which are beyond human eyes ... he understands beings depending on kamma (karma).

Just as in a castle at the four-way intersection in the middle of a city. A man with good sight standing upon the castle can see humans going to a house, leaving a house, walking, coming and traveling. Like that a monk sees beings passing away, being reborn, inferior, refined, of good complexion, crude complexion, fortunate, misfortunate with the pure divine eyes which are beyond human eyes ... he understands beings depending on kamma.

[Knowledge of Destruction of Mental Intoxications (*āsavakkhayāñāṇa*)]

Monks, when his mind is concentrated, purified, clear, without defilement, without mental depravity, gentle, workable, firm, and steady, he will

direct his mind to āsavakkhayañāna (Knowledge of Destruction of Mental Intoxications). He penetrates to find that this is Suffering (dukkha), this is the Cause of Suffering (samudaya), this is the Cessation of Suffering (nirodha), this is the Path leading to the Cessation of Suffering (magga). These are mental intoxications (āsava). This is a cause of mental intoxications. This is the cessation of mental intoxications. This is the path leading to the cessation of mental intoxications.

When he penetrates this, his mind is emancipated from āsava of sense-desire, āsava of becoming and āsava of ignorance. When his mind has been emancipated, there will be the knowledge that this is emancipation. Birth ends. The chaste life is over. The obligation has been done. There is no more obligation.

Just as at mountain pool, with pure and limpid-water, a man with good eyes who stands at the edge of the pool of water can see oyster shells, pebbles, tiles and fish which stop or move. He thinks that in the pool of water with pure and limpid-water, there are oyster shells, pebbles, tiles and fish which stop or move. This is the same as the monk who penetrates that this is suffering, this is the cause of suffering, ... He will know that rebirth ends. The chaste life is over. The obligation has been done. There is no more obligation. He has done what must be done.

With this threefold knowledge, the meditator can overcome ignorance, penetrate the Four Noble Truths completely, and attain transcendental wisdom.

4.3.2 THE BENEFITS OF RIGHT CONCENTRATION

Lord Buddha said the benefits of Right Concentration are (Khuddaka-nikaya 25/35/65):

Natthi jhānam apaññassa
 Natthi paññā ajhāyato
 Yamhi jhānañca paññā ca
 Sa ve nibbānasantike.

There is no jhāna (absorption factors) for one who is without wisdom and no wisdom for one who is without jhāna. He who has both jhāna and wisdom is, indeed, close to Nibbāna.

4.4 SUBJECTS OF MEDITATION

4.4.1 THE NINE SUBJECTS OF MEDITATION IN THE TIPITAKA

1. Four Foundations of Mindfulness (satipaṭṭhāna)

1. Contemplation of body (kāyanupassanā), means mindfully seeing and contemplating the body in the body again and again – both inside and outside.
2. Contemplation of feelings (vedanā-nupassanā), is mindfully experiencing and contemplating the feelings in the feelings again and again – both inside and outside.
3. Contemplation of mind (cittānupassanā), is mindfully experiencing and contemplating the mind in the mind again and again – both inside and outside.
4. Contemplation of dhammas (dhammānupassanā), is mindfully penetrating and contemplating the dhammas in the dhammas again and again – both inside and outside.

2. Subjects for Frequent Recollection (*abhiññhapaccavekkhaṇa*)

1. We are subject to growing old. No one can escape it (jarādhammatā).
2. We are subject to pain. No one can escape it (byādhidhammatā).
3. We are subject to death. No one can escape it (maraṇadhammatā).
4. We are destined to be parted from all that we love and hold dear, even from ourselves (piyavinābhāvatā).
5. We are responsible for our actions. We must accept the results. Do good, get good. Do evil, get evil (kammassakatā).

4.4.2 THE FORTY SUBJECTS OF MEDITATION IN THE VISUDDHIMAGGA

1. Ten Kasiṇa Meditation Objects

Four Element Meditation Objects (*bhūta-kasiṇa*)

1. Earth (paṭhavī),
2. Water (āpo),
3. Fire (tejo),
4. Wind (vāyo),

Four Color Meditation Objects (*vāṇa-kasiṇa*)

5. Green (nīla),
6. Yellow (pīta),
7. Red (lohitā),
8. White (odāta),

Two Other Meditation Objects

9. Light (āloka),
10. Space (ākāsa).

2. Ten Meditations on Corpses (asubha)

1. A bloated-corpse (uddhumātaka),
2. A bluish discolored corpse (vinīlaka),
3. A festering corpse (vipubbaka),
4. A cut up corpse (vicchiddaka),
5. A gnawed corpse (vikkhāyitaka),
6. A Scattered corpse (vikkhittaka),
7. A hacked and scattered corpse (hatavikkhittaka),
8. A blood-stained corpse (lohitaka),
9. A worm-infested corpse (puluvaka),
10. A skeleton (atṭhika).

3. Ten Recollections (anussati)

1. Recollection of Lord Buddha (buddhānussati),
2. Recollection of Dhamma (dammānussati),
3. Recollection of Sangha (sanghānussati),
4. Recollection of Morality (sīlānussati),
5. Recollection of Generosity (cāgānussati),
6. Recollection of Deities (devatānusati),
7. Mindfulness of Death (marañassati),
8. Mindfulness of the Body and its parts to see that it is ugly, impure and disgusting (kāyagatāsati),

9. Mindfulness of Breathing (*ānāpānasati*), and
10. Recollection of Nibbāna (*upasamānussati*).

4. Four Divine Abidings (brahmavihāra)

1. Loving-Kindness (mettā): Love and best wishes for the happiness of all beings,
2. Compassion (karuṇā): Sympathy with a desire to help others escape suffering,
3. Sympathetic Joy (muditā): Happiness in another's good luck and happiness,
4. Equanimity (upekkhā): Neutral feeling - neither happy nor sad - when one has exhausted all means of helping others.

5. Four Formless Jhānas (arūpa-jhānas)

1. Infinity of Space (*ākāsañcāyatana*),
2. Infinity of Consciousness (*viññānañcāyatana*),
3. Nothingness of Space (*ākiñcaññāyatana*),
4. Neither-Perception nor Non-perception (*nevasaññānāsaññāyatana*).

6. Contemplation of the Loathsomeness of Food (āhārepaṭikūlasaññā)

7. Contemplation on the Four Elements (catudhātuvaṭṭhāna)

4.4.3 MEDITATION APPROPRIATE FOR DIFFERENT TEMPERAMENTS

1. Six Characteristic Temperaments (carita)

Temperament	Main Characteristic
1. Lustful (rāga-carita)	Sensual desire,
2. Hating (dosa-carita)	Hot tempered,
3. Deluded (moha-carita)	Forgetfulness,
4. Faithful (saddhā-carita)	Gullibility,
5. Intelligent (suddhi-carita)	Over-confident, only believing in one's own knowledge,
6. Speculative (vitakka-carita)	Lack of confidence.

2. Meditation Recommended by Temperament

Temperament	Recommended Meditation
1. Lustful	Meditations on Corpses (asubha) and Mindfulness of the Body (kāyagatāsati),
2. Hating	Four Color Kasiṇa & Four Divine Abidings,
3. Deluded and Speculative	Mindfulness of Breathing (ānāpānassati),
4. Faithful	The first six Recollections (anussati),
5. Intelligent	Mindfulness of Death (marañassati), Recollection of Nibbāna (upasamānussati), Contemplation of the Four Elements (catudhātuvavatthaṇa) and Contemplation of the Loathsomeness of Food Contemplation (āhārepataṭkūlasaññā).

The meditation practices of four arūpa-jhānas and four element meditation objects (bhūta-kasiṇa) are appropriate for all temperaments. However, it is not recommended to practice four arūpa-jhānas before the others, because it is more profound and difficult.

Note: Āloka kasiṇa (the light kasiṇa) is also applicable for all. When a meditator attains the learning sign or the counterpart sign (ugaha-nimitta or patibhāga-nimitta), he or she will see a bright sphere.

4.5 SIGNS, STAGES, AND ATTAINMENT

4.5.1 THREE SIGNS

1. The preliminary sign (parikamma-nimitta) is mentally constructed such as by visualizing meditation objects or mentally and verbally reciting Lord Buddha's virtues etc. The preliminary sign signifies Momentary Concentration (khanika-samādhi) and can be attained with all types of meditation.

2. The learning sign (upacāra-samādhi) is a sign that lasts longer. While opening and closing the eyes, the meditator can recall the sign accurately. The learning sign is also called the visualized image. The learning sign signifies access concentration and can be attained with all types of meditation.

3. The counterpart sign (patibhāga-nimitta) is stable for a long period, fixed in the eye and mind and can be made bigger or smaller. The counterpart sign signifies attainment concentration (appanā-samādhi) and can be attained by twenty two types of meditation: the Ten Kasiṇas, the Ten Meditations on Corpses (asubha), Mindfulness of the Body (kāyagatāsati) and Mindfulness of Breathing (ānāpānasati).

4.5.2 THREE STAGES OF MEDITATION

1. Preliminary Meditation (parikamma-bhāvanā) is visualizing a sign (nimitta) or mentally reciting Lord Buddha's virtues etc. Preliminary Meditation can be attained with all types of meditation.
2. The Proximate Meditation (upacāra-bhāvanā) is attaining the learning sign due to contemplating a meditation object, as a result the Five Hindrances are calmed. Proximate Meditation can be attained through ten types of meditation: Eight Recollections [excluding Mindfulness of the Body and Mindfulness of Breathing], Contemplation of the Four Element Kasiṇas and Contemplation of the Loathsomeness of Food.
3. The Attainment Meditation (appanā-bhāvanā) is attaining jhāna due to developing the learning sign. Attainment Meditation can be reached with thirty types of meditation. These thirty types of meditation can help meditators achieve Attainment Meditation (appanā-bhāvanā) in some form.

Type of Meditation	Helps One Attain
The Ten Meditations on Corpses and Mindfulness of the Body	The first rūpa-jhāna.
The Ten Meditation Objects (kasiṇas) Mindfulness of Breathing, and the first three divine abodes: [of mettā, karuṇā and muditā]	The four rūpa-jhānas.
Equanimity (upekkhā-brahmavihāra)	The fifth rūpa-jhāna of the fivefold jhānas.
The four formless jhānas	Four arūpa-jhānas.

TABLE 2

SUMMARY OF THE FIVE HINDRANCES AND JHANA FACTORS

The Five Hindrances	
Hindrance	Definition and Causes
1. Drowsiness (<i>Thīna-middha</i>)	Sleepiness, laziness, sloth, torpor, languor, stolidity, Caused by dislike, discontent or aversion (<i>Arati</i>).
2. Doubt (<i>Vicikicchā</i>)	Doubt, perplexity, scepticism, indecision, uncertainty, Caused by lack of contemplation (<i>Ayonisomanasikāra</i>).
3. Ill Will (<i>Byāpāda</i>)	Ill will, hatred, malevolence, aversion, Caused by annoyance, anger, hatred, enmity, repulsion, or repugnance (<i>Paṭigha</i>).
4. Restlessness (<i>Uddhacca-kukkucca</i>)	Restlessness, worry, anxiety, Caused by being unable to stop the mind from mental distraction or anxiety, lack of peace (<i>Cetasoavūpasama</i>).
5. Sensual Desire (<i>Kāma-chanda</i>)	Sensual desire in five sensual objects which consist of sights, sounds, smells, tastes and touch, Caused by lust or craving for beautiful, pleasing perceptions (<i>Subhasaññā</i>).

Jhāna Factors vs Five Hindrances	
Jhāna Factor	Eliminates
Applied Thought (<i>Vitakka</i>)	Drowsiness and laziness (<i>Thīna-middha</i>),
Sustained thought (<i>Vicāra</i>)	Doubt (<i>Vicikicchā</i>),
Joy (<i>Pīti</i>)	Ill Will (<i>Byāpāda</i>),
Peaceful Happiness (<i>Sukha</i>)	Restlessness (<i>Uddhacca-kukkucca</i>),
One-pointed (<i>Ekaggatā</i>)	Sensual Desire (<i>Kāmachanda</i>).
<i>Vitakka</i> : applied thought (attention) has the characteristic of directing the mind onto an object, like striking a bell.	
<i>Vicāra</i> : sustained thought is keeping the mind anchored with continued pressure on the object, like the ringing of the bell struck.	

Jhana Factors (Fourfold Classification)				
The First Jhāna	<i>Vitakka</i>	<i>Vicāra</i>	<i>Pīti</i>	<i>Sukha</i>
The Second Jhāna			<i>Pīti</i>	<i>Sukha</i>
The Third Jhāna				<i>Sukha</i>
The Fourth Jhāna				<i>Ekaggatā Upekkhā</i> (Equanimity)

Jhana Factors (Fivefold Classification)				
The First Jhāna	<i>Vitakka</i>	<i>Vicāra</i>	<i>Pīti</i>	<i>Sukha</i>
The Second Jhāna		<i>Vicāra</i>	<i>Pīti</i>	<i>Sukha</i>
The Third Jhāna			<i>Pīti</i>	<i>Sukha</i>
The Fourth Jhāna				<i>Sukha Upekkhā</i>
The Fifth Jhāna				<i>Ekaggatā Upekkhā</i>

TABLE 3

COMPARISON OF SIGNS, STAGES OF MEDITATION AND CONCENTRATION

Three Signs	3 Stages of Meditation	Concentration
<p>The Preliminary Sign (<i>Parikamma-nimitta</i>) is mentally constructed such as by visualizing meditation objects or mentally and verbally reciting Lord Buddha's virtues etc.</p> <p><i>It can be attained with all types of meditation.</i></p>	<p>Preliminary Meditation (<i>Parikamma-bhāvanā</i>) is visualizing a sign or mentally reciting Lord Buddha's Virtues etc.</p> <p><i>It can be attained with all types of meditation.</i></p>	<p>Momentary Concentration (<i>Khanikha-samādhi</i>).</p>
<p>The Learning Sign (<i>Uggaha-nimitta</i>) is a sign that lasts longer. While opening and closing the eyes, the meditator can recall the sign accurately. The Learning Sign is also called the visualized image.</p> <p><i>It can be attained with all types of meditation.</i></p>	<p>Proximate Meditation (<i>Upacāra-bhāvanā</i>) is attaining the Learning Sign due to contemplating a meditation object. As a result the Five Hindrances are calmed.</p> <p><i>It can be attained with 10 types of meditation:</i></p> <p><i>Eight Recollections [excluding Mindfulness of the Body and Mindfulness of Breathing], Contemplation of the Four Element Kasiṇas and Contemplation of the Loathsomeness of Food.</i></p>	<p>Access Concentration (<i>Upacāra-samādhi</i>).</p>
<p>The Counterpart Sign (<i>Patibhāga-nimitta</i>) is stable for a long period, fixed in the eye and mind and can be made bigger or smaller.</p> <p><i>It can be attained with 22 types of meditation:</i></p> <p><i>the Ten Kasiṇas, the Ten Meditations on Corpses (Asubha), Mindfulness of the Body (Kāyagatāsati) and Mindfulness of Breathing (Ānāpānasati).</i></p>	<p>Attainment Meditation (<i>Appanā-bhāvanā</i>) is attaining <i>Jhāna</i> due to developing the Learning Sign.</p> <p><i>It can be attained with 30 types of meditation:</i></p> <p><i>the Ten Meditations on Corpses, the Ten Meditation Objects (Kasiṇas), Mindfulness of the Body, Mindfulness of Breathing, the four Divine Abodes and and the Four Formless Jhānas.</i></p>	<p>Attainment Concentration (<i>Appanā-samādhi</i>).</p>

4.5.3 TYPES OF MEDITATIVE ATTAINMENT

Meditative Attainment (jhānasamāpatti) is of two types:

Rūpa-jhāna attainment

1. The first jhāna,
2. The second jhāna,
3. The Third jhāna,
4. The fourth fhāna.

Arūpa-jhāna (formless absorption) attainment

1. Infinity of Space,
2. Infinity of Consciousness,
3. Nothingness of Space,
4. Neither Perception nor Non-perception.

Together, the four rūpa-jhānas and four arūpa-jhānas are called the Eight Meditative Attainments (jhāna-samāpatti). The Eight Meditative Attainments are not reserved only for Buddhists, they can be attained by anyone, but others usually do not use them as a way for ending suffering as in Buddhism.

There are two levels of Meditative Attainment: Attainment of Fruition (phalasamāpatti) and Attainment of Extinction (nirodha-samāpatti). Attainment of Fruition is available to all Noble Ones. Attainment of Extinction is available only to a Non-returner (anāgāmī) or Perfected One (arahant) who has attained all Eight Meditative Attainments.

Jhāna and samāpatti have the same meaning but are different terms because jhāna can be reached temporarily by someone who practices well, while samāpatti means lasting attainment. If saññāvedayitanirodha (extinguishing perception and sensation or feeling) is added to the Eight

Meditative Attainments, these nine are called Attainment of the Successive Abodes (anupubbavihārasamāpatti). The successive steps in attainment of extinction of perception and feeling (saññāvedayitanirodha) are:

When one attains ... The following is extinguished:

- | | |
|--|---|
| 1. The First Jhāna | Sensual perception (kamāsaññā). |
| 2. The Second Jhāna | Applied thought (vitakko) and sustained thought (vicāra) |
| 3. The Third Jhāna | Joy or Rapture (pīti). |
| 4. The Fourth Jhāna | Breathing in and out. |
| 5. The Sphere of Infinity of Space | Perception of form (rūpasaññā). |
| 6. The Sphere of Infinity of Consciousness | Perception in the Sphere of Infinity of Space |
| 7. The Sphere of Nothingness of Space | Perception in the Sphere of Infinity of Consciousness. |
| 8. The Sphere of Neither Perception | Perception in the Sphere of Nothingness of Space nor Non-perception |
| 9. Extinction of Perception | Perception and sensation. |

4.5.4 EXPERTISE SKILL AND FLUENCY

The meditator who has attained a jhāna, such as the first jhāna, will not advance to the next one if he or she does not practice to become able to. This is called *vasī*. It has five components:

Skill in ...

1. Recalling Jhāna (*āvajjanavasī*),
2. Entering Jhāna (*samāpajjanavasī*),
3. Stabilizing Jhāna (*adhiṭṭhānavasī*),
4. Exiting Jhāna (*vutṭhānavasī*),
5. Contemplating Jhāna (*paccavakkhaṇavasī*).

4.5.5 CAUSES FOR DEGENERATION OF JHĀNA

1. Distraction (*kilesasamuddācārena*), the mind becomes distracted by defilements,
2. Discomfort (*asappāya kiriyāya*), for example, being unable to handle mental and physical suffering,
3. Neglect (*ananuyogena*), lack of constant practice.



PART 2: TRAINING IN HIGHER MENTALITY

CHAPTER 5:
TEN KASINA MEDITATION OBJECTS

5.1 FOUR ELEMENT MEDITATION OBJECTS

5.1.1 THE EARTH KASINA (PAṬHAVĪ)

The method of meditating using the earth kasiṇa can be readily understood by one with previous experience from a past life. He or she might just see a farm or rice paddy field and the learning sign (uggaha-nimitta) would arise easily. Those who do not have such merit must create a kasiṇa.

1. MAKING THE EARTH KASINA

There are two ways of making an earth element kasiṇa: movable and fixed in position.

Movable kasiṇa: For the first method, find an old piece of cloth, leather, or an old mat. Then, tie the corners of the material to each of four sticks driven into the ground. Then, find some pure mud, if there are any rocks or leaves in the mud, they should be removed. The mud should be of one color and the color should be like “the color of dawn.” Roll the mud into a round ball and place it on the piece of material. Mold the mud until it becomes one piece, with one color. Make it into a smooth round shape with a flattened bottom on the prepared material. The diameter should be the distance between the tip of the thumb and the tip of the middle finger, when they are spread out, plus the width of four fingers [8-9 inches].

Fixed kasiṇa: Pound many stakes into the ground close together at the bottom and open wide at the top like a lotus leaf [cone shape]. Weave a net of string like a spider's web and tie it to support the stakes. If there is not enough dawn-colored mud, fill the bottom with some other color and finish-off the top with the clean dawn-colored mud. The kasiṇa must be round. The diameter at the top should be the distance from the tip of the thumb to the tip of the forefinger when spread out plus the width of four fingers, as in the first method.

2. MEDITATING WITH THE EARTH KASINA

The meditator should sit on a cushion or platform raised about eight to nine inches [the distance between the tip of the thumb and the tip of the middle finger when spread out plus the width of four fingers] or in a position comfortable for seeing the kasiṇa. If sitting too high, one will have to look down. Over time, this might cause strain in the neck. If one sits too low, it will be difficult to see the kasiṇa. The approximate distance from the kasiṇa should be about 60-80 cm. [two times the length of the forearm plus the distance between the tip of the thumb and the tip of the forefinger spread out.] Sitting too close, one might see the defects in the kasiṇa and fail to achieve concentration.

This is just one example. There are many ways to make an earth kasiṇa. Another example, one could make an earth kasiṇa in a three-dimensional shape such as the rounded shape of a sphere. As mentioned before, some can just see a piece of plowed mud or threshed rice and take that as a nimitta.

When one has prepared everything and is ready to meditate, it is recommended to take a shower and scrub the body in order to be comfortable, relaxed, and eliminate everything which disturbs the mind. Contemplate the negative consequences of lust and sensual desire, see it as the cause of suffering and make oneself love and have faith in the kasiṇa. Think 'I will attain Nibbāna by using this earth kasiṇa,' then, close the eyes and recite, 'paṭhavī, paṭhavī, paṭhavī or earth, earth, earth.'

Whenever this initial nimitta disappears, the meditator can open his or her eyes and stare until he or she can remember it again. Then, close the eyes and meditate over and over, 100 times, 1,000 times or more. Soon he or she will attain the learning sign (*uggaha-nimitta*).

When the learning sign arises, keep maintaining it. Soon, one will be able to continue onto the counterpart sign (*paṭibhāga-nimitta*). When one attains the counterpart sign, it means he has succeeded in reaching the first *jhāna*. Continue doing the same procedure until reaching the Fourth or the fifth *jhāna*.

Please note that for this earth *kasiṇa*, the learning sign will appear with the cracks, blemishes and flaws of the *kasiṇa*, but the counterpart sign will appear one hundred to a thousand times purer and clearer than that of the learning sign, like a crystal lens coming out of a bag or like an oyster shell which has been well polished or like the moon coming out from behind a cloud.

5.1.2 THE WATER KASINA (ĀPO)

Various methods for making and using the water *kasiṇa* are similar to those for the earth *kasiṇa*, so only that which is different will be explained. One who has made merit in a past life regarding this *kasiṇa* will be able to attain the learning sign easily when he or she sees water in the sea, in a pond or in a well.

Those without such previous merit will need to use a container such as a bowl filled with clean, clear, colorless water and find a quiet place to sit and meditate. The meditator sits and looks at the water alternating looking with the eyes open and visualizing with the eyes closed, while reciting ‘āpo, āpo, āpo or water, water, water’ over and over until the learning sign is attained.

For this water *kasiṇa*, the counterpart sign will appear like a crystal clear sphere standing still or like a crystal palm fan in the air.

5.1.3 THE FIRE KASINA (TEJO)

One who has past merit with the fire kasiṇa can easily attain the learning sign (uggaha-nimitta) just from seeing a fire such as a forest fire, a fire in an oven, a fire in a lamp or a fire people have lit.

Others must gather hard firewood that will burn a long time without going-out and without being smoky [If the fire goes out quickly, one will have to waste time adding wood and smoke would disturb the meditator]. To make a kasiṇa, light the fire, then, place a thick mat or piece of leather which can withstand the fire between yourself and the fire for protection from the heat. Make a hole in the center about four inches wide. Contemplate the fire as seen through this hole.

An oil lamp or candle can also be used. One disadvantage is that the wind can easily extinguish the flame. One must find a place protected from the wind, such as a closed room or cave. Another disadvantage is that the lamp or candle might fall while the eyes are closed and this could be dangerous. Make sure everything is safe before using an oil lamp or candle.

The advantages of an oil lamp or candle are that they are more convenient than finding wood and building a fire and there is no need for the protecting mat or piece of leather, it is also not as hot as sitting by a fire. The meditator can just light the lamp or candle, stare at the flame, and mentally recite ‘tejo, tejo, tejo or fire, fire, fire.’

In this fire kasiṇa, the learning sign appears like a spark from a wood fire falling to earth or if the meditator is staring at a fire that he or she did not light it, it may appear as burned wood, charcoal, or smoke within the nimitta. But when the counterpart sign (paṭibhāga-nimitta) is attained, it will stand still like a red cloth hung up or a golden palm fan or golden pillar.

5.1.4 THE WIND KASINA (VĀYO)

A meditator observes the leaves on the topmost branches of a tree, seeing how they are moved back and forth by the wind, or one can observe the hair of a person being blown by the wind. These can be taken as nimitta, or one can observe the wind blowing against one's own body. In any case, the meditator contemplates wind and recites 'vāyo, vāyo, vāyo or wind, wind, wind.'

For this kasiṇa, the learning sign (uggaha-nimitta) will appear as a moving nimitta like the steam rising from boiling rice (payasa). The counterpart sign (paṭibhāga-nimitta) appears as a sphere standing still.

5.2 FOUR COLOR MEDITATION OBJECTS

5.2.1 THE GREEN KASINA (NĪLA)

The green kasiṇa can be anything which is green in color. One with past merit can readily attain the learning sign by just seeing a clump of flowers, plant clippings by an altar, green cloth or green crystal. Others must create a green kasiṇa by collecting green flowers such as green Lotuses or Jasmine and arranging them in a vase with the tops even with the rim. Select only flowers of pure petal, with no stamen, pistils, stems or leaves.

Another way is to take pieces of green cloth and roll them up to fill a basket so that all the tops are even. Alternatively, stretch a green cloth over a basket and tie it down like on the head of the drum. The meditator can also color a piece of paper or cloth green, make it round and tack it to the wall. In any case, the meditator stares at the green color, reciting 'nīla, nīla, nīla or green, green, green.' For the green kasiṇa, the learning sign will show the blemishes of the kasiṇa such as stamen and the gap between petals, but the counterpart sign will be free of any such faults. It might appear as a green crystal palm fan in clear daylight.

5.2.2 THE YELLOW KASINA (PĪTA)

The meditator practicing with the yellow kasiṇa can use any yellow object such as a bunch of yellow flowers, a piece of yellow cloth or anything naturally yellow. A person with past merit can readily attain the learning sign by seeing a group of blooming flowers, yellow cloth, or some other yellow object. Others must create a kasiṇa. One can use yellow Jasmine, yellow cloth or anything naturally yellow. The meditator stares at the yellow and recites ‘pīta, pīta, pīta or yellow, yellow, yellow.’ Other details are as already explained for the earth kasiṇa.

5.2.3 THE RED KASINA (LOHITA)

A meditator with merit from past lives can readily attain the learning sign when seeing a clump of red objects, a red flower such as a single rose or a naturally red object such as red cloth or red crystal. Others must create a kasiṇa by using flowers such as red flowers, red cloth or some naturally red objects. The meditator then sits staring at the kasiṇa, reciting ‘lohita, lohita, lohita or red, red, red’ until the learning sign is attained. Others details are as already explained for the green kasiṇa.

5.2.4 THE WHITE KASINA (ODĀTA)

A meditator with merit from past lives can easily attain the learning sign by just seeing a white flower such as Jasmine or Lotus, or a piece of white cloth or any other naturally white object. One might also use a round object of silver or tin or even the moon as a kasiṇa. Others must construct a kasiṇa. They may collect white flowers, or use white cloth or naturally white objects as previously described. Then, one stares at the kasiṇa repeating ‘odāta, odāta, odāta or white, white, white,’ over and over, 100 to 1,000 times or more, until the learning sign arises.

5.3 OTHER MEDITATION OBJECTS

5.3.1 THE LIGHT KASINA (ĀLOKA)

A meditator with merit from past lives can readily attain the learning sign by simply seeing sunlight or moonlight hit the ground or passing through a hole in a wall or seeing light through a hole in the ceiling or through the leaves of the trees. Others must construct a kasiṇa. Use the light from a candle or oil lamp inside a pot resting on its side. Cover the opening of the pot with cloth and make a hole in the cloth to let the light out. Turn the pot to face the wall, so there will be a circle of light on the wall. If the pot is not covered, the sphere of light will be too large. This will cause one's vision to blur. The circle from a lamp will last longer than sunlight or moonlight. When all is set, the meditator stares at the circle of light and recites 'āloka, āloka, ā loka or light, light, light.' For this kasiṇa, the learning sign is like a light circle on the ground or wall. The counterpart sign is like a three-dimensional round sphere or bright crystal ball.

5.3.2 THE SPACE KASINA (ĀKĀSA)

The ākāsa kasiṇa is also called the paricchinnākāsa-kasiṇa or delimited, excited space kasiṇa. The kasiṇa means staring into the emptiness of a hole, not the emptiness of the whole sky. One stares at the empty space in a hole in a wall or partition between curtains.

A meditator with merit from previous lives can readily attain the learning sign from just seeing an empty hole in a wall or a window. Others must create a kasiṇa by making a hole in the roof of a tent or in a piece of leather or mat. The width of the hole should be the distance between the tip of the thumb and tip of the forefinger when spread out, plus the width of four fingers [6-7 in. or 15-17 cm.]. The meditator stares at the kasiṇa and recites 'ākāsa, ākāsa, ākāsa or space, space, space,' until the learning sign (uggaha-nimitta) arises. In this kasiṇa, the learning sign is

like the hole one has made, if the hole is square, the learning sign will be square. The counterpart sign is like a bright sphere of the hole. Other details are similar to the earth kasiṇa.

5.4 BENEFITS: KASINA MAGICAL POWERS

When the meditator practices until becoming skillful, each of these ten kasiṇa results in different magical powers. Here are some examples:

Earth kasiṇa (*pāṭhavī*) attainment can yield the power to make copies of oneself or the ability to move the ground into the air or into the ocean and walk on it and one can stand or sit in the air or on the water.

Water kasiṇa (*āpo*) attainment can result in the power to travel up and down through the ground, to create rain, or to conjure up a barrier to stop the flow of water in a river or sea.

Fire kasiṇa (*tejo*) attainment can give the abilities to spray smoke and fire from the body, conjure up a rain of fire, shoot out a stream of fire, burn up specific things, make light to see invisible things, or to burn oneself up with fire to complete the extinction of all passions (*parinibbāna*).

Wind kasiṇa (*vāyo*) attainment can bring the ability to travel as fast as a storm or to create wind and cause a downpour.

Green kasiṇa (*nīla*) attainment can produce the ability to conjure up green images or make it dark or bright.

Yellow kasiṇa (*pīta*) attainment can cause the ability to conjure up yellow images or fulfill the wish that things become gold.

Red kasiṇa (*lohita*) attainment can give rise to the ability to conjure up red images.

White kasiṇa (odāta) attainment can bring about the ability to conjure up white images, eliminate Drowsiness (thīna-middha), illuminate the darkness, or make light to see things with the celestial eyes.

Light kasiṇa (āloka) attainment can lead to the ability to make oneself transparent, eliminate Drowsiness, illuminate the darkness, or make light to see things with the celestial eyes.

Space kasiṇa (ākāsa) attainment can create the ability to make secret things public, to conjure up a hole in solid things such as down into land or through a mountain, or the ability to walk through a solid wall.



PART 2: TRAINING IN HIGHER MENTALITY

CHAPTER 6:
TEN MEDITATION ON CORPSES
(ASUBHA)

6.1 TEN TYPES OF CORPSES

There are ten types of corpses to be contemplated:

- 1. A Bloated Corpse** (uddhumātaka) is a swollen corpse, shortly after the day of death. When a person dies, the body begins to decay and this decay causes the bloating of the body due to internal gasses.
- 2. A Bluish Corpse** (vinīlaka) refers to the bluish-green tint the skin gets after death. The skin of the corpse turns different colors such as blue, black or purple. Usually, the body will turn green.
- 3. A Festering Corpse** (vipubbaka) is when the corpse becomes pus-filled.
- 4. A Split-Up or Cut-Up Corpse** (vicchiddaka) is a corpse which has been dissected or cut into pieces.
- 5. A Gnawed Corpse** (vikkhāyitaka) is a corpse whose parts have been eaten by wild animals such as dogs or vultures.
- 6. A Scattered or Mangled Corpse** (vikkhittaka) is a corpse whose parts have become separated from the body and are lying in different places.

7. A Hacked and Scattered Corpse (hatavikkhittaka) is a corpse which has been cut-up or chopped-apart.

8. A Blood Stained or Bleeding Corpse (lohitaka) is a corpse which is covered with blood or which still has blood issuing from the body.

9. A Worm Infested Corpse (puluvaka) is a corpse which is full of worms eating the flesh.

10. A Skeleton (atthika) is a corpse which is only bones. For this meditation, the meditator might need only a piece of bone as the object of meditation.

At the present time, it is difficult to find a corpse because there are no longer charnel grounds for disposing of bodies as in the time of Lord Buddha. One might go to a hospital or morgue or funeral temple or use a picture of a corpse for meditation.

6.2 THE METHOD OF AN ANCIENT MEDITATION MASTER

If you have the opportunity to meditate on a corpse like those listed above, you should know something of the method recommended by an ancient meditation master.

1. First, ascertain what type of corpse it is, male or female and fresh or decomposed. A female corpse is not proper for a monk to use, unless it is too decayed to know its gender. Also, in the wild, if the corpse is not yet decayed, the meditator must be careful of wild animals, such as tigers, which may wish to eat the corpse and therefore endanger you too.

2. If you go to a charnel ground seeking a corpse for meditation, inform a senior monk so that if something bad happens, he can send someone to help, or if someone gossips about you, he can be your witness.

3. Remember the way one came to know the way back. There might be danger from wild animals as well as danger to a monk's celibacy, such as when females are bathing nearby.

4. At the charnel ground, look around the corpse carefully. Also note the entrance to the temple and landmarks such as trees, because in the dark, you might mistake such things for ghosts and because you must know the right direction to go home.

5. Do not stand either downwind of the corpse or upwind of the corpse. If you stand downwind, you may not be able to stand the smell of the corpse blowing towards you. If you stand upwind, wild animals coming to eat the corpse might smell it and attack you.

6. Find a suitable spot to stand and meditate. Do not stand too far away from the corpse, because you might not be able to see well. And, do not stand too close, as this might cause fear. Do not stand at the head or at the feet of the corpse, because you would not see the corpse well, stand to one side where you get a good view and can meditate easily.

6.3 SIX FEATURES TO EXAMINE

1. Skin Color: Determine the skin color of the corpse as white, black or mixed.

2. Age: Do not examine the gender of the corpse, but determine the relative age of the corpse as young, middle aged or old.

3. Shape and Bloating: Note the shape of various parts of the corpse, especially the bloated parts. Note that the shape of the neck, the head, and the legs are swollen.

4. Upper and Lower: The corpse has two sectors, the upper sector is from the navel up, and the lower sector is from the navel down. Note in which sector you are starting to meditate.

5. Body Position: Determine where the two hands of the corpse are, where the legs are, where the head is, and where the stomach is.

6. Body Parts: Examine the whole body piece by piece starting from the bottom of the feet to the hair on the head, then from top to bottom and width-wise from side to side. Contemplate the thirty-two parts of the body as impure. Note the parts corresponding to hands, feet, head and body which are bloated or distorted.

6.4 FIVE ADDITIONAL FEATURES

If through examining the previous six features, one does not attain the counterpart sign, try examining these five additional features:

1. Joints: Examine all the joints in the body. The arms have three joints: the wrists, the elbows and the shoulders. The legs also have three joints: the ankles, the knees and the hips. The neck is the joint which connects the head to the spine, and the spine connects to the hips.

2. Gaps: Examine the gaps such as between the fingers, the toes, the stomach, the ears, the mouth and the nose.

3. Curves: Examine the curves such as the eyeball, inside the mouth, inside the throat, and other curves of the body.

4. Bulges: Study the bulges of the body such as seen, for example, in the knees, the chest or the forehead.

5. The Body as a whole: Examine the whole corpse from the top of the head to the bottom of the feet. Focus on whichever part comes clearest to mind. Then, mentally recite over and over ‘swollen corpse’ or ‘uddhumātakam.’

6.5 ANTICIPATED BENEFITS

Meditation on corpses well-developed with the proper method, can be a powerful aid in controlling and diminishing lust and deluded misbehavior. [Note that meditating on the image of a corpse, bones or a picture of a corpse may be more attainable.] Even just thinking, often, of such an image that one has seen in the past may become a sign (nimitta) leading to the counterpart sign and concentration at the first jhāna level, overcoming the Five Hindrances. When the Five Hindrances are calmed, the condition of the mind will become gentle, workable and ready for insight meditation (vipassanā). Even if the meditator does not reach the first jhāna, sensual lust for the opposite sex will be calmed. This method is quite compatible with contemplation of the thirty two parts of the body as impure (kāyagatāsati).

6.6 WARNINGS

Meditators who repeat this meditation often might become disgusted with their own bodies and the bodies of others, due to seeing their true ugliness and insubstantiality [their Three Characteristics: impermanence, suffering and non-self]. This could cause one to consider committing suicide. A story related in a pārājika, number three of the Vinayapitaka, tells of such an event.

If you feel disgusted with the body, do not commit suicide. This is one of the emotions of wisdom (nibbidāññā). Lord Buddha has said, ‘*Nibbindarñ virajjati*’ which means being disgusted and fed up with the body naturally leads to disentangling and relinquishing sexual desire.” Lord Buddha also said, *virāgā vimuccati* which means, “freedom from sexual desire leads to enlightenment.” [See the Anattalakkhaṇa Sutta.]

Lord Buddha also often said (K.R. Norman, 41):

All conditioned things are impermanent. When one sees this with wisdom, one becomes weary of suffering. This is the path to purity.

All conditioned things are suffering. When one sees this with wisdom, one becomes weary of suffering. This is the path to purity.

All phenomena are non-self. When one sees this with wisdom, one becomes weary of suffering. This is the path to purity.

If a feeling of weariness arises, the meditator should contemplate all compound things as impermanent, with suffering, and as insubstantial non-self. The mind will be freed [especially from lust] and sensual desire will be calmed dramatically.

Another warning is that if a corpse has just died and is clean, it might look like it is just sleeping, so if a meditator is able to view the genital organs, a corpse of the opposite sex is not recommended.





PART 2: TRAINING IN HIGHER MENTALITY

CHAPTER 7:
TEN RECOLLECTIONS (ANUSSATI)

Mindfulness is called anussati because it is constantly recalled. Another meaning is for one who ordains with faith is constantly recalling that faith. Overall, recollection of virtues which calms the mind and strengthen faith is called anussati. There are ten types of anussati.

The first six recollections (anussati) are clearly achieved only by the Noble Ones because the virtues of Lord Buddha, the Dhamma and the Sangha are always with those Noble Ones who possess the virtue of Sīla such as untorn sīla, generosity without stain or miserliness and the other virtues such as faith and the virtues of great celestial beings.

In the Mahānāma Sutta, Lord Buddha answered Mahānāma's question that these Six Recollections are the states that Stream-Enterers (Sotā-panna) live with.

In the Gedha Sutta, Lord Buddha taught these Six Recollections only to the Noble Ones with the purpose of calming their minds for the attainment of higher virtues, "Monks, the Noble Ones in this religion, always contemplate the Tathāgata (Lord Buddha), Itipi So Bhagavā ... Their minds will be liberated from Gedha. Monks, Gedha is the name of Five Sensual Objects [visible objects, sounds, smells, tastes and tangible objects]. If monks in this religion develop the Buddhanussati-jhāna (Virtues of Lord Buddha) as a meditation object, they can reach purification."

In Aekādasakanipata, Lord Buddha said that the Six Recollections are only for the Noble Ones, “Mahānāma, only one with **faith** will achieve these Six Recollections ... Ones with **effort, stable mindfulness, concentration** and **wisdom** will achieve those Six Recollections ... Mahānāma, you have to possess the Five Dhammas and then develop these Six Recollections by contemplating the Tathāgata, Itipi So Bhagavā ...”

However, ordinary persons with pure sīla should also practice these Six Recollections because when they diligently contemplate virtues such as Buddha’s, their mind will become calmed from the Five Hindrances. As a result, the mind becomes ready for vipassanā meditation and is able to attain Arahantship (enlightenment).

7.1 RECOLLECTION OF THE BUDDHA’S VIRTUES

Recollection of the Buddha’s Virtues (buddhānussati) means sustained contemplation of the nine virtues of Lord Buddha. Here is how to practice. The meditator who has strong faith in Lord Buddha might choose to begin by recalling Lord Buddha’s virtues as the first meditation. Find a quiet place with proper seclusion and repeatedly recall the nine virtues of Lord Buddha. These virtues are:

- | | |
|--------------------------------------|--|
| 1. Itipi Arahamī | Lord Buddha is saintly pure, |
| 2. Itipi Sammāsambuddho | Lord Buddha is fully self-enlightened, |
| 3. Itipi Vijjācaraṇa-sampanno | Lord Buddha is perfect in knowledge and conduct, |
| 4. Itipi Sugato | Lord Buddha is well-gone, |
| 5. Itipi Lokavidū | Lord Buddha is the knower of all worlds, |
| 6. Itipi Anuttaro Purisadammasārathi | Lord Buddha is the unexcelled trainer of capable beings, |

- | | |
|-----------------------------------|---|
| 7. Itipi Satthā
Devamanussānam | Lord Buddha is the teacher
of devas and men, |
| 8. Itipi Buddho | Lord Buddha is fully awakened, |
| 9. Itipi Bhagavā | Lord Buddha is the exalted sage. |

One constantly repeats Itipi Araham, Lord Buddha is saintly pure, Itipi Sammāsambuddho, Lord Buddha is fully self-enlightened and so on, until Itipi Bhagavā, Lord Buddha is the exalted sage. When the meditator can understand and remember the meaning of each item, he or she might just continue to recite the Pali words.

7.1.1 LORD BUDDHA IS SAINTLY PURE (ARAHAM)

Lord Buddha is Araham for five reasons: (1) Lord Buddha is free from all defilements, (2) Lord Buddha is the victor over all enemies [the defilements], (3) Lord Buddha has broken the wheel of life [The cycle of rebirth], (4) Lord Buddha is worthy of gifts [such as the four requisites of food, clothing, shelter and medicine], (5) Lord Buddha has never committed an unwholesome act in secret.

1. Lord Buddha is free from all defilements: Lord Buddha is far from defilements (kilesa) because He eliminated all past defilements and negative tendencies following; the Noble Eightfold Path.

Lord Buddha does not have any defilements or evil. He is the refuge of the world, far from defilements and evil. Thus, He is called Araham

2. Lord Buddha is the victor over all enemies: The enemies are the defilements (kilesa) that Lord Buddha eliminated completely using the Noble Path. Thus, Lord Buddha is called Araham as the victor over all enemies.

Lord Buddha is the refuge of the world, having completely eliminated all enemies such as lust with the weapon of wisdom. Thus, Lord Buddha is given the name Araham.

3. Lord Buddha has broken the wheel of life: The wheel of life has an axle of ignorance (avijjā) and craving for existence (bhava-taṇhā), spokes of karmic formations (abhisāṅkhāra-māra), a wheel of decay and death and a drivetrain axel of mental intoxication (āsava). This wheel is in the body as a sphere of existence (bhava) running infinitely without beginning or end.

Lord Buddha stands on the ground of sīla (morality) with two feet of viriya (Effort). At the Bodhi tree, He holds the axe of Bodhiñāṇa (Enlightenment) and completely destroys the wheel of life. Thus, Lord Buddha is called Araham, He, indeed, has broken the wheel of life.

Because Lord Buddha, the refuge of the world, has completely destroyed all spokes of the wheel of life with the sword of ñāṇa (transcendental knowledge), Lord Buddha has been given the name Araham.

4. Lord Buddha is worthy of gifts: Lord Buddha is worthy of offerings such as the yellow robe (cīvara) and worthy of the highest reverence. He is the incomparable field for world beings to make merit by giving Him gifts. Thus, when a Buddha appears in this world, both angels and humans will not worship anyone else. The King of Paranimmitavasavattī Heaven paid homage to Lord Buddha with a crystal cluster as large as Mount Sumeru, and other angels and humans such as King Bimbisaro and King Kosara paid Lord Buddha their highest homage.

Even after the great decease (parinibbāna) of Lord Buddha, Asoka the Great King, donated 960 million Rupees to build 84,000 temples to revere Lord Buddha all across Jambudipo. Thus, Lord Buddha is called Araham. Lord Buddha is, indeed, worthy of gifts.

5. Lord Buddha never committed an unwholesome act in secret: Fools who think they are good people will still commit unwholesome acts in secret to avoid spoiling their reputation. Lord Buddha, however, never committed such unwholesome acts at any time or any place. Thus, Lord Buddha is called Araham.

Lord Buddha never committed any unwholesome act in secret. He was always steadfast. Thus, Lord Buddha is named Araham.

7.1.2 LORD BUDDHA IS FULLY SELF-ENLIGHTENED (SAMMĀSAMBUDHO)

Lord Buddha is called Sammāsambuddho because He is fully self-enlightened. Lord Buddha is self-enlightened in all Dhamma which should be known with the highest wisdom, all Dhamma which should be determined, all Dhamma which should be avoided, all Dhamma which should be penetrated and all Dhamma which should be developed.

Lord Buddha said (Khuddaka-nikaya 25/444):

What should be known with the highest wisdom
the Tathāgata has already known with the highest-
wisdom. What should be avoided and what should
be penetrated the Tathāgata has already penetrat-
ed. What should be developed the Tathāgata has
already developed. Thus, Brahmins, the Tathāgata
is the ‘Buddha,’ the Enlightened One.

Thus, Lord Buddha is given the name Sammāsambuddho. He is the fully Self-Enlightened One who discovered the full Truth.

7.1.3 LORD BUDDHA IS PERFECT IN KNOWLEDGE AND CONDUCT (VIJJĀCARAÑASAMPANNO)

Lord Buddha is called Vijjācarañasampanno because he is perfect in both knowledge and conduct. Perfect in knowledge means Lord Buddha has attained both the Threelfold (vijjā 3) and the Eightfold Transcendent Knowledge (vijjā 8).

The Threelfold Transcendent Knowledge consists of:

1. Reminiscence of Past Lives (pubbenivāsānussatiñāṇa),
2. Knowledge of the Decease and Rebirth of all Beings (cutūpapātañāṇa), and
3. Knowledge of How to Destroy Mental Intoxicants (āsavakkhayāñāṇa).

The Eightfold Transcendent Knowledge consists of:

1. Insight-knowledge (vipassanāñāṇa),
2. Mind-made Magical Power (manomayiddhi),
3. Supernormal Powers (Iddhividhī),
4. Divine Ears (dibbasota),
5. Penetration of the Minds of Others (cetopariyañāṇa),
6. Remembrance of Former Existences (pubbenivāsānussati),
7. Divine Eyes (dibbacakkhu),
8. Knowledge of How to Destroy Mental Intoxicants
(āsavakkhayāñāṇa).

Perfect in conduct means that Lord Buddha has fully attained the Fifteenfold Course of Practice (caraṇa 15) which consists of:

1. Morality (sīlasampadā),
2. Control of the Senses (indriyasamīvara),
3. Moderation in Eating (bhojane mattaññutā),
4. Wakefulness (jāgariyā-nuyoga),
5. Having Faith (saddhā),
6. Moral Shame (hiri),
7. Having Moral Dread of Doing Evil (ottappa),
8. Being Well Learned (bāhu-sacca),
9. Energy (viriya),
10. Firm Mindfulness (sati),
11. Wisdom (paññā),
12. The First Jhāna (pathama-jhāna),
13. The Second Jhāna (dutiya-jhāna),
14. The Third Jhāna (tatiya-jhāna),
15. The Forth Jhāna (catuttha-jhāna).

Lord Buddha specified only these fifteen Dhammas as Good Conduct (*caraṇa*) because they are the path leading to Nibbāna for all Noble Ones. Thus Lord Buddha said, “Mahānāma, a Noble Disciple in this religion [must be] a person who has morality (*sīla*)” (Majjhimanikaya 13/26/25).

Lord Buddha is perfect in the Threefold Transcendent Knowledge (*vijjā* 3), the Eightfold Transcendent Knowledge (*vijjā* 8) and the fifteen Good Conduct Practices (*caraṇa* 15). Therefore, Lord Buddha is given the name *Vijjācaraṇasampanno* (perfect in knowledge and conduct).

7.1.4 LORD BUDDHA IS WELL-GONE (SUGATO)

Lord Buddha is called Sugato for four reasons. Lord Buddha has: (1) Completed traveling the Noble Path, (2) Gone to the Noble Place (Nibbāna), (3) Gone rightly (perfectly correctly) and (4) Practiced right speech.

1. Lord Buddha has completed traveling the Noble Path:

Lord Buddha has completed traveling the Noble Eightfold Path to reach Nibbāna [nibbana], the beautifully pure path, perfectly clean and free from defilements. Lord Buddha is comfortably well gone to Nibbāna without obstructions via the Noble Path. Therefore, Lord Buddha is called Sugato.

2. Lord Buddha has gone to the Noble Place, Nibbāna: Lord Buddha has gone to the Noble Place, eternal Nibbāna. Thus, He is named Sugato.

3. Lord Buddha has gone rightly: Lord Buddha will never come back to all the defilements which he has gotten rid of on the Noble Path. Venerable Sarīputtathera said in the *Paṭisambhītāmagga*, “Lord Buddha has eliminated defilements by the *Sotāpattimagga* [Stream-entrance], so those defilements will never come back to Him. Thus,

Lord Buddha is called Sugato.” He has eliminated defilements by the Arahattamagga [Path of the Saint]. He will never return back to those defilements. Thus, Lord Buddha is named Sugato.

In addition, Lord Buddha has gone rightly because he has done only good things for humans. He accomplished all 30 Perfections [Ten Perfections at three levels], starting at the foot of Lord Buddha Dipaṅkara and ending at the Bodhi tree. Lord Buddha used the middle path, avoiding Eternalism (sassatadiṭṭhi), Annihilationism (ucchedadiṭṭhi), Self-Indulgence (kāma-sukhaliṅkānuyoga), and Self-Mortification (attakilamathānuyoga). Therefore, Lord Buddha is called “Sugato.”

4. Lord Buddha always used right speech: Lord Buddha used only right speech. This means He always said the right thing at the right time and at the right place to the right person. Here is an example from the Abhayarājākumāra Sutta (Majjhima-nikaya 13/94/91-92):

The Tathāgata knows which words are not true, not real, not beneficial, not lovable and not admirable to others. The Tathāgata will not speak those words.

The Tathāgata knows which words are true and real but not beneficial, not lovable and not admirable to others. The Tathāgata will not speak those words.

The Tathāgata knows which words are true, real and beneficial, but not lovable and not admirable to others. The Tathāgata will not speak those words.

The Tathāgata knows which words are not true, not real and not beneficial, but lovable and admirable to others. The Tathāgata will not speak those words.

The Tathāgata knows which words are true and real but not beneficial and but lovable and admirable to others. The Tathāgata will not speak those words.

The Tathāgata knows which words are true, real, beneficial, lovable and admirable to others and the Tathāgata knows the proper time to speak those words.

Therefore, Lord Buddha is called Sugato because He has Right Speech.

7.1.5 LORD BUDDHA IS THE KNOWER OF ALL WORLDS (LOKAVIDŪ)

Lord Buddha is named Lokavitū because He has thoroughly penetrated the world of conditional formations in every way. He has penetrated knowing the true worldly condition. He has penetrated knowing the cause, samudaya, He has penetrated knowing the cessation, sirodha, and He has penetrated knowing the means of cessation (sirodhupāya).

According to Lord Buddha's words (Anguttara-nikaya 21/64):

The Tathāgata has penetrated the world, the formation of the world, the cessation of the world and the path leading to the cessation of the world all in this body which is just two meters long, which has the perception and which the mind possesses.

There are three worlds, (1) The World of Formations (saṅkhāra-loka), (2) The World of Beings (sattaloka) and (3) The World of Location (okāsaloka).

1. The World of Formations (saṅkhāra-loka): Lord Buddha has penetrated the World of Formations which includes:

1. The world of all living beings which survive by eating food,
2. The world as psycho-physical organisms (nāma-rūpa). [Other meanings of nāma-rūpa are mind and matter; name and form; mind and body; mentality and corporeality.]
3. The world as sensation (vedanā). [Sensations consist of pleasant feeling, painful feeling and neither-pleasant-nor-painful feeling.]
4. The world as nutriment (āhāra). [Nutriment in this case is food that keeps mind and body growing. They are material food or physical nutriment, contact as nutriment, mental choice as nutriment and consciousness as nutriment.]
5. The world as the five aggregates of existence (pañca-khandha). [The five aggregates are corporeality, matter, or form, sensation, perception, mental formations and consciousness.]
6. The world as the six internal sense fields. [The six internal sense fields are the eye, the ear, the nose, the tongue, the body and the mind.]
7. The world as abodes or supports of consciousness (viññāṇaṭṭhitī). [They are (1) beings different in body and in perception, (2) beings different in body but equal in perception, (3) beings equal in body but different in perception, (4) beings equal in body and in perception, (5) beings reborn in the Sphere of Boundless Space, (6) beings reborn in the sphere of Boundless Consciousness and (7) beings reborn in the sphere of Nothingness.]
8. The world as eight worldly conditions (lokadhamma). [Eight worldly conditions are gain, loss, rank or dignity, obscurity,

blame, praise, happiness and pain.]

9. The world as nine abodes of beings (sattāvāsa). [The world as nine abodes of beings are (1) to (4) are the same as the first four of the world as abodes or supports of consciousness (viññāṇatthiti), (5) beings without perception and feeling, (6) to (8) are the same as viññāṇatthiti (5) to (7) and (9) beings reborn in the sphere of Neither Perception nor Non-perception.]
10. The world as ten sense fields.
11. The world as twelve sense fields (ajjhattikāyatana and bāhirāyatana). [The twelve sense fields are: the eye - visible objects, the ear - sound, the nose - odor, the tongue - taste, the body - tangible objects and the mind mind-objects.]
12. The world as eighteen elements (dhātu). [There are six sets of three: (1) eye element - visible-data element - eye-consciousness element, (2) ear element - sound element - ear-consciousness element, (3) nose element - odor element - nose-consciousness element, (4) tongue element - flavor element - tongue-consciousness element, (5) body element - tangible-data element - body-consciousness element and (6) mind element - mental-data element - mind-consciousness element.]

2. The World of Being (satta-loka): Lord Buddha has a profound understanding of all beings. He knows the inclinations (āsaya), the underlying tendencies (anusaya), and the dispositions (adhimutti) of all world beings. He has known beings low and high in defilements, strong and weak in the sense-faculties (indriya), good and bad, easy to be taught and hard to be taught, and fortunate and unfortunate. Therefore, Lord Buddha has a profound understanding of all beings.

3. The World of Location (okāsa-loka): Lord Buddha has ultimate Omniscient Knowledge of everything. He knows that each universe (cakkavala) is about 1,203,460 yojana (one yojana = approxi-

mately ten miles or sixteen kilometers) long and wide, and 3,610,350 yojana in circumference. In each universe, the thickness of the land is 240,000 yojana, with 48,000 yojana above the water. The water is supported by a blowing wind which is 960,000 yojana wide. This is how each World of Location survives on its own.

Mount Sumeru is at the center of the cakkavala (universe) surrounded by seven invisible mountains. A cakkavala can exist because of Mount Sumeru, which is the highest mountain, it reaches 84,000 yojana above and another 84,000 yojana below the water. The seven mountains are: (1) Yugandhara, (2) Isindhara, (3) Karavika, (4) Sudassana, (5) Nemindhara, (6) Vintaka and (7) Assakanṇa. They are decorated with different kinds of crystals. These seven mountains surround Mount Sumeru where the Four Great Kings live along with celestial and giant (yakkha) beings.

The Himalaya Mountains, which can be seen by human eyes, are located in India. They are 500 yojana high and 3,000 yojana in circumference. They are decorated with 84,000 peaks. The Himalaya Mountains are comprised of both big and small mountains.

Our realm is called the Rose Apple Continent (jambudipo), because at the beginning of this world-cycle, there was a Rose Apple Tree which had a trunk that was 15 yojana in diameter and a height of 50 yojana. The branches also reached out a length of 50 yojana. Thus, it stretched 100 yojana across. Because of this, our world is called Jambudipo and the Rose Apple tree is the landmark of our human world.

In our universe there are seven realms, each symbolized by a different tree. Each tree has the same dimensions as our Rose Apple Tree. The seven realms and trees are:

Realms (Continents)	Trees
1. Human World	Jambu-rukkho,
2. Demons in Asura	Cittapātali-rukkho,

- | | |
|---------------------|------------------|
| 3. Garudda (Garulo) | Simbali-rukko, |
| 4. Aparagoyana | Kadambo, |
| 5. Uttarakuru | Kapparukkho, |
| 6. Pubbavidaha | Sirisa-rukko, |
| 7. Tāvatimśa | Pāricchattakoti. |

Our universe mountains rise 82,000 yojana (8,200 miles) above the ocean. They extend 82,000 yojana beneath the ocean. They also surround the universe (lokadhātu). In each universe, each big continent has small groups of islands, 500 for each continent.

In each universe, the Heaven of the Thirty-three Gods (*tāvatimśā*) has a radius of 10,000 yojana from the center to its outer edge. The Asura (demons) abode, Avici Hell and Jambudipo [our world], each has a radius of 10,000 yojana. Aparagoyana and Pubbavidaha, each has a radius of 7,000 yojana. Uttarakuru is 80,000 yojana in radius. All levels are considered one universe or one Lokadhātu. Between each universe there is one Lokantarika, a Hell filled with acid.

Lord Buddha penetrated countless universes and countless worlds of beings with ultimate Omniscient Knowledge (Buddhañña). Therefore, Lord Buddha is given the name Lokavidū.

7.1.6 LORD BUDDHA IS AN UNEXCELLED TRAINER OF CAPABLE BEINGS (ANUTTARO PURISADAMMASĀRATHI)

Anuttaro means Lord Buddha is unexcelled or ultimate. No one is higher or comparable in the virtues of morality (sīla), concentration (samādhi), wisdom (paññā), emancipation (vimutti) and perfect knowledge of emancipation (vimuttiñāṇadassana). Lord Buddha has considered (Samyutta-nikaya 15/560/203):

I have not seen anyone who is more perfect in morality (sīla) than the Tathāgata (Lord Buddha) in this world – including deva world, māra world and brahman world ... among all beings including celestial beings and humans.

Purisadammasārathi means Lord Buddha can train and lead all beings who can be trained, such as animals, humans, and non-humans. These include the following: Animals such as the Nāga named Apalāla or the elephant named Nalāgirī, humans such as Saccakanigantho (a naked ascetic) and Pokkharasāti-brahama, Non-humans such as Deva King Sakka, and giants (yakkha) such as Ālavakayoakkha and Sūcīlomayakkha. Lord Buddha trained and taught all beings by using amazingly beautiful methods.

The terms Anuttaro and Purisadammasārathi are always used together when referring to Lord Buddha because He is the incomparable teacher of all beings who are capable of being trained.

7.1.7 LORD BUDDHA IS THE TEACHER OF DEVAS AND MEN (SATTHĀ DEVAMANUSSĀNAM)

Satthā means a teacher or a master in the sense that Lord Buddha teaches virtues conductive to benefits in the present life (diṭṭhadhammikattha) and virtues conductive to benefits in future lives (samparāyikattha) as well as virtues conductive to the ultimate benefit (paramattha) of Nibbāna. Lord Buddha taught all who were ready to receive the teaching.

Lord Buddha is also called Satthā because He is like the leader of a caravan. Just as the caravan leader will guide the caravan safely past dangers such as bandits or wild animals and ensures enough food to protect all from famine and water to guard against thirst, so Lord Buddha conducts all beings across the desert of birth, decay and death to Nibbāna.

The term Devamanussānam means Lord Buddha is the Teacher of celestial beings and humans. He teaches celestial beings including angels and brahmans as well as humans and animals. Thus, Satthā Devamanussānam means Lord Buddha is the Teacher of both celestial beings and humans.

7.1.8 LORD BUDDHA IS AWAKENED TO ENLIGHTENED WISDOM (BUDDHO)

Lord Buddha is called Buddho because He was enlightened to all Dhammas with Omniscient Knowledge (Sabbaññuttañāna or Buddha-ñāna). Lord Buddha is also called Buddho because He was enlightened to all Truths and leads all beings to seek enlightenment in those Truths as well.

7.1.9 LORD BUDDHA IS EXALTED SAGE (BHAGAVĀ)

The word “Bhagavā” has many meanings. The most important are:

1. Lord Buddha is the Utmost Teacher of all beings.
2. Lord Buddha is the Revered Teacher, worthy of respect. A sage in the past has said, “The word Bhagavā means a Holy and Noble One. The Buddha is the Teacher and the One who is revered, therefore the sages celebrate Lord Buddha as Bhagavā.”
3. Lord Buddha is the Blessed One, the Fortunate One succeeding to enlightenment due to the great store of past merit.
4. Lord Buddha partakes of and enjoys all wholesome Dhammas.
5. Lord Buddha is a part of Dhamma.
6. Lord Buddha has completed all ten perfections (Pāramī) at all three levels.

7. Lord Buddha is the Complete Destroyer of Defilements. An ancient sage said, “Lord Buddha is the Complete Destroyer of lust, hatred, and delusion. The Tathāgata is without āsava (mental intoxication) and all unwholesome dhammas are completely destroyed.” Therefore the sages celebrate Lord Buddha with the name Bhagavā.
8. This also means that Lord Buddha is perfect in the six bha-ga-dhamma, these are: (1) Supremacy (issariya), (2) Supramundane states (lokuttaradhamma), (3) Honored throughout the three worlds of human, celestial beings and brahmans (yasa), (4) Having beauty in every part of body (siri), (5) Perfect in fulfilled desire (kāma) and (6) Perfect in exertion (payatta) such as Right Effort (sammāvāyāma).
9. Lord Buddha organized all Dhamma and taught it to all beings who were ready to listen.
10. Lord Buddha discovered and achieved the way to end rebirth into this existence.

When a meditator repeatedly contemplates Itipi Arahām, Itipi Sammāsambuddho, and so on until Itipi Bhagavā, the mind becomes calm, not disturbed by lust, anger or delusion and it becomes directed toward Lord Buddha [having Buddha's virtues as a meditation object].

When the mind is not disturbed by defilements such as lust, it can calm the Five Hindrances and while constantly recalling the virtues of the Lord Buddha, rapture (pīti) will arise within the meditator. When rapture occurs, both physical well being and mental happiness improve. The mind filled with the contemplation of the virtues of Lord Buddha (Buddhaguṇa) becomes calm and concentrated.

Because the virtues of Buddha are profound and the meditator contemplates different kinds of virtues, the state of jhāna will only reach access concentration (upacāra-samādhi), not attainment concentration (appanā-samādhi).

BENEFITS OF MEDITATING ON BUDDHĀNUSSATI

A monk who meditates on Lord Buddha's virtues will develop increased reverence for Lord Buddha, he will also have spacious faith, spacious mindfulness, spacious wisdom, and spacious merit. He will become joyful and happy, will eliminate awful dangers, will become patient and tolerant to pain, and will always feel close to Lord Buddha.

When a monk with his mind filled with recollection of the Buddha (Buddhānussati) passes away, he will be worthy of respect such as a Cetiya, his mind will be directed to Buddhabhūmi (desire to be a Buddha) and if he happens to commit a wrongful act, moral shame (hiri) and moral dread (ottappa) will come up as Lord Buddha standing in front of him. If he does not reach spiritual attainment in this life, a happy world is waiting for him after death.

7.2 RECOLLECTION OF THE VIRTUES OF THE DHAMMA

A meditator who wishes to practice Dhammānussati meditation should find a quiet, secluded place in a suitable shelter and repeatedly contemplate the following six scriptural and transcendental Dhamma, reflecting on their various virtues.

- | | |
|--------------------------------|---|
| 1. Svākkhāto Bhagavā Dhammo | Well proclaimed by
the Blessed One, |
| 2. Sanditṭhiko | To be seen for oneself, |
| 3. Akāliko | Immediate without delay, |
| 4. Ehipassiko | Inviting inspection, |
| 5. Opanayiko | Worthy of bringing inside
with one's own mind, |
| 6. Paccattam Veditabbo Viññūhi | Directly experienceable by
the wise. |

7.2.1 THE DHAMMA IS WELL PROCLAIMED BY THE BLESSED ONE (SVĀKKHĀTO)

Svākkhāto means well taught. This covers both the scriptures (pariyatti) and Supra-mundane States (lokuttaradhamma), but the following terms such as Sandīṭṭhiko only refer to Supra-mundane States.

THE SCRIPTURE IS WELL PROCLAIMED (SVĀKKHĀTO)

The scripture is well proclaimed by Lord Buddha because it is beautiful in the beginning, beautiful in the middle and beautiful at the end, and also because Lord Buddha declared the holy life which is perfectly pure and fruitful both in overall meaning and in specific details.

In Lord Buddha's religious doctrine, morality (sīla) is the beautiful beginning, concentration (samatha), insight (vipassanā) and path (magga) are the beautiful middle, and Nibbāna is the beautiful end. Alternatively, morality and concentration are the beautiful beginning, insight (vipassanā) and the Four Noble Paths are the beautiful middle and the Four Fruits plus Nibbāna are the beautiful ending. In another sense, the scriptures are well proclaimed because they are flawless. Therefore, the scripture is called Svākkhāto.

Note: The Four Paths or magga are: (1) the Path of Stream-entry (sotāpatti-magga), (2) the Path of Once-returning (sakadāgāmi-magga), (3) the Path of Non-returning (anāgāmi-magga) and (4) the Path of Arahantship (arahanta-magga).

The Four Fruits or phala are: (1) Fruition of Stream-entry (sotāpatti-phala, (2) Fruition of One-returning (sakadāgāmi-phala, (3) Fruition of Non-returning (anāgāmi-phala), and (4) Fruition of Arahantship (arahatta-phala).

SUPRA-MUNDANE STATES ARE WELL PROCLAIMED (SVĀKKHĀTO)

Supra-mundane States [the Four Supra-mundane Paths, Four Supra-mundane Fruits, and Nibbāna] are well proclaimed by Lord Buddha, because Lord Buddha taught the Path leading to Nibbāna and Nibbāna can only be achieved by following this Path. King Sakka said, “Nibbāna and practices to reach Nibbāna intermingle, just as water in the Ganges merges with water in the Yamna. Thus, Nibbāna and the practices well proclaimed by Lord Buddha mingle together.”

Supra-mundane states are also well proclaimed because the Noble Path of Lord Buddha is the middle way, avoiding the extreme of sensual indulgence (*kāmasukhallikānuyoga*) and the extreme of self-mortification (*attakilamathānuyoga*).

The Attainment States (*phala*) are also Svākkhāto because they calm all defilements. Finally, Nibbāna is also well proclaimed. Nibbāna is permanent and immortal and the shelter from suffering. Therefore, Nibbāna is well proclaimed (Svākkhāto) and the permanent refuge.

7.2.2 THE DHAMMA IS SEEN FOR ONESELF (SANDITTHIKO)

A Noble Disciple in the process of destroying the defilements such as lust will see the Noble Path by himself. Thus, the Noble Path is Sanditthiko. Each individual can penetrate it for himself or herself.

Lord Buddha said (Samyutta-nikaya 15/560/203):

Brahman, one who is filled with carnal desire, overwhelmed by lust with mind full of passion will always have thoughts dangerous for both himself and others. He will receive mental suffering. However, if one eliminates the lust, he will not have thoughts harmful to himself, others and

both himself and others. He will not receive mental suffering. Brahman, Dhamma is what one can see for oneself.

In addition, the Nine Supra-mundane States (the Four Paths, the Four Fruits and Nibbāna) that the Noble Ones achieve will be seen with their own individual knowledge (*ñāṇa*). They abandon believing in others and see for themselves. So the Nine Supra-mundane States are Sandīṭṭhiko.

It is true that Supra-mundane states can be seen only through meditation and understood only through penetration [not only by studying the Scriptures]. Only meditators can escape the dangers of the cycle of rebirth. Thus, Supra-mundane States are also called Sandīṭṭhiko because they can only be discerned by each individual.

7.2.3 SUPRA-MUNDANE DHAMMA IS IMMEDIATE, WITHOUT DELAY (AKĀLIKO)

The Supra-mundane Dhamma of the Noble Paths has no delay in bearing fruit, thus, it is called Akāliko. It does not wait five or seven days to give results. The individual attains results successively at each Noble Disciple State.

Dhamma that requires time to pay off is called kāliko or long and drawn out. What kinds of Dhamma are these? They are the worldly (lokiya) dhamma. But, Supra-mundane (lokuttara) dhamma are not kāliko [delayed]. They give results instantly. Thus, the term Akāliko refers only to the Supra-mundane Noble Eightfold Path, not to worldly dhamma.

7.2.4 DHAMMA INVITES INSPECTION (EHIPASSIKO)

Dhamma invites all people to come and see for themselves. Why? Because it is the Truth and because it is Pure. If a person says he

has silver or gold in his fist but does not really have anything, he will not invite anyone to come and see. Just as if someone sees excrement, he will not invite others to come and see it because it is dirty. The Nine Supra-mundane States are Ehipassiko because they are the Truth and are Pure like a full moon in a cloudless sky or a jewel on a piece of fine linen. They can be seen clearly because they are natural and pure.

7.2.5 DHAMMA IS WORTHY OF BRINGING INTO ONE'S OWN MIND (OPANAYIKO)

Supra-mundane states are worthy of bringing into one's own mind, so they are called Opanayiko. The Pali term Upanaya means bring. Both worldly (sankhata) and Supra-mundane (asaṅkhata) states, Paths and Fruits and Nibbāna are worthy to be brought inside by penetration and meditation.

The Supra-mundane Noble Paths are also called Upaneyyo meaning leading one onto Nibbāna. Upaneyyo comes from Opanayiko which means leading one to Nibbāna.

7.2.6 DHAMMA CAN BE DIRECTLY EXPERIENCED BY THE WISE (PACCATTAM VEDITABBO VIÑÑŪHI)

These Supra-mundane dhammas can be directly experienced by wise persons who can understand for themselves when they are on the Path (magga), when they have attained the Fruit (phala) and when they have penetrated to the Cessation of Suffering (nirodha). Students cannot be purified of their defilements by a teacher who has ascended the Path. They cannot penetrate Nibbāna with the teacher's penetration. Supra-mundane States cannot be seen like a crown on the head of another. They can be seen only by each individual's own mind. Therefore, Supra-mundane states (lokuttara-dhamma) are for the wise, not for the foolish.

When a meditator diligently contemplates Lord Buddha's Doctrine, the mind will not be disturbed by lust or anger. Calming the Five Hindrances, he will attain the jhānas. However, because the virtues of the Dhamma are profound and also because one contemplates different kinds of virtues, the state of jhāna may only reach access concentration, not attainment concentration.

7.3 RECOLLECTION OF THE SANGHA

A meditator who wishes to practice Sanghānussati meditation should find a quiet, secluded place and repeatedly contemplate the virtues of the Noble Ones from Supaṭipanno Bhagavato Sāvakasaṅgo through Anuttaram Puññakkhettaṁ Lokassa.

The Exalted One's Noble Ones have practiced:

- | | |
|----------------------|----------------------|
| 1. Supaṭipanno | Well, |
| 2. Ujupatiṭipanno | Straightly, |
| 3. Āyapaṭipanno | Rightly for Nibbāna, |
| 4. Sāmīcipatiṭipanno | Properly. |

The Exalted One's Noble Ones are:

- | | |
|---------------------------------------|---|
| 5. Āhuneyyo | Worthy of gifts, |
| 6. Pāhuneyyo | Worthy of hospitality, |
| 7. Dakkhiṇeyyo | Worthy of offerings, |
| 8. Añjalikaranīyo | Worthy of reverence, |
| 9. Anuttaram Puññakkhettaṁ
Lokassa | The incomparable field
of merit for the world. |

7.3.1 THE SANGHA WHO HAVE PRACTICED WELL (SUPAṬIPANNO)

Supaṭipanno means of good conduct. The Noble Ones on the Supra-mundane Noble Path are called Supaṭipanno because they practice good and right conduct. The Noble Followers who attain one of the Supra-mundane Fruits are called Supaṭipanno because their accumulated merits from their past guide their present actions and because the Paths and the Fruits are complete with the right practices that the past Noble Ones have attained. Ones of Lord Buddha are also called Supaṭipanno because they follow the Dhamma which is well proclaimed. That is, they are following the Right Path.

7.3.2 THE SANGHA WHO HAVE PRACTICED STRAIGHTLY (UJUPAṬIPANNO)

They are called Ujupaṭipanno because they follow the Middle Path, avoiding the extremes of sensual indulgence (*kāmasukhallikā-nuyoga*) and self-mortification (*attakilamathānuyoga*) and because they avoid all evil conduct in action, in word and in thought.

7.3.3 THE SANGHA WHO HAVE PRACTICED RIGHTLY (ÑĀYAPATIPANNO)

They are called Ñāyapaṭipanno because they have only the one purpose of attaining Nibbāna.

7.3.4 THE SANGHA WHO HAVE PRACTICED PROPERLY (SĀMĪCIPATIPANNO)

They are called Sāmīcipaṭipanno because they practice proper conduct towards all others. Yadiḍam cattari purisayugāni means four pairs of Noble Ones:

First pair - Stream-enterer:	Sotāpatti-magga and Sotāpatti-phala,
Second pair - Once-returner:	Sakadāgami-magga and Sakadāgami-phala,
Third pair - Non-returner:	Anāgāmi-magga and Anāgāmi-phala,
Fourth pair - Saint:	Arahatta-magga and Arahatta-phala.

Atṭha purisapuggalā means eight types of the Noble Ones:

- | | |
|----------------------|----------------------|
| 1. Sotāpatti-magga, | 2. Sotāpatti-phala, |
| 3. Sakadāgami-magga, | 4. Sakadāgāmi-phala, |
| 5. Anāgāmi-magga, | 6. Anāgāmi-phala, |
| 7. Arahatta-magga | 8. Arahatta-phala. |

7.3.5 THE SANGHA WHO ARE WORTHY OF GIFTS (ĀHUNEYYO)

The commentary has explained the word Āhuneyyo as referring to objects which are brought to revere (āhuna). Such objects are brought from far away and given to a person who has moral perfection in sīla (morality). Āhuna refers to the four requisites (clothing, food, shelter and medicine). Āhuneyyo means disciples who are worthy of receiving such objects because their fruits (phala) are advanced.

7.3.6 THE SANGHA WHO ARE WORTHY OF HOSPITALITY (PĀHUNEYYO)

Pāhuneyya refers to things one prepares well for loved guests, relatives and friends who come from different directions. They are called pāhuna, meaning objects to welcome guests. Those things should be offered only to the disciples, except for friends and relatives, be-

cause no other guest can compare in worthiness to these disciples. Such monks will only appear after the interval between Buddhas (Buddhan-tara) passes. They are endowed with virtues and spread prosperity and peace. Thus, they are worthy of hospitality and are called Pāhuneyyo.

7.3.7 THE SANGHA WHO ARE WORTHY OF OFFERINGS (DAKKHINEYYO)

Generosity practiced by those who believe in a next life is called Dakkhiṇā. Noble Ones are worthy of Dakkhiṇā, so they are called Dakkhineyyo. Noble Ones are also worthy of offerings because the Dakkhiṇā is purified and such offerings bring a huge reward. Thus, they are called Dakkhineyyo, recipients who return a huge reward for offerings.

7.3.8 THE SANGHA WHO ARE WORTHY OF REVERENCE (AÑJALIKARANIYO)

Noble Ones deserve the highest reverence that humans can show by placing their hands with palms together over their heads. This is called Añjalikaraniyo, being Worthy of Reverence.

7.3.9 THE SANGHA WHO ARE THE INCOMPARABLE FIELD OF MERIT FOR THE WORLD (ANUTTARAM PUÑÑAKKHETTAM LOKASSA)

Anuttaram Puññakkhettam Lokassa means Noble Ones are like an excellent rice paddy field for all beings. This means that monks are the place for all world beings to plant their seeds of merit and reap a great harvest. Just as the King's fields also grow wheat and sticky rice, the monks are the place to plant any seeds of merit to reap great rewards.

Because of these monks, the excellence of merit grows, produces magnificent results and brings different kinds of happiness to all beings. Thus, the Sangha are called Anuttaram Puññakkhettaram Lokas-sa, the incomparable field of merit for the world.

7.4 RECOLLECTION OF MORALITY

One who wishes to practice sīlānussati should find a quiet, secluded place and contemplate his or her own moral conduct (sīla) in accordance with the eight virtues of moral conduct which are:

1. Sīla are not torn (akhaṇḍāni): Precepts (sīla) for house-holders and for monks are not broken at the beginning or at the end [first or last precept], like a cloth which is frayed at the edges; therefore, the precepts are not torn. [This means if one breaks the first or the last precepts, his or her precepts are like the cloth which is frayed at the edges.]

2. Sīla are not holed (acchiddāni): No single precept is bro-ken in the middle [such as the third of five precepts], like a cloth with a hole in the middle.

3. Sīla are not blotched (asabalāni): Precepts are not broken in consecutive order. No two or three consecutive precepts are broken, – like a cow with big black or red spots on her back or belly, – these precepts are not blotched.

4. Sīla are not mottled (akammāsāni): Precepts are not bro-ken here and there like a cow speckled with different colored spots. Such precepts are not mottled.

In another sense, Sīla are not torn, holed, blotched or mot-tled when they are not destroyed by the seven bonds of sexuality (methunasañyoga) or by unwholesome states such as anger and hatred.

5. Sīla are liberating (bhujissāni): Precepts liberate one from the slavery of craving.

6. Sīla are praised by the wise (viññupasatthāni): Precepts are praised by the wise such as Lord Buddha and the Noble ones.

7. Sīla are untouched by craving and wrong view (aparā-maṭṭhāni): Precepts are untouched by craving (*taṇhā*) and wrong view (*ditṭhi*). They are precepts that nobody can criticize by saying, ‘There are flaws in your Sīla.’

8. Sīla are for concentration (samādhisañvattanikāni): Precepts bring one to gain access concentration (*upacāra-samādhi*) and they also help one to develop the paths and fruits of concentration.

When the meditator reviews his or her precepts both extensively and intensively, the power of sīla such as being untormented will protect one’s mind from being disturbed by lust, anger or delusion. The mind is filled with morality. The jhāna will be attained by the one who calms the Five Hindrances. He or she will attain at least access concentration. However, the virtues of morality are both multiple and profound. A meditator may contemplate various virtues of morality and, as a result, the jhāna may reach only access concentration level, not attainment concentration (appanā-samādhi).

One who practices sīlānussati will always respect the precepts, and behave compatibly with precepts, avoiding dangers such as self blame. One will always see the slightest fault, attain virtues such as faith and be filled with joy and happiness. If he does not reach spiritual attainment in this lifetime, a happy world will be his destination after death.

7.5 RECOLLECTION OF THE VIRTUES OF GENEROSITY

One who wishes to practice cāgānussati contemplates the virtues of generosity and frequent donations such as giving away and sharing things. One might start by mentally reciting, “If I cannot give away even a spoonful of rice today, I will not consume anything.” One contemplates his or her own generosity in a quiet, secluded place to develop the virtues of being without stains such as miserliness. One reflects, “When others are overtaken by greed, I will be the one without any stain such as miserliness. I will sacrifice completely. I will have clean hands. I will be happy to be generous. I will be happy to be asked. I will be happy in generosity and sharing. This is my Noble Good Fortune.”

When one repeatedly contemplates one’s own kindness, while focusing on the virtues of generosity, he or she will gain the power of virtues such as being without stain or miserliness. The mind will not be disturbed by lust, anger or delusion. It will be filled with generosity and the jhāna will be attained to calm the Five Hindrances. However, generosity virtues are profuse and profound. One who contemplates various virtues of generosity may only reach access concentration, not attainment concentration.

7.6 RECOLLECTION OF CELESTIAL BEINGS OR DEITIES

One who practices devatānussati, will gain virtues such as faith achieved via the power of the Eightfold Noble Path. He or she should find a quiet, secluded place and contemplate continuously his/her own virtues such as faith, wishing the celestial beings to bear witness:

Celestial beings in the Realm of the Four Great Kings (cātum-mahārājikā) exist. Celestial beings in the Realm of the Thirty-three Gods (tāvatiṁsā)

exist. Celestial beings in the Realm of the Yāma Gods (yāmā) exist. Celestial beings in the Realm of the Satisfied Gods (tusitā) exist. Celestial beings in the Realm of the Gods who rejoice in their own creations (nimmānaratī) exist. Celestial beings in the Realm of Gods who lord over the creation of others (paranimmitavasavattī) exist. Celestial beings in the Brahman World and Celestial beings in the higher worlds do exist.

Celestial beings with faith die from these worlds and are reborn in new worlds, let this faith be in me. Celestial beings with morality, learning, generosity and wisdom die from these worlds and are reborn in new worlds, let such morality, learning, generosity and wisdom be in me.

Lord Buddha has said,

Mahānāma, when a Noble Disciple who diligently contemplates faith (saddhā), morality (sīla), great learning (suta), generosity (cāga) and wisdom (paññā) in himself and in celestial beings, his mind will not be disturbed by lust.

The meditator needs to understand that Lord Buddha meant for the same qualities of virtue such as faith which are in the celestial beings who are bearing witness to development within oneself. The commentary confirms, however, that one does this by constantly contemplating the virtues within oneself, while the celestial beings bear witness.

When the meditator first contemplates the virtues of celestial beings and then his/her own virtues, such as faith [conviction], his or her mind will not be disturbed by lust, anger or delusion. The mind will be filled with celestial virtues and he or she will attain the jhāna by calming the Five Hindrances. Because virtues, such as faith [confidence], are profuse and profound, the meditator who contemplates various virtues may only reach access concentration, not attainment concentration.

7.7 MINDFULNESS OF DEATH

Maraṇassati or Meditation on Death aims at establishing mindfulness to help the meditator avoid careless living. Its specific purpose is to attain transcendental knowledge (*ñāṇa*) and wisdom (*paññā*). There are eight methods for cultivating mindfulness of death:

1. Contemplating the Appearance of an Executioner (*vadhakapaṭṭhānato*),
2. Contemplating Destruction of Property (*sampattivipattito*),
3. Comparing the Deaths of Great and Common People (*upasāñharato*),
4. Contemplating the Body As Subject to Diseases (*kāyabahuśādhāraṇato*),
5. Contemplating Age as a Weakness (*āyudubbalato*),
6. Contemplating that Death Comes without warning (*animittato*),
7. Contemplating Our lifespan as Short (*addhānaparicchedto*),
8. Contemplating Life As Birth and Death Every Moment (*khaṇaparittato*).

7.7.1 CONTEMPLATING THE APPEARANCE OF AN EXECUTIONER

Contemplating the appearance of an executioner means realizing that death could occur at any moment. It is like an executioner holding a sword at one's throat and thinking "I am cutting his head off." Death is like that. Why? Because it always comes with birth and it saps life. Just as mushrooms always come up beneath the soil, so all life leads to death. This is as certain as the sun always rising and falling. Life is like a small mountain stream falling downhill with a strong current, it always carries things away, and they never come back. The Ayogharakumāra Bodhisatto said (Khuddaka-nikaya 27/469):

Any being in the womb for just the first night has begun a course leading inevitably to death. Like a rain cloud, once established, it moves on continuously without turning back.

When a being has set this forward course, only death lies ahead. It stays always close at hand. Just as a river runs low in the summer, like the fall of a fruit from a tree, like the breaking of a pottery container with a hammer, or as the morning dew is dried by sunlight, death is the inevitable natural end of all life.

Lord Buddha has said (Samyutta-nikaya 15/159 and Khuddaka-nikaya 25/447):

Day after day, life moves closer to extinction. Age moves toward the end, like water in a river starts to dry up. Every being born lives with the ever present danger of death, like a ripening fruit in danger of falling in the morning.

Like clay containers whether big or small, fired or not, all exist with the danger of being broken, so all living beings exist with the danger of death (Digha-nikaya 10/141).

As the dew on the grass is dried out when touched by sunlight, so the lifespan of beings runs out. Mother, please don't prevent me from ordaining (Khuddaka-nikaya 27/316).

Death always takes life. There is no coming back. Death is like an executioner with sword raised. Death inevitably follows birth.

7.7.2 CONTEMPLATING DESTRUCTION OF PROPERTY

All property and prosperity in this world are temporary. Death is inevitable, like destruction of property. They will not last forever. They always have an end.

Health, also, never lasts. Youth always fades. All life has death as its end. All beings in this world are followed by birth, chased by decay, overwhelmed by disease and finally destroyed by death. Lord Buddha has said (Samyutta-nikaya 15/140):

Just as a huge rock mountain which almost touches the sky rolls over and grinds all beings in the four directions, decay and death possess all beings including Kshatriya, Brahman, Vaishya, Shudra, and Harijans. All are oppressed by them.

There is no place for fighting the huge mountain with an army of elephants or cavalry, or foot soldiers and no one can win by casting a spell or with a bribe.

7.7.3 COMPARING THE DEATHS OF GREAT AND COMMON PEOPLE

This means contemplating death by comparing the deaths of great and common people in history, to see that no matter how great or powerful they were, they all died.

Even Lord Buddha, who is the greatest person who ever lived, still passed away (parinibbāna). The meditator, therefore, should always be mindful that death will inevitably come for all of us as well.

7.7.4 CONTEMPLATING THE BODY AS SUBJECT TO DISEASES

This body is subject to parasites that stay on and cause death or illness leading to death. This body is subject to death caused by diseases which are internal factors and caused by external factors such as the bite of snakes or scorpions. Lord Buddha said (Anguttara-nikaya 22/291/341-342):

Monks, when the day passes the night comes. Constantly contemplate that there are many potential causes of death. They include snake bite, scorpion sting or centipede sting. Through factors such as snake bite death approaches us, the condition of death threatens us.

7.7.5 CONTEMPLATING AGE AS A WEAKNESS

The word age in this case means life. Age is a weakness because life is not durable. It is easy to die. According to an ancient teacher, life depends on five factors: (1) Breathing in and out, (2) Activity, (3) Heat and Cold, (4) the Four Elements and (5) Food.

1. Breathing in and out: Life depends on breathing in and out. Without it, life would end. Even just inhaling but not being able to exhale would cause death. A person who can exhale but not inhale, would also die. Thus, life depends on breathing.

2. Activity: Activity means the four major activities including standing, walking, sitting and sleeping and the minor activities such as turning the head left and right or nodding the head up and down. Life needs to maintain appropriate activities for survival. We cannot walk or run too much, because this might cause death, such as by heart attack. Thus, life depends on appropriate activities.

3. Heat and cold: The body needs to maintain an appropriate temperature or the body will be subject to sickness. We can be also sick because of too much wind or too much dew. This life is weak and fragile.

4. Four elements: The four primary elements include: Earth, Water, Fire and Wind. If one of the four elements gets out of balance [for example too much fire] sickness will occur. Therefore, life depends on the balance of the Four Elements.

5. Food: Food is necessary for life. Without it, life cannot survive. Lord Buddha said, “Sabbe sattā āhāraṭṭhitika” or “All beings can survive with food.” Therefore, peacefully contemplate that life is not durable. It is fragile. Without food, life cannot survive.

7.7.6 CONTEMPLATING LIFE AS WITHOUT NIMITTA: DEATH COMES WITHOUT WARNING

Nimitta means a sign, an omen, or a mark. This means death can occur without warning at any age, at any time and at any place by disease or by accident and death will cause rebirth. Lord Buddha once said (Khuddaka-nikaya 25/2):

Five dhammas including life, disease [causing death], times [of death], place [of death] and destination or gati [place of rebirth], come for all beings in this world without any sign.

1. Life is without nimitta: There is no sign to know in advance how long life will last. Some beings die in the womb, some die a few minutes after birth, and some just last for seven days or one month.

2. Disease is without nimitta: There is no advance warning of what disease will cause illness or death or how much suffering there will be before death.

3. Time of death is without nimitta: There is no advance warning when death will come. Some die in the morning, some die in the afternoon, some die in the evening, some die at night, and some even die while sitting or eating.

4. Place of death is without nimitta: There is no advance knowledge of where we will die. Some die in their house, some die outside their house, some die in the water, some die on land and some die in the air. Life can end anywhere without warning.

5. Rebirth destination (gati) is without nimitta: There is no advance knowledge of where a person will be reborn or what they will be reborn as. Some become celestial beings, some are reborn in hell, and some are reborn as animals or hungry ghosts. Even celestial beings can be reborn in hell, some become human. All life revolves in cycles throughout five realms: hell, the animal world, the hungry ghost world, the human world and the celestial world.

7.7.7 CONTEMPLATING OUR LIFESPAN AS SHORT

This is mindfulness of death by contemplating that a mere one hundred years of life is too short. One must not be careless in such a short lifespan as only a few people actually reach one hundred years. We must be always aware that we can die any time.

This life is like (Anguttara-nikaya 25/139):

- Dew on the grass, drying up when touched by the sunlight,
- A bubble in the water which bursts very quickly,
- A line drawn with a stick on the surface of the water which disappears almost immediately,
- A rapidly bubbling mountain stream falling quickly downward, never turning back,
- A strong man who spits saliva that can only stay on the tip of his tongue only momentarily before flying off,
- A small piece of meat that quickly shrivels up when put into an extremely hot pan,
- A cow led to the slaughter house, approaching death with every step.

All of life is heading towards death every minute. It never lasts long. Thus, Lord Buddha taught the monks to continually contemplate death as coming soon, as in the time it takes to swallow a spoonful of rice or the time it takes to breathe in and out. Do not be careless in life.

7.7.8 CONTEMPLATING LIFE AS BIRTH AND DEATH EVERY MOMENT

This mindfulness means seeing that life is being born and dying all the time. This is hard to see, for example, one might contemplate that the cells in the body are regenerating all the time. The cells in the body now are not the same cells which were in the body when we were younger, this shows that life is being born and dying all the time as well as our mind that rises and falls all the time. There is nothing permanent.

7.7.9 THE BENEFITS OF DEVELOPING MINDFULNESS OF DEATH

Finally, what are the benefits of practicing Mindfulness of Death Meditation? The Visuddhimagga summarizes them as follows:

A monk who is constantly mindful of death will be diligent. He is disenchanted with all forms of being [existence]. He has conquered attachment to life. He abhors all evil. He is not greedy and does not hoard requisites. The perception of impermanence grows in him, followed by the perceptions of pain and non-self. Others who have not developed mindfulness of death become victims of fear, horror and confusion when the time of their death arrives. They may feel suddenly seized by wild beasts, ghosts, snakes, robbers or murderers. However, the monk dies fearless, without delusion. If he does not attain Nibbāna at that time, then he is at least assured of a happy rebirth in heaven for the next lifetime. Therefore, a wise man diligently contemplates Mindfulness of Death whose benefits are ultimate.

7.8 MINDFULNESS OF THE BODY

Mindfulness of the Body (*kāyagatāsati*) is contemplating the body and each of its parts as repulsive in order to counter the innate love for our own bodies we each feel. This love of our own body is one of the chief enchantments distorting our perception and preventing seeing reality as it really is. The meditation takes each of the designated 32 parts of the body in turn, as a meditation object.

Mindfulness of the Body is the teaching of only Lord Buddha. It goes beyond the teachings of other religions. Lord Buddha said that a monk who practices Mindfulness of the Body Meditation diligently will become disenchanted with the present impure body. This will yield the huge benefit of releasing the meditator from attachment to the body, preparing for mindfulness and insight knowledge meditation (*ñāṇadassana*). This will bring happiness in the present life as well as penetration of knowledge, emancipation and the fruit of emancipation.

7.8.1 CATEGORIES OF MINDFULNESS OF THE BODY

Mindfulness of the body is categorized into fourteen headings:

1. Breathing (*ānāpāna*),
2. Posture (*iriyāpatha*),
3. Four Kinds of Mindfulness (*catusampajañña*),
4. Contemplation of Repulsiveness (*paṭikūlamanasikāra*),
5. Contemplation of Elements (*dhātumanasikāra*),
- 6-14. Nine Contemplations of Corpses (*sivatthika*).

Lord Buddha classifies three of these, (1) Breathing, (2) Posture and (4) Contemplation of Repulsiveness, as insight meditation (*vipassanā*). The Nine Contemplation of Corpses are classified as a type of insight knowledge (*vipassanāñāṇa*) [Only samatha or concentration will be explained here].

7.8.2 SIX CONTEMPLATION GROUPS

Lord Buddha stated:

A monk contemplates this body, from the soles of the feet up and from the tip of the hair on the head down, as wrapped with skin and full of pollutants. These are: head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, pleura, spleen, lungs, large intestine, small intestine, stomach, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, nasal mucus, synovium (oil lubricating the joints), urine and the brain in the skull.

Contemplation of the thirty-two parts of the body is categorized into six groups. Groups one to four are called Pañcaka, which means groups of five and there are four such sections:

1. Taca-pañcaka: Taca-pañcaka means the group ending with skin. It includes head hairs, body hairs, nails, teeth, and skin.

2. Vakka-pañcaka: Vakka-pañcaka means the group ending with kidneys. It includes flesh, sinews, bones, bone marrow and kidneys.

3. Papphāsa-pañcaka: Papphāsa-pañcaka means the group ending with lungs. It includes heart, liver, pleura, spleen and lungs.

4. Matthalunga-pañcaka: Matthaluṅga-pañcaka means the group ending with brain. It includes large intestine, small intestine, stomach, feces and the brain in the skull.

Groups five and six are called Chakka which means groups of six. There are two such groups.

5. Meda-chakka: Meda-chakka means the group ending with fat. It includes bile, phlegm, pus, blood, sweat and fat.

6. Mutta-chakka: Mutta-chakka means the group ending with urine. It includes tears, grease, saliva, nasal mucus, synovium [oil lubricating the joints] and urine.

7.8.3 RECITING

Reciting out loud and reciting mentally.

If one has not yet memorized the body parts well, mental recitation will be easily interrupted. Thus, one should recite out loud until all items are memorized. Afterwards, one continues reciting mentally. There are three methods:

1. Anulom: Recite out loud or mentally in forward order.

2. Paṭilom: Recite out loud or mentally in reverse order.

3. Anulom and Paṭilom: Recite out loud or mentally in both forward and reverse order.

1. RECITING THE TACA-PAṄCAKA GROUP

Anulom: Recite, “Kesā (head-hairs), Lomā (body-hairs), Nakhā (nails), Dantā (teeth), Taco (skin).”

Paṭilom: Recite, “Taco (skin), Dantā (teeth), Nakhā (nails), Lomā (body-hairs), Kesā (head-hairs).”

Anulom and Patilom: Recite, “Kesā (head-hairs), Lomā (body-hairs), Nakhā (nails), Dantā (teeth), Taco (skin), Taco (skin), Dantā (teeth), Nakhā (nails), Lomā (body-hairs), Kesā (head-hairs).”

After reciting Taca-pañcaka until all three methods are remembered, move on to Vakka-pañcaka.

2. RECITING THE VAKKA-PAÑCAKA GROUP

Anulom: Recite, “Maṇsam (flesh), Nahārū (sinews), Aṭṭhī (bones), Aṭṭhimiñjam (bone marrow), Vakkam (kidneys).”

Paṭilom: Recite, “Vakkam (kidneys), Aṭṭhimiñjam (bone marrow), Aṭṭhī (bones), Nahārū (sinews), Maṇsam (flesh).”

Anulom and Paṭilom: Recite, “Maṇsam (flesh), Nahārū (sinews), Aṭṭhī (bones), Aṭṭhimiñjam (bone marrow), Vakkam (kidneys), Vakkam (kidneys), Aṭṭhimiñjam (bone marrow), Aṭṭhī (bones), Nahārū (sinews), Maṇsam (flesh).”

3. CONNECTING TACA-PAÑCAKA AND VAKKA-PAÑCAKA

When the meditator remembers all three methods of Vakka-pañcaka, he recites Taca-pañcaka and Vakka-pañcaka together. [Once the meanings are remembered, recite only the Pali words.]

Anulom: Recite, “Kesā, Lomā, Nakhā, Dantā, Taco, Maṇsam, Nahārū, Aṭṭhī, Aṭṭhimiñjam, Vakkam.”

Paṭilom: Recite, “Vakkam, Aṭṭhimiñjam, Aṭṭhī, Nahārū, Maṇsam, Taco, Dantā, Nakhā, Lomā, Kesā.”

Anulom and Paṭilom: Recite, “Kesā, Lomā, Nakhā, Dantā, Taco, Maṇsam, Nahārū, Aṭṭhī, Aṭṭhimiñjam, Vakkam, Vakkam, Aṭṭhimiñjam, Aṭṭhī, Nahārū, Maṇsam, Taco, Dantā, Nakhā, Lomā, Kesā.”

When the meditator has recited Taca-pañcaka and Vakka-pañcaka together until all are remembered, one moves on to Papphāsa-pañcaka.

4. RECITING THE PAPPHĀSA-PAÑCAKA GROUP

Anulom: Recite, “Hadayaṁ (heart), Yakanam (liver), Kilomakam (pleura), Pihakam (spleen), Papphāsam (lungs).”

Paṭilom: Recite, “Papphāsam (lungs), Pihakam (spleen), Kilomakam (pleura), Yakanam (liver), Hadayaṁ (heart).”

Anulom and Paṭilom: Recite, “Hadayaṁ (heart), Yakanam (liver), Kilomakam (pleura), Pihakam (spleen), Papphāsam (lungs), Papphāsam (lungs), Pihakam (spleen), Kilomakam (pleura), Yakanam (liver), Hadayaṁ (heart).”

5. CONNECTING PAPPHĀSA-PAÑCAKA WITH THE FIRST TWO SECTIONS

When Papphāsa-pañcaka is memorized, connect this section with the first two sections, Taca-pañcaka and Vakka-pañcaka.

Anulom: Recite, “Kesā, Lomā, Nakhā, Dantā, Taco, Maṇsam, Nahārū, Aṭṭhī, Aṭṭhimiñjam, Vakkam, Hadayaṁ, Yakanam, Kilomakam, Pihakam, Papphāsam.”

Paṭilom: Recite, “Papphāsam, Pihakam, Kilomakam, Yakanam, Hadayaṁ, Vakkam, Aṭṭhimiñjam, Aṭṭhī, Nahārū, Maṇsam, Taco, Dantā, Nakhā, Lomā, Kesā.”

Anulom and Paṭilom: Recite, “Kesā, Lomā, Nakhā, Dantā, Taco, Maṇsam, Nahārū, Aṭṭhī, Aṭṭhimiñjam, Vakkam, Hadayaṁ, Yakanam, Kilomakam, Pihakam, Papphāsam, Papphāsam, Pihakam, Kilomakam, Yakanam, Hadayaṁ, Vakkam, Aṭṭhimiñjam, Aṭṭhī, Nahārū, Maṇsam, Taco, Dantā, Nakhā, Lomā, Kesā.”

6. CONTINUING

Continue the same procedure with the Matthaluṅga-pañcaka, Meda-chakka and Mutta-chakka group.

The following is the complete list of the 32 parts of the body in Pali and English:

TACA-PAÑCAKA

Kesā	Head-hair,
Lomā	Body-hairs,
Nakhā	Nails,
Dantā	Teeth,
Taco	Skin,

VAKKA-PAÑCAKA

Maṇsam	Flesh,
Nahārū	Sinews,
Atṭhī	Bones,
Atṭhimiñjam	Bone Marrow,
Vakkam	Kidneys.

PAPPHĀSA-PAÑCAKA

Hadayam	Heart,
Yakanam	Liver,
Kilomakam	Pleura,
Pihakam	Spleen,
Papphasam	Lungs.

MATTHALUNGA-PAṄCAKA

Antam	Large Intestine,
Antaguṇam	Small Intestine,
Udarīyam	Stomach,
Karīsam	Feces,
Matthaluṅgam	Brain in the skull.

MADA-CHAKKA

Pittam	Bile,
Semham	Phlegm,
Pubbo	Pus,
Lohitam	Blood,
Sedo	Sweat,
Medo	Fat.

MUTTA-CHAKKA

Assu	Tears,
Vasā	Grease,
Khelo	Saliva,
Singhāṇikā	Nasal Mucus,
Lasikā	Synovium,
Muttam	Urine.

7. A NOTE ON EARTH, WATER AND ROOT MEDITATION ELEMENTS

There are four Pañcaka groups called Taca, Vakka, Papphāsa and Matthalunga. These are all earth elements and each has five body parts, totaling twenty parts.

There are two Chakka groups. These are water elements. These two groups of six total twelve body parts. When the Pañcaka and Chakka are added together, there are thirty two parts total.

Taca-pañcaka is the basic meditation that a preceptor teaches a new monk at ordination. This meditation is also called the Mūlakam-matthāna, which means the basic or root meditation. It often occurred that many attained Noble Disciple Status while getting their hair shaved off with the preceptors teaching this meditation, so do not neglect this method. Especially, Vakka-chakka which includes flesh and bones and the Pañcaka groups which include internal organs such as liver, kidneys, intestines and lungs should not be ignored because some can contemplate these as impurities more easily than head-hairs.

7.8.4 SEVEN MEDITATION METHODS

The seven meditation methods are: verbal, mental, color, shape, direction, location, and delimitation.

1. VERBAL

Studying verbally is reciting out loud. Most important is to remember the meaning of every word. When the meditator remembers and understands every meaning, he does not need to recite the English meaning, just the Pali words.

If the meditator does not wish to recite the Pali, he can recite only the meaning in English. Here is an example:

Taca-pañcaka:

Anulom: Recite, “head-hairs, body-hairs, nails, teeth, skin.”

Paṭilom: Recite, “skin, teeth, nails, body-hairs, head-hairs.”

Anulom and Paṭilom: Recite, “head-hairs, body-hairs, nails, teeth, skin, teeth, nails, body-hairs, head-hairs.”

Follow the same procedure with Vakka-pañcaka, Papphāsa-pañcaka, Matthalunga-pañcaka, Mada-chakka and Mutta-chakka.

Reciting verbally one hundred times, one thousand times or more is the ancient instruction to continually concentrate the mind with words, so it does not get distracted and eventually becomes calm and concentrated.

2. MENTAL

Mentally recite the words, focusing the mind on each body part along with mentally reciting the Pali words or the meanings in English in forward order (anuloma) and in reverse order (paṭiloma) over and over continually, while imagining each part of the body in accordance with five features: color, shape, location, connection and surroundings.

In order to see every part of the body clearly it is recommended to imagine these five features for each organ. Think what color it is, what it looks like, where it is located within the body, where it connects to and what things surround that organ.

7.8.5 TEN HINTS FOR SUCCESSFUL MEDITATION

1. Do not concentrate out of order or skip any part, such as Kesā (head-hairs), Nakhā (nails), or Taco (skin). This would make the mind uncomfortable and hard to calm.

2. Do not accelerate during the meditation. The mind might not be able to contemplate fully.

3. Do not concentrate too slowly. There are other subjects ahead, if too slow, the meditation might not be completed.

4. Focus step by step to keep the mind from becoming distracted. Like a man walking on the edge of an abyss with space for only one shoe, if careless, he would fall.

5. Contemplate without sticking only to the words provided. When the meditator remembers well, he or she does not need to focus only on the word such as “head hair” but can also contemplate the impurity of the hair. The main purpose is to see the impurity of the thirty-two parts of the body.

6. When contemplating, some parts can be visualized clearly and some remain vague. The meditator should not waste time on those which are not clear. Focus attention on those which are clear in mind.

7. Focus attention only on these parts which help attain deep concentration (appanā-samādhi). If some part is clear, focus only on that part. This will help the mind become concentrated.

8. Contemplate following the Adhicitta Sutta [training in higher mentality] (Anguttara-nikaya 20/542/329):

Monks, a monk who develops higher mentality needs to carefully think when is the proper time to develop concentration, higher consciousness or equanimity.

Monks, if he develops only concentration, it is probable that his mind will be liable to indolence.

If he develops only higher consciousness, it is probable that his mind will be liable to distraction.

If he develops only equanimity, it is probable that his mind will not follow to the right path leading to the destruction of *āsava* (mental intoxication).

But, if he develops higher mentality and thinks carefully when is the proper time to develop concentration, higher consciousness or equanimity, his mind will become pliable, workable, radiant and controllable and it will go to the right path leading to the destruction of *āsava*.

Monks, it is like a goldsmith or his assistant who lights his furnace, heats the crucible and puts gold into the crucible with tongs. Then, he knows when it is the proper time to blow on it, to sprinkle it with water [if the fire is too strong] and keep watching it [when the fire is fairly hot].

Monks, if the goldsmith or his assistant only blows on it, it is probable that the gold will burn away. If he only sprinkles it with water, it is probable that the gold will cool down.

If the goldsmith or his assistant watches the gold at the proper time, the gold will be soft, shiny, glowing and workable. He can make any ornament he wishes such as a belt, earring, necklace or chain. His purpose will be achieved.

Similarly, a monk who develops higher mentality must know when is the proper time to develop higher consciousness ... his mind will focus on the right path leading to destruction of *āsava*. If he directs his mind to penetration of transcendent knowledge with higher wisdom, the transcendent knowledge will be clear to him.

9. Contemplate this quote from the Sītibhāva Sutta [Tranquility] (Anguttara-nikaya, 25/18/29):

Monks, if a monk follows six states, he can penetrate the ultimate tranquility. What six?

A monk in this Norm-Discipline calms the mind when it should be calmed, trains the mind when it should be trained, gladdens the mind when it should be gladdened, contemplates the mind when it should be contemplated, directs the mind into refinement and is glad with Nibbāna.

10. Develop the mind when it is timely, according to Lord Buddha's words (Samyutta-nikaya 19/569/156):

Monks, when the mind is sluggish, it is not the time to develop tranquility [passaddhi-bojjhaṅga], it is not the time to develop concentration [samādhi-bojjhaṅga] and it is not the time to develop equanimity [upekkhā-bojjhaṅga]. Why? Monks, when the mind is sluggish, it is hard to train the mind in those states.

Monks, when the mind is sluggish, it is the time to develop truth-investigation [dhamma-vicaya-bojjhaṅga], it is the time to develop effort [viriya-bojjhaṅga] and it is time to develop joy or rapture [pīti-bojjhaṅga]. Why? Monks, when the mind is slothful, he can easily train it with those states.

It is like a man who wants to light a small fire. He puts dry grass, dry cow excrement and dry firewood, blows on it and does not scatter it with dust.

Monks, would he be able to light the little fire?

Surely, lord.

7.8.6 CONTEMPLATING THE 32 PARTS OF THE BODY

This section details meditations for each of the 32 impure parts of the body. In the *Satipatṭhāna Sutta*, Lord Buddha taught how to use the thirty-two unclean parts of the body as objects of meditation and taught one to see each as it truly is and how each is by nature unclean, disgusting and repulsive. The meditator who practices this technique is usually trying to overcome lust or attachment to the body. When viewed piece-by-piece, none of the thirty-two parts is conducive to lust, so how can the thirty-two parts be desirable when put together into “a two-mouthed sack?” When practicing this meditation, it is important that the meditator does not develop aversion to the parts of the body. The meditator must be constantly mindful to see the body and its parts as they truly are: impermanent, ever changing and composed of nothing worth attachment.

There are five ways to contemplate each of the thirty-two items; by color, by shape, by sector (upper or lower body), by habitat or place of origin and by borders. There are also five ways to contemplate the repulsiveness of each body part: by color, by shape, by odor, by habitat or place of origin and by borders.

When the meditator first contemplates head hair, he or she must gain and maintain the sign (*nimitta*) of head hair, signifying deep concentration. How? Pull out one or two hairs from the head. Hold them in the palm of the hand and note the color. The meditator can also go to a place where hair falls, such as a barber shop, drinking fountain or in a cup of milk. If the hair is black, contemplate it as black. If it is white, contemplate it as white. If the hair is mixed colors, contemplate the predominant color.

When the meditator sees it clearly, here are the five characteristics to hold on to the sign: (1) color, (2) shape, (3) sector (upper or lower body). (4) habitat or place of origin [for example, head hair, location can be by the ears, or the front, back or crown of the head] and (5) delimitation.

The meditator contemplates repulsiveness in five ways: (1) color, (2) shape, (3) odor, (4) place of origin and (5) delimitation. Contemplation of the thirty-two parts of the body is detailed below.

1. HAIR ON THE HEAD

Characteristics: As to color, the hairs on the head [in Asia] are black, the color of fresh Aritthaka seeds. As to shape, they are the shape of round measuring rods. As to their sector, they lie in the upper sector of the body [above the waist]. As to their habitat or location of origin, they are found in the wet inner skin that envelops the skull on the crown of the head, by the ears on the two sides, near the forehead in the front or at the back near the nape of the neck.

As to delimitations, head hairs are attached to the surface by roots which enter the depth of the tip of a rice grain into the inner skin that envelops the head. They are bounded above by space and all around by each other. There are no two hairs together. This is their delimitation. Head hairs are not body hairs, and body hairs are not head hairs. Likewise, head hairs are never intermixed with the remaining thirty-one parts of the body. Head hairs are a separate part. This is their delimitation from the dissimilar. This is the definition of head hairs.

Contemplation on repulsiveness: Head hairs are repulsive in color as well as in shape, odor, habitat and delimitation. On seeing a head hair in a bowl of rice gruel or cooked rice, people get disgusted and say, “This has hair in it. Take it away.” They are repulsed by the color. Also, when eating at night, one may be disgusted by a hair-shaped fiber in the food, so people are repulsed by the shape.

The odor of head hairs, unless dressed with oil or scented with flowers, is also offensive. It is still worse when they are put in a fire. Even when head hairs are not directly repulsive in color and shape, their odor is still repulsive. A baby’s excrement may have the color and shape of turmeric, but its odor is repulsive. The bloated carcass of

a black dog thrown on a rubbish heap may be the color of ripe Palmyra fruit and the shape of a mandolin, but the odor is still repulsive. Similarly, even if head hairs are not repulsive in color and shape, their odor is still directly repulsive.

Just as herbs that grow in filthy village sewage are disgusting and unusable by civilized people, so also head hairs which grow in the sewage of pus, blood, urine, bile, and phlegm are disgusting. This is the repulsive habitat of head hairs. They grow on the heap of repulsive body parts like fungus on a dung hill. This is the repulsive aspect of their habitat or location of origin.

Like head hairs, the remaining thirty-one body parts are also repulsive. They should be contemplated with the same five characteristics: by color, shape, sector of body, habitat and delimitation.

2. HAIR ON THE BODY

The natural color of body hairs is not pure black like the head hairs but blackish brown. As to shape, they are the shape of palm roots with the tips bent down. As to sector, they lie in both the upper and lower sectors of the body. As to habitat or place of origin, except for the head, palms of the hands and the soles of the feet, body hair grows in most of the rest of the skin which envelops the body. As to delimitation, they are bounded below the surface by their own roots, which are fixed by entering into the inner skin the extent of a likha [1 finger/343] above by space and all around by each other. There are no two body hairs together. This is their delimitation from the similar. Delimitation from the dissimilar is like that for the head hairs. That is, they are different from all other thirty-one body parts.

3. NAILS

This means the ten finger nails and ten toe nails. They are all white in color and shaped like the scales of fish. They grow in both

sectors. Toe nails are in the lower sector and finger nails in the upper sector. Their habitats are the backs of the tips of fingers and toes. They are bounded on the two sides by the flesh of the ends of the fingers and toes. The bottom is bounded by the flesh of the back of the fingers and toes. The front and ends are bounded by space. There are no two nails together. This is the delimitation from the similar. Delimitation from the dissimilar is as for head hairs.

4. TEETH

There are thirty-two tooth bones in the mouth of one whose teeth are complete. They too are white in color. They are of various shapes: In the lower row, the four middle teeth are the shape of pumpkin seeds set in a row in a lump of clay. On each side of these four, there is one tooth with one root and one point. The shape of this tooth is like a Jasmine bud. Each tooth after that has two roots and two points and is the shape of a wagon prop. Then, there are two teeth on each side with three roots and three points. Finally, there are two on each side with four-roots and four-points. The upper row is similar. Teeth lie in the upper sector. Their habitat is being fixed to the jaw bone. Teeth are bounded above by space and all around by each other. There are no two teeth together. Their delimitation from the dissimilar is as for head hairs.

5. SKIN

The inner skin envelops the whole body. The outside is called the outer cuticle. This is black, brown or yellow in color. If it were taken off the body and compressed, it would amount to no more than a Jujube-fruit kernel. The skin itself is white. This whiteness becomes evident when the outer cuticle is destroyed. In brief, the skin is the shape of the body. In detail, the skin of the toes is the shape of silk worm cocoons. The skin of the back of the foot is the shape of shoes with uppers. The skin of the calf is the shape of a palm leaf wrapping cooked rice. The skin of the thighs is the shape of a long sack full of paddy.

The skin of the buttocks is the shape of a cloth strainer full of water. The skin of the back is the shape of hide stretched over a plank. The skin of the belly is the shape of the hide stretched over the body of a lute. The skin of the chest is more or less square.

The skin of both arms is the shape of hide stretched over a quiver. The skin of the backs of the hands is the shape of a razor box, or the shape of a comb case. The skin of the fingers is the shape of a key box. The skin of the neck is the shape of a collar for the throat. The skin of the face is the shape of an insects nest full of holes. The skin of the head is the shape of a bowl bag [the bag holding a monk's alms bowl].

Meditators studying the skin should first examine the inner skin that covers the face, running their minds over the face beginning with the upper lip and then the inner skin of the frontal bone. After that, they should examine the inner skin of the head, imagining separating the inner skin's connection with the bone by running their minds between the cranium bone and the inner skin of the head, just as if putting one's hands around a bowl inside a bag.

Next, they examine the inner skin of the shoulders followed by the inner skin of the front and back of the right arm. In the same way, they examine the inner skin of the left arm. After studying the inner skin of the back, they should examine the inner skin of the front and back of the right leg. Then, they examine the inner skin of the left leg in the same way. Next, they study the inner skin of the groin, the paunch, the bosom and the neck. Then, they examine the inner skin of the lower jaw, and after that the neck. They should finish up at the lower lip. When they examine the skin in this gross way, it also becomes evident more subtly.

The skin lies in both sectors. As to habitat, it covers the whole body. As to delimitation from the similar, it is bounded inside by its fixed surface, and outside by space. It's delimitation from the dissimilar is as for head hairs.

6. FLESH

There are nine hundred pieces of flesh. All are red, like Kimsuka flowers. The flesh of the calves is the shape of cooked rice in a palm leaf bag. The flesh of the thighs is the shape of a rolling pin. The flesh of the buttock is the shape of the end of an oven. The flesh of the back is the shape of a slab of palm sugar. The flesh between each two ribs is the shape of a clay mortar squeezed thin in a flattened opening. The flesh of a breast is the shape of a lump of clay made into a ball and flung down. The flesh of the two upper arms is the shape of a large, skinned rat, but twice the size. When they examine the flesh grossly in this way, it also becomes evident subtly too.

Flesh lies in both sectors. Its habitat is being plastered over the three hundred bones. Flesh is bound below its surface by being fixed on to the collection of bones. The upper side of the flesh is attached to the skin. The edges of each piece of flesh are attached to other pieces of flesh. Delimitation of flesh from the dissimilar is as for head hairs.

7. SINEWS

There are nine hundred sinews. All the sinews are white. They have various shapes. Five of the great sinews that bind the body together start from the upper part of the neck and descend in the front. Five more descend in the back. There are five from the right and five from the left. Of those that bind the right hand, five descend in the front of the hand and five in the back, likewise those that bind the left hand. For those that bind the right foot, five descend by the front and five by the back, and likewise for the left foot. There are sixty great sinews called ‘the body supporters’ which descend from the neck and bind the body together. These are also called tendons. All of these are the shape of yam shoots.

There are other sinews scattered over various parts of the body. These are finer still, and are the shape of strings and cords. Others, still finer, are the shape of creepers. And, others, still finer, are the shape of

lute strings. Yet others are the shape of coarse thread. The sinews at the backs of the hands and feet are the shape of a bird's claw. Those in the head are the shape of children's head nets. The sinews in the back are the shape of a wet net spread out in the sun. The rest of the sinews, which follow the various limbs, are the shape of a net jacket fitted to the body. Sinews are to be found in both sectors. They are found binding the bones of the whole body together. Sinews are bounded below by their supporting surface, fixed to the three hundred bones. They are bounded above by the portions in contact with the flesh and inner skin. All around they are bounded by each other. This is the delimitation from the similar. The delimitation from the dissimilar is as for head hairs.

8. BONES

There are 300 bones. Thirty-two teeth bones have already been counted separately. The rest consists of sixty-four hand bones, sixty-four foot bones, and sixty-four soft bones dependant on the flesh.

In each leg, there is an ankle bone, two shin bones, one knee bone and one thigh bone. Above this are two hip bones, eighteen spine bones, twenty-four rib bones, fourteen breast bones, one sternum, two collar bones, two shoulder blade bones, two upper arm bones, two pairs of forearm bones, seven neck bones, two jaw bones, one nose bone, two eye bones, two ear bones, one frontal bone, one occiput bone, and nine sinciput bones. This makes exactly three hundred bones. As to color, the bones are all white.

Bones are of various shapes. For example, the end bones of the toes are the shape of Kataka seeds. The bones next to these in the middle sections of the toes are the shape of Jack-fruit seeds. The bones of the base sections of the toes are the shape of small drums. The bones at the back of the foot are the shape of a bunch of bruised Yams. The heel bone is the shape of the seed of a single-stone Palmyra fruit. The ankle bones are the shape of two balls bound together.

The shin bones, where they rest on the ankle bones, are the shape of a Sindi shoot without the skin removed. The small shin bone is the shape of a toy bow. The large one the shape of a shriveled snakes back. The knee bone is the shape of froth melted on one side. The place where the shin bone rests on it is the shape of a blunt cow's horn. The thigh bone is the shape of a badly-pared handle for an ax or hatchet. The place where it fits into the hip bone is the shape of a ball and the place in the hip bone where it is set is the shape of a big Punnaga fruit with the end cut off. When fastened together, the two hip bones are the shape of a potter's oven, but separately each is the shape of the ring-fastening of a smith's hammer. The buttocks bone on the end of them is the shape of an inverted snake's hood which is perforated in seven or eight places.

Internally, the spine bones are the shape of lead sheet pipes put one on top of the other. Externally, they are the shape of a string of beads. Each spine bone has two or three rows of projections next to each other, like the teeth of a saw. Of the twenty-four rib bones the incomplete ones are the shape of blunt sabers, and the complete ones are the shape of long sabers. All together, they look like the outspread wings of a white cock. The fourteen breast bones are in the shape of an old chariot frame. The heart bone or sternum, is the shape of the bowl of a spoon. The collar bones have the shape of small metal knife handles.

The shoulder-blade bones are the shape of a Sinhalese hoe worn down on one side. The upper arm bones are the shape of mirror handles. The forearm bones are the shape of twin palm trunks. The wrist bones are the shape of lead-sheet pipes stuck together. The bones of the back of the hand are the shape of a bundle of bruised Yams. The base sections of the fingers are the shape of small drums. The bones of the middle sections are the shape of immature Jack-fruit seeds. The bones of the end sections are the shape of Kataka seeds.

The seven neck bones are the shape of rings of a bamboo stems threaded one after another on a stick. The lower jaw bone is the shape of a smith's iron hammer ring-fastening. The upper one is the shape of

a knife used for scraping the rind off sugarcane. The bones of the eye sockets and nostril sockets are the shape of young Palmyra seeds with the kernels

removed. The frontal bone is the shape of an inverted bowl made of shell. The bones of the ear-holes are the shape of barber's razor boxes. The bone in the forehead, above the frontal bone and the ear-holes is the shape of a piece of curled-up toffee flake. The Occiput bone is the shape of a lopsided coconut with a hole cut in one end. The Sinciput bones are the shape of a dish made of an old gourd held together with stitches.

Bones lie in both the upper and lower sectors of the body. As to habitat, bones are found indiscriminately throughout the whole body. Specifically, the head bones rest on the neck bones, the neck bones rest on the spine bones, the spine bones on the hip bones, the hip bones on the thigh bones, the thigh bones on the knee bones, the knee bones on the shin bones, the shin bones on the ankle bones, and the ankle bones rest on the back of the bones of the foot.

Bones are bounded inside by bone marrow, above by flesh, and at the ends by each other. This is delimitation from the similar. Delimitation from the dissimilar is as for head hairs.

9. BONE MARROW

Each bone has marrow inside. The color is white. The shape inside each large bone is like a large cane shoot moistened and inserted into a bamboo tube. Inside each small bone, it is the shape of a slender cane shoot moistened and inserted in a twig of bamboo.

Marrow lies in both upper and lower sectors.

As to location, its habitat is inside the bones. It is delimited by the inner surface of the bone. Delimitation from the dissimilar is as for head hairs.

10. KIDNEYS

The kidneys are two organs joined together. They are a dull red color, the color of Palibhaddahaka seeds. The kidneys are shaped like a pair of balls with which a child would play, or the shape of a pair of Mango fruits attached to a single stalk. They lie in the upper sector, on either side of the heart, fastened together by a stout sinew that starts at the base of the neck and divides into two a short way out.

The kidneys are bounded by their own covering. Delimitation from the dissimilar is as for head hairs.

11. HEART

The heart organ is the color of the back of a red-lotus petal. It is the shape of a lotus bud with the outer petals removed, turned upside down. It is smooth on the outside. Inside it is like the interior of a Ko-sataki or Loofah gourd. In those who possess understanding, it is a little expanded. In those without understanding it is still only a single bud.

Inside it there is a hollow the size of a Punnàgo seed [Rottleria tinctoria] where half a Pasata [handful] of blood is kept. The mind element and mind consciousness element arise with this as their support. In one of greedy temperament this blood is red. In one of hating temperament, it is black. In one of deluded temperament, it is cloudy like water in which meat has been washed. In one of faithful temperament, it is yellow, the color of Kanikara flowers [Pterospermum Acerifolium]. In one with wisdom is limpid, clear, bright, and shining pure, shining like a real diamond that has been washed.

The heart lies in the upper sector, in the middle of the body, between the two breasts. It is bounded by the cover of the heart organ. Delimitation from the dissimilar is as for head hairs.

12. LIVER

The liver is an organ consisting of a slab of flesh. It is a brownish shade of red, like the not-too-red backs of white water lily petals. In shape, it has a single root with twin ends, the shape of a Kovilara [Ebony] leaf. In sluggish people, it is single and large but in those with wisdom, there are two or three small ones. The liver lies in the upper sector, inside on the right. It is bounded by its own organ cover. Delimitation from the dissimilar is as for head hairs.

13. PLEURA OR MEMBRANE

Membranes or pleura are for the covering of the flesh. They are of two types, open and closed. Both kinds are white, the color of muslin rags. The membrane is the shape of what it covers. The concealed membrane lies in the upper sector. The unconcealed membrane lies in both sectors. The closed membrane covers the heart and kidney. Open membranes cover the flesh under the inner skin throughout the whole body. The membrane is bounded below by the flesh, and above by the inner skin. The edges are bounded by more membrane. Delimitation from the dissimilar is like as for head hairs.

14. SPLEEN

The spleen is the ‘tongue’ of the stomach. It is blue, the color of Nigguõóã [Vitex Negundo] flowers. It is the shape of a black calf’s tongue seven fingers in size without any attachments. It lies in the upper sector, near the upper stomach to the left of the heart. If removed, it leaves the body more open to infection or death. It is bounded by the covering of the spleen organ. Delimitation from the dissimilar is as for head hairs.

15. LUNGS

Lungs are divided into two organs. They are red, the color of not very ripe Udumbara fig fruits. They are the shape of an unevenly cut thick slice of cake. Inside, they are tasteless and lack nutritive value, like a lump of chewed straw, because they have been burned by the heat of the Kamma-born fire element that springs up when there is the need to eat or drink. The lungs lie in the upper sector, inside between the two breasts, hanging above the heart and liver and covering them.

They are bounded by the lung organ covering. Delimitation from the dissimilar is as for head hairs.

16. THE LARGE INTESTINE (BOWEL)

The bowel tube is looped in twenty-one places. In a man it is thirty-two hands long, and in women twenty-eight hands long. It is white, the color of lime mixed with sand. It is the shape of a beheaded snake, coiled up and put in a trough of blood. It lies in both upper and lower sectors. It is fastened above to the throat and includes the stomach below to the rectum. It is the passage way for excrement through the inside of the body. It is bounded by the bowel tube. Delimitation from the dissimilar is as for head hairs.

17. SMALL INTESTINE

This is the inner lining of the bowel in the places where the bowel is coiled.

It is white, the color of Daskasi-talika [a white edible water lilly] roots, and it is the shape of those roots. It lies in both upper and lower sectors. It is found inside the twenty-one coils of the bowel, like the strings inside rope-rings used for wiping the feet. It fastens the bowel coils together so that they do not slip down in those working with hoes or axes, just as the marionette's strings hold its wooden limbs.

It is bounded by the bowel tube. Delimitation from the dissimilar is as for head hairs.

18. STOMACH - UNDIGESTED FOOD

This is what has been eaten, drunk, chewed and tasted, and is present in the stomach. It is the color of swallowed food and the shape of rice loosely tied in a cloth strainer. It is found in the upper sector of the body, in the stomach.

What is called ‘stomach’ is a part of the bowel membrane, like a swelled air pocket in the middle of a length of wet cloth being wrung out at both ends. It is smooth outside, inside it is like a balloon of cloth soiled by wrapping up meat refuse. It can be like the inside of the skin of rotten Jack-fruit. This is the place where worms dwell, seething in tangles. The thirty-two families of worms such as: round worms, boil-producing worms, ‘palm-splinter’ worms, needle-mouthed worms, tape worms, thread worms and the rest are all found here. When there is no food or drink present they leap up shrieking and pounce upon the heart. When food and drink are swallowed they wait with uplifted mouths and scramble to catch the first two or three lumps swallowed. For these worms the stomach is maternity home, privy, hospital and charnel ground.

Just as when it has rained heavily in a time of drought and what has been carried by the water into the cesspit at the gate of an outcast village, the various kinds of odor such as urine, excrement, bits of hide, bone and sinew as well as spittle, snot, and blood, get mixed up with the mud and water already collected there. After two or three days the families of worms appear, and it ferments, warmed by the energy of the sun’s heat, frothing and bubbling on the top, quite black in color, and so utterly stinking and loathsome that one can scarcely go near it or look at it much less smell it or taste it.

So too the stomach is where the assortment of food and drink falls after being pounded up by the pestle of teeth, turned over by the hand of the tongue and stuck together by saliva, losing at that moment its virtues of color, smell, and taste, and taking on the appearance of a weavers’ paste or dogs’ vomit. It gets soused with the bile, phlegm

and wind that have collected there and ferments with the energy of the stomach-fire's heat, seething with the families of worms, frothing and bubbling on the top until it turns into an utterly stinking, nauseating mulch. Even to hear about it takes away any appetite for food or drink, let alone seeing it with the eye of understanding. When food or drink fall into the stomach, they get divided into five parts: the worms eat one part, the stomach-fire burns up another part, another part becomes urine, another part becomes excrement and one part is turned into nourishment and sustains the flesh.

The stomach is bounded by the stomach-lining and by the undigested food. Delimitation from the dissimilar is as for head hairs.

19. FECES

Feces are excrement, the color of digested food and the shape of its location, the bowel. They are found in the lower sector of the body.

Feces are found in the rectum and the lowest end of the bowel, between the navel and the base of the spine. This measures eight finger-breadths in height and resembles a bamboo tube. Like rain, feces run down to fill the lowest level and stay there. Cooked and simmered by the stomach-fire, they become soft as though ground on a stone and run down through the cavities of the bowels. They are pressed down there, becoming impacted like brown clay pushed into a bamboo joint, and there they stay.

It is bounded by the bowel receptacle for digested food and by more dung. Delimitation from the dissimilar is as for head hairs.

20. THE BRAIN

The brain is the lump of marrow found inside the skull. It is white, like the flesh of a toadstool or the color of spoiled milk that has not yet become curd. It is the shape of its location in the skull. It is in

the upper sector and found inside the skull, like four lumps of dough put together, corresponding with the skull's four sutured sections. It is bounded by the skull's inner surface and by other brain matter.

Delimitation from the dissimilar is as for head hairs.

21. BILE

There are two kinds of bile: localized bile and free bile. The localized bile is the color of thick Madhuka [liquorice] oil and free bile is the color of faded Akuli flowers. Both are the shape of their container.

Localized bile belongs to the upper sector. Free bile is found in both sectors.

Free bile spreads, like a drop of oil on water. It is all over the body except for the head hairs, body hairs, teeth, nails, and places where there is no flesh or where and the skin is hard and dry. When it is disturbed, the eyes become yellow and twitch and the body shivers and itches. The localized bile is situated near the flesh of the liver, between the heart and the lungs. It is found in the bile container, the gall bladder, which is like a large Kosataki or Loofah gourd pip. When it is disturbed, beings go crazy and become demented, throwing off conscience and shame, doing the undoable, speaking the unspeakable and thinking the unthinkable.

It is bounded by its own membranes. Delimitation from the dissimilar is as for head hairs.

22. PHLEGM

Phlegm is inside the body. There is about a bowl full of it. It is white, the color of the juice of Nagabala leaves. It takes the shape of its container and lies in the upper sector.

It is found on the surface of the digesting food in the stomach. Just as duckweed and green scum on the surface of a pond divide when a stick is dropped into the water and then close back together again, so when eating and the food or drink pass into the stomach, the phlegm divides and then closes up again. If the phlegm becomes weak the stomach becomes utterly disgusting, with a stink like rotten eggs. The mouth reeks with this stench rising from the stomach. This is so bad that the man has to be told 'Go away, your breath stinks.' When phlegm is plentiful, it seals the surface of the stomach, acting like the wooden lid of a privy.

Phlegm is bounded by its own membrane. Delimitation from the dissimilar is as for head hairs. It is a separate body part.

23. PUS

Pus is produced by decaying blood. It is normally the color of bleached leaves, but in a dead body it is the color of stale, thickened gruel. Pus takes the shape of its container. It is found in both the upper and lower sectors of the body.

There is no fixed location for pus, it can be found wherever it accumulates. It can be found wherever blood stagnates, as in damaged parts of the body or wherever boils appear. It is bounded by its own membrane. Delimitation from the dissimilar is as for head hairs. It is a separate body part.

24. BLOOD

There are two types of blood, stored blood and mobile blood. Stored blood is dark reddish brown, the color of cooked and thickened insects, and mobile blood is a bright red, the color of clear insects. Both take the shape of their container. Stored blood is found in the upper sector and the mobile blood belongs to both sectors. Blood permeates the whole body except for the head hairs, body hairs, teeth, nails, and

places where there is no flesh or hard, dry skin following the network of veins. A bowlful of stored blood fills the lower part of the Liver, splashing over to the heart, kidneys and the lungs to keep them moist. If these organs are not moistened, they become thirsty.

Blood is generally bounded by the veins and arteries. Delimitation from the dissimilar is as for head hairs. It is a separate body part.

25. SWEAT

Sweat is the water that trickles from the pores of the body hairs. It is the color of clear Sesame oil. It takes the shape of its container, and is found in both sectors. There is no fixed location for sweat, it can be found everywhere. If the body is heated by the sun, fire, or a change in temperature, it trickles from all the pores at head hairs and body hairs, like water from cut lily stems or lotus stalks pulled out of the water. Thus, its shape corresponds to the pore openings at the head hairs and body hairs. Meditators who discern sweat should only pay attention to it as it fills the pore openings of head hairs and body hairs.

Sweat is bounded by its container. Delimitation from the dissimilar is as for head hairs. It is a separate body part.

26. FAT

Fat is a thick, oily substance, the color of sliced Turmeric. In a stout man, it is the shape of a tumeric-colored muslin rag placed in two or three thicknesses over the shank flesh, thigh flesh, back flesh near the spine and the belly. It is between the inner skin and the flesh. In the body of a lean man it is the shape of a single tumeric-colored muslin rag placed between the inner skin and the flesh.

It is found in both upper and lower sectors. It permeates the whole of a stout man's body and is to be found on a lean man's shank flesh. Although it is oily, it is not used as oil for the head or the nose because of its disgusting nature.

It is bounded below by the flesh, and above by the inner skin and all around by more fat. Delimitation from the dissimilar is as for head hairs.

27. TEARS

Tears are the water that trickles from the eyes. They are the color of clear Sesame oil. They are the shape of their container.

They belong to the upper sector.

Tears are found in the eye sockets, but they do not accumulate in the eye sockets, as bile does in the gall bladder. When beings feel joy and laugh uproariously or feel grief and weep, eat particular kinds of wrong food, or when their eyes are affected by smoke, dust or dirt, tears fill up the eye sockets and trickle out. The meditator examining tears should focus on them only as they are filling the eye sockets.

Tears are bounded by their containers [initially the eye socket]. Delimitation from the dissimilar is as for head hairs.

28. GREASE

Grease is a melted oily substance. It is the color of coconut oil or of oil sprinkled on gruel. In shape, it is like a film such as a drop of oil spread out on still water when bathing.

It belongs to both upper and lower sectors of the body.

It is found mostly on the palm of the hands, the soles of the feet, the backs of the feet, the tip of the nose, the forehead and the points of the shoulders. It is not always to be found in the melted state, but when these parts get heated by fire, sun, or change of temperature, it spreads over those places like the oily film on still water when bathing.

Grease is delimited by its own boundaries. Delimitation from the dissimilar is as for head hairs.

29. SALIVA

Saliva is the water mixed with froth inside the mouth. It is white, the color of froth. It takes the shape of its container, or it can be called ‘the shape of froth’. It is found in the upper sector, on the tongue after it has descended from the cheeks. It is not always accumulated there, but when beings see attractive food or remember it or put something hot or bitter or sharp or salty or sour into their mouths, or when their hearts are faint or nausea arises, then saliva appears and runs down from the cheeks on both sides to settle on the tongue. Saliva is thin at the tip of the tongue and thick at the root of the tongue. It is capable, of wetting rice or anything chewable which is put into the mouth. Like water in a pit scooped in a sandy river bank, it is never used up.

Saliva is delimited by its own boundaries. Delimitation from the dissimilar is as for head hairs.

30. SNOT OR NASAL MUCUS

Snot is the impurity that trickles down from the brain. It is the color of a young Palmyra seed.

It takes the shape of its container and it belongs to the upper sector.

It is found filling the nostril cavities. It is not always to be found accumulated there. Snot oozes out like curd in a lotus leaf which has been pricked with a thorn underneath. When beings weep or suffer a disturbance of the elements due to wrong food or temperature, the brain inside becomes stale and phlegm oozes out, coming down through an opening in the palate. It fills the nostrils and stays there or trickles out. The meditator who examines snot should focus on it only as it fills the nostril cavities.

Snot is delimited by its own boundaries. Delimitation from the dissimilar is as for head hairs.

31. SYNOVIAL FLUID (THE OIL OF THE JOINTS)

Synovial fluid is oily liquid which lubricates the joints of the body. It is the color of Kanikara gum and takes the shape of its container.

It is found in both upper and lower sectors.

It is found in the one hundred eighty joints, lubricating them. If it is weak, when a man gets up or sits down, moves forward or backward, bends or stretches, then his bones creak and he goes about making a noise like the snapping of fingers. Also, when he has walked only about five kilometers, his air element gets upset and his limbs pain him. But if a man has plenty of synovial fluid, his bones do not creak when he gets up or sits down, and even when he walks a long distance his air element does not get upset and his limbs do not pain him.

Synovial fluid is bounded by its place in the joints. Delimitation from the dissimilar is as for head hairs.

32. URINE

Urine in the body is the color of bean brine. It is the shape of water in a pot placed upside down. It is found in the lower segment inside the bladder.

Just as when a porous pot with no mouth is put in a cesspool, the solution from the cesspool gets into it even though no way of entry is evident, so too while the urinary secretion from the body enters the bladder it's way of entry is not evident, it's exit, however, is very evident. When the bladder is full of urine, beings feel the need to make water.

Urine is bounded by the inside of the bladder. Delimitation from the dissimilar is as for head hairs.

7.8.7 DELIMITATION OF IMPURITY

This body is full of impurities. If one really sees the body as it truly is they will see that, no matter how handsome or how pretty the body may be at this moment, it is made up of many unclean parts and it is composed of organs and liquids which we would be mortified to see if they were not hidden beneath the skin.

There is nothing valuable like a gem in this body internally or externally, the body is full of impurities. Lord Buddha said, “Monks, contemplate this body, from the feet to the hair on the head, covered by skin and impurities. When anyone searches this two-meter body, from the feet to the top of the head, covered by skin, that person will see nothing clean, no pearl, no crystal and no gem. There is nothing clean in any part of the body, for example, the head hair and body hair, both smell bad and are ugly.”

When the meditator contemplates every organ in the body, such as the hair on the head, by color, shape, sector, place of origin and delimitation, he becomes mindful of the impurities by color, shape, odor, place of origin and delimitation. Like a man with good eyes who sees a garland made of thirty-two different colored flowers on one string, he can see all the flowers in that garland in order.

When a meditator can contemplate his own organs objectively, he can contemplate the same way for all beings, other human and animal beings walking around. The food and water that these beings eat is accumulated in their organs.

The examination of the parts of the body, such as hair on the head, by color, shape, sector, place of origin and by delimitation produces the learning sign (*uggaha-nimitta*). Examination of every part of the body by impurities produces the counterpart sign (*paṭibhāga-nimitta*). As the meditator keeps practicing, the counterpart sign and attainment concentration (*appanā-samādhi*) will be attained by the power of the first *jhāna*, as already mentioned in Asubha Meditation in Chapter Six.

7.8.8 THREE PERSPECTIVES

This meditation is both samatha and vipassanā. There are three perspectives:

1. THE SAMATHA PERSPECTIVE

The samatha perspective focuses on impurity in accordance with the Mahā Satipaṭṭhāna Sutta. When the meditator contemplates the thirty-two parts of the body, seeing impurity and ugliness until the mind is calmed, this is samatha.

2. THE VIPASSANĀ PERSPECTIVE

The vipassanā perspective focuses on elements in accordance with the Mahāhatthipdopama Sutta, Mahārāhulovāda Sutta and the Dhātuvibhaṅga Sutta. When the meditator contemplates the body as just elements, not a being, not a person, and not self, or contemplates the Three Characteristics (tilakkhaṇa), this is vipassanā. Therefore, contemplation of the body is both samatha and vipassanā. It depends on the meditator's perspective, meditation practice and ability to practice both samatha and vipassanā in one meditation.

3. THE KASINA PERSPECTIVE

The kasina perspective focuses on the color of the organs, such as the green color of the bile or intestines, the yellow of the eyeball or fat, the red of blood and white of bone. According to Lord Buddha's words on kāyagatāsati, this defines the four prime color meditation objects (vāṇa-kasina).

Examining the vāṇa-kasina in the thirty-two parts of the body can allow the meditator to reach the fourth jhāna. Normally, samatha meditation of the thirty-two parts of the body along with Asubha Meditation will allow the meditator to reach only the first jhāna. However,

the meditator who does not only contemplate the thirty-two parts as impure but also contemplates them by color of the organs until the mind is calm, which is *vanna-kasina*, can attain the fourth *jhāna*.

This meditation allows the meditator to be mindful of every part of the body by color and shape. It is called *kāyagatāsati*. This meditation is not called *Asubha* because *Asubha* Meditation allows the meditator to contemplate others' bodies. In *kāyagatāsati*, the meditator contemplates only his or her own body.

7.9 MINDFULNESS OF BREATHING

There are sixteen methods of Mindfulness of Breathing (*ānā-pānasati*) [breathing in and breathing out as meditation objects] which Lord Buddha has praised (Anguttara-nikaya 21/542/329):

Monks, Mindfulness of Breathing which one has developed is peaceful, refined and tranquil. It brings a happy life. Unwholesome states which have already arisen [in his mind] will suddenly be calmed.

Lord Buddha has also describes how to meditate:

A monk in this Norm-Discipline who lives in the forest, at the roots of a tree or in a quiet shelter sits cross-legged and upright with stable mindfulness and he is mindful of breathing in and breathing out.

These sixteen methods of Mindfulness of Breathing are categorized into four groups of four which are called: (1) Mindfulness of the Breathing Body (*kāyānupassanā*), (2) Mindfulness of Breathing Feelings (*vedanānupassanā*), (3) Mindfulness of Breathing Mind (*cittānupassanā*) and (4) Contemplation of Breathing Dhamma (*dhammānupassanā*).

Each step consists of a pair of breathing in and breathing out. Here is a brief summary explanation, giving both the Pali and the translation.

7.9.1 MINDFULNESS OF THE BREATHING BODY (KĀYĀNUPASSANĀ)

1. Dīgham vā assasanto dīgham assasāmīti pajānāti.

When a monk takes in a long breath, he is mindful that he is taking in a long breath.

Dīgham vā passasanto dīgham passasāmīti pajānāti.

When a monk lets out a long breath, he is mindful that he is letting out a long breath.

One who practices ānāpānasati is firmly mindful of breathing in and out. He takes a long, deep breath in and out. When he takes a long deep breath in and out, he is mindful that he is taking a long deep breath in and out. One remains mindful as the breaths become shorter and shorter.

A Reminder: Do not accelerate the rate of breathing or take too long breathing in and out. This could easily make you exhausted.
Another reminder: Do not pay too much attention to breathing in and out as this could make you become nervous.

2. Rassam vā assasanto rassam assasāmīti pajānāti.

When a monk takes in a short breath, he is mindful that he is taking in a short breath.

Rassam vā passasanto rassam passasāmīti pajānāti.

When a monk lets out a short breath, he is mindful that he is letting out a short breath.

When one takes a short breath in, he is mindful that he is taking a short breath in. When one lets a short breath out, he is mindful that he is letting a short breath out. Keep contemplating the breath with mindfulness while breathing in and out until the breathing becomes calm and soft.

3. Sabbakāyapaṭisañvedī assasissāmīti sikkhati.

Mindfully, we will realize the whole breath as we take a breath in.

Sabbakāyapaṭisañvedī passasissāmīti sikkhati.

Mindfully, we will realize the whole breath as we let a breath out.

The Pali word Sikkhati means to be mindful. It is usually translated as to study or learn, so this sentence means to pay attention before taking a breath in and letting a breath out. In this case, being mindful and learning have the same meaning.

The definition of “We will experience the whole breath as we take a breath in” and “We will experience the whole breath as we let a breath out” is that the meditator will be mindful continually throughout the process of taking a breath in and letting a breath out, from the start to the end of each process.

The word “Will” implies “The future,” so the process of taking a breath in and letting a breath out has not started yet, but it means that the meditator gets ready to practice the meditation.

The word Sabbakāyapaṭisañvedī means to be mindful of the whole breath, but also to know the whole breath body or to be aware of the whole wind element throughout the body.

The word Kāya within sabbakāyapaṭisañvedī means the breath that is going in and out.

4. Passambhayam kāyasaṅkhāram assasissāmīti sikkhati.

Mindfully, we will calm down the body formation [breath in and out] (*kāyasaṅkhāra*) as we take a breath in.

Passambhayam kāyasaṅkhāram passasissāmīti sikkhati.

Mindfully, we will calm down the body formation as we let a breath out.

The word *Kāyasaṅkhāra* means breathing or body formation. Life can survive and our body can move only because of our ability to breathe. If there is no breath, life cannot survive and the body cannot move. Therefore, breathing in and out is the body-formation or *kāyasaṅkhāra*.

By constantly contemplating breathing in and breathing out, we calm down the breath like it is about to stop. Some new meditators question why the breathing slows down like that, are we going to die? Some might even stop practicing temporarily. This is just the natural process of the mind becoming concentrated.

Group One is categorized as mindfulness regarding the body or *kāyānupassanā* because the breath is recognized part of the body.

7.9.2 MINDFULNESS OF BREATHING FEELINGS

(VEDANĀNUPASSANĀ)

Lord Buddha said that one who successfully practices mindfulness of breathing as *kāyānupassanā* will at least attain the first *jhāna*. Thus, the meditator will start to experience *pīti* which is Joy.

5. Pītipaṭisaṅvedī assasissāmīti sikkhati.

Mindfully, we will realize Joy (*pīti*), as we take a breath in.

Pītipaṭisaṅvedī passasissāmīti sikkhati.

Mindfully, we will realize Joy (*pīti*), as we let a breath out.

The Pali word pītipaṭisañvedī means to experience pīti or Joy, which means to know or be mindful of pīti. In this case, it means to focus awareness on pīti as well as breathing in and out. There are two types of knowing pīti, by: (1) samādhi or concentration and (2) vipassanā or insight meditation

Knowing pīti by samādhi means to meditate from the first jhāna to the second jhāna which highlights pīti (Joy or Rapture) because Applied Thought (vitakka) and Sustained Thought (vicāra) are eliminated. Knowing pīti by vipassanā is contemplating the Three Characteristics (tilakkhaṇa) of all Compound Phenomena which are that all Compound Phenomena are Impermanent, Suffering and ultimately Non-Self. This can be achieved by contemplating the arising and passing away of pīti.

6. Sukhapaṭisañvedī assasissāmīti sikkhati.

Mindfully, we will realize Peaceful Happiness (sukha) as we take a breath in.

Sukhapaṭisañvedī passasissāmīti sikkhati.

Mindfully, we will realize Peaceful Happiness (sukha) as we let a breath out.

The word Sukhapaṭisañvedī to experience sukha, has the same definition as to experience pīti and the same twofold method. Knowing Peaceful Happiness (sukha) by samādhi is meditating to the third jhāna. The third jhāna highlights Peaceful Happiness because Joy or Rapture (pīti) is eliminated. Knowing Peaceful Happiness by vipassanā is contemplating the arising and passing away of Peaceful Happiness as well as the Three Characteristics (tilakkhaṇa) of all Compound Phenomena.

7. Cittasaṅkhārapaṭisañvedī assasissāmīti sikkhati.

Mindfully, we will realize mental formation (cittasaṅkhāra) as we take a breath in.

Cittasaṅkhārapaṭisañvedī passasissāmīti sikkhati.

Mindfully, we will realize mental formation (cittasaṅkhāra) as we let a breath out.

Again, the word Paṭisañvedī has same two meanings: to experience by samādhi and by vipassanā.

Cittasaṅkhāra means mental formation. It has two key components: (1) knowing sensation (vedanā) [to know the emotions such as happiness or suffering] and (2) perception (saññā) [remembering the sensation such as emotion of happiness or suffering]. Sensation and Perception are in every jhāna, from the first jhāna to the fourth jhāna, but the difference is crude and refined in the order of jhāna levels. Sensation and Perception are called mental formation (cittasaṅkhāra). [The sensation is the emotion of happiness which continues through the first to the third jhāna, but in the fourth jhāna, the sensation becomes equanimity (upekkhā).]

8. Passambhayam cittasaṅkhāram assasissāmīti sikkhati.

Mindfully, we will calm down the mental formation (cittasaṅkhāra) as we take a breath in.

Passambhayam cittasaṅkhāram passasissāmīti sikkhati.

Mindfully, we will calm down the mental formation (cittasaṅkhāra) as we let a breath out.

We mindfully calm down the crude mental formation (cittasaṅkhāra) to become more refined [more refine sensation and perception – the more refined the mind is, the more calmed it is].

The practices in Group Two are called Mindfulness of Feelings (vedanānupassanā).

7.9.3 MINDFULNESS OF THE BREATHING MIND (CITTĀNUPASSANĀ)

9. Cittapaṭisañvedī assasissāmīti sikkhati.

Mindfully, we will realize and observe the mind (citta) as we take a breath in.

Cittapaṭisañvedī passasissāmīti sikkhati.

Mindfully, we will realize and observe the mind (citta) as we let a breath out.

We experience, observe and contemplate the mind every moment during the process of breathing in and out. When the mind has lust, we know that it has lust, when it does not, we know that it does not. When the mind has anger or hatred, we know that it has anger or hatred. The meditator mindfully knows the condition of mind at every moment.

10. Abhippamodayam cittam assasissāmīti sikkhati.

Mindfully, we will experience and observe increasing delight as we take a breath in.

Abhippamodayam cittam passasissāmīti sikkhati.

Mindfully, we will experience and observe increasing delight as we let a breath out.

We experience and observe increasing delight in two ways: by samādhi and by vipassanā. For example, when a meditator attains the second jhāna in which Joy (pīti) predominates, the meditator observes the Joy, this is observing the mind by samādhi. When the meditator contemplates the arising and passing away of Joy, this is by vipassanā.

11. Samādaham cittam assasissāmīti sikkhati.

Mindfully, we will experience and observe the concentration of mind as we take a breath in.

Samādaham cittam passasissāmīti sikkhati.

Mindfully, we will experience and observe the concentration of mind as we let a breath out.

We experience and observe the concentration of mind in two ways: by samādhi and by vipassanā. When the meditator's mind is con-

centrated with the power of jhāna such as the first jhāna, his mind is concentrated by samādhi. When the meditator contemplates the arising and passing away of concentration of mind at each moment, this is vipassanā. Momentary concentration (khaṇika-samādhi) arises while the meditator is contemplating the Three Characteristics (tilakkhaṇa) is also vipassanā.

12. Vimocayam cittam assasissāmīti sikkhati.

Mindfully, we will liberate the mind as we take a breath in.

Vimocayam cittam passasissāmīti sikkhati.

Mindfully, we will liberate the mind as we let a breath out.

We experience and observe the release of the mind in two ways: by samādhi and by vipassanā. When a meditator attains the first jhāna, the mind is released from all Five Hindrances by the five jhāna factors. When one attains the second jhāna, the mind is further released from Applied Thought (vitakka) and Sustained Thought (vicāra). Similarly, attaining the third jhāna releases Joy (pīti) and the fourth jhāna releases Happiness (sukha). This is the mind released by concentration.

By vipassanā, when the meditator leaves the jhāna, he contemplates the arising and passing away [the mind arises, stands and falls] and then releasing the mind from:

- Perception of Permanence (niccasaññā) through Contemplation of Impermanence (aniccānupassanā),
- Perception of Happiness (sukhasaññā) through Contemplation of Suffering (dukkhānupassanā),
- Perception of Self (attasaññā) through Contemplation of Non-Self (anattānupassanā),
- Joy, pleasure or attachment (Nandi) through Contemplation of Disgust (nibbidānupassanā),

- Lust (rāga) through Contemplation of Absence of Desire (virāgānupassanā),
- Craving (taṇhā) through Contemplation of Extinction of Craving (nirodhānupassanā),
- Clinging (ādāna) with Contemplation of Renunciation (pañinissaggānupassanā).

The practices in Group Three are called Contemplation of Mind (cittānupassanā), because they all involve mindfulness of the mind and the four jhānas, which enable the meditator to contemplate vipassanā of the mind at every level of jhāna.

7.9.4 CONTEMPLATION OF BREATHING DHAMMA (DHAMMĀNUPASSANĀ)

13. Aniccānupassī assasissāmīti sikkhati.

Mindfully, we will contemplate impermanence over and over as we take a breath in.

Aniccānupassī passasissāmīti sikkhati.

Mindfully, we will contemplate impermanence over and over as we let a breath out.

The meditator repeatedly contemplates the impermanence of the psycho-physical organism or mind and body (nāma-rūpa) while taking a breath in and letting a breath out. What exactly does one observe? One observes that the five aggregates repeatedly arise and disintegrate instantaneously, every moment, in accordance with the natural law of Conditioned Genesis [Body, Sensation, Perception, Mental Formations and Consciousness]. They have the Three Characteristics of all conditioned phenomena: arising, temporary existence with constant change and then passing away.

14. Virāgānupassī assasissāmīti sikkhati.

Mindfully, we will contemplate the abandonment of lust as we take a breath in.

Virāgānupassī passasissāmīti sikkhati.

Mindfully, we will contemplate the abandonment of lust as we let a breath out.

Abandonment of Lust is the Pali word Virāga which has two meanings:

1. Khayavirāga is abandoning lust with the dissolution and disappearance of the psycho-physical organism [or mind and matter] that occurs every moment.
2. Accantavirāga is ultimate elimination of lust through experiencing Nibbāna.

While taking a breath in and out, a meditator contemplates that dissolution of the five aggregates occurs all the time. As a result, one is able to abandon lust or reduce the level of lust in the five aggregates. This is khayavirāga.

A meditator who contemplates Nibbāna observes the characteristics of the Unconditioned. There is no growing old, getting sick or dying, no persistence with content change and no passing away. It is Ultimate Happiness (paramam sukam). This is the opposite of the five aggregates which dissolve each instant. Thus, the meditator becomes bored with lust for this sensual world (sañkhāra) and takes Nibbāna as his basic inner sphere of reference. This is accantavirāga.

15. Nirodhānupassī assasissāmīti sikkhati.

Mindfully, we will contemplate extinction of lust (nirodha) as we take a breath in.

Nirodhānupassī passasissāmīti sikkhati.

Mindfully, we will contemplate extinction of lust (nirodha) as we let a breath out.

The Pali word nirodha has two meanings:

1. Khayanirodha means extinction or termination of lust and craving.
2. Accantanirodha means complete extinction of all lust and all craving by experiencing Nibbāna.

16. Paṭinissaggānupassī assasissāmīti sikkhati.

Mindfully, we will contemplate detachment as we take a breath in.

Paṭinissaggānupassī passasissāmīti sikkhati.

Mindfully, we will contemplate detachment as we let a breath out.

The Pali term Paṭinissagga or detachment has two meanings:

1. Pariccāgapaṭinissagga is detaching by donation which means sacrifice without residual longing.
2. Pakkhandaparicca is detaching by fleeing from defilements including the five aggregates and formations (abhisāṅghāra) which means kamma or karma [formation of merit, demerit and the imper-turbable such as the formless brahman]. This leads only straight to Nibbāna.

Group Four is Contemplation of Dhamma (dhammānupassanā). It is only vipassanā where as Groups One, Two and Three are both samatha and vipassanā.

7.9.5 BENEFITS OF MINDFULNESS OF BREATHING

Mindfulness of Breathing Meditation has huge benefits such as tranquility. Lord Buddha said, “This meditation when well developed is peaceful and refined.” Through elimination of anxiety, this meditation becomes peaceful and refined leading to a happy life. It eliminates distractions caused by anxiety, then one becomes mindful of breathing in and out. Thus, Lord Buddha says Mindfulness of Breathing is the elimination of anxiety.

The huge benefits of this meditation should bring the meditator to understand Transcendental Knowledge (vijjā) and Emancipation (vimutti). According to Lord Buddha (Anguttara-nikaya 21/542/329):

Monks, Mindfulness of Breathing which a monk diligently develops will help complete the Four Foundations of Mindfulness (satipatṭhāna).

The Four Foundations of Mindfulness which a monk diligently develops will help complete the Seven Enlightenment Factors (bojjhaṅga).

The Seven Enlightenment Factors which a monk diligently develops will help complete Transcendental Knowledge (vijjā) and Emancipation (Vimutti).

7.10 RECOLLECTION OF NIBBĀNA

The word “Upasama” in Upasamānussati (Recollection of Nibbāna) means the peaceful state that suppresses suffering. This means Nibbāna. The meditator who wishes to practice upasamānussati [which was already introduced in ānāpānasati] should find a quiet, secluded place and repeatedly contemplate the virtues of Nibbāna in accordance with the Teachings of Lord Buddha:

Monks, among all dhammas both the conditioned and unconditioned, virāgadhamma is the best.

What is virāgadhamma?

Virāgadhamma is sobering up from intoxication, eliminating thirst, withdrawing from clinging, ending the cycle of rebirth, destroying craving, disgorging craving and ceasing craving (Anguttara-nikaya 21/34/44).

7.10.1 WORDS FOR NIBBĀNA

Virāgadhamma is Nibbāna. There are many Pali words for Nibbāna:

- | | |
|--------------------|-----------------------------------|
| 1. Virāga | Loosening and disgorging craving, |
| 2. Madanimmadana | Sobering up from intoxication, |
| 3. Pipāsavinaya | Eliminating thirst, |
| 4. Ālayasamugghāta | Withdrawal from clinging, |
| 5. Vattūpaccheda | Ending the cycle of rebirth, |
| 6. Taṇhakkhaya | Destroying craving, |
| 7. Nirodha | Ceasing craving, |
| 8. Nibbāna | Extinguishing craving. |

Nibbāna as Virāgadhamma, is loosening and disgorging craving because when craving reaches Nibbāna, it is destroyed completely.

Madanimmadana means sobering up from intoxication because all delusions such as intoxication with power, conceit and manhood are ended when reaching Nibbāna.

Pipāsavinyaya means elimination of thirst because all cravings are eliminated in Nibbāna.

Ālayasamugghāta means withdrawal of desire because all desires for the five sense objects are cut off completely in Nibbāna.

Vatṭūpaccheda means ending the cycle (vatṭa) of rebirth. When one reaches Nibbāna, it is stopped.

Nirodha means cessation of craving because when craving reaches Nibbāna, it disappears completely, and

Nibbāna means extinction or breaking off of craving. It is explained that vāna are the bonds, knots, stitches or connections binding beings to existence in the four yoni, five kati, seven viññāṇatṭhitī, and seven sattāvāsa.

Upasama is contemplation of Nibbāna. A meditator should diligently recall the virtues of Nibbāna which Lord Buddha has praised in many Suttas. Monks, the Tathāgata (the Buddha) will teach you the unconditioned dhamma (asaṅghata-dhamma) which is:

Saccadhamma	The truth,
Pāradhamma	The opposite shore,
Sududdasadhamma	Hard-to-See,
Ajjaradhamma	Without old age,
Dhuvadhamma	Permanent,
Nippañcadhamma	Instantaneous,

Amatadhamma	Immortal,
Sivadhamma	Tranquil,
Khemadhamma	Secure,
Abbhūtadhamma	Astonishing,
Anītikadhamma	Free from distress,
Abbyāpajjhadhamma	Without harm,
Visuddhidhamma	Pure,
Dīpadhamma	An island [Refuge],
Tāṇadhamma	A strong hold [against suffering],
Leṇadhamma	A refuge [from suffering].

7.10.2 BENEFITS OF RECOLLECTION OF NIBBĀNA

When a meditator practices recollection of Nibbāna with, for example, the power of the virtue of sobering up from intoxication, the mind will not be disturbed by lust, anger or delusion. It will go directly to the virtues of Nibbāna. When the meditator calms the Five Hindrances, the jhāna factors will be attained. However, because the virtues of Nibbāna are profound and the meditator may contemplate various virtues, the mind may not reach attainment concentration (appanā-samādhi), just access concentration (upacāra-samādhi).

This jhāna is considered upasamānussati because it is attained by recollection of peace. Like the first Six Recollections, this upasamānussati is fully achieved only by Noble Ones. But, worldly meditators who love peace should also practice this meditation, so their mind can find peace. Other benefits include: A monk who diligently practices upasamānussati will sleep and wake up happily, have calmed senses and mind, be well equipped with moral shame (hiri) and moral dread (ottappa), develop a refined personality and become respected by his companions.



PART 2: TRAINING IN HIGHER MENTALITY

CHAPTER 8:
TEN OTHER CONCENTRATION
DOMAINS

8.1 FOUR DIVINE ABIDINGS

Here are the definitions of each Divine Abiding (brahmavihāra):

- 1. Loving-Kindness (mettā):** Wishing love and support for all beings.
- 2. Compassion (karuṇā):** Seeing, hearing of or recalling those who suffer and wishing to release them from suffering.
- 3. Sympathetic Joy (muditā):** Seeing or knowing about other beings with happiness then sharing in their joy, congratulating and wishing them continued success.
- 4. Equanimity (ubekkhā):** Making the mind neutral after helping those with suffering, when one cannot help them further, becoming neither happy nor sad.

8.1.1 LOVING-KINDNESS MEDITATION (METTĀ BRAHMAVIHĀRA)

1. INITIATING SHARING LOVING-KINDNESS

Mettā is love [without lust], friendliness or loving-kindness. Before practicing loving-kindness Meditation, a meditator should contemplate the dangers of anger and the benefits of patience. One first contemplates the costs of anger to increase the desire for loving-kindness practice and one's level of patience. The main purpose of loving-kindness Meditation is to eliminate anger and develop the virtue of patience. According to the Suttas, the greatest costs of anger are that (Anguttara-nikaya 20/511/278):

Those with anger, overwhelmed by anger, and filled with anger can [ultimately] kill each other...

The meditator then contemplates the benefits of patience:

- Patience is the superb dhamma which checks the mind and completely destroys unwholesome deeds (Digha-nikaya 25/54/87).
- The Tathāgata admires a person with the patience of an army as a Brahman (Khuddaka-nikaya Dhammapada 25/36/69).
- This virtue prevents destruction and brings enormous benefits both to oneself and to others. There is nothing more noble or holy than patience (Samyutta-nikaya 21/95/124).

2. FOUR TARGETS TO AVOID WHEN INITIATING SHARING LOVING-KINDNESS

When a meditator understands the danger of anger and the benefits of patience, he or she needs to recognize four types of persons to avoid when initially practicing sharing the merit: (1) The most hated, (2) The one most loved, (3) Those who are neutral, and (4) Enemies.

In addition, one should not practice sharing loving-kindness to one of the opposite sex or to those who are already dead. It is difficult for a beginning meditator to practice loving-kindness by treating one who is hated as a loved one. Similarly, it is hard for a meditator to contemplate a loved one as neutral. If that person encounters hardships, the meditator will suffer. Treating neutral acquaintances as loved ones is also difficult. Also, when contemplating an enemy, thoughts of revenge are likely to arise. Finally, when targeting the opposite sex, sensual desire might arise. For all of these reasons, the sharing of loving-kindness will not be successful. This actually happened. The son of a government official who had ordained asked a senior monk whom he should target for practicing loving-kindness. The senior monk replied loved ones so he targeted his wife. The result was that he was inflamed all night with sensual desire for his wife but as a monk, he could not fulfill his desire.

3. BEGIN BY SHARING LOVING-KINDNESS TO YOURSELF

Meditators should practice loving-kindness toward themselves before practicing on others, repeatedly reciting the following phrases until loving-kindness comes into the mind:

- Aham sukhito homi. Niddukkho homi.
May I be happy. May I be without suffering.

Or

- Aham avero homi, Abyāpajjho homi, Anīgho homi.
Sukhī attānam parihaṇāmi.
May I be free from vengeance, free from doing harm, and free from suffering. May I be happy and keep myself far from all suffering.

Meditators should practice loving-kindness toward themselves first and then toward others later. One will realize, “I love myself” and that all other beings love themselves as well. This forms the solid foundation for avoiding killing.

4. SHARING LOVING-KINDNESS WITH LOVED ONES

When meditators have practiced self-directed loving-kindness and achieved the realization that all beings love themselves as mentioned above, they next practice loving-kindness toward their own loved ones and those respected such as a preceptors, teachers or benefactors, sharing merit and loving-kindness as follows:

- Esa sappuriso avero hotu, Abyāpajjho hotu, Anīgho hotu.
Sukhī attānam parihaṇantu.
- May this person be free from vengeance, free from doing any harm, and free from suffering. May he be happy and keep himself away from all suffering and danger.

The meditator recites this repeatedly, one hundred times or one thousand times, until reaching attainment concentration (appanā-samādhi) or mettā-jhāna.

Even though meditators achieve attainment concentration (appanā-samādhi) through loving-kindness Meditation directed toward loved ones, they must not be content with this. They must practice loving-kindness meditation toward every category of person, continuing sharing with friends, neutral persons and enemies and meditating for each group until loving-kindness comes into the mind with the same quality for all four categories: oneself, loved ones and friends, neutral persons and enemies.

5. MEDITATORS WITHOUT ENEMIES

Meditators who do not have enemies or who are candidates for Buddhahood (Bodhisatta) have a generous disposition. Even if someone tries to make them suffer, they do not get angry and do not feel ill will. They always forgive and share loving-kindness for all beings equally. Such meditators do not need to choose groups with which to share loving-kindness. They share equally with all because they are without enemies.

6. ELIMINATION OF ANGER BY CONTEMPLATING LORD BUDDHA'S TEACHINGS

Some meditators may try to share loving-kindness and their merit with others, but cannot eliminate their anger for enemies. Here are some methods for calming anger. First, contemplate the Teachings of Lord Buddha and try to understand their deeper meanings.

Hey, you, the short-tempered, Lord Buddha has already taught (Majjhima-nikaya 12/272/260):

Monks, if thieves cut off your limbs with a double-handled saw, if one has an evil thought toward those thieves due to their evil mind, he is not one who follows the Teaching of the Tathāgata.

If I am angry at the one who makes me angry, I will be less than him, but if I do not have anger, I will win the great war (Samyutta-nikaya 15/636/240):

One who is angry in response to one who is angry first is less than him due to his angry response. One who is not angry in response to one who is angry first is the winner of the great war. One who stops anger with mindfulness [no angry response] is well behaved. He benefits himself and the other.

An angry person is dishonorable like a useless stick on a funeral pyre (Anguttara-nikaya 21/95/124):

Monks, [an angry person] is like a useless stick on a funeral pyre, burned at both ends with excrement in the middle which cannot be used for firewood in a house or in a forest. The Tathāgata means that the short-tempered person is like that.

If you are angry in response to the one who gets angry first, you will not win the great war and will be like a useless stick burned at both ends. If you are still angry, you are not one who follows Lord Buddha's Teachings.

7. ELIMINATION OF ANGER BY TEACHING ONESELF

- When I ordained my parents and family who love me wept bitter tears. [I left the world to become a monk], so why can't I leave anger which is the great destroyer?

- By holding onto the anger that destroys morality, I am adoring it. Who could be so stupid?
- Anger tells me that others do savage things to me. Why do I long to do the same to them?
- If another wants to make me angry, he wants to make me unhappy. Why do I help him achieve his purpose by becoming angry?

When angry, I Suffer Myself

- I am to blame when I become angry. Whether or not I make the other person suffer, I suffer myself. I have violated myself with suffering due to anger.
- If the enemy is angry, why do I imitate him?
- The enemy uses my anger as bait to upset me. I must cut the anger completely, or I will have trouble I do not deserve.

8. REFLECTING ON THE LAW OF KAMMA

If anger has not yet been calmed, consider that we all have our own kamma (karma). Begin by considering your own kamma. Ask what benefit do I get from being angry with him? The kamma which I get from anger is the cause of my own destruction, isn't it? I am the parent of my own kamma and the child of my own kamma. I am reborn in accordance with my own kamma. Kamma is my family. Kamma is my refuge. Whatever kamma I have committed, I will reap the results.

My bad kamma cannot help me to achieve full enlightenment (Sammāsambodhiñāṇa), or to attain personal enlightenment (pacceka-bodhiñāṇa), or to become a Noble One. It cannot help me gain treasured states such as Brahman, King Sakka, a Universal Monarch (cakkavatti) or the king of a country. On the other hand, my bad kamma can turn me away from religion and make me fall into lower states such as being a

beggar or scrounger or get me reborn into suffering worlds such as hell. If I continue to commit such kamma, I will burn myself alive and ruin my reputation.

When considering yourself as the parent of your kamma, also consider that all others are the parents of their own kamma. For example, if someone is angry with you, what benefit will he gain? His kamma as a consequence of his anger will cause his own destruction. He is the parent of his own kamma. He is the child of his kamma. He will be reborn in accordance with his kamma. Kamma is his family. Kamma is his refuge. Whatever kamma he has committed, he will reap the result.

His bad kamma cannot help him achieve full enlightenment (sammāsambodhiñāṇa) or personal enlightenment (paccekabodhiñāṇa) or become a Noble One. It cannot help him gain treasured states such as Brahman, King Sakka, a Universal Monarch (cakkavatti) or the king of a country. On the other hand, his bad kamma can turn him away from religion and lead him to fall into lower states such as being a beggar or scrounger or get him reborn into suffering worlds such as hell. If he continues to commit such kamma, he will burn himself alive and ruin his own reputation.

When anyone commits such bad kamma, they throw the dust of anger in their own eyes, like a man who throws dust at another, but stands down wind.

9. REFLECTING ON LORD BUDDHA'S CONDUCT

Another way to calm anger is to recall Lord Buddha's Conduct in previous lives. As the Bodhisatta accumulating the thirty perfections for four incalculable eons (asaṅkheyya) plus 100,000 eons (kappa). He never became angry at any enemies.

10. REFLECTING ON THE BENEFITS OF LOVING-KINDNESS

Another way to eliminate anger is to contemplate the benefits of loving-kindness, reflecting on Lord Buddha's Words, "Monks, deliverance by loving-kindness (mettā-cetovimutti) which a monk diligently develops will give eleven benefits:

- | | |
|---|--|
| 1. Sukam supati | Sleeping happily, |
| 2. Sukam paṭipujjhati | Waking up happily, |
| 3. Na pāpakam supinam passati | No nightmares, |
| 4. Manussānam piyo hoti | Being loved by humans |
| 5. Amanussānam piyo hoti | Being loved by non-humans, |
| 6. Devatā rakkhanti | Being protected by celestial beings, |
| 7. Nāssa aggi vā visariñ vā satthariñ vā kamati | Fire, poisons or weapons will not harm the body, |
| 8. Tuvaṭam cittam samādhiyati | The mind becomes concentrated quickly, |
| 9. Mukhavanño vippasīdati | The face glows, |
| 10. Asammulho kālam karoti | One will not die without mindfulness, |
| 11. Uttarim appaṭivijjhanto | One will be reborn in the Brahman world if spiritual attainment is not achieved. |

Next, if still angry, the meditator should teach himself: I will be estranged from the benefits of loving-kindness, why am I still angry? Thereafter, one should try to share loving-kindness often in order to help others feel loving-kindness in their minds.

11. UNIVERSAL LOVING-KINDNESS

Whenever a meditator tries to calm anger against an enemy by using methods like contemplating the Sayings of Lord Buddha such as the Kakacūpama Sutta, the meditator should extend the mind to that enemy with the same loving-kindness as to loved ones, best friends and neutral acquaintances. The meditator continues sharing loving-kindness until he is able to feel the same quality of loving-kindness toward all four kinds of people. This is called meditation to universal loving-kindness.

12. UNIVERSAL LOVING-KINDNESS AS A COUNTERPART SIGN

Loving-kindness Meditation can be at either the access concentration (upacāra-samādhi) or counterpart sign (paṭibhāga-nimitta) level. In other meditation methods such as kasiṇa, a counterpart sign is attained through jhāna using a learning sign (uggaha-nimitta) called a kasiṇa sphere. In loving-kindness Meditation, however, there is no visible counterpart sign. The meditator develops the ability to share universal loving-kindness to all and this ability is in itself, the counterpart sign.

When the meditator initially achieves universal loving-kindness, that is the nimitta for this meditation. The meditator should continue to develop that nimitta by practicing more diligently until reaching attainment concentration equivalent to the first jhāna. Doing this is called emancipation of mind by loving-kindness (mettā-cetovimutti).

13. DEVELOPING EMANCIPATION OF MIND THROUGH LOVING-KINDNESS

Sharing Universal Loving-Kindness

1. Sabbe sattā averā hontu, abyāpajjhā hontu, anīghā hontu.
Sukhī attānam parihaarantu.

May all Beings be without vengeance, without ill will, without frustration. May they be happy and maintain their happiness.

2. Sabbe pāṇā averā hontu, abyāpajjhā hontu, anīghā hontu. Sukhī attānam parihaarantu.

May all Breathing Beings be without vengeance, without ill will, without frustration. May they be happy and maintain their happiness.

3. Sabbe bhūtā averā hontu, abyāpajjhā hontu, anīghā hontu. Sukhī attānam parihaarantu.

May all Celestial Beings be without vengeance ...

4. Sabbe puggalā averā hontu, abyāpajjhā hontu, anīghā hontu. Sukhī attānam parihaarantu.

May all Human Beings be without vengeance ...

5. Sabbe attabhāvapariyāpānnā averā hontu, abyāpajjhā hontu, anīghā hontu. Sukhī attānam parihaarantu.

May all Living Beings be without vengeance ...

The word Sabbe, means all without exception. Sabbe sattā means all beings without exception. Similarly, sabbe pāṇā means all breathing beings without exception.

The word Averā means without vengeance. The word abyāpajjhā means without ill will or violence. The word Anīghā means without mental or physical suffering. The words Sukhī attānam parihaarantu mean to be happy and to maintain that happiness against all forms of danger. The meditator can choose to recite only some of these or to recite all of them if he wants to select only some chants, here are some examples:

Sabbe sattā averā hontu means, “May all beings be without vengeance.” A more modern version is, “May all beings who are broth-

ers in the suffering of birth, old age, sickness and death be happy and free from vengeance.”

Sabbe sattā abyāpajjhā hontu means “May all beings be without ill will.” A more modern version is, “May all beings who are brothers in the suffering of birth, old age, sickness and death be happy and free from ill will.”

Sabbe sattā anīghā hontu means “May all beings be without frustration.” A more modern version is, “May all beings who are brothers in the suffering of birth, old age, sickness and death be happy and free from mental and physical suffering.”

Sabbe sattā sukhī attānam parihaarantu means “May all beings be happy and maintain their happiness.” A more modern version is, “May all beings who are brothers in the suffering of birth, old age, sickness and death be happy and maintain themselves far from all suffering.

Sharing Universal Loving-Kindness by Status

There are seven specific categories for sharing universal loving-kindness with particular groups of beings:

1. Sabbā itthiyo averā hontu, abyāpajjhā hontu, anīghā hontu. Sukhī attānam parihaarantu.

May all Females be free from vengeance, ill will and frustration. May they be happy, and maintain their happiness.

2. Sabbe purisā averā hontu, abyāpajjhā hontu, anīghā hontu. Sukhī attānam parihaarantu.

May all Males be free from vengeance, ill will and frustration. May they be happy, and maintain their happiness.

3. Sabbe ariyā averā hontu, abyāpajjhā hontu, anīghā hontu. Sukhī attānam parihaarantu.

May all Noble Ones be free from vengeance, ill will and frustration. May they be happy, and maintain their happiness.

4. Sabbe anariyā averā hontu, abyāpajjhā hontu, anīghā hontu. Sukhī attānam parihaarantu.

May all Non-Noble Ones be free from vengeance, ill will and frustration. May they be happy, and maintain their happiness.

5. Sabbe devā averā hontu, abyāpajjhā hontu, anīghā hontu. Sukhī attānam parihaarantu.

May all Celestial Beings be free from vengeance, ill will and frustration. May they be happy, and maintain their happiness.

6. Sabbe manussā averā hontu, abyāpajjhā hontu, anīghā hontu. Sukhī attānam parihaarantu.

May all Human Beings be free from vengeance, ill will and frustration. May they be happy, and maintain their happiness.

7. Sabbe vinipātikā averā hontu, abyāpajjhā hontu, anīghā hontu. Sukhī attānam parihaarantu.

May all Beings in Suffering Realms be free from vengeance, ill will and frustration. May they be happy, and maintain their happiness.

Sharing Universal Loving-Kindness by Direction

Sharing universal loving-kindness by direction is sharing with all the twelve types of beings in all the ten directions. The ten directions are: North, South, East and West, Northeast and Northwest, Southeast, Southwest, above and below. The ordering assumes one faces East where the morning sun rises:

1. Sabbe puratthimāya disāya sattā averā hontu, abyāpajjhā hontu, anīghā hontu. Sukhī attānam parihaarantu.

May all beings in the East be free from vengeance, ill will and frustration. May they be happy and maintain their happiness.

2. Sabbe pacchimāya disāya sattā averā hontu, abyāpajjhā hontu, anīghā hontu. Sukhī attānam parihaarantu.

May all beings in the West be free from vengeance, ill will and frustration. May they be happy and maintain their happiness.

3. Sabbe uttarāya disāya sattā averā hontu, abyāpajjhā hontu, anīghā hontu. Sukhī attānam parihaarantu.

May all beings in the North be free from vengeance, ill will and frustration. May they be happy and maintain their happiness.

4. Sabbe dakkhiṇāya disāya sattā averā hontu, abyāpajjhā hontu, anīghā hontu. Sukhī attānam parihaarantu.

May all beings in the South be free from vengeance, ill will and frustration. May they be happy and maintain their happiness.

5. Sabbe puratthimāya anudisāya sattā averā hontu, abyāpajjhā hontu, anīghā hontu. Sukhī attānam parihaarantu.

May all beings in the Northeast be free from vengeance, ill will and frustration. May they be happy and maintain their happiness.

6. Sabbe pacchimāya anudisāya sattā averā hontu, abyāpajjhā hontu, anīghā hontu. Sukhī attānam parihaarantu.

May all beings in the Southwest be free from vengeance, ill will and frustration. May they be happy and maintain their happiness.

7. Sabbe uttarāya anudisāya sattā averā hontu, abyāpajjhā hontu, anīghā hontu. Sukhī attānam parihaarantu.
May all beings in the Northwest be free from vengeance, ill will and frustration. May they be happy and maintain their happiness.

8. Sabbe dakkhiṇāya anudisāya sattā averā hontu, abyāpajjhā hontu, anīghā hontu. Sukhī attānam parihaarantu.
May all beings in the Southeast be free from vengeance, ill will and frustration. May they be happy and maintain their happiness.

9. Sabbe hetṭhimāya disāya sattā averā hontu, abyāpajjhā hontu, anīghā hontu. Sukhī attānam parihaarantu.
May all beings in the Direction Below be free from vengeance, ill will and frustration. May they be happy and maintain their happiness.

10. Sabbe uparimāya disāya sattā averā hontu, abyāpajjhā hontu, anīghā hontu. Sukhī attānam parihaarantu.
May all beings in the Direction Above be free from vengeance, ill will and frustration. May they be happy and maintain their happiness.

These ten directions are then repeated for all twelve types of beings listed above. The remaining types of beings are: Pāṇā, Bhūtā, Puggalā, Attabhāvapariyāpannā, Aitthiyo, Purisā, Ariyā, Anariyā, Devā, Manussā and Vinipātikā. The recitations are the same, replacing the word Sattā with Pāṇā, Bhūtā and so on.

14. ENEMIES OF LOVING-KINDNESS

Any obstruction which makes loving-kindness ineffective or blocks its development is called an enemy of loving-kindness:

The near enemies: Near enemies are emotions such as lust, pleasure or love mixed with lust, which may be concealed within loving-kindness. For example, too much loving-kindness toward someone of the opposite sex may become love with lust without one even noticing. Lust can arise with loving-kindness like an enemy hiding in ambush waiting to attack. A beginner must be very careful of this near enemy. Do not let loving-kindness become love with lust.

The far enemies: The far enemies of loving-kindness are vengeance, hatred and ill will. These opposites of loving-kindness are easy to notice. When the mind is filled with loving-kindness, ill will and its companions will not arise and if the mind is filled with ill will, loving-kindness will not arise. This is like an enemy far away who is easy to recognize.

8.1.2 COMPASSION MEDITATION (KARUNĀ-BRAHMAVIHĀRA)

1. SHARING COMPASSION MEDITATION

Compassion (karuṇā) is wishing beings to be without suffering. The method for developing compassion meditation is the same as for loving-kindness. The meditator only needs to make his or her mind sympathetic to others. For example, one may see a beggar, the poor, the homeless or the disabled and feel a desire to help. This is compassion. For compassion meditation, one shares compassion with those less fortunate. Here are some examples:

In English, one may wish, “Those beings are pitiable. Let us help them find release from their suffering.”

In Pali, one may recite:

Ayam satto dukkhā mucatu.

May this being be free from suffering,

Or

Sabbe sattā dukkhā muccantu.

May all beings be free from suffering.

Even if one cannot see a suffering person with his eyes during meditation, he can call to mind the image of someone suffering from the past. If one waits to see suffering before practicing compassion, he will encounter difficulty and it will not be appreciated if he stands and practices compassion meditation while others are suffering. Therefore, the meditator should imagine people from the past during meditation. This is the first type of compassion meditation.

Second, a meditator can practice compassion meditation for people who have happiness but always commit unwholesome actions. For these people, one recites, “Let us have sympathy. Although these people are happy in the present, they will soon reap great suffering in the nether worlds for their unwholesome acts.”

Third, one can practice compassion meditation for those who always do good deeds, but always face obstruction. For this compassion meditation, one recites, “Let us have sympathy. Even though they try to commit wholesome acts, they still have trouble due to their past kamma.” As long all beings continue in the circle of life, their unwholesome deeds will follow them. No one can escape from the unwholesome actions they have committed. “Let us have sympathy.”

Fourth, after one has meditated compassion practicing the three types above, he next meditates compassion for himself, his loved ones, those he respects, neutral acquaintances and hated enemies, always developing equal compassion for all these categories of people. This is called developing universal compassion.

If a meditator practices such universal compassion meditation on his enemies, anger might arise, if so, he should stop targeting those people until he becomes more sympathetic, then he can start practicing for those people again. He should do this repeatedly until he can practice

on all types of people equally. Eventually, the mind will become filled with sympathy and concentration will become stable. This is called emancipation of mind through compassion (*karuṇā-cetovimutti*). The meditator can then share universal compassion, which is called universal *Brahmavihāra* Meditation (*appamaññā-bhāvanā*).

2. ENEMIES OF COMPASSION

The near enemy: The near enemy of compassion is sorrow, mental suffering or sadness. For example, when a loved one or loved possession is taken away, compassion may become sorrow and mental suffering. If one practices compassion meditation on those who are very pitiable until tears fall from the eyes, such tears are indicators of sorrow arising unnoticed. Compassion may become sorrow. This implies that the mind has not reached concentration, because sorrow is an obstacle to compassion. The meditator must be careful. Do not let compassion become sorrow.

The far enemy: The far enemy of compassion is cruelty (*vihimsā*) which is the opposite of sympathy. When the mind is filled with compassion, cruelty cannot arise. If cruelty is present, compassion cannot arise. Therefore, during compassion meditation, the meditator should not be concerned that compassion might become cruelty. One needs only to be careful that the near enemy of sorrow is not concealed. When the mind contains cruelty, it is very easy to detect.

8.1.3 SYMPATHETIC JOY MEDITATION (*MUDITĀ-BRAHMAVIHĀRA*)

1. SHARING SYMPATHETIC JOY

Sympathetic joy (*muditā*) is sharing in others' happiness, pleasure and good feeling, expressing congratulations for their success and accomplishments. It is the opposite of jealousy. Sympathetic joy medi-

tation should begin with a loved one [because it arises easily] first, upon having good news from a loved one. Here are some examples in Pali and English [the meditator mentally recites]:

Modati vatāyam satto aho sādhu aho sutṭhu.

This being [person] is so happy. Congratulations.

Or

Ayam satto yathāladdhasampattito mā vigacchatu.

May this being [person] not lose his or her wealth.

If there are two or more persons:

Ete sattā yathāladdhasampattito mā vigacchantu.

May these beings [persons] not lose their wealth.

Or

Sabbe sattā yathāladdhasampattito mā vigacchantu.

May all beings not lose their wealth.

Second, one should practice sympathetic joy meditation on oneself. Third, one practices on those far away. Fourth, one practices sympathetic joy meditation with an enemy. If one practices sympathetic joy for an enemy and anger arises, one should stop until sympathetic joy for loved ones is stronger, and then start practicing sympathetic joy for enemies again. A meditator should repeat this procedure until he or she fully attains jhāna called emancipation of mind via sympathetic joy meditation (muditā-ceto-vimutti). After that, the meditator can share universal sympathetic joy. The details are as explained for the previous two Divine Abiding (brahma-vihāra) meditations.

2. THE ENEMIES OF SYMPATHETIC JOY

The near enemy: The near enemy of sympathetic joy is pleasurable happiness. It is similar, for example, when a meditator hears that a neutral acquaintance has good luck or accomplishment, the meditator will naturally congratulate those people. This is sympathetic joy.

However, if this happens to a loved one or friend, the meditator might become too happy. This is pleasure, not sympathetic joy. Pleasure is being overly happy. With pleasure, the mind can easily fall out of concentration. Thus, the meditator should be careful to avoid feelings of extreme pleasure or happiness.

The far enemy: The far enemy of sympathetic joy is dislike or jealousy. This is the opposite of sympathetic joy. This is easy to detect. When practicing sympathetic joy meditation, dislike or jealousy will not arise. The meditator does not need to be concerned. One should only be careful that the near enemy of excessive pleasure might arise and be concealed in sympathetic joy.

Sympathetic joy can help a meditator attain the third level of jhāna. loving-kindness, compassion and sympathetic joy can all help the meditator reach the third jhāna but the fourth jhāna can only be attained with equanimity and one-pointedness. As long as the mind still has the joy and happiness attained by sympathetic joy, it cannot step up to the fourth jhāna.

8.1.4 EQUANIMITY MEDITATION (UPEKKHĀ-BRAHMAVIHĀRA)

Upekkhā or equanimity, means feeling even mindedness or neutrality for all beings through contemplating that all beings are dependent on their own kamma. Experiencing happiness is because of good kamma and experiencing trouble is because of bad kamma. When there is no way to help, the meditator should practice equanimity by sharing merit with all beings until the mind becomes neutral. This is the fourth jhāna.

The meditator must first attain the third jhāna before practicing equanimity meditation. The meditator must become skillful in the third jhāna by contemplating loving-kindness meditation, compassion meditation and sympathetic joy meditation as described before. These are all cruder levels of concentration, because joy and happiness are still present. Equanimity is more peaceful and refined.

Equanimity regarding neutral beings neither liked nor disliked, will come easily. Thus, an ancient instructor said, “How does a monk with equanimity share in a direction? When he shares equanimity to all beings and sees a disliked or liked person, he becomes neutral.” Thus, the meditator should practice equanimity on neutral persons first. Later, when the mind becomes more stable, the meditator can practice on loved ones and then enemies. When the meditator can share equanimity equally to all kinds of people including himself, then he can practice universal equanimity meditation.

When the meditator repeatedly shares equanimity, his mind will become more stable and the fourth jhāna with equanimity for all beings will be attained.

ENEMIES OF EQUANIMITY

The near enemy: The near enemy of equanimity is being neutral without knowledge [being neutral to everything without judgment of what should or should not be]. This is the near enemy. Being neutral without understanding what is good and bad is disinterested now-involvement. When practicing equanimity, the meditator must be careful to avoid equanimity with ignorance.

The far enemies: The far enemies of equanimity are lust, anger and enmity. They are the opposites of equanimity. They are easy to spot. During the practice of equanimity meditation, one need not be concerned about lust, anger or enmity arising, but he should be careful to avoid equanimity with ignorance.

BENEFITS OF THE FOUR DIVINE ABIDINGS

General Benefits: There are two general benefits of Brahma-vihāra Meditation: Vipassanā-sukha and Bhava-sampatti.

Vipassanā-sukha is the happiness derived from insight meditation. Each one of the Four Divine Abodes is a basic foundation for the development of insight.

The second general benefit of Brahmavihāra Meditation is Bhava-sampatti or successful rebirth into higher realms. Brahmavihāra practice can lead to rebirth in the Pure Form Realm of the Brahman World.

Individual Benefits: Each of the Four Divine Abodes has its own benefit:

Brahmavihāra Meditation	Eliminates
Loving-Kindness	Ill-will,
Compassion	Cruelty,
Sympathetic Joy	Aversion,
Equanimity	Lust.

Venerable Sarīputta-mahathera has said:

... The way to get rid of Ill will (byāpāda) is emancipation of the mind by loving-kindness (mettā-cetovimutti),

... The way to get rid of cruelty (vihimsā) is emancipation of the mind by compassion (karuṇā-cetovimutti),

... The way to get rid of aversion (arati) is emancipation of the mind by sympathetic joy (muditā-cetovimutti),

... The way to get rid of lust (rāga) is emancipation of the mind by equanimity (upekkhā-cetovimutti).

8.2 FOUR FORMLESS (ARŪPA) JHĀNAS

The second set of the ten ‘other’ Concentration Domains, following Brahmavihāra Meditation, are the four arūpa-jhānas (Four Formless Absorptions). These are more refined states of jhānas entered by contemplating abstract formless concepts. The meditator must first complete the four rūpa-jhānas (Four Pure Form Absorptions) before undertaking the arūpa-jhānas. They are:

1. Infinity of Space (*ākāsānañcāyatana*),
2. Infinity of Consciousness (*viññānañcāyatana*),
3. Nothingness of Space (*ākiñcaññāyatana*),
4. Neither perception nor non-perception (*nevasaññānāsaññāyatana*).

The four arūpa-jhānas are more refined and much more subtle than the four rūpa-jhānas. The meditator who wishes to develop the arūpa-jhānas needs to achieve the four rūpa-jhānas first, especially the fourth jhāna. The fourth jhāna can be attained by any one of ten kasinas, with the exception of the space kasiṇa. The rūpa-jhānas are the necessary foundation for advancing to the arūpa-jhānas.

8.2.1 INFINITY OF SPACE (ĀKĀSĀNAÑCĀYATANA)

The meditator who wishes to develop the first arūpa-jhāna of the infinity of space needs to practice the fivefold jhāna skill (*vasī*) in the rūpa-jhānas. After getting out of rūpa-jhānas, the meditator contemplates the limiting distraction of the great joy of the rūpa-jhānas as the near enemy holding one back from the more refined arūpa-jhānas.

KASINA WITHDRAWAL

When the meditator understands the limitations of the fourth rūpa-jhāna, he or she comes to ignore the pleasure of the rūpa-jhānas and aims to reach the jhāna of the Infinity of Space which is more

calmed and refined. Then, he expands out [withdraws] the kasiṇa as far as possible to the edge of the universe, contemplating the space covered as emptiness, emptiness' or endless emptiness.

Eventually, the meditator withdraws the kasiṇa. Withdrawing the kasiṇa is not like rolling up a woven bamboo mat or taking a snack from a pot. It means not thinking about, not paying attention or not contemplating the kasiṇa. In fact, the meditator contemplates only emptiness, this is called kasiṇa withdrawal.

When the kasiṇa is withdrawn, it does not mean that it is abandoned or spread around, it means only that it is ignored. When the meditator does not think but only contemplates emptiness, the kasiṇa has already been withdrawn. The sign of emptiness (kasiṇugghāṭimākāsa-nimitta) will appear in place of the withdrawn kasiṇa.

As the meditator continues to hold that kasiṇugghāṭimākāsa-nimitta and reciting, “Emptiness, Emptiness” until the nimitta is attained. The Five Hindrances become calmed, the mind becomes stable and reaches access concentration (upacāra-samādhi). As the meditator continues to develop that nimitta of the Infinity of Space (ākāsānañcāyatana), the mind will become more stable in space, like the rūpa-jhānas become stable in the kasiṇa such as the earth kasiṇa.

DIFFERENCE FROM CONCENTRATION ON KASINA

The difference between concentration on the Infinity of Space and concentration on kasiṇa is when the mind of arūpa-jhānas arises, the meditator who used to concentrate on the kasiṇa with the eye of jhāna [rūpa-jhānas] before now concentrates on empty space after the kasiṇa nimitta is suddenly taken away [withdrawn] by contemplating the emptiness of space. It is like a man who ties a piece of cloth to the car window and concentrates on it. Then, the cloth is snatched away by the wind or by someone. That meditator is left concentrating on the empty space of the window where the cloth used to be.

Through this practice, the meditator completely surpasses rūpa-saññā [perception of rūpa-jhānas] and attains the jhāna of Infinity of Space because angry perception (paṭighasaññā) extinguishes and because the meditator ignores outside objects (nānattasaññā) by only concentrating on infinite space.

THE MEANING OF THE INFINITY OF SPACE (ANANTO ĀKĀSO)

The infinite space has no beginning and no ending or it does not arise or pass away, thus, space is called ananta or infinite. Kasinugghāti-mākāsa is the empty space at the point where the kasiṇa was withdrawn, this is called ākāso or space. In addition, infinite space is contemplation, so it is said in the Vibhaṅka, “A monk who maintains his mind on space that spreads without limit, attains Infinity of Space Consciousness.”

THE SPHERE OF THE INFINITY OF SPACE (ĀKĀSĀNAÑCĀYATANA)

Ākāsānañcā is āyatana which means the dwelling place of this jhāna with sampayuttadhamma [the components of this jhāna]. For example, Devāyatana (Deva Dwelling) is the realm of celestial beings, thus, this jhāna is named ākāsānañcāyatana (the dwelling place of jhāna in infinite space).

8.2.2 INFINITY OF CONSCIOUSNESS (VIÑÑĀNAÑCĀYATANA)

The meditator who wishes to develop the jhāna of Infinity of Consciousness, needs to practice the fivefold jhāna skill (vasī) in the jhāna of the Infinity of Space. Afterwards, the meditator contemplates the limitations of the jhāna of Infinity of Space, “The jhāna Infinity of Space whose near enemy is rūpa-jhānas, is less refined than the jhāna of Infinity of Consciousness.” The meditator then ignores the pleasures of

the jhāna of the Infinity of Space and continues on to concentrate on the more refined jhāna of the Infinity of Consciousness by holding on to the feeling [consciousness of the meditator] spreading throughout space. Then, the meditator constantly repeats, “Viññāñam, Viññāñam” until the nimitta is attained. **Note:** the meditator must not contemplate and mentally recite just “Infinite,” but always “Infinite Consciousness.”

As the meditator mentally recites that nimitta, the hindrances will be calmed and his mindfulness becomes stable. The mind will reach access concentration (upacāra-samādhi). As the meditator continues to develop the nimitta repeatedly, the mind of Infinity of Consciousness will become more stable in the consciousness [which is feeling or knowledge of the meditator] spreading throughout space like Infinity of Space is stable in space. Through this practice, the meditator completely surpasses the jhāna of Infinity of Space and attains the jhāna of Infinity of Consciousness.

THE MEANING OF ANANTAM VIÑÑĀÑAM (INFINITE CONSCIOUSNESS)

Anantam viññāñam (infinite consciousness) means the meditator’s feeling of spreading through space, which is the nimitta in the mind. Consciousness is endless due to the power of this contemplation. In fact, when the meditator contemplates consciousness which holds on to the space, that meditator contemplates the Infinity of Consciousness as well.

THE SPHERE OF INFINITY OF CONSCIOUSNESS (VIÑÑĀNAÑCĀYATANA)

Like space, the mind or consciousness is infinite. It has no limit and also has no beginning or ending. Thus, consciousness is called infinite or ānañca. [Ānañca comes from ananta]. The Infinity of Consciousness is viññāñañca.

Viññāṇañcā is āyatana which means a dwelling place of this jhāna with sampayuttadhamma [components of jhāna]. For example, Devāyatana (Deva Dwelling) is the realm of celestial beings, thus, this jhāna is named *viññāṇañcāyatana* (the dwelling place of jhāna in infinite consciousness).

8.2.3 SPHERE OF NOTHINGNESS (ĀKIÑCAÑÑĀYATANA)

The meditator who wishes to develop the jhāna of the Sphere of Nothingness needs to practice the fivefold jhāna skill (vasī) in the jhāna of the Infinity of Consciousness. Afterwards, the meditator contemplates the limitations of the jhāna of the Infinity of Consciousness, “This jhāna whose near enemy is the jhāna of Infinity of Space, is less refined than the jhāna of the Sphere of Nothingness.” The meditator then ignores the pleasures in the jhāna of Infinity of Consciousness and contemplates the more refined Sphere of Nothingness. He mentally recites the emptiness of this Nothingness of Space which is the feeling of Infinity of Consciousness experienced earlier.

HOW DOES ONE IGNORE THE FEELING OF THE INFINITY OF CONSCIOUSNESS?

The meditator ignores the feeling of Infinity of Consciousness by not paying attention to that feeling, ignoring the jhāna attained before. Instead, he holds on to contemplation of nothing (natthi) or emptiness (suññam) until the nimitta is attained. As the meditator continues mentally reciting the nimitta, the hindrances will be calmed and mindfulness will become stable. The mind will reach access concentration (upacāra-samādhi). As the meditator continues to develop this nimitta, the jhāna of the Sphere of Nothingness will be more stable and enter attainment concentration (appanā-samādhi) on nothingness or emptiness, becoming mahaggataviññāṇa [the perception that reaches jhāna] spreading throughout all space.

WHAT IS CONCENTRATION ON EMPTINESS?

Initially, while reaching Attentive Concentration, the mind sees the feeling [which is consciousness] in the space by the eye [jhāna] of Infinity of Consciousness. When that feeling fades due to contemplating emptiness, all the meditator sees is nothingness. That feeling [consciousness] no longer exists. It is like a man who sees monks working in a conference room, when he leaves and later returns when the conference is finished and the monks have left. When he stands at the door looking in, all he sees is emptiness and he thinks, “Oh, have those monks all died or where are they?” Actually, he just sees nothingness or emptiness.

With this mental development practice, the meditator has completely surpassed the jhāna of the Infinity of Consciousness, just by contemplating natthi kiñci (Nothing). He or she enters into the jhāna of Nothingness.

THE SPHERE OF NOTHINGNESS OF SPACE (ĀKIÑCAÑÑĀYATANA)

When the meditator contemplates ‘a little is nothing’ (natthi kiñci), he or she concentrates on Nothingness (natthi), Emptiness (suññam) or vacancy (vivittam). This is because the meditator does not think of, does not pay attention to and does not contemplate that consciousness, but only concentrates on nothingness, emptiness or vacancy, this is called making consciousness become nothing.

Attaining the jhāna of the Sphere of Nothingness or reaching ākāsānañcāyatana is when there is no more consciousness of nothingness. That consciousness is called ākiñcañña which means there is no nothingness. It includes cessation of consciousness. Thus, the word ākiñcañña is without consciousness [existing feeling] in the jhāna of the Infinity of Space (ākāsānañcāyatana).

Ākiñcaññā is āyatana which means a dwelling place of jhāna. For example, Devāyatana (Deva Dwelling) is the realm of celestial beings. Thus, this jhāna is called ākiñcaññāyatana or the dwelling place of jhāna in the Sphere of Nothingness of Space.

8.2.4 SPHERE OF NEITHER PERCEPTION NOR NON-PERCEPTION (NEVASAÑÑĀNĀSAÑÑĀYATANA)

The meditator who wishes to develop the Sphere of Neither Perception nor Non-Perception, must first practice the fivefold jhāna skill (vasī) in the jhāna of the Sphere of Nothingness of Space. He then contemplates the limitations of the Sphere of Nothingness of Space, “This jhāna has the near enemy of the jhāna of the Infinite of Consciousness and it is less refined than the Sphere of Neither Perception nor Non-Perception,” or “This perception is like a disease, a boil or an arrow. There is a more refined and subtler jhāna. That is the Sphere of Neither Perception nor Non-Perception (the fourth arūpa-jhāna).”

The meditator then gives up the pleasures of the jhāna of the Sphere of Nothingness and concentrates only on the more refined jhāna of Neither Perception nor Non-Perception. He holds on to the jhāna of the Sphere of Nothingness, but ignores the feeling by contemplating, ‘Refined, Refined or Santā, Santā,’ over and over until the nimitta (mental sign) is attained. As the meditator develops the nimitta, the Hindrances will be calmed. Mindfulness will become stable and the mind will reach access concentration (upacāra-samādhi).

As the meditator continues to develop the nimitta, the jhāna of the Sphere of Neither Perception nor Non-Perception will reach attainment concentration (appanā-samādhi) within the Sphere of Nothingness as the Sphere of Neither Perception nor Non-Perception. It will become stable within the Sphere of Nothingness of Consciousness. Through this mental development practice, the meditator completely surpasses the jhāna of the Sphere of Nothingness and enters into the jhāna of the Sphere of Neither Perception nor Non-Perception.

HOW TO ENTER THE HIGHER JHĀNA?

One might ask: Why does the meditator only contemplates the Sphere of Nothingness as refined? How will one surpass this jhāna? [When will the meditator reach the Sphere of Neither Perception nor Non-Perception?] The answer is that surpassing this jhāna is possible because the meditator no longer wishes to enter the Sphere of Nothingness. Although the meditator contemplates the Sphere of Nothingness as refined, the meditation to think of, concentrate on or pay attention to, “I hold onto, enter into, stay in, leave from, or contemplate” never arises.

Why is this? This is because the jhāna of Neither Perception nor Non-perception is even more refined and subtler than the jhāna of Nothingness. It is like a king who sits on the neck of a noble elephant walking down a street through the kingdom and sees a good jeweler whose body is covered with ivory dust from elephant tusks. The king can admire his skill but doesn’t wish to give up being king to become a jeweler. Why? Because being king is more valuable than being a jeweler.

It is the same with the meditator who contemplates that Meditative Attainment (samāpatti) as refined, but the meditation to think of, concentrate on or pay attention to hold onto, enter into, stay in, leave from, or contemplate never arise. Eventually, the meditator will reach more refined attainment concentration (appanā-samādhi) which causes attainment of the Sphere of Neither Perception nor Non-Perception or saṅkharāvases-samāpatti. The word saṅkārāvasesa-samāpatti actually is the fourth arūpa-jhāna which is the most refined formation (saṅkhāra).

THE MEANING OF NEVASAÑÑĀNĀSAÑÑĀYATANA

The word “Nevasaññānāsaññāyatana” means neither perception nor non-perception. The jhāna with sampayuttadhamma (with components) is Neither Perception nor Non-Perception because there is no crude perception, only refined perception.

From another perspective, perception in the fourth arūpa-jhāna is not real perception because it cannot complete the duties of perception (saññākiccam) clearly. It is also not non-perception because it exists with the rest of the refined formation. Therefore, that perception is named Neither Perception nor Non-Perception (nevasaññānāsaññāyatana).

Here is a simile: A novice cleaned an alms bowl with oil and kept it. When a senior monk called him to bring the alms bowl, the novice replied, “There is oil in the bowl,” but the senior monk responded, “Just bring it, I will keep the oil in the skull,” then, the novice replied, “There is no oil in the bowl.” The novices’ words that there is oil in the bowl, are correct with the meaning that the oil will mix with the rice milk because it is not yet dried. The words, “There is no oil,” are also correct because there is not enough oil to put in a skull. This is like neither perception nor non-perception. It is not real perception because it cannot complete the duties of perception (saññākiccam) clearly. It is also not non-perception because it exists along with the rest of the refined formation.

WHAT ARE THE DUTIES OF PERCEPTION?

The duties of perception are to remember emotion, to reach the characteristic of vipassanā (wisdom) and to develop knowledge of and disgust for the conditioned (nibbidā). Perception’s duty to remember emotion is not clearly visible. It is like the fire element in hot water which cannot be burned. Perception which reaches the characteristic of vipassanā and develops knowledge of and disgust for the conditioned, such as the perception in meditative attainments, cannot be achieved by a monk who never develops vipassanā into the five aggregates of others, because he cannot contemplate the aggregates in nevasaññānāsaññāyatana to develop knowledge of and disgust for the conditioned.

Here is a simile: A novice leading a senior monk sees a little water on the walkway and tells the senior monk, “There is water, please

take off your shoes,” the senior monk replies, “Bring a bathing cloth, we will take a bath,” to which the novice replies, “There is no water.” The words “There is water,” are correct, meaning that there is enough water to wet the shoes and the words “There is no water,” are also correct as there is not enough water to take a bath. This is like Neither Perception nor Non-Perception.

Venerable Sārīputto who has well developed wisdom, was the only exception. He could examine the five aggregates in the Sphere of Neither Perception nor Non-Perception although Venerable Sārīputto could categorize this knowledge into broad groups, he was not able to categorize its components (sampayutta-dhamma) into smaller groups because he saw that this was the natural condition of Neither Perception nor Non-Perception. This Meditative Attainment is very refined.

8.3 CONTEMPLATION OF THE LOATHSOMENESS OF FOOD

The third of the ‘other’ samatha domains after Brahnavihāra and arūpa-jhānas is Contemplation of the Loathsomeness of Food (āhāre paṭikūlasaññā). This leads the mind to peacefulness, removed from lust, anger and delusion and promotes overcoming the Five Hindrances to attain jhāna. There are ten meditations, as follows:

8.3.1 LOATHSOMENESS

1. The alms round: A monk contemplates the loathsomeness starting out when he is going on an alms round by contemplating the dirtiness of the pavement which might have contamination.

2. Searching: When a monk goes out on an alms round it is sometimes hard searching for food. When he goes to a house which always offers him food, he contemplates the dirtiness of the walkway leading to that house.

3. Consuming: When the food passes through the throat, it is mixed with phlegm and saliva. One can swallow the food because one cannot see with eyes how dirty this is.

4. Digestion: When food is swallowed into the stomach and mixed with bile, phlegm, lymph and blood, it becomes multi-colored and ugly.

5. Food in the stomach: Swallowed food goes into the stomach and is contaminated because the inside of the stomach is already contaminated like a container filled with dirty things which has never been washed out. The new is always mixed with the old, causing bad odor.

6. Undigested food: Food in the stomach is covered by phlegm and burned by the fire element. It makes bubbles and various kinds of loathsomeness such as the bloated body of a dead dog in a trash pit.

7. Digested food: Food heated by the fire element bubbles as if boiling, it is contaminated by excrement. If it could be seen by the eyes, it would be so repulsive that one couldn't stand it.

8. The result: When food is already digested, it will be absorbed by the body so the hair can grow. If the food is not digested, it will cause disease and mental or physical suffering.

9. Excretion: When the food is swallowed, it comes out in nine different ways such as ear wax, urine and feces. All are loathsome.

10. Staining: Consuming food contaminates the hands and mouth. They become repulsive, just as when saliva, feces or urine touch anything, that object becomes dirty.

8.3.2 BENEFITS OF CONTEMPLATING THE LOATHSOMENESS OF FOOD

When the meditator repeatedly contemplates ten types of Loath-someness of Food until he or she attained the nimitta [loath-someness

appears] as the meditation object, the Five Hindrances will be calmed and the mind will attain access concentration, but not attainment concentration.

In another sense, when a monk constantly contemplates the Loathsomeness of Food, his mind will be calmed from craving and sober from intoxication. Consuming food is just for the purpose of overcoming defilements like a traveller crossing the desert who needs to eat the flesh of his son [who has already died] when food runs out.

When the mind becomes peaceful due to Contemplation of the Loathsomeness of Food, one will see these five aggregates [the body] are loathsome because of food. When he or she sees that corporeality (*rūpa-khandha*) is loathsome, the other Four Aggregates will be seen in the same way. The mind will develop Vipassanā by seeing the Three Characteristics (*tilakkhaṇa*), as a result, one becomes tired of the five aggregates and finally reaches emancipation.

8.4 CONTEMPLATION ON THE FOUR ELEMENTS

The fourth and final ‘other’ samatha domain is meditation on the body as just consisting of the Four Essential Elements (Fire, Wind, Earth and Water). This is an effective meditation for overcoming one’s love for and attachment to one’s own body. The Essential Elements (*dhātu*) are ultimate natural phenomenon which carry their own characteristic marks.

8.4.1 THE ELEMENTS

1. The Earth Element (*paṭhavī-dhātu*): The earth element is solidity categorized as earth element. Nineteen parts of human body [twenty if brain marrow is included], are categorized as earth element. These start with head hair, body hair, and continue to excrement, as detailed earlier.

2. The Water Element (*āpo-dhātu*): The water element is fluidity. Twelve parts of human body are categorized as water element. These range from bile to urine.

3. The Fire Element (*tejo-dhātu*): The fire element is temperature. Four parts of the Human Organism are fire element: (1) The fire which makes the body warm, (2) The fire which causes the body to degenerate, (3) The fire which makes the body uneasy and (4) The fire which digests food.

4. The Wind Element (*vāyo-dhātu*): The wind element is motion blowing through the body. It is categorized in six parts: (1) The wind which rises, (2) The wind which goes down, (3) The wind in the stomach, (4) The wind in the intestines, (5) The wind which goes to all the organs and (6) The Breath going in and out.

8.4.2 THE CONTEMPLATION

According to the Mahā Satipaṭṭhāna Sutta:

Monks, a skillful butcher or his assistant who slaughters a cow, will split the meat into various parts and sell it at a four-way intersection. Similarly, monks contemplate this body as just its elements. The body is just Earth, Water, Fire, and Wind.

When the butcher feeds a cow, leads it to the slaughter house, ties it there, kills it, sees it killed or sees it dying, he does not yet have the feeling that the cow has disappeared. Only when he butchers it into different parts and sits selling the meat does he get the feeling that the cow has disappeared. The feeling becomes just the feeling of meat.

He does not think, “I am selling a cow, these people who buy the meat are taking the cow away.” He thinks “I am selling meat, these people are taking meat away.” Similarly, a monk will still feel human as

long as he contemplates the body as a whole. But when he contemplates the body as just elements and piece by piece, the feeling that a being is a person disappears and his mind becomes rational, neutral and stable because this body is just elements.

First, the meditator contemplates his own body as just elements. Then, he or she contemplates the bodies of others as just elements. Finally, the meditator contemplates all living things both internally and externally as just elements. The meditator comes to realize that all living things are just elements, Earth, Water, Fire and Wind, without any unseen soul or organism. The meditator contemplates all beings as just elements in this way in order to abandon clinging to self, other persons, or other beings.



PART 3: TRAINING IN HIGHER WISDOM

CHAPTER 9:
OVERVIEW OF HIGHER WISDOM

9.1 THE NATURE OF WISDOM

Lord Buddha stated (Samyutta-nikaya 15/31/20):

Sīle patiṭṭhāya naro sapaññō
 Cittam paññañca bhāvayam
 Ātāpī nipako bhikkhu
 So imam vijaṭaye jaṭam.

A competent monk with the diligence and wisdom to cultivate himself who is firmly established in morality and development of mind (citta) and insight (paññā) meditation is able to slash through this thick underbrush [of passion].

Note: The tick underbrush in this sense means craving, which is rooted deeply and difficult to abandon because it occurs over and over again in the mind due to the objects of the six senses, namely, form, sound, smell, taste, touch, and thought.

Those who practice samatha and vipassanā meditation and wish to reach Nibbāna which is the ultimate goal of Buddhism must study the right practice according to the Threefold Training. This means those who are already firm in Higher Morality and Higher Mentality, resrtain

themselves far from all wrong actions, integrate the diligence and wisdom to take care of themselves properly, should develop Higher Wisdom through the practice of meditation in order to get rid of the fetters, which are defilements deeply embedded in the five aggregates of this world. By practicing *vipassanā* meditation, one will develop the thirty seven qualities contributing to enlightenment (*bodhipakkhiyadhamma*) and the ten perfections (*pāramī*). In doing so, one will abandon all defilements and Fetters to reach the end of all suffering which is *Nibbāna*.

The practices of Higher Morality and Higher Mentality have already been explained in the first and second parts. In this part, Higher Wisdom will be explained.

A few questions arise regarding the practice for Higher Wisdom:

- What is *paññā*?
- What does the word *paññā* mean?
- What are the characteristics, functions, causes, and effects of *paññā*?
- How many types of *paññā* are there?
- How does one develop *paññā*?
- What are the benefits of developing *paññā*? [See Chapter 14.]

9.1.1 WHAT IS PAÑÑĀ?

The word *paññā* (wisdom) here, means transcendent insight knowledge (*vipassanāñāna*) endowed with virtue. There are many different types of *paññā*. It would not be beneficial to explain all, as this would cause confusion rather than clarity. Therefore, only the relevant *paññā* of transcendent insight knowledge endowed with virtues will be considered here.

9.1.2 WHAT DOES THE WORD PAÑÑĀ MEAN?

The word paññā means knowing clearly or thoroughly in various special ways [experiencing directly] which is deeper than ordinary knowing based on perception (saññā) and consciousness (viññāna). It is knowing, precisely and deeply inside. Viññāna, saññā and paññā all have the same characteristic of knowing, but saññā or perception is merely knowing an object, for example, knowing that it is green or yellow without knowing the characteristics of impermanence, suffering and non-self. Viññāna or consciousness is able to know that the object is green or yellow and also realize the characteristics of impermanence, suffering and non-self, but is still not likely to progress sufficiently to reach the Noble Path. However, paññā or wisdom clearly perceives the green or yellow of objects, realizes the characteristics of conditioned phenomena, but can bring the one to reach the Noble Path (ariyamagga).

The words saññā, viññāna and paññā define different levels of knowledge. It is like three people with different levels of knowledge regarding money. One is a baby with no knowledge of spending money. Another is a villager with some knowledge, but not much. The last is a financial officer. When these three see a coin, the baby would only know that it is beautiful and round, but would not know that it is used for buying and selling goods. The villager would know that the coin is beautiful and is used for buying and selling goods, but would not know whether it is a real or fake. But, a financial officer would know all this and would also know the country and town where the coin was made and the metals composing the coin. Saññā, viññāna and paññā are like these three people. Saññā is like the baby who merely sees the characteristics of the object. Viññāna knows more than saññā, like the villager who also knows that the coin is used for buying and selling goods. Paññā knows even more than viññāna, like the financial officer, who knows the coin's metallic content and its place of origin. Paññā or thorough knowledge brings one to achieving the Path (magga) and higher attainments.

In brief, the word paññā means vipassanāpaññā or transcendent states of mind that develop with virtue. They know that all conditioned dhammas have the Three Characteristics of impermanence, suffering and non-self, and also know the Unconditioned State of Nibbāna and the Four Noble Truths. This is called insight knowledge (vipassanāñāna) which is endowed with virtue.

9.1.3 WHAT ARE THE CHARACTERISTICS, FUNCTIONS, CAUSES AND EFFECTS OF PAÑÑĀ?

The characteristics of paññā or wisdom are realizing an object's true nature [by direct experience]. The function of paññā is to remove delusion. The cause of paññā is concentration of the mind (samādhi). The obvious result is dispelling delusion.

Paññā has the characteristic of knowing the true nature of all compound, conditioned phenomena, of both visible body or form (rūpa) and invisible mind (nāma), as impermanent, suffering and without any enduring essence or self.

The function of insight wisdom or vipassanāpaññā is to get rid of the delusion associated with ordinary perception of body (rūpa) and mind (nāma).

The proximate cause of insight wisdom is concentration or samādhi. Concentration arises first, then insight wisdom follows. In Pali, “Samādhirūpā bhikkhave bhāvetha, samāhitō bhikkhave bhikkhu yathābhūtam pajānāti,” means, “Monks, you should develop concentration. A monk with a concentrated mind knows according to the truth” (Samyutta-nikaya 17/27/18).

The effect of insight wisdom is to dispel delusion. When strong insight wisdom is achieved, the mind of the practitioner will be cleared of delusion. For example, it will be firm and precise in knowing clearly that both matter and energy are impermanent, suffering and non-self.

In conclusion, *vipassanāpaññā* (insight wisdom) is *paññā* (wisdom) that knows clearly the true nature of all compound phenomena (*saṅkhāra*) as impermanent, suffering and non-self and also knows the Four Noble Truths which lead to the unconditioned (*visaṅkhāra* or *asaṅkhata-dhamma*) phenomena of *Nibbāna*, which is the end of suffering. This wisdom gained from developing both *samatha* and *vipassanā* is *bhāvanāmayapaññā* or *vipassanāpaññā* which leads meditators to attain Path, Fruit and *Nibbāna*, the end of suffering and Supreme Happiness, in accordance with their level of attainment.

9.1.4 TYPES OF PAÑÑĀ

There is only one core characteristic of *paññā*, realizing clearly the states of phenomena (dhamma). There are, however, various ways of classifying *paññā* into two categories:

- Mundane (*lokiya*) *paññā* and Supra-mundane (*lokuttara*) *paññā*.
- *Paññā* with *āsava* (mental intoxication or oozing out from subliminal defilements) and *paññā* without *āsava*.
- *Paññā* that only knows visible matter (*rūpa*) or form and *paññā* that knows invisible energy (*nāma*) or knows both *rūpa* and *nāma*.
- *Paññā* with joy and *paññā* with equanimity.
- *Paññā* within the realm of perception (*dassanabhūmi*) and *paññā* within the realm of meditation (*bhāvanābhūmi*).

Paññā can also be classified into three categories in various ways:

- *Paññā* or wisdom resulting from reflection (*cintāmayapaññā*), *paññā* resulting from study (*sutamayapaññā*) and *paññā* resulting from mental development (*bhāvanāmayapaññā*).

- Paññā regarding the sensual realm (parittārammaṇa), paññā regarding the pure form or formless realms (mahaggatārammaṇa) and paññā regarding objects of the Supra-mundane realm or Nibbāna (appamāṇārammaṇa).
- Paññā that is proficiency in progressing (āyakosala), proficiency in abandoning (apāyakosala), and proficiency in developing a methodology for success (upāyakosala).

Paññā can also be classified into four categories in various ways. These include paññā regarding the Four Truths and the Four Analytical Insights (paṭisambhidā).

Note: Four Analytical Insights are (1) discrimination of meaning or analytic insight of consequence, (2) discrimination of ideas or analytic insight of origin, (3) discrimination of language or analytic insight of philology, and (4) discrimination of sagacity or analytic insight of ready wit.

In conclusion, there are many different types of paññā according to their characteristics and functions, but these are only differences in detail. Essentially, paññā is the ability to realize clearly the nature of conditioned phenomena as the Three Characteristics of impermanence, suffering and non-self.

In order to help students understand the paññā of vipassanā meditation, Venerable Buddhaghosa explains that paññā in this context, means specifically vipassanāñāna (insight knowledge) endowed with virtue well internalized, this is called vipassanāpaññā (insight wisdom). This vipassanāpaññā helps in the development of samatha or concentration and vipassanā or insight meditation to gain knowledge of all conditioned phenomena and the unconditioned phenomena of Nibbāna and the Four Noble Truths which lead one to attain Nibbāna and become a true asekha (Arahant or Perfect One).

9.1.5 HOW DOES ONE DEVELOP PAÑÑĀ?

Having understood that paññā means insight knowledge (vipassanāñāna) endowed with virtue, students continue by studying the objects of vipassanāpaññā: the five aggregates (khandha), Sense doors (āyatana), Elements (dhātu), Sense-faculties (indriya), Truth (sacca) and Dependent Origination (paṭiccasamuppāda). Having already developed Purity of Conduct and Purity of Mind, which are both the cause and foundation of vipassanāpaññā, one continues to practice vipassanā to develop five more purifications: Purity of View, Purity of Transcending Doubts, Purity of Knowledge and Vision of What Is Path and What Is Not path, Purity of Knowledge and Vision of the Course of Practice and Purity of Knowledge and Vision. [Together, these are the seven stages of purity.]

9.2 CONCENTRATION AND INSIGHT FOR ULTIMATE RELEASE

9.2.1 REALIZATION OF NIBBĀNA

The ultimate objective of concentration and insight meditation is to realize Nibbāna and attain ultimate release. In the Dhammacakkappavatana Sutta, Lord Buddha describes gaining awakening through seeing and knowing (Vinayapitaka 4/15/19-21):

Monks, vision arose, insight arose, wisdom arose,
knowledge arose, illumination arose within me
with regard to things never heard before, ‘This is
the Noble Truth of Suffering.’

Lord Buddha states the principles of samatha and vipassanā for the realization of Nibbāna as follows (Anguttara-nikaya 22/339/427-473):

Monks, it is not possible for a monk who is attached to contacting others, takes pleasure in contacting others, is fond of contacting others, loves a crowd, enjoys a crowd and seeks happiness in a crowd, to become one who finds contentment in seclusion and solitude.

When one does not find contentment in seclusion and quiet solitude, it is not possible for the mind to seize the sign (nimitta) of samatha-vipassanā mentality.

When the mind does not seize the sign of samatha-vipassanā mentality, it is not possible for the Right View of vipassanā to arise.

When the Right View of vipassanā does not arise, it is not possible for Right Concentration regarding the Path and Fruit to arise.

When one does not attain Right Concentration regarding the Path and Fruit, it is not possible to cast off the Fetters.

When one cannot cast off the Fetters, it is not possible to realize Nibbāna.

Monks, it is possible for a monk who is not attached to contacting others, does not take pleasure in contacting others, is not fond of contacting others, does not love a crowd, does not enjoy a crowd or seek happiness in a crowd, to become one who finds contentment in seclusion and solitude.

When one finds contentment in seclusion and quiet solitude, it is possible for the mind to seize the sign (nimitta) of samatha-vipassanā mentality.

When the mind seizes the sign of samatha-sipassanā mentality, it is possible for the Right View of vipassanā to arise.

When the Right View of vipassanā arises, it is possible for Right Concentration regarding the Path and Fruit to arise.

When one attains Right Concentration regarding the Path and Fruit, it is possible to cast off the Fetters.

When one can casts off the Fetters, it is possible to realize Nibbāna.

9.2.2 PRACTICES FOR FINAL RELEASE

Venerable Ānanda listed four possible practices for achieving final release via samatha and vipassanā meditation (Ankuttara-nikaya 21/170/211-212 and Khuddaka-nikaya 31/534-543/432-448): (1) Developing vipassanā preceded by samatha, (2) Developing samatha preceded by vipassanā, (3) Developing samatha and vipassanā together and (4) Learning from experience.

1. DEVELOPING VIPASSANĀ PRECEDED BY SAMATHA

Venerables, monks in this religion have developed vipassanā preceded by samatha. As they develop vipassanā preceded by samatha, the path arises. They follow that path, develop it and pursue it. As they follow the path, developing it and pursuing it, their Fetters are abandoned and anusaya (latent dispositions) destroyed.

Venerable Sāriputta explained this as follows:

How does a monk develop vipassanā preceded by samatha?

The mind having one object is concentrated and not distracted due to renunciation. Vipassanā means examining the phenomena (dhammas) that arise in that concentration as impermanent, suffering and non-self. Thus, samatha occurs first and vipassanā follows. For this reason, the Venerable states that vipassanā is preceded by samatha.

The mind having one object is concentrated and not distracted due to non-hatred. The mind having one object is concentrated and not distracted due to perception of light (ālokasaññā) ... The mind having one object is concentrated and not distracted due to examining sacrifice breathing-out and examining sacrifice breathing-in. Vipassanā means examining the phenomena that arise in that concentration as impermanent, suffering and non-self. Thus, samatha occurs first and vipassanā follows. For this reason, the Venerable states that vipassanā is preceded by samatha... How does the Path arise? Right View or Seeing, which is Path, arises. Right Intention or Resolution, which is Path, arises. Right speech or articulation, which is Path, arises. Right action or assumption, which is Path, arises. Right living or shining forth, which is Path, arises. Right effort or persistence, which is Path, arises. Right mindfulness or steadfastness, which is Path, arises. Right Concentration or focus, which is Path, arises. The Path naturally arises like this.

When a monk practices that path and develops it to be big, that is he thinks about it, knows it, sees it, examines it, intends it, focuses on it with faith, maintains his effort, establishes his mindfulness on it, sets his mind to it, knows it with wisdom, knows the dhammas that should be known, understands the dhammas that should be understood, abandons the dhammas that should be abandoned, develops the dhammas that should be developed and realizes the dhammas that should be realized, he will abandon his Fetters and destroy his anusaya (latent dispositions).

2. DEVELOPING SAMATHA PRECEDED BY VIPASSANĀ

Venerable Ānanda stated:

Monks can develop samatha preceded by vipassanā. As they develop samatha preceded by vipassanā, the path arises. They follow that path, develop it and pursue it. As they follow the path, developing it and pursuing it, their Fetters are abandoned and anusaya are destroyed.

Venerable Sāriputta explained:

How does a monk develop samatha preceded by vipassanā? Vipassanā means examining dhammas that arise in concentration as impermanent, suffering and non-self. The mind lets go of all dhammas examined with such vipassanā and becomes absorbed and concentrated on one object. It becomes focused, not distracted. Thus, vipassanā occurs first and samatha follows. For this reason, the Venerable states that this is samatha preceded by vipassanā.

3. DEVELOPING SAMATHA AND VIPASSANĀ TOGETHER

Venerable Ānanda stated:

Monks can develop samatha together with vipassanā. As they develop samatha together with vipassanā, the path arises. They practice that path, develop it and pursue it. As they practice the path, developing it and pursuing it, their Fetters are abandoned and anusaya are destroyed.

Venerable Sārīputta explained:

How does a monk develop samatha and vipassanā together? Monks can develop samatha and vipassanā together in sixteen ways: (1) with the state of meditation object, (2) with the state of going together, (3) through abandoning vices, (4) by sacrificing pleasures, (5) by leaving behind baggage, (6) by escaping from traps, (7) by contemplating profound Dhamma, (8) by contemplating refined Dhamma, (9) by transcending limitations, (10) by being free of āsava (core defilements), (11) by bridging samatha and vipassanā, (12) by being without a nimitta (mark or sign), (13) by being without a home, (14) by being empty, (15) by having the same duty, and (16) by being without interference.

4. LEARNING FROM EXPERIENCE

During meditation the mind of the meditator can be distorted by the ten types of defilements of insight (vipassanā). But, when the mind stops still

and becomes more stable inside, and attains concentration obviously, the Path arises.

The monk contemplates on a luminous aura (*obhāsa*) that is blocked by anxiety. When his mind becomes firm and calm inside, the Dhamma will appear and become stable. Then, the monk attains the Path. If the monk continues and develops that path repeatedly, the Fetters and *anusaya* will be eliminated.



PART 3: TRAINING IN HIGHER WISDOM

CHAPTER 10:
INSIGHT WISDOM: ITS REALMS AND OBJECTS

One who practices along the path leading to ultimate release beginning with the two purifications: Purity of Conduct (*sīlavisuddhi*) and Purity of Mind (*cittavisuddhi*), which are the cause of *vipassanāpaññā* (which will be explained in section 11.4) and wishes to further develop *vipassanāpaññā* must study the dhammas that are the realms and objects of *vipassanāpaññā*. They are the five aggregates (*khandha*), Twelve Sense Domains (*āyatana*), Eighteen Elements (*dhātu*), Twenty Two Faculties (*indriya*), Four Truths (*sacca*) and Twelve links of Dependent Origination (*paṭiccasamuppāda*) [dhammas that condition each other].

The word Realm (*bhūmi*) means stage of the objects that the meditator must contemplate to gain knowledge and understanding. At the stage of preliminary insight, one must contemplate the Three Characteristics of conditioned dhammas [impermanence, suffering and non-self]. The word Object means images or marks that the mind holds on to.

Those who are ready to develop *vipassanāpaññā* (wisdom that comprehends clearly all states of dhammas) must know the dhammas that are the Realms and Objects of *vipassanāpaññā*. They are divided into *khandha*, *āyatana*, *dhātu*, *indriya*, *sacca* and *paṭiccasamuppāda*. When one takes these dhammas, for example, *khandha*, as object, one will gain mundane *vipassanāpaññā*, which can help in the development of Supra-mundane *vipassanāpaññā*.

10.1 REALMS & OBJECTS

10.1.1 THE FIVE AGGREGATES (KHANDHA):

1. Body or kāya,
2. Sensation or vedanā [feeling of object],
3. Perception or saññā [memory],
4. Mental Formation or saṅkhāra [thought],
5. Consciousness or viññāna [cognition].

10.1.2 THE TWELVE SENSORY DOMAINS (ĀYATANA):

Six Inner Sensory Domains

1. The Eye (cakkhāyatana),
2. The Ear (sotāyatana),
3. The Nose (ghānāyatana),
4. The Tongue (jivhāyatana),
5. The Body (kāyāyatana),
6. The Mind (manāyatana),

Six Outer Sensory Domains

7. Sight (rūpāyatana),
8. Sounds (saddāyatana),
9. Smells (gandhāyatana),
10. Tastes (rasāyatana),
11. Touch (phoṭṭhabbāyatana),
12. Mental Phenomena (dhammāyatana).

10.1.3 THE EIGHTEEN ELEMENTS OF CONSCIOUSNESS (DHĀTU):

Six Sensory Elements

1. The Eye (cakkhudhātu),
2. The Ear (sotadhātu),

Six Impact Domains

7. Sight (rūpadhātu),
8. Sounds (saddadhātu),

- 3. The Nose (ghānadhātu),
- 4. The Tongue (jivhādhātu),
- 5. The Body (kāyadhātu),
- 6. The Mind (manodhātu),
- 9. Smells (gandhadhātu),
- 10. Tastes (rasadhātu),
- 11. Touch (phoṭṭhabbadhātu),
- 12. Mental Phenomena (dhammadhātu),

Six Elements of Consciousness

- 13. The Eye Consciousness (cakkhuviññānadhātu),
- 14. The Ear Consciousness (sotaviññānadhātu),
- 15. The Nose Consciousness (ghānaviññānadhātu),
- 16. The Tongue Consciousness (jivhāviññānadhātu),
- 17. The Body Consciousness (kāyaviññānadhātu),
- 18. The Mind Consciousness (manoviññānadhātu).

10.1.4 THE TWENTY-TWO FACULTIES (INDRIYA):

Six Sensory Faculties

- 1. The Eye Faculty (cakkhundriya),
- 2. The Ear Faculty (stindriya),
- 3. The Nose Faculty (gānindriya),
- 4. The Tongue Faculty (jvhindriya),
- 5. The Body Faculty (kāyindriya),
- 6. The Mind Faculty (manindriya),

Three Life Energy Faculties

- 7. The Femininity Faculty (itthindriya),
- 8. The Masculinity Faculty (purisindriya),
- 9. The Life Faculty (jīvitindriya),

Four Feeling Faculties

10. The Bodily-pleasure Faculty (sukhindriya),
11. The Bodily-pain Faculty (dukkhindriya),
12. The Joy [mental-pleasure] Faculty (somanassindriya),
13. The Grief [mental-pain] Faculty (domanassindriya),

Six Path Faculties

14. The Neutrality Faculty (upekkhindriya),
15. The Faith Faculty (saddindriya),
16. The Energy Faculty (viriyindriya),
17. The Mindfulness Faculty (satindriya),
18. The Concentration Faculty (samādhindriya),
19. The Wisdom Faculty (paññindriya),

Three Path Faculties

[These final three are Faculties of the Noble Ones.]

20. Stream-enterer (anaññataññassāmītindriya): The Faculty of knowing that one will achieve enlightenment. This is the faculty of a stream-enterer.
21. Once-returner (aññindriya): The Perfect Knowledge Faculty, the knowledge of the six intermediate paths and fruits. This is the Faculty of the Noble Ones from Once-returner up to One on the Arahant path.
22. Arahant (aññātāvindriya): The Perfect-knower Faculty. This is Faculty of the Arahant.

10.1.5 THE FOUR NOBLE TRUTHS (ARIYASACCA)

1. The Truth of Suffering (dukkha-sacca):

1. Birth (jāti),
2. Aging (jarā),
3. Death (marana),
4. Sorrow (soka),
5. Lamentation (parideva),
6. Physical pain (dukkha),
7. Grief [mental pain] (domanassa),
8. Despair (upayāsa),
9. Association with the unpleasant (uppiyasampayoga),
10. Separation from the pleasant (piyavipayoga),
11. Unsatisfied desire (icchitalabha),
12. Clinging to the aggregates (upadānakhandha).

2. The Truth of the Cause of Suffering (samudhasacca):

1. Craving for sensual pleasure (kāmatañhā),
2. Craving for existence (bhavatañhā),
3. Craving for non-existence (vibhavatañhā).

Ignorance (avijjā) is the root cause of all suffering.

3. The Truth of the Cessation of Suffering (nirodhasacca)

The Truth of the Cessation of Suffering is realizing the state without suffering due to the eradication of the causes of suffering. This consists of cessation of conditioned phenomena (saṅkhata-dhamma) and attainment of Nibbāna (nirodhadhātu). Nibbāna is the ultimate (paramattha-dhamma) and unconditioned (asaṅkhata-dhamma).

4. The Truth of the Path to Cessation of Suffering (maggasacca)

1. Right View (sammādiṭṭhi) in accordance with the Four Noble Truths,
2. Right Thought (sammāsaṅkappa) renunciation, non-hatred and non-violence,
3. Right Speech (sammāvācā) no false, hateful, harsh and idle speech,
4. Right Action (sammākammanta) no killing, stealing and sexual misconduct,
5. Right Livelihood (sammā-ājīva) abstaining from immoral livelihood,
6. Right Effort (sammāvāyāma) to prevent and abandon unwholesome states and to develop and maintain wholesome states,
7. Right Mindfulness (sammāsati) of body, feelings, mind and Dhamma,
8. Right Concentration (sammāsamādhi) the four rūpa-jhānas: the first jhāna, second shāna, third jhāna and fourth jhāna.

10.1.6 THE TWELVE LINKS OF DEPENDENT ORIGINATION (PAṬICCASAMUPPĀDA)

These are phenomena that arise and are conditioned by other phenomena. Ignorance (avijjā) lies at the root of them all.

Dependent on...

1. Ignorance (avijjā)
2. Formations
3. Consciousness
4. Mind & Matter

Arises...

- | |
|-------------------------------|
| Formations (saṅkhāra), |
| Consciousness (viññāna), |
| Mind & Matter (nāma-rūpa), |
| Six Sense-doors (salāyatana), |

Dependent on...	Arises...
5. Six Sense-doors	Contact (phassa),
6. Contact	Feeling (vedanā),
7. Feeling	Craving (tañhā),
8. Craving	Clinging (upādāna),
9. Clinging	Becoming (bhava),
10. Becoming	Birth (jāti),
11. Birth	12. Aging (jarā), Death (maraṇa), Sorrow (soka), Lamentation (parideva), Pain (dukkha), Grief (domanasa) and Despair (upāyāsa).

10.2 THE FIVE AGGREGATES

The term five aggregates means five heaps of mind and matter. These five [phenomena] are grouped together into one unit and are conventionally, in everyday termed language ‘being,’ ‘person,’ ‘self,’ ‘we,’ or ‘them.’ They are the Realm and Object of *vipassanā* that the meditator must contemplate in order to gain wisdom. The first stage of wisdom is clear, thorough knowledge of their true nature. Lord Buddha states in the *Pariññā Sutta* that the dhammas to be contemplated first are the five aggregates, in order to gain true knowledge and end greed, hatred and delusion (*Samyutta-nikaya 17/55/33*):

Monks, what are the dhammas that should be contemplated? Form is a dhamma that should be contemplated. Feeling is a dhamma that should be contemplated. Perception is a dhamma that

should be contemplated. Thought [Formation] is a dhamma that should be contemplated. Consciousness is a dhamma that should be contemplated. Monks, these dhammas are what should be contemplated.

Monks, what is pariññā? It is the cessation of greed, the cessation of hatred and the cessation of delusion. These are called pariññā.

Mind and matter that are heaped together as five aggregates have the three characteristics of impermanence, suffering and non-self. In other words, the five aggregates are states of matter, mind and mental concomitants (cetasika) that arise, remain and perish with the mind as the leader. The mind arises and passes away quickly as Lord Buddha states (Ankuttara-nikaya 15/49/11):

Monks, I do not see any other dhammas that change as quickly as the mind. Monks, it is not easy to make a comparison to show how quickly the mind changes.

So, the five aggregates are five heaps of mind and matter that are grouped together as one unit and conventionally termed “being, person, self, we, them,” but in reality, the five aggregates are only five natural states that function together.

A living being consists of three components inter-relating mind and matter:

- | | |
|--------------------------------------|---|
| 1. Form (rūpa) or Matter | Form aggregate (rūpa-khanda), |
| 2. Mind | Consciousness aggregate
(viññāna-khandha), |
| 3. Mental Concomitants
(cetasika) | Feeling aggregate (vedanākhandha),
perception aggregate (saññā-khandha),
formation aggregate (saṅkāra-khandha). |

These three components consist of five aggregates:

1. The form aggregate is the heap of form or various organs in the body.
2. Mind or the consciousness aggregate is that which knows different things that comes in contact with the eye, ear, nose, tongue, body and mind and is the leader of mental concomitants or the rest of the mind aggregates.
3. The feeling aggregate is that which feels, joy, suffering, happiness, unhappiness or indifference.
4. The perception aggregate is that which has the function of memorizing. It is the memory part of the mind.
5. The formation aggregate or thought is that which conditions the mind to become wholesome or unwholesome. Thoughts are like different color dyes that are put into a glass and change the color of the water in the glass.

Those who do not study and contemplate the Three Characteristics [Impermanence, Suffering and Non-self] of matter, mind and mental concomitants, wrongly see them as ‘me’ and ‘myself.’ Not knowing their true nature and motivated by defilements, they create good and bad kamma and receive its fruits, resulting in an endless number of rebirths.

As Lord Buddha states in the first Upādāna-paritassanā Sutta (Samyutta-nikaya 17/31-33/20-23):

Monks, the uninstructed ordinary person who does not see the Noble Ones and is unskilled in the Dhamma of the Noble Ones sees form, sees feeling, sees perception, sees formations, and sees consciousness as self possessing form, possessing feeling, possessing perception, possessing formations, and possessing consciousness.

Or he sees form... feeling... perception... formations... consciousness as in self. Or he sees self as in form... feeling... perception... formations... and consciousness [for example].

His form... feeling... perception... formation... and consciousness change and alter. With the change and alteration of his form [for example], his consciousness [mind] changes following the changes of his form [for example]. Agitation and suffering born due to the changes of form remain obsessing the mind of the ordinary person. Because his mind is obsessed, he is frightened, distressed, anxious and agitated. Because of clinging ... there are agitation and clinging.

Thus, the so called ‘lives’ of all beings in this world, [not only humans and animals, but all beings reborn into the thirty one realms], consist of mind and matter or five aggregates. Form means body or different organs that make up the body. In dhamma terms, it is called rūpadhamma. It is like a log, it neither feels nor thinks. It is the mind and mental concomitants that are able to know different things and to think. All of these phenomena arise and pass away quickly and have the Three Characteristics of impermanence, suffering and non-self.

The five aggregates or mind and matter can be further sub-divided. Matter or Form can be divided into two parts and mind can be divided into four parts.

1. Form aggregate can be divided into two: (1) The Four Primary Elements (mahābhūtarūpa) and (2) The Twenty Four Derivative Forms (upādāyarūpa).

2. Mind aggregate can be divided into four: (1) The feeling aggregate [seeing], (2) The perception aggregate [remembering], (3) The formation aggregate [thinking], (4) The consciousness aggregate [knowing].

10.3 THE FORM AGGREGATE

The form aggregate consists of the heap of form together with body movement and the other characteristics and qualities of the body. These are all constituents of rūpadhamma.

The word rūpakhandha comes from two Pali words, rūpa and khandha. Rūpa means that which decays and perishes due to various causes and conditions, such as heat and cold. Khandha means heap or category. Together, rūpakhandha means the category of dhamma that perishes, decays or passes away due to various conditions like heat which oppress it.

Rūpakhandha, the heap of form, apart from having the Three Characteristics of impermanence, suffering and non-self, can be divided into four primary elements (bhūtarūpa) and twenty four derivative forms (upādāyarūpa), each with different characteristics.

10.3.1 THE FOUR PRIMARY ELEMENTS (BHŪTARŪPA)

The Pali term bhūtarūpa are unsubstantial and ever changing. Sometimes they are called mahābhūtarūpa as they consists of the four essential elements or properties. These properties appear clearly, but individual forms are often difficult to identify. They may scare and delude human beings like spirits or ghosts (bhūta). Bhūtarūpa is divided into four elements with more distinct characteristics:

1. The Earth Element (paṭhavīdhātu) designates the hardness or softness of form.
 - Its characteristic is solidity.
 - Its function is extension.
 - Its cause is the other three elements.
 - Its result is support.

2. The Water Element (*āpodhātu*) means the liquidity or cohesion of form.

- Its characteristic is flowing.
- Its function is the growth of associated form.
- Its cause is the other three elements.
- Its result is the cohesion of form that arises together.

3. The Fire Element (*tejodhātu*) is temperature, the hotness and coldness of form.

- Its characteristic is heat.
- Its function is the maturity of associated form.
- Its cause is the other three elements.
- Its result is the softness of associated form.

4. The Wind Element (*vāyodhātu*) is the distendedness and looseness of form.

- Its characteristic is distendedness.
- Its function is moving.
- Its cause is the other three elements.
- Its result is motion.

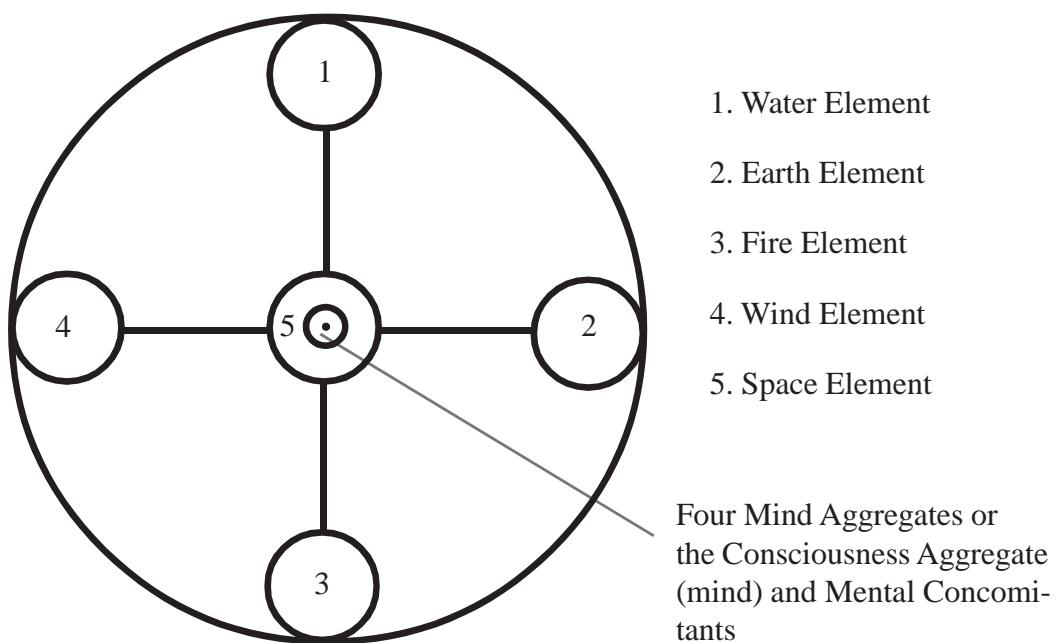
Bhūtarūpa means all the elements which cover all forms. Although forms are difficult to discern and delude, but they nevertheless exist. They have the characteristics of impermanence, suffering and non-self. Bhūtarūpa, the four essential elements, are also called mahābhūtarūpa because they are great and are the leaders or dwelling places of the remaining upādāyarūpa. Without mahābhūtarūpa as support, upādāyarūpa cannot arise.

Venerable Buddhaghosa states in the Visuddhimagga, they are called mahābhūtarūpa because:

1. Mahantapātubhāvato: The four essential elements that appear first are great and the leader and the dwelling places of the various derivative forms.

2. Mahābhūtasāmaññato: Form is deluding and unessential like spirits or ghost.
3. Mahāparihārato: Forms need constant maintenance and nourishment as they are always changing.
4. Mahāvikārato: Forms are always changing and moving.
5. Mahattabhūtattā: Forms are always great and truly exist.

Mahābhūtarūpa or the four essential elements are causally dependent upon one another and they are the dwelling place of mind or the knowing element, the consciousness aggregate as well as the three other aggregates of Sensation [seeing], Perception [remembering], and Mental Formations [thinking]. These make up the five aggregates, which support each other and are dependent upon each other.



The picture showing the Form Aggregate with the four mahābhūtarūpa. At the center it is the Space Element containing the Four Mind Aggregates (*viññānakhandha*) and three Mental Concomitants (*cetasikas*).

10.3.2 DERIVATIVE FORMS (UPĀDĀYARŪPA)

There are twenty four Derivative Forms which are classified into ten groups:

Group 1: Five Sense Organ Forms (pasādarūpa):

1. The Eye-contact Form (cakkhupasādarūpa) that senses pictures by way of the eyes.
 - Its characteristic is the clearness of the mahābhūtarūpa that senses form objects.
 - Its function is bringing in form objects.
 - Its cause is craving for form objects or rūpatanhā.
 - Its result is mahābhūtarūpa that are caused by kamma.
2. The Ear-contact Form (sotapasādarūpa) that senses sounds by way of the ears.
 - Its characteristic is the clearness of the mahābhūtarūpa that senses sound objects.
 - Its function is the seeking sound objects.
 - Its cause is mahābhūtarūpathat is caused by kamma (karma) or craving for sounds.
 - Its result is the standing of ear consciousness.
3. The Nose-contact Form (ghānapasādarūpa) that senses smell by way of the nose.
 - Its characteristic is the clearness of the mahābhūtarūpa that senses smell objects.
 - Its function is the seeking of smell objects.
 - Its cause is mahābhūtarūpathat is caused by kamma or craving for smell.
 - Its result is the standing of nose consciousness.
4. The Tongue-contact Form (jivahāpasādarūpa) that is senses taste by way of the tongue.

- Its characteristic is the clearness of the mahābhūtarūpa that senses taste objects.
- Its function is seeking of taste objects.
- Its cause is the mahābhūtarūpathat is caused by kamma or craving for taste.
- Its result is the standing of tongue consciousness.

5. The Body-contact Form (kāyapasādarūpa) that senses touch such as hot, cold, soft, hard.

- Its characteristic is the clearness of the mahābhūtarūpathat senses the touch objects.
- Its function is seeking of touch objects.
- Its cause is the Mahābhūtarūpathat is caused by kamma or craving for touch.
- Its result is the standing of body consciousness.

Group 2: Seven Sense Object Forms (visayarūpa):

6. Visual Objects (rūpāramanā) or colors seen by the eyes (cakkhu-pasāda), such as red, yellow, green and white. The eye consciousness sees colors first and then discerns the shape and characteristics of the object. For example, if a thin or fat person has just walked past, eye consciousness will first notice that person's color as dark or pale and then his or her shape as thin or fat.

7. Sound Objects (saddāramanā) that come in contact with the ears (sotapasāda) and the ear consciousness senses and hears. If the sound is beautiful, it will cause a happy feeling. If the sound is ugly, such as harsh words, it will cause an unhappy feeling.

8. Smell Objects (gandhāramanā) are the air evaporating from objects that have smell such as the lovely smell of a flower or perfume that comes in contact with the nose (ghānapasāda) and causes nose consciousness.

9. Taste Objects (*rasāramanā*) such as sour, sweet, salty, spicy or bitter contact the tongue (*jivhāpasāda*) and cause taste consciousness (*jivhāviññāna*) which functions to know those tastes.

10. Touch Objects (*phoṭṭhabbāramanā*) such as hard or soft, hot or cold, distended or loose which contact the body (*kāyapasāda*).

These are the seven Sense Object Forms (*visayarūpa*) because Touch Objects are divided further into three types:

- A. Earth Touch Objects (*paṭhavī-phoṭṭhabbāramanā*) or hardness and softness,
- B. Fire Touch Objects (*tejo-phoṭṭhabbāramanā*) or heat and coldness,
- C. Wind Touch Objects (*vāyo-phoṭṭhabbāramanā*) or distended-ness and looseness.

Group 3: Gender Form (*bhāvarūpa*):

11. There are two types of Gender Form:

- A. Femininity (*itthībhāvarūpa*) permeates the body and causes female shape, figure, manner, behavior and gestures.
- B. Masculinity (*purisabhāvarūpa*) permeates the body and causes male shape, figure, manner, behavior and gestures.

Group 4: Life Form (*jīvitarūpa*):

12. Life Form (*jīvitarūpa*) maintains all forms and prevents them from rotting and breaking up. This causes human beings to continue to live. It is caused by a type of kamma which allows beings to live and create further kamma [merit or demerit]. The word *jīvita* (life) can be divided into two: physical (*rūpajīvita*) and mental (*nāmajīvita*). *Rūpajīvita* is the material quality of life (*jīvitarūpa*) and *nāmajīvita* is the life faculty with mental concomitant (*jīvitindriyacetasika*).

Group 5: The Undigested Food Form (*āhārarūpa*):

13. The Undigested Food Form (*āhārarūpa*) is the food eaten, but not yet digested. When it is digested and nourishes, the parts of our bodies, becoming our flesh and blood, it is called the Vitality Form (*ojārūpa*).

Group 6: The Heart Form (*hadayarūpa*):

14. The Heart Form (*hadayarūpa*) has two types: (1) The fresh heart form (*mañsahadayarūpa*) is the heart organ, shaped like a downward-facing folded lotus with its petals peeled off. (2) The heart substance form (*vatthuhadayarūpa*) resides inside the heart organ (*mañsahadayarūpa*). It is caused by kamma and looks like a handful of blood about the size of an iron wood seed. It nourishes the heart where the Mind Element (*manodhātu*) and Mind-Consciousness Element (*manoviññānadadhātu*) reside.

Group 7: Expression Forms (*viññatirūpa*):

15. Bodily Expression Form (*kāyaviññatirūpa*) is activated when the mind wants to express meaning through the body such as a facial expression or a bodily gesture. If the mind does not want to express any meaning, *kāyaviññatirūpa* does not occur.

16. Verbal Expression Form (*vacīviññatirūpa*) is activated when the mind wishes to express something via speech. It causes appropriate movements such as of the lips. If *vacīviññatirūpa* does not occur, speaking does not occur. Both *kāyaviññatirūpa* and *vacīviññatirūpa* arise and pass away with the mind.

Group 8: The Space Form (*paricchedarūpa* or *ākāsadadhātu*):

17. The Space Form (*paricchedarūpa* or *ākāsadadhātu*) exists between all forms preventing them from getting stuck together. No matter how big or small they are and whatever shape they take, all forms must

be separated by ākāsadhātu. If there were no paricchedarūpa, all forms would be stuck together without any shape, but with ākāsadhātu or paricchedarūpa separating them, they appear to have different shapes.

Group 9: Three Flexibility Forms (vikārarūpa):

18. The Lightness (lahutā) of form is not sluggish as its characteristic. The function is relieving the weight of forms. The proximate cause is light weight. The fruit is quickness in changing.

19. The Softness (mudutā) of form is not hard as its characteristic. The function is relieving all roughness. The proximate cause is yielding. The fruit is non-opposition to any action.

20. The Readiness (kammaññatā) of form has agility or wieldiness favorable to bodily action as its characteristic. The function is dispelling unwieldiness [such as sickness or fatigue]. The proximate cause is being fit and set. The fruit is avoiding vulnerability.

Group 10: Maturity Form (lakkhaṇarūpa):

21. The Growth (upacaya) of form initially has the setting up or arising of form as its characteristic and then growth or development of the form as its function. The proximate cause is the seed and nourishment. The fruit is the completeness of form.

22. The Continuity (santati) of form is its stability or constancy. The function is continuation. The proximate cause is successive arising of similar matter. Its fruit is non-interruption of the form.

23. The Aging (jaratā) of form is the maturing of form. The function is leading towards termination. The proximate cause is the age of the form. The fruit is the loss of newness of form.

24. The Impermanence (aniccatā) of form has the characteristic of the breaking-up or subsiding of the form. The function is degeneration of form. The proximate cause is breaking up of functional bonds. The fruit is the destruction and fall of the form.

All together, the form aggregate (*rūpakhandha*) consists of the great phenomena of form (*mahābhūtarūpa*) consisting of four essential elements (*dhātu*) and twenty four Derivative Forms (*upādāyarūpas*). These twenty eight all have the characteristics of impermanence, suffering and non-self. Each one has specific characteristics, functions, proximate causes and fruits.

10.4 THE CONSCIOUSNESS AGGREGATE

In the Visuddhimagga, Venerable Buddhaghosa cites the consciousness aggregate (*viññāna-khandha*) as first among all the mental aggregates. This is because if the student understands the consciousness aggregate, the other aggregates will be easier to understand. Therefore, the consciousness aggregate will be explained first.

What is the nature of the consciousness aggregate?

The consciousness aggregate is the mental faculty that cognizes. It is the consciousness aggregate which knows various objects such as objects contacted through the six sense spheres (*āyatana*) like seeing and hearing.

Lord Buddha states (Samyutta-nikaya 17/159/105-106):

Why do we call it consciousness (*viññāna*)? It cognizes. Therefore it is called consciousness. And what does it cognize? It cognizes sour, it cognizes bitter, it cognizes pungent, it cognizes sweet, it cognizes sharp, it cognizes mild, it cognizes salty, it cognizes bland.

Lord Buddha also states (Samyutta-nikaya 18/124-127/85-87):

Monks, consciousness arises in dependence on a dyad. In dependence on the Eye and Visible Forms

there arises Eye-consciousness. In dependence on the Ear and Sounds there arises Ear-consciousness. In dependence on the Nose and Smell there arises Nose-consciousness. In dependence on the Tongue and Taste there arises Tongue-consciousness. In dependence on the Body and Touch there arises Body-consciousness. In dependence on the Mind and Mental Phenomena there arises Mind-consciousness.

The eye ... ear ... nose ... tongue ... body... and mind are impermanent, changing, always becoming different. Form...sound...smell... taste...touch... and mental objects are impermanent, changing, always becoming different. Eye-consciousness ...ear-consciousness ...nose-consciousness ... tongue-consciousness ...body-consciousness ... and mind-consciousness arise in dependence on conditions that are impermanent. How could they be permanent?

Having been contacted, monks, one feels, contacted one intends contact to be perceived. These things too are moving, tottering, and impermanent...

The words viññāna (consciousness), citta, mano and viññānakhandha all have the same meaning of cognizing. [To avoid confusion, the word consciousness will, hereafter be used for “mind”].

What is the heap of dhammas that is called viññānakhandha?

The word viññāna means cognizing objects [of consciousness] or natural conditions. It has the characteristic of cognizing, for example, cognizing the objects from the six sense spheres such as seeing or hearing. The word khandha means heap, part, aggregate, category or group. The word viññānakhandha, therefore, means the consciousness aggregate, which cognizes objects, knowing the objects of the six sense

spheres such as seeing or hearing. For example, the eye consciousness cognizes visual form that appears through the eye sphere and the ear consciousness cognizes sound that comes into contact with the ear sphere.

10.4.1 THREE TYPES OF CONSCIOUSNESS BY STATES

Consciousness can be sub-divided into three types according to wholesomeness: Of the eighty nine states of consciousness, twenty one are wholesome or positive (*kusala*) states which arise from good intentions and bring happiness, twelve are unwholesome or negative (*akusala*) states which arise from harmful intentions and bear suffering, and fifty six are indeterminate (*abyākata*). Of the latter, thirty six are reactive (*vipāka*) states which bear the fruit of previous actions and twenty (*kiriyā*) are neutral.

1. Wholesome consciousness (*kusalaviññāna* or *kusalacitta*) is wholesome mind and bears the fruit of happiness. There are twenty one wholesome states of minds or *kusalacitta*: Eight great wholesome states of mind (*mahākusalacitta*), nine supreme wholesome states of mind (*mahaggatākusalacitta*) and four supra-mundane states of mind (*lokuttaracitta*).
2. Unwholesome consciousness (*akusalaviññāna* or *akusalacitta*) means twelve states of mind which are unwholesome and bear the fruit of suffering.
3. Consciousness that is neither wholesome nor unwholesome (*abyākataviññāna* or *abayākatacitta*) consists of the thirty-six reactive *vipākacittas* that bear the fruit of merit or demerit, seven unwholesome (*akusalavipāka*), eight wholesome without causes (*ahetukakusalavipāka*), eight great reactive consciousness (*mahāvipāka*), nine great attainment reactive (*mahaggatavipāka*) and four supra-mundane reactive (*lokuttaravipāka*). Finally, there are twenty neutral (*kiriyācittas*) which neither bring merit nor demerit, they are minds that are merely acting.

10.4.2 FOURTEEN TYPES OF CONSCIOUSNESS BY FUNCTION

Apart from the three types of consciousness of wholesome consciousness, unwholesome consciousness and neither wholesome nor unwholesome consciousness, there are fourteen types of consciousness in accordance with function.

1. Rebirth Consciousness (*patisandhi*) has the function of connecting to a new existence. It takes beings into their new rebirths in accordance with good or bad kamma.

2. Life-continuum Consciousness (*bhavaṅga*) continues existence. After Rebirth Consciousness (*patisandhivinīñāna*) takes beings into new rebirths, Life-continuum Consciousness (*bhavaṅgavinīñāna*) which is the fruit of past kamma maintains the existence. *Bhavaṅgavinīñāna* does not consist of thought. It is only a passive state of mind, like falling into a deep sleep.

3. Consideration Consciousness (*āvajjana*) is thought of a new object. When one senses an object, the *bhavaṅgavinīñāna* ceases and Consideration Consciousness advertises the mind to sense the new object.

4. Seeing Consciousness (*dassana*) has the function of seeing visual form. It is eye consciousness. When the mind senses visual form, eye consciousness arises at the eye and functions in seeing the object. Thus, seeing is a type of mind. When practicing *vipassanā*, one notes seeing as the act of the mind that is seeing a visual form object moment by moment, quickly rising and passing away.

5. Hearing Consciousness (*savana*) has the function of hearing sounds. It is ear consciousness. When the mind senses sounds, ear consciousness arises at the ears. Hearing is a type of mind. When practicing *vipassanā*, one notes hearing as an act of mind, hearing sound objects moment by moment, quickly rising and passing away.

6. Smelling Consciousness (*ghāyana*) has the function of smelling smells. It is nose consciousness. When the mind senses smells, nose consciousness arises at the nose. It is a type of mind. When practicing *vipassanā*, one notes smelling as an act of mind that smells moment by moment, quickly rising and passing away.

7. Tasting Consciousness (*sāyana*) has the function of tasting tastes. It is tongue consciousness. When the mind senses tastes, tongue consciousness arises at the tongue and senses tastes such as sour, sweet, bitter, or salty. It is a type of mind. When practicing *vipassanā*, one notes tasting as an act of the mind that tastes moment by moment, quickly rising and passing away.

8. Touching Consciousness (*phusana*) has the function of touching tangible objects. It is body consciousness. The mind senses bodily contact through every organ such as hands, feet, arms, or legs, and organs inside one's stomach and head. Every part of the body senses touch. The mind then is able to sense tangible objects. It senses hot and cold, soft and hard, stiff and loose. When a tangible object comes in contact with the body, the mind senses it and feeling arises. The *vipassanā* practitioner notes bodily consciousness moment by moment, quickly rising and passing away.

9. Receiving Consciousness (*sampaṭicchana*) has the function of receiving objects. The mind receives both good and bad objects and retains the fruits of those objects.

10. Investigating Consciousness (*santīraṇa*) has the function of investigating objects. When the mind investigates a received object, the mind will create feelings of liking, disliking or indifference towards the object.

11. Determining Consciousness (*votthabba*) has the function of determining objects. When the mind investigates an object, it determines the attitude towards the object as liking, disliking or indifference.

12. Impulsion Consciousness (*javana*) has the function of impelling the mind toward objects. This is when one commits kamma. Consciousness moves to the six sense doors of eye, ear, nose, tongue, body and mind and results in action which may be wholesome, unwholesome or neutral.

13. Retention Consciousness (*tadālambana*) has the function of retaining the object after Impulsion Consciousness (*javanacitta*) before the mind goes back to the *bhavaṅga* (Life-continuum Consciousness). The mind clings to the object which it was impelled.

14. Death Consciousness (*cuti*) has the function of dying from the present existence to a new existence. Death Consciousness is the last *bhavaṅga* before death.

The overall function of consciousness or mind (*viññāna* or *citta*) is to connect each moment in the process of cognizing an object without interruption. Consciousness joins inner sense spheres [eye, ear, nose tongue, body and mind] to outer object spheres [visual form, sound, smell, taste, touch and thought] causing a continuous and unending flow of thought as the objects continue to be clung to and the cognition continues to occur until there is a release from the round of rebirths, and consciousness arises and passes away and continuously flows until ignorance is completely eradicated.

10.4.3 CHARACTERISTICS OF CONSCIOUSNESS

Consciousness has the primary characteristic of uninterrupted continuity. Beings traveling in the round of rebirths die and are reborn continuously, remaining in their life-continuum. When enlightened beings die, however, consciousness ceases and is never reborn.

Viññānakhandha has two types of characteristics: universal characteristics and particular characteristics.

1. The universal characteristics are the three characteristics (*tilakkhaṇa*) common to all compound phenomena: impermanence (*aniccalakkhaṇa*), suffering (*dukkhalakkhaṇa*) and non-self (*anattalakkhaṇa*):

- Impermanence (*aniccam*) is ephemeral, continuously and quickly arising and passing away.
- Suffering (*dukkham*) is painful and hard to endure.
- Non-self (*anattā*) is without substance or essence and void.

2. There are four particular characteristics (*visesalakkhaṇa*) of consciousness:

- Consciousness has the primary characteristic of cognizing an object.
- It functions as the leader of all mental and material phenomena.
- It arises and passes away continuously.
- It has the other four aggregates (form and the mental concomitants) as approximate causes.

Consciousness is only the state that cognizes an object. It is only the knowing element. It cannot arise independently, but must always be accompanied by the mental concomitants (*cetasika*). When consciousness arises, the mental concomitants must also arise. When consciousness passes away, the mental concomitants must also pass away. They are inseparable, like heat and the rays of the sun. Since consciousness is always accompanied by the mental concomitants, it has various additional characteristics. These can be divided into three main types. According to the mental concomitants accompanying it:

1. Wholesome consciousness (*kusalaviññāna* or *kusalacitta*) has wholesome mental concomitants (*kusalacetasika*) such as non-greed, non-hatred, and non-delusion.

2. Unwholesome consciousness (akusalaviññāna or akusalacittā) has unwholesome mental concomitants (akusalacetasiaka) such as greed, hatred and delusion.

3. Neutral mental consciousness (abyāgataviññāna or abyāgata-citta) has neutral mental concomitants (cetasika) which can be either wholesome or unwholesome.

The consciousness aggregate or mind is continuously arising and falling away. In one lifetime, innumerable consciousnesses arise and pass away from moment to moment.

We think consciousness arises once when we are reborn and passes away once when we die, but there is continuing momentary death throughout. Actually, consciousness arises and passes away very quickly, Continuity hides the temporariness, and we are deluded into thinking that we are continuous ‘self.’ Wisdom capable of seeing the true nature of things only arises through the practice of vipassanā meditation. It has to be understood and realized individually.

10.5 THE FEELING AGGREGATE

10.5.1 THE MEANING OF THE FEELING AGGREGATE (VEDANĀ)

The word vedanā means the faculty that feels or experiences sensations such as the taste of an object. These are feelings that the mind experiences from contact with various objects through the six sense spheres of eye, ear, nose, tongue, body and mind. The word khandha means heap, aggregate, group or part. So, the word vedanākhandha means the aggregate of feeling that experiences happiness, suffering or indifference. Lord Buddha said:

Monks, why do we call it feeling? Because it senses. And what does it sense? It senses pleasant feelings, it senses unpleasant feelings, it senses neither pleasant nor unpleasant feelings.

Feeling is a mental concomitant which arises with consciousness and functions to sense the feeling arising from an object. It is called the feeling aggregate (*vedanā-khandha*) because it includes all faculties that have the characteristic of sensing.

10.5.2 TYPES OF FEELINGS

All feelings have the characteristic of feeling or sensing. From this perspective, they are all of one type, ‘Feeling.’

Feelings can be divided into three types according to the wholesomeness of the consciousness that arises with it:

1. Wholesome feeling (*kusalavedanā*) arises with wholesome consciousness (*kusalacitta*).
2. Unwholesome feeling (*akusalavedanā*) arises with unwholesome consciousness.
3. Neutral Feeling (*abyākatavedanā*) arises with neutral consciousness.

Feelings can be subdivided in two different ways in accordance with the sensations arising from the object sensed. They can be divided into three categories as:

1. Pleasant feelings (*sukhavedanā*), pleasant to the body or the mind,
2. Unpleasant feelings (*dukkhavedanā*), unpleasant to the body or the mind,
3. Neutral feelings (*adukkhamasukhavedanā*), which are indifferent, neither pleasant nor painful.

Feeling can also be divided more specifically according to the dominant sensation into five categories, as follows:

1. Bodily pleasure (*sukhavedanā*),
2. Bodily pain (*dukkhavedanā*),

3. Mental happiness (somanassavedanā),
4. Mental pain (domanassavedanā),
5. Neutrality (upekkhāvedanā) which is indifferent, neither pleasure nor pain.

10.5.3 CHARACTERISTICS OF FEELINGS

1. Bodily Pleasure (sukhavedanā)
 - Its primary characteristic is sensing pleasant feeling in the body.
 - Its function is intensifying associated phenomena [dhammas].
 - Its proximate cause is the body faculty.
 - Its fruit is bodily enjoyment.
2. Bodily Pain (dukkhavedanā)
 - Its primary characteristic is sensing unpleasant feelings in the body.
 - Its function is withering of associated phenomena.
 - Its proximate cause is the body faculty.
 - Its fruit is bodily affliction.
3. Mental Happiness (somanassavedanā)
 - Its primary characteristic is sensing pleasant objects.
 - Its function is to associate with good objects.
 - Its proximate cause is tranquility of body.
 - Its fruit is mental ease and pleasure.
4. Mental Pain (domanassavedanā)
 - Its primary characteristic is sensing undesirable objects.
 - Its function is sensing undesirable objects in an undesirable manner.
 - Its proximate cause is the heart-basis.
 - Its fruit is mental affliction.

5. Neutrality Feeling (*upekkhāvedanā*) is indifferent, neither suffering or happiness

- Its primary characteristic is neutrality.
- Its function is maintaining and not intensifying or withering associated phenomena.
- Its proximate cause is consciousness without happiness.
- Its fruit is peacefulness and indifference

The Feeling Mental Concomitant (*vedanācetasika*) only senses the feeling of an object. The associated phenomena that arise with *vedanā* partly feel the object, but have Feeling (*vedanā*) as their leader. The Contact Mental Concomitant (*phassacetasika*) has the function of contacting feelings. The Perception Mental Concomitant (*saññācetasika*) remembers the feelings. The Thought or Volition Mental Concomitant (*cetanācetasika*) intends or wills towards the feelings. But, the Feeling Mental Concomitant (*vedanā-cetasika*) is the owner or leader in the function of sensing the feelings. It is like a king who is the owner of delicious food. He can taste the food as he wishes. The associated concomitants are like food tasters who can only taste a little bit. Thus, Feeling or *vedanā* has the function of sensing the feelings. It arises dependent upon contact (*phassa*) as its cause.

In the *Mahāsatipaṭṭhāna* Sutta, Lord Buddha states (Digha-nikaya 10/288/332/333):

And how, monks, does a monk abide contemplating feelings in feelings? Here a monk feeling a pleasant feeling knows that he feels a pleasant feeling. Feeling a painful feeling he knows that he feels a painful feeling. Feeling [an indifferent] feeling that is neither painful nor pleasant, he knows that he feels a feeling that is neither painful nor pleasant. Feeling a pleasant sensual feeling he knows that he feels a pleasant sensual feeling. Feeling a pleasant non-sensual feeling he

knows that he feels a pleasant non-sensual feeling. Feeling a painful sensual feeling he knows that he feels a painful sensual feeling. Feeling a painful non-sensual feeling, he knows that he feels a painful non-sensual feeling. Feeling a sensual feeling that is neither painful nor pleasant, he knows that he feels a sensual feeling that is neither painful nor pleasant. Feeling a non-sensual feeling that is neither painful nor pleasant, he knows that he feels a non-sensual feeling that is neither painful nor pleasant.

He abides contemplating feelings in feelings internally. He abides contemplating feelings in feelings externally. He abides contemplating feelings in feelings both internally and externally. He abides contemplating the arising of phenomena in the feelings, the vanishing of phenomena and both the arising and vanishing of phenomena in the feelings. Or else, mindfulness that ‘there is feeling’ is present in him as merely knowing and he is aware of it. He abides without craving or [wrong] view, not clinging to anything in this world.

And that, monks, is how a monk abides contemplating feelings in feelings.

10.6 THE PERCEPTION AGGREGATE

Perception or saññā means the faculty that perceives an object. It remembers various sense objects such as the color green. The perception aggregate or saññākhandha means the perception heap or aggregate. This is the Perception Mental Concomitant (saññācetasika).

Consciousness must be accompanied by the Perception Mental Comitant. However, many types of consciousness there are, there are also the same number of perceptions. The faculty with the characteristic of remembering is called saññā. Venerable Sariputta states, “That which perceives is called saññā.”

Perception can be categorized as one type or as three types. By nature, all perception (saññā) perceives. From this perspective, all perception belongs to the one category of perception or saññā. Regarding the wholesomeness of the consciousness that arises, however, there are three categories:

1. Perception that arises with wholesome consciousness,
2. Perception that arises with unwholesome consciousness,
3. Perception that arises with neutral consciousness, which is neither wholesome nor unwholesome.

Perception or saññā is detailed like consciousness:

- Its primary characteristic is recognizing and remembering an object.
- Its function is making a sign with which to remember the object.
- Its proximate cause is an object that appears.
- Its fruit is remembering the sign that has been made.

Perception is essential. It makes a mark to be recalled. It is like a carpenter making a mark on a piece of wood to know that it is unfinished. Perception that does not perform its function is not called saññā. For example, in the fourth Formless Absorption (arūpa-jhāna) of Neither-Perception-nor-Non-Perception (nevasaññānāsaññāyatana), perception does not perform this function. Perception has a sense object as its proximate cause. It perceives the object by recalling a mark made previously. For example, one perceives a scarecrow with the mark of a real person. The fruit of perception is dependent upon previous memory. Therefore, unclear or limited perception is like a blind man touching an elephant. It will result in an incomplete, misleading description.

10.7 THE VOLITION AGGREGATE

The word saṅkhāra means volition or formation. Khandha means heap or aggregate, so saṅkhārakhandha means volition aggregate or mental concomitant conditioning the mind. There are fifty saṅkhārakhandha mental concomitants. This is all of the mental concomitants with the exception of Feeling (vedanā) and Perception (saññā).

Saṅkhārakhandha has the function of conditioning the mind to become wholesome, unwholesome or to have neutral consciousness. It has the characteristic of constantly arising and passing away. That which has already passed away is the past, that which still stands is the present and that which will arise later is the future. This is the opposite of Nibbāna which is permanent, without arising and passing away and beyond the three time periods.

The volition aggregate has the following:

- Its primary characteristic is forming or making formations.
- Its function is accumulating.
- Its proximate cause is the remaining three mental aggregates.
- Its fruit is intervening.

All Volitions have the one main characteristic of forming or making formations, but they can be divided into three types according to the wholesomeness of the mind that they occur with:

- Wholesome Volition is associated with wholesome consciousness.
- Unwholesome Volition is associated with unwholesome consciousness.
- Neutral Volition is associated with neutral consciousness.

10.7.1 WHOLESOME VOLITION (KUSALASANKHĀRA)

Wholesome volition is the wholesome mental concomitant that arises together with wholesome mind and conditions the mind to become wholesome. It causes mental action that is wholesome or meritorious. There are thirty six types of wholesome volition:

- There are twenty seven certain wholesome mental concomitants which always arise with wholesome mind. They are called niyatasankhāra.
- There are four neutral mental concomitants that can arise with either wholesome or unwholesome mind. They are called yevāpanakasaṅkhāra.
- There are five uncertain mental concomitants that arise occasionally with wholesome mind, they are called aniyata-saṅkhāra.

1. CERTAIN WHOLESOME VOLITION (NIYATASANKHĀRA)

Niyatasankhāra means wholesome mental concomitants which always arise together with consciousness and condition it to become wholesome. They initiate wholesome action and bear the fruit of happiness. They are mental concomitants which only arise with wholesome consciousness.

There are twenty seven types: Contact (phassa), Intention (cetanā), Applied Thought (vitakka), Sustained Thought (vicāra), Joy (pīti), Energy or Effort (viriya), Life Force (jīvita), Concentration (samādhi), Faith (saddhā), Mindfulness (sati), Moral Shame (hiri), Moral Dread (ottappa), Non-greed (alobha), Non-hatred (adosa), Non-delusion (amoha), Tranquility of Body (kāyapassadhi), Tranquility of Mind (cittapassadhi), Lightness of Body (kāyalahutā), Lightness of Mind (cittalahutā), Flexibility of Body (kāyamututā), Flexibility of Mind (cittamututā), Readiness of Body (kāyakammaññatā), Readiness

of Mind (cittakammaññatā), Proficiency of Body (kāyapāguññatā), Proficiency of Mind (cittapāguññatā), Honesty of Body (kāyujukatā), and Honesty of Mind (cittujukatā).

1. The Contact Mental Concomitant (phassacetasika)

- Its primary characteristic is touching an object.
- Its function is joining the sense-object, the perceived-object and the sense consciousness.
- Its proximate cause is a perceived-object in the sense field that has come into focus.
- Its fruit is cohesion and appearing.
- Contact requires the coming together of three phenomena, the sense-object, perceived-object and sense consciousness.

2. The Intention Mental Concomitant (cetanācetasika) is the aim or will that stimulates the associated states to perform their functions. For example, when a great wholesome consciousness occurs, it stimulates the consciousness to perform good deeds in act, speech and mind.

- Its primary characteristic is persuading and intending.
- Its function is trying, attempting or struggling.
- Its proximate cause is the other three mental aggregates [feeling, perception and consciousness].
- Its fruit is harmonization.

3. The Applied Thought Mental Concomitant or attention (vitakkacetasika) is the mind hitting upon an object or thinking about it.

- Its primary characteristic is directing the mind onto an object,
- Its function is to strike at or thresh.
- Its proximate cause is the three other mental aggregates,
- Its fruit is attention to the object.

Applied Thought is the lifting of the mind to an object. It has a meaning similar to intention (cetanācetasika) and attention (mana-

sikāracetasika). Intention is like the rower at the front of a racing boat, who must lead the team towards victory. Attention is the rower at the back of the boat who must direct the boat towards the goal. Applied Thought is the rower in the middle, merely rowing the boat forward.

4. The Sustained Thought Mental Concomitant (*vicāracetasika*) is prolonged reflection and contemplation, sustaining the mind on the object and thinking about it constantly.

- Its primary characteristic is considering the object.
- Its function is keeping the mind and mental concomitants occupied with the object.
- Its proximate cause is the other three mental aggregates.
- Its fruit is extended contemplation of the object.

5. The Joy Mental Concomitant (*pīticetasika*) is thrill rapture, exultation or rejoicing.

- Its primary characteristic is joy.
- Its function is to refresh the body and the mind.
- Its proximate cause is the other three mental aggregates.
- Its fruit is ecstasy of body and mind.

6. The Energy Mental Concomitant (*viriyacetasika*) is the effort to obtain the object.

- Its primary characteristic is making effort and marshalling.
- Its function is to consolidate associated phenomena.
- Its proximate cause is the eight sorrowful things (*sañvegavatthu*).
- Its fruit is diligent persistence.

The eight sorrowful things (*sañvegavatthu*) that cause the Energy Mental Concomitant (*viriyacetasika*) are prolonged contemplation of:

- Birth,
- Aging as danger,
- Sickness as suffering,

- Death,
- Dread of the suffering of hell,
- The suffering of animal birth,
- The suffering of hungry ghost birth,
- The suffering of demon birth.

7. The Life Force Faculty Mental Concomitant (*jīvitindriyacetasika*) maintains the life of the mental phenomena (dhamma) which arise with the mind along with lifespan.

- Its primary characteristic is to continue the associated mental phenomena.
- Its function is to maintain the associated phenomena.
- Its proximate cause is the other three mental aggregates.
- Its fruit is survival of mental phenomena.

8. The Concentration or One-pointedness Mental Concomitant (*ekaggatācetasika*) is the steadiness of the mind on a single object.

- Its primary characteristic is non-wandering and non-distraction.
- Its function is to organize the associated phenomena.
- Its proximate cause is happiness.
- Its fruit is tranquility.

9. The Faith Mental Concomitant (*saddhācetasika*) means having trust or belief grounded in reason.

- Its primary characteristic is trusting wholesome phenomena.
- Its function is developing faith in worthy objects.
- Its proximate cause is a worthy object.
- Its fruit is enthusiastic cheerfulness.

Faith is considered fundamental. Mere belief in kamma (karma) or the consequences of our actions is of great benefit. Faith leads one to perform good deeds and make merit. Faith is caused by an object worthy of faith such as the Triple Gem or kamma. When it arises, it

mentally becomes clearer and not gloomy, overcoming cloudiness and leading to happiness. The causes of faith are:

- Seeing a beautiful form,
- Seeing good manners and conduct,
- Hearing a beautiful sound,
- Hearing the Dhamma of the wise,

10. The Mindfulness Mental Concomitant (saticetasika) is recollection of an object and preventing the mind from becoming unwholesome.

- Its primary characteristic is constant recollecting without carelessness.
- Its function is not forgetting.
- Its proximate cause is accurate perception of the object.
- Its fruit is vigilant watchfulness and maintaining the object.

Mindfulness leads the mind to hold on to wholesome dhammas. If the mind lacks mindfulness, concentration will not arise and when concentration does not arise, wisdom cannot arise. Therefore, mindfulness assists the development of concentration and wisdom. This is the only path to get rid of defilements, development of the Four Foundations of Mindfulness which are Mindfulness of Body, Feelings, Mind and Dhammas.

11. The Moral Shame Mental Concomitant (hiricetasika) is shame of doing bad or evil deeds through body, speech or thought. Misbehavior dulls and clouds the mind, whereas meritorious behavior cleanses the mind. When the mind becomes unwholesome and contemplates action against the Five Precepts, Moral Shame stops the mind through the feeling of shame towards the evil act. Therefore, Moral Shame is the guardian of the world. Moral Shame is the shame of doing evil deeds either openly or in secret. What causes moral shame is self-respect.

- Its primary characteristic is disgust of evil.
- Its function is not doing evil.
- Its proximate cause is self-respect.
- Its fruit is feeling embarrassed humiliation [loss of face] towards doing evil.

12. The Moral Dread Mental Concomitant (otappacetasika) shrinks from evil for fear of the consequences such as rebirth in hell:

- Its primary characteristic is fear or dread of evil.
- Its function is not doing evil because of dread.
- Its proximate cause is respect for others.
- Its fruit is alarmed horror of doing evil.

Moral Shame and Moral Dread of evil are caused by one of the four external or eight internal causes:

The four external causes:

- Fear of self criticism (attānuvādabhaya),
- Fear of criticism by others (paravādānubhaya),
- Fear of legal punishment (daṇḍabhaya),
- Fear of suffering rebirths (dugghatibhaya).

The eight internal causes:

- Shame in consideration of one's family,
- Shame in consideration of one's age,
- Shame in consideration of one's education,
- Shame in consideration of one's high birth,
- Shame in consideration of Lord Buddha, one's parents and teachers,
- Shame in consideration of the inheritance of Lord Buddha and one's parents,
- Shame in consideration of the upright friends one has,
- Shame in consideration of one's own courage and modesty.

13. The Non-greed Mental Concomitant (alobhacetasika) is not desiring or clinging to an object when encountering it.

- Its primary characteristic is not grasping.
- Its function is not possessing.
- Its proximate cause is good attention to an object.
- Its fruit is letting go.

14. The Non-hatred concomitant (adosacetasika) is non-opposing, not harsh and not ill intentioned [non-hatred is loving kindness, one of the four brahmavihāra or Four Divine Abides.]

- Its primary characteristic is non-violence.
- Its function is to remove annoyance.
- Its proximate cause is good attention to an object.
- Its fruit is calm.

Khanti, aggodha and mettā are based on non-anger. Khanti is patience, endurance of hardship and difficulties, and other things that oppress the mind. Aggodha is non-anger. Mettā is wishing others to be happy. Mettā has the basis of focussing on the beauty in another's mind, but desire has the basis of focussing on the beauty in another's body.

15. The Non-delusion (amoha) or wisdom faculty concomitant is the wisdom that knows the cause and effect and destroys wrong view. It has knowledge as its dominant nature, governing the other phenomena that arise with it.

- Its primary characteristic is penetrating the true nature of phenomena.
- Its function is to remove ignorance.
- Its proximate cause is concentration.
- Its fruit is lucid clarity, dispelling delusion.

Paññā or the wisdom faculty mental concomitant (paññindari-yacetasika) can be explained in many ways. There are three main aspects of wisdom:

- Karmic Wisdom (*kammasakatāpaññā*) is penetrating the law of kamma in which karmic results are the fruit of one's own actions.
- Insight Wisdom (*vipassanāpaññā*) is penetrating mind and matter or the five aggregates as impermanent, suffering and non-self.
- Noble Wisdom (*lokuttarapaññā*) or Supra-mundane wisdom penetrates the Four Noble Truths of suffering, craving, Nibbāna and the Noble Path.

Karmic Wisdom can be further sub-divided into ten types, the wisdom of knowing that:

- A gift or donation will bear fruit.
- Worship will bear fruit.
- Deva worship will bear fruit.
- Good and bad deeds exists [good deeds bear good results, and bad deeds bear bad results].
- This world exists [beings are reborn in this world].
- A next world exists [beings are reborn after death].
- Mother exists [good or bad deeds towards one's mother will bear fruit].
- Father exists [good or bad deeds towards one's father will bear fruits].
- Spontaneous beings exist [hell beings or creatures, hungry ghosts, demons, devas, and brahmans].
- Ascetics exist with good and right conduct and wisdom, who know this world and the next and teach it.

16. Physical Tranquility (*kāyapassaddhicetasika*) is calming the mental concomitant from unwholesomeness and is calmness of mental concomitant from unwholesomeness.

- Its primary characteristic is calming the mental concomitants from disturbances.
- Its function is to crush disturbances of the mental concomitants.

- Its proximate cause is the mental concomitants.
- Its fruit is calm stillness.

17. Mental Tranquillity (*tittapassaddhicetasika*) is calming the consciousness or mind from unwholesomeness.

- Its primary characteristic is calming the disturbances of consciousness.
- Its function is to crush the disturbances of consciousness.
- Its proximate cause is consciousness.
- Its fruit is serene inner peace.

18. The Physical Lightness Mental Concomitant (*kāyalahutā-cetasika*) is lightness of the mental concomitants and free from unwholesomeness.

19. The Mental Lightness Mental Concomitant (*cittalahutā-cetasika*) is lightness of consciousness, free from unwholesomeness.

For both 18 and 19:

- Their primary characteristic is relieving the heaviness of the mental concomitants and consciousness.
- Their function is to crush sluggishness of the mental concomitant and the consciousness.
- Their causes are the mental concomitant and consciousness.
- Their fruit is buoyancy of the mental concomitant and consciousness.

20. The Physical Flexibility Mental Concomitant (*kāyamuditā-cetasika*) causes the mental concomitants to become refined and inclined towards wholesomeness.

21. The Mental Flexibility Mental Concomitant (*cittamuditā-cetasika*) causes the consciousness to become refined and inclined towards wholesomeness.

For both 20 and 21:

- Their primary characteristic is relieving rigidity and refining coarseness in the mental concomitants and consciousness.
- Their function is to crush rigidity and coarseness in the mental concomitants and consciousness.
- Their causes are the mental concomitant and consciousness.
- Their fruit is graceful calm, free of anger and ill will.

22. The Physical Readiness Mental Concomitant (*kāyakamāññatācetasika*) causes mental concomitants to become prepared for action and inclined towards wholesomeness.

23. The Mental Readiness Mental Concomitant (*cittakammaññatācetasika*) causes consciousness to become prepared for action and inclined towards wholesomeness.

For both 22 and 23:

- Their primary characteristic is overcoming sluggishness and fatigue.
- Their function is crushing sluggish and fatigue in mental concomitants and in consciousness.
- Their causes are the mental concomitants and consciousness.
- Their fruit is keen preparedness of the mental concomitants and consciousness, ready for action.

An unworkable mind is not successful in meditation. An unwieldy mind cannot develop much concentration. When we become ill, for example, suffering from a headache or stomachache, this can cause the mind to become unwieldy. Then, it is difficult to develop concentration in meditation.

24. The Physical Proficiency Mental Concomitant (*kāyapāguññatācetasika*) causes the mental concomitants to become vigorous and inclined towards wholesomeness.

25. The Mental Proficiency Mental Concomitant (*cittapāguññatācetasika*) causes consciousness to become vigorous and inclined towards wholesomeness.

For both 24 and 25:

- Their primary characteristic is healthiness of the mental concomitant and consciousness.
- Their function is crushing illness of the mental concomitants and consciousness.
- Their causes are the mental concomitants and consciousness.
- Their fruit is virtuous competence and enthusiasm.

26. The Physical Rectitude Mental Concomitant (*kāyujukatācetasika*) causes the mental concomitants to become directed towards wholesome action.

27. The Mental Rectitude Mental Concomitant (*cittujukatācetasika*) causes consciousness to become directed towards wholesome action.

For both 26 and 27:

- Their primary characteristic is uprightness of the mental concomitant and consciousness.
- Their function is crushing immoral temptation of mental concomitant and consciousness.
- Their causes are the mental concomitants and consciousness.
- Their fruit is straight-forward honesty of the mental concomitants and consciousness.

2. NEUTRAL VOLITION (YEVĀPANAKASANKHĀRA)

Next come four neutral mental concomitants (yevāpanakasaṅkāra) that can be associated with either wholesome or unwholesome consciousness. They are Will (chanda), Determination (adimokkha), Attention (manasikāra) and Neutrality (tatramajjhattatā).

1. The Will Mental Concomitant (chandacetasika) is the desire to act, mentally extending a hand towards an object.

- Its primary characteristic is the desire to act.
- Its function is to scan for a suitable object.
- Its proximate cause is an object.
- Its fruit is wanting an object.

2. The Determination Mental Concomitant (adhimokkhacetasika) is firm conviction with respect to an object.

- Its primary characteristic is stating of an opinion.
- Its function is certainty or remaining still regarding an object.
- Its proximate cause is resolution.
- Its fruit is decisiveness.

3. The Attention Mental Concomitant [bringing to mind] (manasikāra-cetasika) brings the mind to an object.

- Its primary characteristic is to bring the mind to an object.
- Its function is to combine the phenomena that arise to appear in the object.
- Its proximate cause is an object.
- Its fruit is coordination of the mental concomitants to focus on an object.

The attention mental concomitant is bringing the mind to the object. If one brings the mind with skill, knowing what is true, one's mind will become pure and wholesome. This is called yonisomanasikāra (proper consideration).

4. The Specific Neutrality Mental Concomitant (*tatramajjhata-tatā-cetasika*) makes the mind neutral without any biases. It is the same as Equanimity in the Four Divine Abodes (*brahmavihāras*).

- Its primary characteristic is applying consciousness and the mental concomitants evenly and equally.
- Its function is to inhibit partiality.
- Its proximate cause is the associated mental concomitants.
- Its fruit is calm composure and impartiality.

3. UNCERTAIN WHOLESOME VOLITION (*ANIYATASANKHĀRA*)

Next come five uncertain wholesome mental concomitants. These are wholesome mental concomitants that arise with mind and condition the mind to become wholesome, but these mental concomitants are uncertain because they occur only occasionally and do not occur with the other mental concomitants. The five are: Compassion (*karuṇā*), Sympathetic Joy (*muditā*), Right Speech (*sammāvācā*), Right Conduct (*sammākammanta*) and Right Livelihood (*sammā-ājīva*).

1. The Compassion Mental Concomitant (*karuṇācetasika*) is wanting to help other beings that are suffering or will receive suffering in the future.

- Its primary characteristic is seeing the suffering of others and feeling sympathetic towards them.
- Its function is not wanting to see others' suffering.
- Its proximate cause is seeing others overwhelmed by suffering.
- Its fruit is non-cruelty.

2. The Sympathetic Joy Mental Concomitant (*muditācetasika*) is being glad when seeing others having happiness.

- Its primary characteristic is gladness due to others' success.
- Its function is to banish jealousy.
- Its proximate cause is seeing others' success, prosperity or happiness.
- Its fruit is delight in and wishing for others' success and prosperity.

3. The Right Speech Mental Concomitant (*sammāvācā*) is wholesome verbal action, abstaining from false, harsh or divisive speech and idle chatter. There are three types:

- Right Speech Teaching (*kathāsammāvācā*) is right speech intended to benefit the listener, such as when a teacher teaches a student.
- Right Speech Intention (*cetanāsammāvācā*) is when one intentionally undertakes the fourth precept to abstain from wrong speech such as not telling a lie.
- Right Speech Abstention (*vīratīsammāvācā*) is refraining from the four wrong types of speech [false, harsh, divisive and idle speech] when an object that might cause wrong speech is experienced. [This is refraining from wrong speech when a tempting situation arises, even though one did not previously make the resolution to do so.]

4. The Right Action Mental Concomitant (*sammākammanta-cetasika*) is Right Conduct abstaining from the wrong actions of killing, taking what is not given and sexual misconduct. There are three types:

- Right Action Physical Conduct (*yathābalasammākammanta*) is moral bodily behavior that is honest and wholesome in accordance with one's capacity.
- Right Action Intention (*cetanāsammākammanta*) is taking the precepts of abstaining from killing, taking what is not given and sexual misconduct.

- Right Action Abstention (*vīratīsammākammanta*) is refraining from the three wrong behavior of killing, taking what is not given and sexual misconduct when a tempting object is experienced even though one did not previously resolve to abstain.

5. The Right Livelihood Mental Concomitant (*sammā-ājīvacetasika*) is having Right Occupation, abstaining from the seven wrong types of conduct in one's daily occupation, the three wrong bodily actions and four wrong types of speech. There are two types:

- Right Livelihood Effort (*viriyasammā-ājīva*) is making the effort to pursue Right Livelihood.
- Right Livelihood Abstention (*vīratīsammā-ājīva*) is refraining from the three wrong types of bodily conduct and four wrong types of speech in one's daily occupation.

Right Speech (*sammāvācā*), Right Action (*sammākammanta*) and Right Livelihood (*sammāājīva*) Mental Concomitants are refraining concomitants or *vīratīcetasikas*.

- Their primary characteristic is non-transgression of precepts.
- Their function is to prevent immoral behavior.
- Their proximate causes are, for example, faith, moral shame or conscience, moral dread and modesty.
- Their fruit is virtuous behavior - morality and honesty.

10.7.2 UNWHOLESOME VOLITION (AKUSALASANKHĀRA)

1. UNWHOLESOME VOLITIONS ROOTED IN GREED

Unwholesome volitions rooted in greed comprise eight of the nineteen unwholesome mental states rooted in greed. They include fifteen Mental Concomitants: Contact, Intention, Concentration, Life, Applied Thought, Sustained Thought, Energy, Joy, Lack of Moral Shame, Lack of Moral Dread, Greed, Delusion, Wrong View, Sloth and Torpor.

These are constant mental concomitants (niyata). The remaining four mental concomitants are Will, Determination, Agitation and Attention. They are Indeterminate Mental Concomitants (yevāpanaka). Some of these mental concomitants will be explained below.

1. The Lack of Moral Shame Mental Concomitant (ahirikkacetasika) is lack of shame in doing unwholesome or evil deeds.

- Its primary characteristic is absence of disgust in bodily or verbal misconduct.
- Its function is to allow misbehavior.
- Its proximate cause is lack of self-respect.
- Its fruit is misconduct.

2. The Lack of Moral Dread Mental Concomitant (anotappacetasika) is lack of fear of the consequences of performing evil deeds.

- Its primary characteristic is boldness in evil conduct.
- Its function is to encourage misconduct.
- Its proximate cause is lack of respect for others.
- Its fruit is misconduct.

3. The Greed Mental Concomitant (lobhacetasika) is desire avarice or cupidity, the usual blunder of ordinary consciousness in clinging to sense objects.

- Its primary characteristic is grasping and clinging to the object.
- Its function is binding the mind to the object.
- Its proximate cause is enjoyment of the Fetter.
- Its fruit is not letting go.

There are ten synonyms for the word greed:

- Craving (taṇhā),
- Lust (rāga),
- Sensual desire (kāma),
- Pleasure (nandi),
- Covetousness (abhijjhā),

- Cause of defilements (janetti),
- Leading to a new existence (ponabbhavika),
- Wish or desire (icchā),
- Hope (āsā),
- Fetters or bondage (samyojana) to the round of rebirth.

Desire for an object is called craving (taṇhā). Craving for sensual objects is called sensual craving (kāma-taṇhā). Craving that occurs with the wrong view of everlasting is called Eternalism (bhava-taṇhā). Desire that occurs with wrong view of no next life is called Annihilationism (vibhava-taṇhā).

4. The Delusion Mental Concomitant (mohacetasika) is a deluded mind which does not know the true nature of things. Good objects and actions are seen as bad, and bad objects and actions are seen as good.

- Its primary characteristic is not knowing.
- Its function is to conceal the true nature of an object.
- Its proximate cause is unwise attention.
- Its fruit is darkness, not knowing the truth.

Delusion means not knowing what should be known, believing what is untrue. Specifically, it means not knowing:

- What is suffering,
- What is the cause of suffering,
- The end of suffering [Nibbāna],
- The path to end suffering,
- Past aggregates, elements, spheres, and lives,
- Future aggregates, elements, spheres,
- Past and future aggregates, elements, spheres,
- Dependent origination.

5. The Wrong View Mental Concomitant (ditthicetasika) conditions the mind to see wrongly, clinging to a view without wisdom.

- Its primary characteristic is clinging without wisdom.
- Its function is to accept wrong assumptions.

- Its proximate cause is unwillingness to listen to the Noble Ones.
- Its fruit is clinging to wrong views.

If the word *ditṭhi* is mentioned alone, it means Wrong View (*micchāditṭhi*). Only *sammāditṭhi* means Right View.

6. The Sloth Mental Concomitant (*thīnacetasika*) makes the mind discouraged, depressed and withdrawn, lacking vitality, enthusiasm and determination.

- Its primary characteristic is lack of effort, diligence and persistence.
- Its function is destroying perseverance.
- Its proximate cause is insufficient attention to an object.
- Its fruit is discouragement and withdrawal.

7. The Torpor Mental Concomitant (*middhacetasika*) makes the associated mental concomitants depressed, exhausted, sleepy and lethargic.

- Its primary characteristic is feeling unworkable.
- Its function is to block protection of merit.
- Its proximate cause is insufficient attention to an object.
- Its fruit is apathy, indolence and idleness.

The Mental Sluggishness or Sloth is consciousness being unfit and unworkable. Physical Sluggishness or Torpor is the body being unfit and unworkable.

8. The Agitation Mental Concomitant (*uddaccacetasika*) makes the mind distracted and restless.

- Its primary characteristic is restlessness.
- Its function is superficial scanning.
- Its proximate cause is insufficient attention to an object.
- Its fruit is lack of fixed concentration, chaos and confusion.

9. The Conceit or Pride Mental Concomitant (*mānacetasika*) is pride or haughtiness, thinking ‘I am better.’

- Its primary characteristic is feeling puffed-up.
- Its function is self praise and arrogance.
- Its proximate cause is greed dissociated from views.
- Its fruit is vainness.

Conceit can be detailed into nine types:

- One who is better, thinking ‘I am better’
- One who is better, thinking ‘I am equal’
- One who is better, thinking ‘I am worse’
- One who is equal, thinking ‘I am better’
- One who is equal, thinking ‘I am equal’
- One who is equal, thinking ‘I am worse’
- One who is worse, thinking ‘I am better’
- One who is worse, thinking ‘I am equal’
- One who is worse, thinking ‘I am worse’

It includes contempt (*atimāna*), impetuosity (*sārambha*), being headstrong (*thambha*), and boasting (*sātھeyya*).

2. UNWHOLESOME VOLITIONS ROOTED IN HATRED

There are eighteen unwholesome volitional states of consciousness rooted in hatred. Eleven are certain (*niyata*), four are indeterminate (*yevāpanaka*) and three are uncertain (*aniyata*). The eleven volitions which are constant mental concomitants (*niyata*) are: Contact, Intention, Applied Thought, Sustained Thought, Energy, Life, Concentration, Lack of Moral Shame, Lack of Moral Dread, Hate and Delusion. The four volitions which are neutral are: Will, Resolution, Agitation and Attention. The three volitions which are uncertain (*aniyata*) are Envy (*issā*), Miserliness (*macchariya*) and Worry (*kukkucca*). The mental concomitants not previously explained are detailed below:

1. The Hatred Mental Concomitant (dosacetasika) is anger or dislike of the six sense objects.

- Its primary characteristic is being crude and stiff.
- Its function is to burn up one's own and other's minds.
- Its proximate cause is vengefulness.
- Its fruit is violence and destruction.

Vengeance which is the cause of hate can be divided into ten types:

To be vengeful is because we think that they...

- have harmed us,
- are harming us,
- will harm us,
- have harmed the ones we love,
- are harming the ones we love,
- will harm the ones we love,
- benefited the ones we hate,
- are benefiting the ones we hate,
- will benefit the ones we hate,
- Annoyance arising out of a situation, such as tripping over a log or stepping on a needle.

2. The Envy Mental Concomitant (issācetasika) conditions the mind to feel dissatisfied and jealousy towards another's wealth and gain.

- Its primary characteristic is jealousy of others' prosperity.
- Its function is dissatisfaction with others' prosperity.
- Its proximate cause is others' prosperity.
- Its fruit is resentment of others' prosperity.

3. The Miserliness Mental Concomitant (macchariyacetasika) conditions the mind to become stingy, not wanting to share.

- Its primary characteristic is concealing one's own prosperity.
- Its function is not sharing with others.

- Its proximate cause is one's own prosperity.
- Its fruit is mean stinginess and gloomy depression.

There are five types of miserliness: Miserliness of ...

- Dwelling,
- Family,
- Gain,
- Recognition,
- Dhamma (knowledge or mental achievements).

4. The Worry Mental Concomitant (kukkuccacetasika) is agitation and remorse over a bad deed that has been done or a good deed that has been left undone.

- Its primary characteristic is continued subsequent agitation.
- Its function is to make one agitated.
- Its proximate cause is commission of bad deeds or omission of merit-making.
- Its fruit is distressed misery.

3. UNWHOLESOME VOLITIONS ROOTED IN DELUSION

There are two types of unwholesome volitions rooted in delusion: unwholesome volition rooted in doubt and unwholesome volition rooted in agitation.

UNWHOLESOME VOLITION ROOTED IN DELUSION ASSOCIATED WITH DOUBT

There are thirteen types of unwholesome volition associated with doubt (vicikicchā) which are certain mental concomitants (niyata). They are: Contact, Volition, Applied Thought, Sustained Thought, Energy, Life, Steadiness of Consciousness (cittathiti), Lack of Moral Shame, Lack of Moral Dread, Delusion and Uncertainty. There are also two indeterminate states: Agitation and Attention.

The Doubt Mental Concomitant (*vicikicchācetasika*) is questioning, uncertainty or inability to make a decision about an object.

- Its primary characteristic is questioning.
- Its function is to waver regarding an object.
- Its proximate cause is unwise attention.
- Its fruit is indecisiveness.

Doubt is only applied to eight specific Dhammas: Doubt about...

- The Buddha, such as in the existence of a Buddha,
- The Dhamma, such as in the truth of the Four Paths, Four Fruits and Nibbāna or that the Dhamma leading to the end of suffering,
- The Sangha, such as whether there are monks who practice and attain the Four Paths and Four Fruits, or whether one gains merit from a gift to the Sangha,
- The Three Trainings, such as whether there is fruit from practicing morality, concentration and wisdom,
- The past aggregates, spheres and elements such as whether there are previous lives,
- The future aggregates, spheres and elements such as whether there is a next life,
- Both the past and future aggregates, spheres and elements such as whether there are past and next lives,
- Dependent origination, that dhammas are causally dependent upon one another.

UNWHOLESONE VOLITIONS ROOTED IN DELUSION ASSOCIATED WITH AGITATION

There is no Doubt Mental Concomitant (*uddhacchacetasika*) in the unwholesome volition rooted in Delusion associated with Agitation, so Determination Mental Concomitant (*adhimokkhacetasika*) arises, but there are still thirteen mental concomitants like the one associated

with Doubt because the Determination Mental Concomitant is included. Because there is the Determination in this concomitant, Steadiness of Consciousness (*cittāthiti*) becomes stronger. Agitation in this volition is on its own, but Determination and Attention are indeterminate states (*yevāpanaka*).

10.7.3 INDETERMINATE VOLITION (*ABYĀKATASANKHĀRA*)

There are two types of Indeterminate Volitions: Resultant (*vipāka*) and Functional (*kiriya*).

1. RESULTANT INDETERMINATE VOLITIONS (*VIPĀKA ABYĀKATASANKHĀRA*)

There are, again, two types of Resultant Indeterminate Volitions: Without Root Causes (*ahetuka*) and With Root Causes (*hetuka*).

RESULTANT WITHOUT ROOT CAUSES (*AHETUKAVIPĀKA*)

Indeterminate Volitions associated with resultant consciousness without root causes are called volitions without causes. Within all the volitions without causes, consider first those associated with eye consciousness – both wholesome and unwholesome. For Indeterminate Volitions without root causes, there are four concomitants associated with eye-consciousness, for either wholesome or unwholesome consciousness. These are: Contact, Volition, Life, and Steadiness of Consciousness. Adding Attention (which is Indeterminate), makes five. The same applies for ear, nose, tongue and body consciousness. The number of concomitants associated with both wholesome and unwholesome consciousness comes to eight when we add Applied Thought, Sustained Thought, and Resolution. Likewise, for states associated with threefold mind consciousness, we also add Joy, accompanied by Happiness.

RESULTANT WITH ROOT CAUSES (HETUKAVIPĀKA)

For Resultant Indeterminate Volitions with root causes, concomitants associated with sense-sphere-consciousness are similar to the volitions associated with eight sense-sphere consciousness. But, for Inconstant Concomitants, Compassion and Gladness are not included in the resultant group because they have living beings as their object. For resultant volition, the sense-sphere has only limited sense objects. In addition, the three abstinences [abstaining from wrong action, wrong speech and wrong livelihood] are not included in the resultant group because the Five Precepts are considered only wholesome. Concomitants associated with resultant consciousness in the Pure Form Sphere, the Formless Sphere, and the Supra-mundane Sphere are the same as the volitions associated with wholesome consciousness of those kinds.

2. FUNCTIONAL INDETERMINATE VOLITIONS (KIRIYA ABYĀKATASANKHĀRA)

For functional indeterminate volitions without root causes, concomitants are similar to those associated with wholesome resultant mental states with root causes, the only difference in the case of mind-consciousness, energy is added and because of this energy, concentration is strong.

Functional indeterminate volitions with root causes associated with sense spheres are similar to volitions associated with the eight sense-sphere wholesome states, except that the abstinences are not included. Concomitants associated with functional consciousness in the Pure Form Sphere, the Formless Sphere, and the Supra-mundane Sphere are the same as for volitions associated with wholesome consciousness of those kinds.



PART 3: TRAINING IN HIGHER WISDOM

CHAPTER 11:
PURIFICATION OF VIEW FOR LIBERATION

11.1 PURIFICATION OF VIEW

“Purification of View” means eliminating pollutants, tarnish, and blemishes to attain Right View, which is the beginning of the Eight-fold Path. “Discerning” [Pali: visesa, Thai: kamnod, កំណុំ] means “distinguishing” by contemplating until the essential characteristics of a phenomenon (dhamma) become clear. Specifically, this means recognizing the identifying mark, proximate cause, function and fruit. Here, we shall discern matter or visible form (*rūpa*) and mind or the invisible (*nāma*) which together constitute our entire perceived universe and our five aggregates.

Note: Terminology inevitably slips into the “common language” fallacy of assuming a fixed observer who perceives, experiences or deals with concrete external objects. This “false self” conceptual assumption seems to be built into all languages. When thinking with words, we inescapably say “The eye perceives visual objects” or “The ear discriminates sound objects.” But, both sense organ and sense object are continually changing. They are not fixed entities. Lord Buddha escaped such reification with Conditional Origination (Paticcasamupada) focusing on causal relationships rather than postulated “things” or compounds. A growing consensus in Western science currently focuses on such patterns of relationships rather than hypothetical constructs – “Thinking” without a “Thinker.”]

There are seven purifications (visuddhi). The meditator who develops vipassanāpaññā or insight wisdom must have already understood the first two purifications, Purity of Conduct and Purity of Mind. The eight Meditative Attainments (samāpatti) and Access Concentration (upacāra-samādhi) constitute Purity of Mind.

Now we move on to the other five purifications which are:

- Purity of View (ditṭhi-visuddhi),
- Purity of Transcending Doubts (kaṅkhāvitarana-visuddhi),
- Purity of Knowledge and Vision of What is Path and What is Not Path (maggāmaggañānadassana-visuddhi),
- Purity of Knowledge and Vision of the Course of Practice (paṭipadāñānadassana-visuddhi),
- Purity of Knowledge and Vision (ñānadassana-visuddhi).

These constitute the body of vipassanāpaññā or insight wisdom.

The Purity of View (ditṭhi-visuddhi) consists of examining mind and matter (nāma-rūpa) as they really are as stated in the Realms and Objects of vipassanā, starting with the five aggregates.

11.1.1 DISCERNING MIND AND MATTER WITH SAMATHA PRECEDING VIPASSANA

To develop Purity of View via developing concentration (samatha) before insight (vipassanā), one examines the factors, Sensations and Perceptions of each jhāna and their characteristics, functions and associated states as one emerges from the jhāna. Then, one examines all mind and matter (nāma-rūpa) according to the Three Characteristics. For example, mind (nāma) has the characteristic of directing because it leads one towards the object. As a man follows a snake found in his house, to find its abode, the meditator examines mind and matter to see where it dwells and where its primary and secondary material proper-

ties dwell. The meditator discerns all that as matter (*rūpa*) because it is broken up. After that, he or she discerns mind and matter succinctly. Mind has the characteristic of directing one towards an object and matter has the characteristic of being broken up.

11.1.2 DISCERNING MIND, MATTER AND ELEMENTS WITH VIPASSANĀ PRECEDING SAMATHA

The meditator developing vipassanā before samatha should begin by discerning one of the Four Essential Elements in detail as explained previously under Meditation on the Four Elements [catudhātu... Chapter 8]. He should contemplate that element in detail regarding its own identifying characteristics and the Three Common Characteristics [Impermanence, Suffering and Non-self] and as essentially hollow or unreal and also contemplate its characteristics for helping to develop Lord Buddha's Teachings such as peacefulness. The meditator discerns this element in detail in accordance with the headings listed in Catudhātu Meditation. When all elements have appeared clearly, the meditator discerns the Identifying Mark, the Proximate Conditional Cause giving rise to it and its Proximate and Essential Effects in accordance with ultimate Truth.

THE TEN MATERIAL CHARACTERISTICS IN A HEAD HAIR

One sees that head hair originated due to kamma (karma). Ten aspects of material properties become clear. They are the Four Elements [Earth, Fire, Water and Wind], color, odor, flavor, nutritive essence, life, and bodily sensitivity. Because the sex characteristic is also present, there are also another ten – the same nine with gender instead of bodily sensitivity. Also, since the eight characteristics ending with nutritive-essence [the Four Elements and color, odor, flavor nutritive essence] originated with consciousness, they are present here too. Adding these twenty-four makes a total of forty-four instances of matter in the case of each of the twenty-four bodily parts of fourfold origination.

However, in the case of the four parts stemming from by temperature and consciousness [sweat, tears, spittle and snot] there are sixteen instances of matter with the two groups of eight ending with nutritive essence (hereafter referred to as “the Octad”) included in each. In the case of the four which are stem from temperature [new food, feces, pus, and urine], eight instances of matter are discerned in each. [The Octad is only included for that originated by temperature.]

This is the first method for examining the thirty-two parts of the body, but ten more aspects arise when those thirty-two aspects have been discerned. The first nine instances of materiality are the Octad plus life for the karma born heat (fire) that digests what is eaten. Likewise nine instances of matter, the Octad plus sound are perceived for consciousness-born breath consisting of in-breaths and out-breaths. Thirty-three further instances of materiality consist of karma-born life plus three Octads for each of the remaining eight parts that are fourfold. When these instances of the primary elements and the secondary material properties become clear in detail, this totals forty-two aspects – Thirty-two parts of the body plus four modes of fire and six modes of air, still another sixty instances of materiality also become clear – the ten based on the physical heart and the fivefold sense doors with ten each.

Taking all of these as being subject to decay, the meditator sees them all as matter. When he or she has thus discerned materiality, the formless states appear at the sense doors. What are these formless states? They are the eighty-one kinds of mundane consciousness. Ten consist of two sets of consciousness of the five senses. Then, there are three kinds of mind elements and the sixty-eight kinds of mind-consciousness elements. Altogether there are eighty one. Next, there are seven concomitants of consciousness, contact, feeling, perception, intention, life, views and attention, which arise with states of mundane consciousness. The Supra-mundane states of consciousness, however, are not discernible by one practicing pure *vipassanā* (*sukkhavipassaka*) or by one practicing concentration (*samatha*). These states are out of their reach.

Taking all these formless states together as having the characteristic of directing one towards the object, the meditator sees them as mind. This is how one discerns mind and matter in detail through the method of discerning the four elements.

As the meditator continues to examine mind and matter, each will appear at each of the six sense doors. Mind and matter are of different characteristics. The meditator should know that each instance of mind and matter has specific characteristics different from all the other dhamma states. For example, form seen by the eye has different characteristics from sounds heard by the ear. Form seen by the eye cannot be heard by the ear and sounds cannot be seen by the eyes. The forms seen by the eyes are mere forms without consciousness, they cannot be discerned. We like to group seeing and form as the same thing, but with mindfulness we are able to distinguish the different characteristics of these states.

The meditator must discern the specific characteristics of mind and matter. Every kind of mind and matter has the following specific characteristics: mark, function, cause and fruit. Mark means the identifying state or character of each mental and physical dhamma. Function means the role of each mental and physical dhamma. Cause means the cause and conditions giving rise to each mental and physical dhamma. Fruit means the result produced by each mental and physical dhamma that appears.

Examining the specific characteristics above will allow the common characteristics to appear. They are aniccalakkhaṇa or the characteristic of impermanence, dukhalakkhaṇa or the characteristic of suffering, and anattalakkhaṇa or the characteristic of non-self.

When paññā or wisdom is able to see mind as mere mind and to see matter as mere matter, the common characteristics will become apparent and vipassanāpaññā or insight wisdom will develop step by step.

11.1.3 DISCERNING MIND AND MATTER VIA THE FIVE AGGREGATES

Matter should be discerned as twenty-seven instances of matter: First, seventeen instances of physical body consisting of the four primaries of fourfold origination in this body plus dependent color, odor, flavor, and nutritive essence. Second, the five senses beginning with the eye. Third, materiality of the physical base, sex, life faculty and sound of twofold origination. These seventeen instances of matter are readily comprehended because they are produced and are instances of concrete materiality.

Then, there are ten more instances of materiality: bodily intimation, verbal intimation, the space element, lightness of form, softness of form, readiness, growth, continuity, aging, and impermanence of materiality. These ten instances of materiality are difficult to comprehend because they are merely mode-alteration or limitations. They are not produced and are not concrete materiality, but they are reckoned as materiality because they are mode-alterations and limitations of the various instances of materiality. So there are twenty-seven instances of materiality defined as the form aggregate.

Mind should be discerned as Feeling, Perception, Volition and Consciousness. Feeling that arises together with the eighty-one kinds of mundane consciousness is discerned as the feeling aggregate. Associated perception is discerned as the perception aggregate. Associated Volition or formations are discerned as the volition or formations aggregate. And, the consciousness is discerned as the consciousness aggregate. In this way, the meditator discerns the form aggregate as form and the four immaterial aggregates as mind.

The meditator who wishes to discern form can also consider that all form consists of the four primary elements. Materiality stems from the four primary elements. Likewise, he can contemplate mind as the four mental aggregates. Mentality stems from these four mental aggregates. Thus he defines mind-matter: ‘This mind and this matter are called mind-matter.’

If the meditator has already discerned matter and is trying to discern the immaterial, but it proves to be subtle, he should not give up. He should again and again, discern materiality. As matter becomes definite, disentangled and clear, the immaterial states that have matter as their object will become just as plain. When a man looks for his reflection in a dirty mirror and does not see it, he does not throw away the mirror, he polishes it again and again until his reflection becomes clear. Or, when a man seeking oil puts sesamum flour in a basin and wets it, but no oil comes out after one or two pressings, he does not throw out the flour, but wets it again and again with hot water, squeezing and pressing it until clear sesamum oil comes out. Similarly, the meditator should not give up. He should again and again discern matter. As matter becomes definite, disentangled and clear, the defilements opposing him subside, his consciousness becomes clear and the immaterial states with matter as their object also become plain.

11.1.4 DISCERNING IMMATERIAL STATES

When the meditator has clearly discerned matter, the immaterial states become evident through one of three aspects: through contact, feeling, or consciousness.

1. DISCERNING THROUGH CONTACT

When the meditator discerns the four primary elements beginning with “the earth has the characteristic of hardness,” contact becomes evident first, followed by the associated feeling, perception or memory, volition, and the consciousness. Likewise when he discerns matter as: “In the head hair it is the earth element which has the characteristic of hardness,” contact becomes evident first, followed by the associated feeling, perception, volition and consciousness.

2. DISCERNING THROUGH FEELING

The meditator can also discern the four primary elements focusing on feelings first. He begins with, “the Earth Element has the characteristic of hardness,” and feels hardness as the object, experiencing its stimulus. This becomes evident first as the feeling aggregate, followed by the associated perception, contact, volition, and consciousness. Likewise when he has discerned them in this way, “In the head hair it is the earth element which has the characteristic of hardness,” the feeling that tastes the element [happy, suffering or indifferent] becomes evident as the feeling aggregate, and the consciousness associated with that as the consciousness aggregate.

3. DISCERNING THROUGH CONSCIOUSNESS

The meditator can also discern the four primary elements focusing on consciousness first. He begins with, “The earth element has the characteristic of hardness,” and the consciousness that cognizes the object becomes evident first followed by the associated feeling, perception, contact, and volition. Likewise when one discerns matter as, “In the head hair it is the earth element which has the characteristic of hardness,” the consciousness that cognizes the object becomes evident first, followed by the associated feeling, perception, contact and volition.

11.1.5 DISCERNING MIND AND MATTER VIA THE TWELVE SENSE SPHERES

The meditator focusing visual matter leaves out the fifty-three remaining instances of matter and discerns eye sensitivity as the eye sphere or sense base. In the same way, he also discerns the ear, nose, tongue, and body, as spheres or sense bases. He also discerns five corresponding dhammas as their respective objective fields: the sphere of form, sound, odor, flavor and tangibles. The meditator discerns the seven elements of mundane consciousness as the mind sphere and the

corresponding mental contact objects as instances of matter sensed via the mental object sphere. Ten and one half (10 & 1/2) spheres of matter and one and one half (1 & 1/2) spheres of mind are found here. This is how the meditator discerns mind-matter by means of the twelve sense spheres.

11.1.6 DISCERNING MIND AND MATTER VIA THE EIGHTEEN ELEMENTS

DISCERNING MATTER

The meditator discerns the eighteen elements, “There are in this person the eye element, the form element and the eye consciousness element and the ear element, the sound element, the ear consciousness element, ..., the mind element, the mental object element, and the mind consciousness element.” Instead of taking the piece of flesh variegated with white and black circles, having length and breath, and fastened in the eye socket with a string of sinew, which the world terms an eye, he discerns it as the eye element with the eye sensitivity described as derived matter.

The meditator distinguishes from the eye element the remaining fifty-three instances of matter. There are nine constant instances of matter: The four primary elements, the four concomitants, (color, odor, flavor, and nutritive essence) and the sustaining life faculty. There are also twenty kamma-born instances of matter: Ten bodily forms and ten sex forms. Finally, there are twenty-four instances of matter that are not clung to. These are the three Octads originated by nutriment. This method of discernment for the eye is repeated for the ear, nose, tongue and body elements.

The mind element is discerned into eighty-one kinds of mundane consciousness which make up the seven kinds of mundane consciousness element and their associated contact object element. Together, these make up the mental object element. Ten and one half (10 & 1/2) elements

are matter and seven and one half (7 & 1/2) elements are mind. Only after one has clearly discerned matter in this way do the immaterial states become evident in the three aspects described above. Thus, one should only undertake discerning the immaterial states after completing the material states. If one leaves off discerning matter after one or two matter states have become evident he fails in his immaterial meditation. If he completes discerning matter first, his meditation grows to perfection.

DISCERNING MIND

The meditator discerns the four mind aggregates that become evident through contact as ‘mind.’ He defines their objects, which are the four primary elements and the matter derived from these elements as ‘matter.’ The meditator discerns all states of the three realms, that is, the five aggregates, the Twelve Spheres or Sense Bases and the Eighteen Elements as either mind or matter. He concludes, “over and above mere mind-matter there is nothing else – no being, person, deity or Brahman.”

DISCERNING NON-SELF

After discerning mind-matter as to its true nature, the meditator seeks to abandon the worldly designation of ‘a being’ or ‘a person’ more thoroughly, to overcome delusion and establish the mind in non-delusion. He or she repeatedly discerns that, “this is mere mind-matter, there is no being, no person.”

Regarding this, the bhikkhuni, Vajirā, states:

As with the assembly of parts the word “chariot” is designated, so, when the aggregates are present, “a being” is designated in common usage.

It is suffering alone that rises, suffering that remains and suffering that departs. Nothing rises apart from suffering, and nothing ceases apart from suffering.

In many hundreds of Suttas, only mind-matter is cited, no being, or person.

When the component parts such as axles, wheels, frame and poles are assembled in a certain way, there comes into usage the mere convenient common term ‘chariot.’ But, in the ultimate sense, when each part is examined separately, there is no ‘chariot.’

Likewise, when the component parts of a house such as floor walls and roof are assembled to enclose a space in a certain way, there comes into usage the merely convenient common term ‘house.’ But, in the ultimate sense there is no ‘house.’

Similarly, when the five aggregates are assembled with clinging, there comes into usage the merely convenient common term ‘a being’ or ‘a person.’ Yet, when each component is examined separately there is no ‘being’ in the ultimate sense. There is no basis for the assumption ‘I am’ or even the word ‘I.’ In the ultimate sense there is only mind-matter.

The vision of one who sees in this way is called Pure View. When a man rejects this correct vision and assumes that a permanent being exists, he has to conclude either that it comes to be annihilated or that it does not. If he concludes that it does not come to be annihilated, he falls into the Wrong View of Eternalism. If he concludes that it does come to be annihilated, he falls into the Wrong View Annihilation.

BACKWARD AND OVERREACHING VIEWS

When a seeker clings to a permanent being he is backward. When he holds that it is annihilated he overreaches.

Lord Buddha explains:

Monks, angels [devas] and human beings are obsessed by two kinds of view. Some are backward

and some overreach. Only those with Dhamma vision or Right Wisdom can see.

How are some backward? Angels [devas] and human beings love existence, delight in existence, rejoice in existence. When they are taught Dhamma for the ceasing of existence, their minds do not accept it and become settled, steady and resolute. Thus some are backward.

And how do some overreach? Some are ashamed, humiliated and disgusted by this same existence. They wish for non-existence in this way, “Sirs, with the breakup of the body, this self is cut off, annihilated. It does not exist any more after death. That is peaceful, sublime. That is true.” Thus, some overreach.

And how do those with the wisdom of Dhamma vision see? Here a monk sees what is as it is [five aggregates]. Having seen what is as it is, he enters upon the way to dispassion for it, to the fading away of greed for it, to its cessation. This is how one with Right View sees.

MIND AND MATTER ARE POWERLESS

A marionette is void and lifeless and without movement. It walks and stands merely through the combination of strings and wood held by a pupeteer. Yet, it seems as if it had movement and life. So too, this mind-matter is void, lifeless and without movement. It walks and stands merely through the combination of the two together [mind and matter]. Yet, it seems as if it had movement and life. This is how [the five aggregates] should be regarded. Hence, an Ancient Master said:

Mind and matter are really here in the ultimate sense, but there is no human being to be found. Mind and matter are void like a doll, just a heap of suffering, like a heap of grass and sticks.

Mind and matter are twins. Each supports the other. When one breaks up both interdependent things break up.

The sound of a drum arises based on a drum that is hit by a stick. The drum is one thing and the sound another. The drum and the sound are not mixed together. The drum is void of the sound and the sound is void of the drum.

So too, the mind arises supported by matter, namely, its physical basis: the sense doors and objects. Matter is one thing and mind is another, mind and matter are not mixed up together. Mind is void of matter and matter is void of mind. But, the mind occurs due to the matter, just as the sound occurs due to the drum.

Mind has no power. It cannot occur on its own power. It does not eat, it does not drink, it does not speak and it does not adopt postures. Furthermore, matter is without effective power, it cannot occur on its own, for it has no desire to eat, no desire to drink, no desire to speak, and no desire to adopt postures. Only when it is supported by matter does mind occur, and only when it is supported by mind does matter occur. When mind has the desire to eat, drink, speak and adopt postures, it is matter that eats, drinks, speaks and adopts postures. Hence it is said:

Just as men depend upon a boat for crossing the sea, so does the mind need the matter-body to occur. And as the boat depends upon the men for crossing the sea, so does the matter-body need the mind to occur.

Depending upon each other, the boat and men go on the sea. Just so do mind and matter depend upon one another.

11.1.7 SUMMARY

In examining mind and matter as they really are, the practitioner will overcome the perception of a being and become established on the path to non-delusion. After discerning mind-matter by these various methods, the meditator attains purification of view. Other terms for it are “defining mind-matter” and “discernment of formations.”

11.2 SIXTEEN INSIGHT KNOWLEDGE

Discernment of mind and matter as just detailed establishes the meditator on the path to overcoming delusion. It is the first of the sixteen-fold insight knowledge (vipassanāñāna).

Note: Sixteen levels of insight knowledge (vipassanāñāna) occur to those who practice vipassanā (insight). From the first to the last, it is equivalent to Path (magga), Fruit (phala) and Nibbāna. They are:

1. Knowledge of Mind and Matter (nāmarūpapariccheda-ñāna), realizes that dhammas such as five aggregates or mind and matter, are impermanent, suffering and non-self. Realization of the true nature of mind and matter is Purification of View (ditṭhivisuddhi), the purity in seeing clearly the Three Characteristics. Purification of View is a direct realization, after which the mind is no longer deluded by mind and matter.

2. Knowledge of Discerning Conditionality (paccayaparigahañāna), realizes the causes of mind and matter, which can be summarized as follows:

- Ignorance, craving, clinging, kamma (karma) and food are the conditions giving rise to body.
- Ignorance, craving, clinging, kamma and contact are the conditions giving rise to feeling, perception and volition.

- Ignorance, craving, clinging, kamma, and mind (the first three mind components: sensation or vedanā, perception or saññā and mental formation or saṅkhāra) and body are the conditions giving rise to consciousness.

When the meditator understands the causes and conditions of mind and matter by developing this knowledge, he or she will cross over doubt about the three periods of existence.

The knowledge, which crosses over doubt about the three periods of existence is called Purification by Overcoming Doubt (kaṅkhā-vitaraṇa-visuddhi).

3. Knowledge of Investigation (sammassanañāna), examines mind and matter or five aggregates as having the Three Characteristics of impermanence, suffering and non-self. When the meditator reaches this knowledge, he or she gains Purification of Knowledge and Vision of What Is Path and What Is Not path (maggāmaggañāna-dassana-visuddhi) and knows what is right path as opposed to the impurities associated with insight, which are not the right path.

4. Knowledge of Arising and Passing Away (udayabbaya-nupassanāñāna), overcomes the impurities associated with insight. Insight then continues its course towards better understanding of the Three Characteristics. Thus, when reaching this stage, the meditator must continue to put effort into examining the Three Characteristics according to the Six divisions:

1. The impermanence of the five aggregates.
2. Characteristics of impermanence: Arising and passing away, continually becoming different, and ceasing to exist.
3. Suffering: The five aggregates.
4. Characteristics of suffering: Not enduring and being constantly afflicted.

5. Non-self: The five aggregates
6. Characteristics of Non-self: Being powerless [One cannot control them].

5. Knowledge of Dissolution (bhaṅgānupassanāñāna), examines the dissolution or ceasing of all conditioned things. It is the wisdom of seeing the passing away of objects and understanding their impermanence, suffering and non-self. When the meditator examines this, he or she will abandon pleasure, lust and craving and in the end, will abandon clinging to conditioned things.

6. Knowledge of Terror (bhayatūpaṭṭhānañāna), sees conditioned things as fearful because they all cease. When the meditator has developed clear Knowledge of Dissolution, he or she will gain Knowledge of Terror.

7. Knowledge of Danger (ādīnavanupassanāñāna), sees the danger of conditioned things. When one develops knowledge of Terror, one will naturally see the danger, and lack of satisfaction or pleasure in conditioned things as well as the suffering they bring. Conditioned things will appear like a house on fire. Then the Knowledge of Danger arises.

8. Knowledge of Disenchantment (nibbidānupassanāñāna), sees and feels the disenchantment of possessing and managing the five aggregates. When one sees the danger of conditioned things, one will become disenchanted with them. This is the arising of Knowledge of Disenchantment which is like the Knowledge of Terror and Danger in meaning.

Note: The Knowledge of Disenchantment has to be achieved prior to the attainment of the wisdom of the four paths. As it is stated that ‘nibbidā paṭivedhapaññā’ (wisdom of the four paths arises from disenchantment and the realization of the four truths). The five faculties of faith (saddhā), effort (viriya), mindfulness (sati), concentration (samādhi) and wisdom (paññā) needs to be developed to acquire the energy for the attainment of realization.

9. Knowledge of Deliverance (muñcitukamyatāñāna), is ardent desire for deliverance from unsatisfactory conditioned things like a trapped animal desires freedom. When one no longer feels pleasure [in compounds] and becomes wearied [with the five aggregates], one will feel the ardent desire to escape and so Knowledge of Deliverance arises.

10. Knowledge of Contemplation of Reflection (paṭisankhā-nupassanāñāna), re-examines conditioned things seeking an escape. When one makes an effort to escape from conditioned things, one reviews them again as having the Three Characteristics, looking for a way out, and Knowledge of Contemplation of Reflections arises.

11. Knowledge of Equanimity about Conditioned Things (saṅkhārupekkhāñāna), feels equanimity towards conditioned things in the same way as a man feels indifferent towards a former wife that he has divorced. When one first begins to desire escape, one reflects on a way of escape by examining the conditioned things as having the Three Characteristics. Later, one just feels indifferent towards them and Knowledge of Equanimity arises. Knowledge of Desire for Deliverance, Contemplation of Reflections and Equanimity are similar. Knowledge of Equanimity is considered the peak of vipassanāñāna or insight knowledge.

12. Knowledge of Conformity with Truth (saccānulomika-ñāna or anulomañāna), examines the Four Noble Truths. This knowledge arises as the mind contemplates mental objects, cutting subliminal consciousness. The Noble Path (ariyamagga) arises when Knowledge of Equanimity is complete. As the meditator repeatedly develops the Knowledge of Equanimity, faith and confidence increase powerfully, and effort is well supported. Mindfulness becomes stable and the mind is more concentrated. Knowledge of Equanimity about Conditioned Things develops into Knowledge of Conformity with Truth which arises after the Knowledge of Equanimity is completed.

Insights four through twelve, Knowledge of Arising and Passing away through Knowledge of Conformity with Truth are called Nine Insight Knowledge (vipassanāñāna 9). [Completing these nine is called Purity of Knowledge and View (paṭipadāñānadassana-visuddhi). Then with Right Practice, the Noble Path is born.]

13. Knowledge of Change of Lineage (gotrabhūñāna) is the transformation state where the meditator leaves behind the status as a worldly being and joins the ariya (noble) lineage of Noble Ones. In the paṭisambhidā-magga, it is called “Reversal Knowledge” because one leaves behind the external compound world (saṅkhāra). A mind in the gotrabhū state, called Gotrabhū Mind, can reach and hold on to Nibbāna experientially. [Note that there is no emotion in Nibbāna.] When it visualizes Nibbāna [which has no sign or nimitta], it is far away from the compound world. This brings about cessation, which suppresses all defilements and reaches Nibbāna. Then, the meditator just naturally transcends the gotrabhū state, transcends the worldly being state and transcends the compound world, progressing to reach and become a gotra-ariya, transcendent and worthy of being called Noble. Note, however, that this state is not yet counted as part of the Noble Path to Nibbāna, it is only on the way to the path. Nevertheless, it is counted as vipassanā since it falls into the stream of vipassanā.

14. Knowledge of Path (maggañāna), is knowledge of the Four Noble Paths leading to Nibbāna. Its obligations are to determine suffering, to eliminate suffering, to comprehend thoroughly the cessation of suffering and to develop the Noble Eightfold Path. Then, it develops to the attainment stage (appanā-bhāvanā). [This means that the meditator attains stable concentration such as attainment of the first jhāna.]

The Knowledge of the Four Noble Paths (Sotāpatti-magga, Sakādāgāmi-magga, Anāgāmi-magga and Arahatta-magga) to Nibbāna is called Purity of Supra-mundane Knowledge and View (ñāṇadassana-visuddhi). When the mind is equipped with magga or path, it is called magga-citta (Path Consciousness) which is born immediately after the

gotrabhū mind. It is considered supra-mundane wholesome. When magga-citta is born, it will hold on to Nibbāna emotionally to comprehend the Four Noble Truths and complete one's obligations regarding them. Then, it destroys all defilements including greed, anger, delusion and the first three lower Fetters completely. This magga-citta appears only once and then falls away. It attains Noble Fruition (phalañāna) immediately.

15. Knowledge of Fruit (phalañāna), holds onto Nibbāna emotionally. It is born immediately after the magga-citta.

16. Knowledge of Reflection (paccavekkhañāna), reviews and reflects upon one's current status, attainment progress, remaining tasks and current comprehension of Nibbāna. One examines: (1) Path, (2) Fruit, (3) Abandoned Defilements, (4) Remaining Defilements, (5) Nibbāna.

Each of the Five Reflections are repeated at each of the four Noble Disciple levels: Stream-enterer (sotāpanna), Once-returner (sakadāgāmī), Non-returner (anāgāmī), and Arahant. But for the Arahant, there is no examining remaining defilements because one has abandoned all defilements.

11.3 THE TEN IMPURITIES ASSOCIATED WITH INSIGHT

The ten impurities associated with vipassanā insight (vipassanū-pakilesa) arise with the third of the ten insight knowledge states, the Knowledge of Investigation (sammassanañāna). They continue on in the fourth knowledge state, Knowledge of Arising and Passing Away (udayabbayānupassanāñāna), and the fifth knowledge state, Knowledge of Dissolution (bhaṅgānupassanāñāna).

11.3.1 IMPURITIES DELUDE THE MEDITATOR

When the meditator examines conditioned things, the five aggregates or mind and matter, as impermanent, suffering and non-self, the ten impurities may arise deluding one to think that one has attained the Path, Fruit and Nibbāna. This can cause the meditator to stop efforts and remain with craving, conceit and wrong view.

The Ten Impurities are:

1. A Luminous aura (*obhāsa*) emitted from the body,
2. Rapture (*pīti*) of both mind and the body,
3. Insight knowledge (*vipassanāñāna*) seeing mind and matter clearly,
4. Tranquility (*passadhi*) of both mind and body,
5. Happiness (*sukha*) occurring in the mind and the body,
6. Assurance (*adhimokkha*),
7. Excess Exertion (*paggāha*) leading to exhaustion,
8. Excess Mindfulness (*upatṭhāna*) leading to distracting nimitta,
9. Excess Equanimity (*upekkhā*) misinterpreted as Nibbāna,
10. Delight (*nikanti*) leading to satisfaction with the current state.

When any one of these ten impurities arises, the meditator must not be deluded. One must continue to meditate with effort, understanding that this is not yet the Path, Fruit or Nibbāna and not the *vipassanā* insight path. Knowing what is path and what is not path is Purification of Knowledge and Vision of What Is Path and What Is Not Path (*maggāmagga-ñānadassana-visuddhi*) that arise during Knowledge State number three, Knowledge of Investigation when the meditator attains clear insight into the Three Characteristics of conditioned phenomena.

11.3.2 IMPURITIES DO NOT ARISE IN DHAMMAKĀYA MEDITATION

According to Luang Phor Wat Paknam Phra Mongkol Thepmuni, (Luang Phor Sodh Candasaro) developing the most refined Dhammakāya and Āyatana Nibbāna, these ten impurities or delusions do not arise for the meditator of samatha-vipassanā meditation because this practice is according to the Four Foundations of Mindfulness of Body in Body, Feelings in Feeling, Mind in Mind and Dhammas in Dhammas. The meditator goes deeper and deeper inside, through more and more refined bodies to the most refined which is Dhammakāya.

When one uses the vision (*ñāna*) of the Dhammakāya to contemplate [Body, Feeling, Mind and Dhamma], the Dhammakāya then attains cessation (nirodha), but not nirodhasamāpatti or ultimate extinction. This cessation extinguishes the causes of suffering in each crude body to attain the next more refined body. The meditator successively purifies the unwholesome mind in all the bodies of the three realms [human, celestial, Brahman and formless Brahman] and all of the Dhammakāya bodies leaving only the most refined Dhammakāya Arahant within Dhammakāya Arahant which reaches Āyatana Nibbāna and has Nibbāna as a mind-object. [Nibbāna can be a sense object, but has no sense-object of its own.]

When Path Consciousness (magga-citta) arises and develops with the practice of morality and concentration [Right Speech, Right Action, Right Livelihood, Right Effort and Right Concentration] to become higher morality and mind, the First Path (pathama-magga), Path Consciousness (magga-citta) and Path Wisdom (maggapaññā), arise and develop. With practice, Right View and Right Intention merge, culminating in the Dhammakāya path arising and extinguishing the Fetters and defilements that bind beings to this world, in accordance with the meditator's level of attainment. Dhammakāya fruit arises as one enters fruit attainment and examines the fivefold Knowledge of Contemplation of Reflections (*paṭisaṅkhānupassanāñāṇa*) indicated above. The meditator thus knows his or her path attainment, fruit and penetration of Nibbāna at each level.

11.4 THE SEVEN PURIFICATIONS

11.4.1 THE ROOTS OF INSIGHT (VIPASSANĀ)

1. Purity of Conduct (sīlavisuddhi).

2. Purity of Mind (cittavisuddhi) is the mind without the Five Hindrances which are (1) Drowsiness, (2) Doubt, (3) Ill Will, (4) Restlessness, and (5) Sensual Desire.

11.4.2 THE BODY OF INSIGHT (VIPASSANĀ)

[Preliminary Insight (anupassanā)]

3. Purity of View (ditthivisuddhi) is the realization of the Three Characteristics that is seeing mind and matter as impermanent, suffering and non-self.

4. Purity of Transcending Doubt (kañkhāvitaraṇavisuddhi) is the overcoming of doubt in the causes and conditions of mind and matter.

5. Purity of Knowledge and Vision of What Is Path and Not Path (maggāmaggañānadassanavisuddhi) is abandoning the defilements associated with vipassanā after seeing the Three Characteristics and the rise and fall of mind and matter, and gaining Knowledge of Dissolution (bhaṅgañāna).

Note: The practice of Dhammakāya meditation consists of both samatha and vipassanā meditation contemplating body in the body, feeling in feeling, mind in the mind and dhamma in dhamma both within and outside and reaching the most refined Dhammakāya. The meditator examines conditioned dharmas and the Four Noble Truths, extinguishing cruder forms to attain the more refined bodies and reaching Nibbāna and having Nibbāna as an object. The ten impurities associated with insight do not arise in the practitioner as the case of those who develop insight while their concentration (samatha) meditation is still weak.

[Supra-mundane Vipassanā (lokuttara-vipassanā)]

6. Purity of Knowledge and Vision of the Course of Practice (patipadāñānadassananavisuddhi) is developing further Knowledge of Deliverance (muñcitukamyatāñāna), Knowledge of Contemplation of Reflections (pañisañkhāñāna), Knowledge of Equanimity about Conditioned Things (sañkhārupekkhāñāna) and Knowledge of Conformation with Truth (saccānulomikañāna).

7. Purity of Knowledge and Vision (ñānadassananavisuddhi) is entering Nibbāna when contemplating Conformity with Truth, gotrabhū mind has Nibbāna as object, then magga-citta arises immediately after gotrabhū-citta. It has Nibbāna as object and realizes the Four Noble Truths in each of the three insight knowledge states: knowing the Truths (sacca-ñāna), knowing the functions to perform (kicca-ñāna) and knowing what has been done (kata-ñāna). In these twelve steps mentioned above, the meditator permanently destroys ignorance, defilements, craving, clinging and at least the three Fetters of Self Concept, Doubt and Adherence to Useless Precepts and Rituals. The resultant mind, then, takes Nibbāna as object and enters Nibbāna as Fruit Attainment.

The Purity of View, Purity of Transcending Doubt and Purity of Knowledge and Vision of What Is Path and What Is Not Path including the knowledge associated with these Purifications [Knowledge of Arising and Passing Away, Knowledge of Dissolution, Knowledge of Terror, Knowledge of Danger, Knowledge of Disenchantment] are classed as preliminary insight (anupassanā) which lead to vipassanāpaññā or the insight wisdom that all conditioned phenomena are impermanent, suffering and non-self. This is the basis for developing Supra-mundane wisdom (lokuttarapaññā) which will come later.

Purity of Knowledge and Vision of the Course of Practice and Purity of Knowledge and Vision [including associated insight knowledge] are classed as Supra-mundane Insight leading towards Supra-mundane wisdom (lokuttarapaññā) which comprehends thoroughly the Four Noble Truths and Nibbāna, they are:

1. Supra-mundane Wisdom comprehends thoroughly the Four Noble Truths. The Truths of Suffering, the Causes of Suffering and the Path dealing with conditioned phenomena, but the Truth of the Cessation of Suffering deals with the unconditioned. Each Truth has Three Characteristics; therefore, there are twelve characteristics altogether (Khuddakanikaya 31/550/454). The Four Truths are realized in three knowledge states: Knowledge of the Truths as they really are, Knowledge of the Function to be performed regarding each of Four Noble Truths, and Knowledge of what has been done. Lord Buddha declared this in the Dhammacakkappavattana Sutta that altogether there are twelve states .
2. Supra-mundane Wisdom comprehends thoroughly the unconditioned (visañ-khāra-dhamma). The unconditioned is the Nibbāna Element (Nibbāna-dhātu) which exists eternally in the ultimate. It includes the state of Nibbāna, the Dhamma Element that holds the state of Nibbāna and Āyatana Nibbāna or dwelling place of the Nibbāna Element or nibbāna-dhātu. These are unconditioned and have the characteristics of the unconditioned: No arising, No passing away, and when standing not being subject to change. Also, Nibbāna is permanent (niccam), ultimate happiness (param sukam) and eternal (dhuvam). It has the characteristic of self (attā) that is the opposite of non-self (anattā). This can be realized by Knowledge of Reflection, examining path, fruit, abandoned defilements, remaining defilements and Nibbāna [one of the sixteenth Insight Knowledge].

PART 3: TRAINING IN HIGHER WISDOM

CHAPTER 12

CHARACTERISTICS OF
INSIGHT
(VIPASSANĀ)

Vipassanā or insight has the primary characteristic of differentiating between the conditioned dhammas and unconditioned dhammas, seeing them as they really are:

1. Preliminary insight (anupassanā) is insight into the Three Common Characteristics of all conditioned phenomena.
2. Supra-mundane insight (lokuttaravipassanā) has two aspects:
 - A. Insight into the characteristics of the Four Noble Truths as partially conditioned (The Truth of Suffering, Cause of Suffering and the Eightfold Path) and partially unconditioned [The Truth of the Cessation of Suffering].
 - B. Insight into the self (attā) characteristic of the unconditioned dhamma or the Nibbāna Element (Nibbāna-dhātu) in the ultimate.

12.1 THE CHARACTERISTICS OF PRELIMINARY INSIGHT

The Three Common Characteristics [impermanence, suffering and non-self] are the true states of all conditioned phenomena or all dhammas within the Three Realms (bhūmi) without exception. These are the objects of preliminary insight.

The commentary states that this means all phenomena in the Three Realms (Dhammapalathera Atthakatha 59):

Vipassanāya ārammaṇabhūtā tebhūmaka-dhammā hi idha sabbanti anavasesato gahitā.

In the verse, which says sabbam [all], the Venerable refers to all dhammas in the Three Realms as the object of insight without any left remaining.

This appears as insight wisdom to the practitioner at the level of preliminary insight during examination of conditioned dhammas such as the five aggregates as follows:

12.1.1 THE STATE OF IMPERMANENCE (ANICCATĀ)

1. Conditioned phenomena are not permanent, they arise, mature, and fall [disintegrate] (vipariṇāmadhammā) (Dhammapalathera Atthakatha 227-228), and
2. While in existence, they always manifest change, vary and transform (ṭhitassa aññatattam paññāyati) (Khuddaka-nikaya 20/486/192).

12.1.2 THE STATE OF SUFFERING (DUKKHATĀ)

1. Arising occurs (uppādo paññāyati), [accompanied by old age, sickness, and death] (Anguttara-nikaya 20/486/179),
2. One is powerless (avasavattanatthena), conditioned phenomena do not abide by one's wish that they would not age (mā jīrantu), not die (mā mīyantu) (Anguttara-nikaya 20/486/179), not change (vipariṇāmadhammto) and not perish. They are, therefore, destined to die (matadhamma), and
3. Conditioned phenomena tend to sickness (ābādhāya samvattati) (Khuddaka-nikaya 2532-62).

12.1.3 THE STATE OF NON-SELF (ANATTATĀ)

Non-self is conditioned phenomena which are false or fake selves that the world conventionally calls “self, person, we, them, ours or theirs.”

1. Conditioned phenomena arise in accordance with their causes and conditions (yathāpaccayam pavattamānā saṅkhārā) (Dhammapalathera Atthakatha 298). They are impermanent (anicca), whatever is impermanent is suffering (yadaniccam tam dukkham), whatever is suffering is non-self (yam dukkham tadanattā).
2. They are passing away (vayo paññāyati) (Anguttara-nikaya 20/486/192).
3. They are without substance (asārato) (Dhammapalathera Atthakatha 283).
4. We are powerless (avasavattanato) (283).
5. They are empty (suññato) [devoid of real essence] (283).
6. They are the opposite of self (attapaṭikkhepato)
[Not eternal and happy] (283).
7. They are without owner (assāmikā) and without freedom (anissarā) (Buddhaghosa Atthakatha 62).

Lord Buddha states (Khuddaka-nikaya 25/30/51-52):

Sabbe saṅkhārā aniccāti	Yadā paññāya passati
Atha nibbindati dukkhe	Esa maggo visuddhiyā
Sabbe saṅkhārā dukkhāti	Yadā paññāya passati
Atha nibbindati dukkhe	Esa maggo visuddhiyā
Sabbe dhammā anattāti	Yadā paññāya passati
Atha nibbindati dukkhe	Esa maggo visuddhiyā.

All saṅkhārās [conditioned things] are impermanent (aniccam), when one considers this with wisdom, then one becomes dispassionate with suffering. This is the path to purity.

All saṅkhārās are suffering (dhukkam), when one considers this with wisdom, then one becomes dispassionate with suffering. This is the path to purity.

All Dhammas are non-self (anattā), when one considers this with wisdom, then, one becomes dispassionate with suffering. This is the path to purity.

According to the verse, Lord Buddha stated, “All dhammas are non-self” regarding the Disenchantment level of knowledge. At that time, the meditator has not yet reached Change of Lineage Knowledge (gotrabhūñāṇa) and does not yet have Nibbāna as a sense-object. Therefore, these words refer only to conditioned phenomena, namely, the Five Aggregates, Twelve Spheres, Eighteen Elements and other phenomena of the Three Realms. Although the authors of one commentary state that “all dhammas” also refers to the Fourth Realm [Nibbāna or the Supramundane Realm], they were only referring to dhammas that are related to one’s body [worldly self] and were not referring to the unconditioned element or Nibbāna Element (Nibbānadhadhātu). This explained in the following commentary (Buddhaghosa Atthakatha 19):

Tattha sabbadhammamūlapariyāyanti
 sabbesam dhammadānam mūlapariyāyam.
 Sabbesanti anavasesānam. Anavasesavācako hi
 ayam sabbasaddo. So yena yena sambandham
 gacchati, tassa tassa anavasesatam dīpeti.
 Yathā sabbam rūpam aniccam sabbā
 vedanā aniccā sabbasakkāyapariyāpannesu
 dhammesūti.

In those verses, sabbadhammadūlapariyāyam means the Sutta regarding the cause that is the root of all dhamma. The sabbesam verse [in that Sutta] and the word sabba here refer to having no exception. The word sabba, therefore, indicates dependent [conditioned] things, without exception. For example, the sentence stating that all forms are impermanent and all feelings are impermanent in all dhammas, relates to one's body.

Please understand that 'Sabba' in 'Sabbe dhammā anattā' when referring to the four realms means all dhammas with exception (sāvasesato), this statement needs to be clarified further, but when 'Sabba' refers to dhammas in the three realms, it means all dhammas without any exception. The commentary to the Mūlapariyāya Sutta states (Buddhaghosa Atthakatha 19):

Neyyatthattā cassa tuttassa na catubhūmikāpi
sabhāvadhamma sabbadhammadāti veditabbā.
sakkāyapariyāpannā pana tebhūmikadhammāva
anavasesato veditabbā.

"Sabbadhammadā" or all dhamma states in the four realms are not understood as [absolutely] all dhammas because the Sutta has contents that must be clarified further. Only dhamma states in the three realms have the "Self Concept" misconception (sakkāyadiṭṭhi), and can be understood as all dhammas without exception.

In the following verse, Lord Buddha states that one who has not yet fully known all dhammas cannot put an end to suffering (Khuddakanikaya 25/185/232):

Vuttam hetam bhagavatā vuttamarahatāti me
sutam sabbam bhikkhave anabhijānam apari-
jānam tattha cittam avirājayam appajaham ab-

habbo dukkhakkhayāya sabbañca kho bhikkhave abhijānam parijānam tattha cittam virājayam pajaham bhabbo dukkhakkhayāyāti. Etamattham bhagavā evoca. Tatthatam iti vuccati.

Yo sabbam sabbato ñatvā
 Sabbatthesu na rajjati
 Save sabbam pariññā so
 Sabbam dukkham upaccagāti
 Ayampi attho vutto bhagavatā iti me sutanti.

Monks, one who has not fully known and not fully understood all dhammas that should be known and understood, whose mind has not been cleansed of passion for those dhammas, has not abandoned the round of defilements (*kilesavaṭṭa*), is incapable of putting an end to suffering.

But one who has fully known and fully understood all dhammas that should be known and understood, whose mind has been cleansed of passion for those dhammas, has abandoned the round of defilements, is capable of putting an end to suffering.

In the following verse, Lord Buddha states explicitly, “All dhammas in the three realms:”

Knowing all dhammas of the three realms from all around, not stirred by passion for anything at all: he, having comprehended all dhammas of the three realms, has gone beyond all suffering.

There are four more examples of the usage of “sabba” in “all dhammas are non-self,” which show that this refers to dhammas in the four realms, but with exceptions as there are further clarifications that must be made:

First example:

Sabbe dhammā anattāti sabbepi catubhūmikā dhammā anattā. Idha pana tebhūmikadhammā va gahetabbā. Te hi asārato avasavattanto suññato attapaṭikkhepato ca anattāti vipassitabbā (Dhammapalathera 283).

“All dhammas are non-self” means all dhammas in the four realms are non-self. But here, only dhammas in the three realms are taken. Those dhammas are considered as non-self because they are without substance, powerless, empty and opposite to Self.

Tattha sabbe dhammāti pañcakkhandhāeva adhippetā. Anattāti mā jīrantu mā mīyantūti vase vattetuṁ na sakkāti avasavattanatthena anattā suññā assāmikā anissarāti attho (Buddhaghosa 62).

With the words ‘Sabbe dhammā’ in the verse, Lord Buddha refers only to the Five Aggregates. The word anattā is explained as anattā that is empty, namely, without an owner and without freedom. It means powerless because no one can make the Five Aggregates abide by their wish, as in, “let the Five Aggregates (khandha) not age and not die.”

Second example:

Yassmā Pana Lokuttaradhammā Hetusam-
ucchedenā Samucchinditabbā Na Honti,
Tassmā Sabbedhammasaddena Saṅkhahitāpi
Lokuttaradhammā Samucchedavasena Samb-
havato Idha Na Gahetabbā, Hetusamucchedenā

Samucchinditabbā eva Tebhūmakadhammā
Gahetabbā (Mahanamathera Atthakatha 338).

Because the Supra-mundane dhammas are not dhammas to be cut-off by destroying their causes, Supra-mundane dhammas [dhammas in the Fourth Realm] are not referred to here even though the Venerable uses the word, sabbadhammā. They are dhammas that arise due to the power of having cutting oneself off [from the sensual world]. Only dhammas in the Three Realms are referred to, as they must be cut-off by destroying their causes.

Third example:

The commentary to the fourth Uppādasutta explains ‘Sabbe’ as (Anguttara-nikaya Atthakatha 34/575):

Dhammatthitattā means state that stands on its own by nature. Dhammaniyāmatā means permanence by nature. Sabbe saṅkhārā means all conditioned things within the four realms. Aniccā means occurs, then, does not occur. Dukkhā means always oppressing. Anattā means powerless. In this Sutta, Lord Buddha states the three characteristics mixed together.

This statement shows that “All dhammas are non-self” even if including the fourth realms as well means specifically only conditioned dhammas (saṅkhāradhamma), but it does not include the unconditioned, that is, the ultimate Nibbāna Element. Only the conditioned dhammas have the characteristics of powerlessness as they are states that have change as their norm. The Nibbāna Element is unconditioned and does not have change as a norm.

Fourth Example:

Lord Buddha's statement that, "All dhammas should not be clung to" refers only to the conditioned dhammas (*sankhatadhamma*) – for example, the Five Aggregates, Twelve Spheres, and Eighteen Elements.

The words *sabbe dhammā nālam abhinivesāya* (One should not cling to all dhammas) are explained as follows: the words all dhammas refer to the Five Aggregates (*khandha*), Twelve Spheres (*āyatana*) and Eighteen Elements (*dhātu*). All those dhammas, one should not cling to. It is not right, not proper, not appropriate to cling to them under the power of craving and [wrong] view (Anguttara-nikaya 37/189).

For these reasons, those who study and practice the Dhamma must examine the Three Characteristics of impermanence, suffering and non-self carefully and not fall into the Annihilationist or *anattā* view. They must take Lord Buddha's words first and foremost (Samyutta-nikaya 17/91/56):

Yadaniccam tam dukkham
Yam dukkham tadanattā.

What is impermanent is suffering.
What is suffering is non-self.

Impermanence, suffering and non-self are like three links of a chain connected together. All are related and inseparable. When one is seen the other two are also seen. This is explained as follows (Dhammapala-thera 251):

Anattasaññā sañṭhātīti asārakato avasavat-
tanato parato rittato suññato ca sabbe dhammā
anattāti evam pavattā anattānupassanāsaṅkhātā
anattasaññā citte sañṭhāti, atidalham patitṭhāti.

Aniccalakkhaṇe hi diṭṭhe anattalakkhaṇam
 diṭṭhameva hoti. Tīsu hi lakkhaṇesu ekassmin
 diṭṭhe itaradvayam diṭṭhameva hoti. Tena
 vuttam aniccasāññino hi meghiya anattasaññā
 sañṭhātīti. Anattalakkhane diṭṭhe assmīti
 uppajjanakamāno suppajahova hotīti āha
 Anattasaññī assmimānasamugghātam
 pāpuṇātīti.

The perception of non-self shall prevail means that the perception of anattanupassanā that all dhammas are non-self because they are without substance, powerless, always transforming, empty and void shall prevail within the mind. When the characteristic of impermanence is seen, the characteristic of non-self is also seen. Among the three characteristics, when one is seen, the other two are also seen. For that reason, Lord Buddha states that Meghiya, the perception of non-self prevails in the mind of those who have the perception of impermanence. When the characteristic of non-self is seen, the conceit of ‘I have’ is well abandoned. This is the reason Lord Buddha states that one who sees the conditioned as non-self is able to uproot the conceit of ‘I have.’

It is clearly incorrect to think that dhamma that is permanent and happy, namely, the ultimate Nibbāna Element that is unconditioned, is non-self. This is contradictory to the true nature of the conditioned and the unconditioned and contradictory to the words of Lord Buddha and the commentaries.

12.2 THE CHARACTERISTICS OF SUPRA-MUNDANE INSIGHT

12.2.1 THE CHARACTERISTICS OF THE FOUR NOBLE TRUTHS

The Truth of Suffering, the Truth of the Cause of Suffering and the Truth of the Path Leading to the Cessation of Suffering are conditioned, but the Truth of the Cessation of Suffering is unconditioned [with the same meaning as the unconditioned element]. The meditator sees this when examining the Four Noble Truths to develop Supra-mundane Wisdom (*lokuttarapaññā*) of knowing the Truths as they really are (*sacca-ñāna*), knowing one's function regarding each Truth (*kicca-ñāna*), and knowing what has been done regarding each Truth (*kata-ñāna*). These can be detailed as twelve steps:

1. Sacca-ñāna is discernment of the Four Noble Truth as:

1. This is the Truth of Suffering,
2. This is the Truth of the Cause of Suffering,
3. This is the Truth of the Cessation of Suffering,
4. This is the Truth of the Path leading to the Cessation of Suffering.

[For example, *jāti* (birth) and *jarā* (old age) are suffering. Craving is the cause of suffering. The extinction of craving is the cessation of suffering. The noble eightfold path is the path leading to the cessation of suffering.]

2. Kicca-ñāna is discernment of:

5. Suffering should be discerned,
6. The Cause of Suffering should be abandoned,
7. Cessation of Suffering should be realized,
8. The Path leading to the Cessation of Suffering should be developed.

3. Kata-ñāna is discernment of:

9. Suffering has been discerned,
10. The Cause of Suffering has been abandoned,
11. Cessation of Suffering has been realized,
12. The Path leading to the Cessation of Suffering has been developed.

12.2.2 THE SELF CHARACTERISTIC OF THE UNCONDITIONED

The self characteristic of the unconditioned is specifically the self characteristic of the ultimate Nibbāna Element (Nibbāna-dhātu), the opposite of the non-self characteristic of conditioned dhammas. This characteristic is understood by those who have gained Supra-mundane Wisdom, having developed Supra-mundane Insight and entered Sammattaniyāma (the moment of magga or Path and phala or Fruit) and reached the Path and Fruit of Nibbāna, and attained the Knowledge of Reviewing path, fruit, abandoned defilements, remaining defilements [for non-Arahants] and Nibbāna. At this level, the meditator is able to examine Nibbāna as the mental state of Nibbāna, as the Nibbāna Element that holds that state of Nibbāna, and as Āyatana Nibbāna, the dwelling place of the Nibbāna Element. In all three aspects, one realizes that the ultimate Nibbāna Element has the characteristics of permanence, supreme happiness and great benefit (paramattham) as follows:

1. PERMANENCE (NICCATĀ)

The ultimate Nibbāna Element is permanent because:

1. It is eternal (accutam) and does not die (amatam) (Khuddaka-nikaya Dhammapada 42/455).
2. It is stable (sasatam) and does not decay (akuppam), and is permanent (dhuvam) (Khuddaka-nikaya Dhammapada 42/455).

3. When existing, it is not subject to change (na *ṭhitassa aññathattam paññāyati*) (Anguttara-nikaya 20/487/192). Therefore, it does not pass away. (na *vayo paññāyati*). As Venerable Sāriputta states: When the arising of Nibbāna occurs, the degradation of Nibbāna does not occur. Nibbāna is permanent, stable, perpetual and does not have change as a norm. Thus, it is called that which cannot be taken away and does not decay (Anguttara-nikaya 20/487/192 and Khuddaka-nikaya 30/65/315).

2. SUPREME HAPPINESS (PARAMAM SUKKHAM)

Nibbāna is Supreme Happiness because Nibbāna is without any condition for the arising of suffering. So, when arising does not occur (na *uppādo paññāyati*), old age, pain and sickness do not occur (Khuddaka-nikaya 31/735/630-631). It is eternal (*amatam padam*) as explained in the commentary:

By ‘Na *uppādo paññāyati*,’ Lord Buddha means the lack of arising, old age and passing away. Since it does not have the character as described above, such as arising, it is unconditioned (Anguttara-nikaya 34/206).

3. OF GREAT BENEFIT (PARAMATTHAM)

1. Nibbāna is the opposite of non-self (*anattapatiikkhepato*).

2. The Lord Buddha has given a comparison between the two sides of dhammas: the non-self side and the true self side, “Body is non-self. If body were self, it would not tend to sickness, but inasmuch as body is non-self, body tends to sickness.”

Lord Buddha states that (Vinaya 4/20/24-26):

Rūpam bhikkhave anattā. Rūpañca hidam bhikkhave attā abhavissa. Nayidam rūpam ābādhāya

saṁvatteyya ... Yasmā ca kho bhikkhave rūpam
anattā. Tasmā rūpam ābādhāya saṁvattati.

Body, monks, is not self. Now, if this body were self, this body would not tend to sickness [hardship] ... But inasmuch, monks, as body is non-self, therefore, body tends to sickness.

This shows Lord Buddha gives the principle of comparing the two sides of dhammas: the non-self side and the self side. Dhammas that are non-self are described as tending to sickness, whereas dhammas that are self do not tend to sickness. The Dhamma that does not tend to sickness here refers to the ultimate Nibbāna Element which is unconditioned and does not pass away, it does not arise, age or die.

The ultimate Nibbāna Element which has characteristics opposite to the conditioned dhammas, has the great benefits. Because the Nibbāna Element has the characteristic of self, the Nibbāna Element is True Self. Self here refers to the True Self, not the false or conventional self designated in this world.

3. The Nibbāna element is dhamma with an owner (sāmikato). It is owned by each Noble One. Lord Buddha describes Nibbāna as, “one’s own.” For example, “Jaññā nibbānamattanoti” meaning “Know one’s own Nibbāna.” The commentary explains (Khuddaka-nikaya Atthakatha 201):

Jaññā nibbānamattanoti aññesarī puthuj-
janānam supinantepi agocarabhāvato ariyānam
pana tassa tasseva āveṇikattā attasadisattā ca
attāti laddhavohārassa maggaphalañāṇassa
sātisayavisayabhāvato ekantasukhāvahām
nibbānam asaṅkhatadhātu attanoti vuttam, tam
nibbānam jaññā jāneyya, maggaphalañāṇehi
paṭivijjheyya, sacchikareyyāti attho, etena ari-
yānam nibbāne adhimuttatam dasseti.

Jaññā nibbānamattanoti (know one's own Nibbāna) means Nibbāna, the unconditioned element brings happiness only to the one with the brilliant object of the one who attains the path and fruit knowledge. This is called “One’s Own” because Nibbāna is not an object of ordinary persons, even in their dreams. But, Nibbāna is a part of the path and fruit knowledge of all Noble Ones. And, Nibbāna is like “One’s Self,” thus, it is called “One’s Own.” Know means to know Nibbāna, means to realize it with path and fruit knowledge. These words are stated to Noble Ones whose minds are directed to Nibbāna.

4. Nibbāna is substantial (*dhammasāram nibbānam*), being a state that is permanent and excellent (*niccabhāvato setthabhāvato ca*) (Khuddaka-nikaya 45/310) .

5. It is not empty and not void [but has the substance and essence of the True Self]. It is, however, supremely empty (*paramam suññam*) of defilements, craving, clinging, conditioned things, false self designated by the world and also of all things related to the false self. It is like an empty house or empty pot. The house or the pot is empty of insubstantial things, but not empty of itself. The house and the pot still exist. They are not destroyed like the fake, hollow conditioned things that are subject to the Three Characteristics. As the Venerable Mahānāmathera states (Khuddaka-nikaya Atthakatha 278-279):

Suññarām attena vā attaniyena vāti kārako vedako
sayamvasīti evam lokaparikappitena attanā ca
attābhāvato�eva attano santakena parikkhārena
ca suññam. sabbam cakkhādi lokiyaṃ dhamma-
jātam, tamyeva lujjanapalujjanaṭṭhena loko
nāma. yasmā ca attā ca ettha natthi attaniyañca
ettha natthi, tasmā suñño lokoti vuccatīti attho.
lokuttaropi ca dhammo attattaniyehi suñño eva.
pucchānurūpena pana lokiyova dhammo vutto.
suññoti ca dhammo natthīti vuttam na hoti,
tasmim dhamme attattaniyasārassa natthibhāvo
vutto hoti. loke ca suñño gharam suñño ghaṭoti

vutte gharassa ghaṭassa ca natthibhāvo vutto na hoti. Tasmīm ghare ghaṭe ca aññassa natthibhāvo vutto hoti. Bhagavatā ca iti yam hi kho tattha na hoti, tena tam suññam samanupassati. Yam pana tattha avasittham hoti. Tam santam idamatthīti pajānātīti ayameva attho vutto. Tathā ñāyaganthe ca saddaganthe ca ayameva attho iti imasmim suttante anattalakkhanameva gathitarū.

The words empty of self and things belonging to self mean void of self that the world designates as “doer, feeler, possessor of own power” and of articles of self because there is no such self. The eye etc., all of which are the nature of the world, the eye etc. is called the world because of its perishability. Moreover, because there is no self or that belonging to self in the world; therefore, it is said “The world is void”. Even Supra-mundane dhammas are of empty self and things belonging to self, here the Venerable refers only to mundane dhammas to suit the question.

By the word ‘empty,’ the Venerable does not mean that “There is no dhamma,” but refers to the lack of essence in self and things belonging to self. Moreover, when it is said in the world that “The house is empty or the pot is empty,” it does not mean that there is no house or no pot. It means that there are no other things in the house or the pot.

Moreover, Lord Buddha states, “Because there is nothing there, one comprehends that thing as empty. But, there is something remaining in there, one knows exactly the existence of that thing there.”



PART 3: TRAINING IN HIGHER WISDOM

CHAPTER 13:
COMPARING CONDITIONED AND
UNCONDITIONED DHAMMA

13.1 VIPASSANĀ INSIGHT ON FIVE AGGREGATES AND NIBBĀNA

Venerable Sāriputta has explained the vipassanā insight meditation methodology for examining and comparing the two types of dhammas, conditioned and unconditioned, specifically, comparing the five aggregates with Nibbāna.

The meditator examines the five aggregates at the preliminary insight level to gain insight wisdom until attaining realization of the Triple Characteristics (he gains anulomakhanti) by discerning mind and matter and their causes and the five aggregates as impermanent, suffering and non-self.

Then, the meditator moves on to examining the unconditioned or Nibbāna and develops Supra-mundane wisdom through discerning the cessation of the five aggregates, Nibbāna, as empty [of defilements, craving, worldly self and all conditioned things], eternal, supremely happy, perpetual and being the opposite of non-self. The meditator then enters the stream of Nibbāna in the moment of path and fruit realization (he enters sammattaniyāma) and compares the two types of dharma as:

- 1. Conditioned dhamma, such as the five aggregates,** are impermanent, suffering and non-self. They have characteristics related to being impermanent, suffering and non-self, including being the opposite of self.
- 2. Unconditioned dhamma or Nibbāna** is permanent, supreme happiness and ultimately beneficial (paramattam). It has the characteristics related to permanence, happiness and True Self (supra-mundane self-liberated from all defilements) that oppose non-self.

This is stated in the following verses (Khuddaka-nikaya 20/735/629-634):

A monk gains realization of the three marks of existence (anulomakhanti) by how many conditions? Enters sammattaniyāma [enter the stream of Nibbāna in the moment of path and fruit realization] by how many conditions? A monk gains anulomakhanti by forty conditions and enters Sammattaniyāma by forty conditions.

How does a monk gain anulomakhanti by forty conditions? How does he enter sammattaniyāma by forty conditions?

The monk examines the five aggregates (upādin-nakasaṅkhāra) as (1) impermanent, (2) suffering, (3) subject to illness, (4) a boil, (5) an arrow, (6) hardship, (7) disease, (8) fickle, (9) broken, (10) bad luck, (11) evil, (12) dangerous, (13) an obstacle, (14) shaken, (15) rotten, (16) fleeting, (17) defenseless, (18) unprotected, (19) without refuge, (20) empty, (21) bare, (22) void, (23) non-self, (24) sin, (25) unstable, (26) without essence, (27) hardship, (28) an executioner, (29) decay,

(30) āsava (mental intoxicants), (31) conditioned, (32) a victim of māra (the evil one or evil), (33) with birth, (34) with aging, (35) with sickness, (36) with death, (37) with grief, (38) with lamentation, (39) with despair, (40) with sorrow.

- [1] When contemplating the five aggregates as impermanent, he gains anulomakhanti (Change-of-Lineage Insight). When contemplating the extinguished five aggregates [of the Arahant] as permanent like Nibbāna, he enters sammattaniyāma (the Supramundane Path).
- [2] When contemplating the five aggregates as suffering, he gains anulomakhanti. When contemplating the extinguished five aggregates [of the Arahant] as happy like Nibbāna, he enters sammattaniyāma.
- [3] When contemplating the five aggregates as subject to illness, he gains anulomakhanti. When contemplating the extinguished five aggregates [of the Arahant] as without illness like Nibbāna, he enters sammattaniyāma.
- [4] When contemplating the five aggregates as a boil, he gains anulomakhanti. When contemplating the extinguished five aggregates [of the Arahant] as without a boil like Nibbāna, he enters sammattaniyāma.
- [5] When contemplating the five aggregates as being an arrow, he gains anulomakhanti. When contemplating the extinguished five aggregates [of the Arahant] as without an arrow like Nibbāna, he enters sammattaniyāma.

- [6] When contemplating the five aggregates [of the Arahant] as hardship, he gains anulomakhanti. When contemplating the extinguished five aggregates as without hardship like Nibbāna, he enters sammattaniyāma.
- [7] When contemplating the five aggregates as a disease, he gains anulomakhanti. When contemplating the extinguished five aggregates [of the Arahant] as without a disease like Nibbāna, he enters sammattaniyāma.
- [8] When contemplating the five aggregates as fickle, he gains anulomakhanti. When contemplating the extinguished five aggregates [of the Arahant] as constant like Nibbāna he enters sammattaniyāma.
- [9] When contemplating the five aggregates as broken, he gains anulomakhanti. When contemplating the extinguished five aggregates [of the Arahant] as unbroken like Nibbāna, he enters sammattaniyāma.
- [10] When contemplating the five aggregates as bad luck, he gains anulomakhanti. When contemplating the extinguished five aggregates [of the Arahant] as auspicious like Nibbāna, he enters sammattaniyāma.
- [11] When contemplating the five aggregates as evil, he gains anulomakhanti. When contemplating the extinguished five aggregates [of the Arahant] as without evil like Nibbāna, he enters sammattaniyāma.

- [12] When contemplating the five aggregates as dangerous, he gains anulomakhanti. When contemplating the extinguished five aggregates [of the Arahant] as without danger like Nibbāna, he enters sammattaniyāma.
- [13] When contemplating the five aggregates as an obstacle, he gains anulomakhanti. When contemplating the extinguished five aggregates [of the Arahant] as not being an obstacle like Nibbāna, he enters sammattaniyāma.
- [14] When contemplating the five aggregates as shaken, he gains anulomakhanti. When contemplating the extinguished five aggregates [of the Arahant] as unshaken like Nibbāna, he enters sammattaniyāma.
- [15] When contemplating the five aggregates as rotten, he gains anulomakhanti. When contemplating the extinguished five aggregates [of the Arahant] as not rotten like Nibbāna, he enters sammattaniyāma.
- [16] When contemplating the five aggregates as fleeting, he gains anulomakhanti. When contemplating the extinguished five aggregates [of the Arahant] as eternal like Nibbāna, he enters sammattaniyāma.
- [17] When contemplating the five aggregates as defenseless, he gains anulomakhanti. When contemplating the extinguished five aggregates [of the Arahant] as defended like Nibbāna, as that which is resistant, he enters sammattaniyāma.

- [18] When contemplating the five aggregates as unprotected, he gains anulomakhanti. When contemplating the extinguished five aggregates [of the Arahant] as protected like Nibbāna, he enters sammattaniyāma.
- [19] When contemplating the five aggregates as without refuge, he gains anulomakhanti. When contemplating the extinguished five aggregates [of the Arahant] as a refuge like Nibbāna, he enters sammattaniyāma.
- [20] When contemplating the five aggregates as empty, he gains anulomakhanti. When examining the extinguished five aggregates [of the Arahant] as not empty like Nibbāna, he enters sammattaniyāma.
- [21] When contemplating the five aggregates as bare, he gains anulomakhanti. When examining the extinguished five aggregates [of the Arahant] as not bare like Nibbāna, he enters sammattaniyāma.
- [22] When contemplating the five aggregates as void, he gains anulomakhanti. When examining the extinguished five aggregates [of the Arahant] as ultimate reality like Nibbāna, he enters sammattaniyāma.
- [23] When contemplating the five aggregates as non-self, he gains Anulomakhanti. When examining the extinguished five aggregates [of the Arahant] as the highest benefit like Nibbāna, he enters sammattaniyāma.

- [24] When contemplating the five aggregates as sin, he gains anulomakhanti. When contemplating the extinguished five aggregates [of the Ara-hant] as without sin like Nibbāna, he enters sammattaniyāma.
- [25] When contemplating the five aggregates as un-stable, he gains anulomakhanti. When contem- plating the extinguished five aggregates [of the Arahan] as stable like Nibbāna, he enters sammattaniyāma.
- [26] When contemplating the five aggregates as with- out essence, he gains anulomakhanti. When con- templating the extinguished five aggregates [of the Arahan] as essence like Nibbāna, he enters sam-mattaniyāma.
- [27] When contemplating the five aggregates as the root of hardship, he gains anulomakhanti. When contemplat-ing the extinguished five aggregates [of the Arahan] as, without the root of hardship like Nibbāna, he enters sammattaniyāma.
- [28] When contemplating the five aggregates as an executioner, he gains anulomakhanti. When contemplat-ing the extinguished five aggregates [of the Arahan] as not like an executioner like Nibbāna, he enters sammattaniyāma.
- [29] When contemplating the five aggregates as de- cay, he gains anulomakhanti. When contemplat-ing the extinguished five aggregates [of the Arahan] as without decay like Nibbāna, he enters sam-mattaniyāma.

- [30] When contemplating the five aggregates as *āsava* (mental intoxicants), he gains anulomakhanti. When contemplating the extinguished five aggregates as without *āsava* like Nibbāna, he enters sammattaniyāma.
- [31] When contemplating the five aggregates as conditioned, he gains anulomakhanti. When contemplating the extinguished five aggregates [of the Arahant] as unconditioned like Nibbāna, he enters sammattaniyāma.
- [32] When contemplating the five aggregates as being a victim of *māra* (the evil one), he gains anulomakhanti. When contemplating the extinguished five aggregates [of the Arahant] as not a victim of *māra* like Nibbāna, he enters sammattaniyāma.
- [33] When contemplating the five aggregates as with birth, he gains anulomakhanti. When contemplating the extinguished five aggregates [of the Arahant] as without birth like Nibbāna, he enters sammattaniyāma.
- [34] When contemplating the five aggregates as with aging, he gains anulomakhanti. When contemplating the extinguished five aggregates [of the Arahant] as without aging like Nibbāna, he enters sammattaniyāma.
- [35] When contemplating the five aggregates as with sickness, he gains anulomakhanti. When contemplating the extinguished five aggregates [of the Arahant] as without sickness like Nibbāna, he enters sammattaniyāma.

- [36] When contemplating the five aggregates as with death, he gains anulomakhanti. When contemplating the extinguished five aggregates [of the Arahant] as without death like Nibbāna, he enters sammattaniyāma.
- [37] When contemplating the five aggregates as with grief, he gains anulomakhanti. When contemplating the extinguished five aggregates [of the Arahant] as without grief like Nibbāna, he enters sammattaniyāma.
- [38] When contemplating the five aggregates as with lamentation, he gains anulomakhanti. When contemplating the extinguished five aggregates [of the Arahant] as without lamentation like Nibbāna, he enters sammattaniyāma.
- [39] When contemplating the five aggregates as with despair, he gains anulomakhanti. When contemplating the extinguished five aggregates [of the Arahant] as without despair like Nibbāna, he enters sammattaniyāma.
- [40] When contemplating the five aggregates as with sorrow, he gains anulomakhanti. When contemplating the extinguished five aggregates [of the Arahant] as without sorrow like Nibbāna, he enters sammattaniyāma.

TABLE 4

COMPARING CONDITIONED AND UNCONDITIONED DHAMMA BY SIX ITEMS

CONDITIONED DHAMMA	UNCONDITIONED DHAMMA
1. Aniccam (that which is impermanent).	1. Niccam Nibbānam (Nibbāna is permanent).
2. Aniccalakkhaṇam (the characteristic of that which is impermanent).	2. Niccalakkhaṇam (the characteristic showing that Nibbāna has the state of permanence).
Being that which is broken,	Nibbāna is not broken as norm.
Being shaken,	Nibbāna is unshaken.
Being that which is rotten,	Nibbāna does not have the nature which is rotten.
Being fleeting,	Nibbāna is that which is lasting,
Having change as norm,	Nibbāna does not have change as norm.
Being without an essence,	Nibbāna has an essence.
Being with decay,	Nibbāna does not have the nature of being with decay.
Being conditioned,	Nibbāna does not have conditions.
Having death as norm.	Nibbāna does not have death.
3. Dukkham (suffering).	3. Sukham Nibbānam (Nibbāna is happy).

CONDITIONED DHAMMA

4. Dukkhalakkhaṇam
(the characteristic showing suffering):

Becoming ill,

Being like a boil,

Conditioned dhamma

Being like an arrow,

Being hardship,

Being a disease,

Being fickle,

Being bad luck,

Being evil,

Being dangerous,

Being an obstacle,

Being defenseless,

Being without a protection,

Being sin,

The root of hardship,

UNCONDITIONED DHAMMA

4. Sukhalakkhaṇam
(the characteristic showing happiness):

Nibbāna does not have illness.

Nibbāna does not have a boil.

Unconditioned dhamma

Nibbāna does not have an arrow.

Nibbāna does not have hardship.

Nibbāna does not have a disease.

Nibbāna is not fickle due to a condition.

Nibbāna is auspicious.

Nibbāna does not have evil.

Nibbāna does not have danger.

Nibbāna is not an obstacle.

Nibbāna is defended.

Nibbāna is a protection.

Nibbāna is free from sin.

Nibbāna does not have root of hardship.

CONDITIONED DHAMMA

Being like an executioner,

Having āsava (mental intoxicants),

Being a victim of māra (evil),

Having birth as norm,

Having aging as norm,

Having sickness as norm,

Having death as norm,

Having grief as norm,

Having lamentation as norm,

Having despair as norm.

5. Non-self (*anattā*)

Mind and Matter in Time
and Space

6. Marks of Non-self

(*Anattālakkhaṇam*)

The Five Aggregates are...

1. Life: Conditioned,
Changing, Transforming, Rest-
less, moving.

2. Empty: Bare, Void, Hol-
low illusion. All comes to an end.

UNCONDITIONED DHAMMA

Nibbāna is not like an executioner.

Nibbāna does not have āsava.

Nibbāna is not a victim of māra.

Nibbāna does not have birth.

Nibbāna does not have aging.

Nibbāna does not have sickness.

Nibbāna does not have death.

Nibbāna does not have grief.

Nibbāna does not have lamenta-
tion.

Nibbāna does not have despair.

5. True Essence (*attā*)

Dhamma beyond Time and
Space

6. Marks of True Essence

(*Paramattam Attālakkhaṇam*)

Nibbāna is ...

1. A Refuge: Safe, Secure,
Sheltered, Reliable, Relaxed, Se-
rene, Tranquil.

2. Ultimate Reality: Real
Essence, True Self. Everlasting.

CONDITIONED DHAMMA

3. Defiled: Blemished, stained, brittle, broken, an obstacle, hardship, bad luck, frightening, dangerous.

4. Subject to Sickness: Pain, Suffering, A boil, Oozing, Aging, an Arrow.

5. Mortal: Immanent death, fatal, lethal, an executioner, a victim of māra (evil).

6. Passions: Sensual desire, lust, conditional Love, craving, attachment, jealousy, greed, and hatred.

7. Deluded: Enchanted. The imagined self [doer & experience possessor of power] does not exist.

8. Sorrow: Grief, lamentation, despair, sorrowful due to defilements as norm.

9. Conditioned: Oppressed, deluged by lust, becoming, views, and ignorance.

10. Non-Self: Not owned, powerless, impermanent, suffering.

UNCONDITIONED DHAMMA

3. Pure: Moral, virtuous, spotless, ultimately void [of greed, hatred & delusion].

4. Powerful: Wholesome, vigorous, firm, strong, triumphant.

5. Immortal: Unconditioned, eternal, undying, everlasting,

6. Divine Abodes: Universal love, compassion, sympathetic joy, equanimity.

7. Wise: Super-normal wisdom (vijjā), liberated from defilements and mental intoxicants (āsava).

8. Ultimate Happiness: It has no defilements or āsavas.

9. Free: Liberated, free from death and rebirth, self-sufficient, ultimate knowledge.

10. True Essence: Owned, private, secluded, eternal, ultimate happiness.

13.2 FACTORS FACILITATING SUPRA-MUNDANE KNOWLEDGE

Lord Buddha became enlightened under the Bodhi tree on the morning of the day of the full-moon of the sixth month (Vesak) 2,600 years ago [2012/2555]. Lord Buddha realized the Threefold Knowledge, the Eightfold Knowledge and the Fifteenfold Course of Practice. The Noble Ones of Lord Buddha have also followed Lord Buddha's Teachings and have attained the Path, Fruit and Nibbāna. Although they achieved different levels of attainment, they all shared attainment of the knowledge of the destruction of mental intoxicants. This is the third Knowledge of the Threefold Knowledge.

The Dhammas that give rise to and aid development of knowledge to extinguish ignorance, the root cause of suffering, are concentration, insight meditation and the fifteenfold course of practice. They can be summarized as:

13.2.1 CONCENTRATION AND INSIGHT MEDITATION HAVING MORALITY AS FOUNDATION

Devame bhikkhave dhammā vijjābhigiyā. katame
deva. samatho ca vipassanā ca. Samatho
bhikkhave bhāvito kimatthamanubhoti. Cittam
bhāviyati. Cittam bhāvitam kimatthamanubhoti.
Yo rāgo so pahīyati. Vipassanā bhikkhave bhāvitā
kimatthamanubhoti. Paññā bhāviyati. Paññā
bhāvitā kimatthamanubhoti. Yā avijjā sā pahyati.

Rāgupakkiliṭṭham vā bhikkhave cittam na vi-
muccati. Avijjāpakkiliṭṭhā vā paññā na bhāviyati.
Iti kho bhikkhave rāgavirāgā cetovimutti
avijjāvirāgā paññāvimutti.

Two types of dhammas, Monks, give rise to supreme knowledge. What two? samatha (concentration) and vipassanā (insight).

Monks, if samatha is developed, what benefit does it bring? The mind becomes developed. And what is the benefit of a developed mind? All lust is abandoned.

If vipassanā is developed, what benefit does it bring? Wisdom becomes developed. And what is the benefit of developed wisdom? All ignorance is abandoned. Monks, a mind defiled by lust is not freed and wisdom defiled by ignorance cannot be developed. Thus, monks, through the fading away of lust there is liberation of mind (cetovimutti) and through the fading away of ignorance there is liberation of wisdom (paññāvimutti).

13.2.2 THE FIFTEENFOLD COURSE OF PRACTICE (CARANA 15)

1. Morality,
2. Control of the Senses,
3. Moderation in Eating,
4. Wakefulness,
5. Faith [Conviction],
6. Moral Shame,
7. Moral Dread of Doing Evil,
8. Being Well-Learned,
9. Energy,
10. Firm Mindfulness,
11. Wisdom,
12. The First Absorption,
13. The Second Absorption,
14. The Third Absorption,
15. The Fourth Absorption.

(Majjhima-nikaya 13/26-25-26)

13.2.3 TRANSCENDENT KNOWLEDGE (VIJJĀ): ELIMINATION OF THE ROOT OF SUFFERING (AVIJJĀ)

1. Threefold Transcendent Knowledge

1. Remembrance of Past Lives,
2. Knowledge of the Decease and Rebirth of All Beings,
3. Knowledge of How to Destroy Mental Intoxicants.

(Majjhima-nikaya 13/755-757/686-688)

2. The Eightfold Transcendent Knowledge

1. Insight-knowledge,
2. Mind-made Magical Power ^{note},
3. Supernormal Powers,
4. Divine Ear,
5. Comprehension of the Minds of Others,
6. Remembrance of Former Existences,
7. Divine Eye,
8. Knowledge of How to Destroy Mental Intoxicants.

(Digha-nikaya 9/131-138/101-112)

Note: Mind-made magical power (manomayiddhi) such as invisibility can only be seen by the divine eye consciousness, but supernormal powers (iddhividhi) such as multiplying oneself into many bodies or calling the rain, can be seen by the human eye consciousness.

13.2.4 IGNORANCE (AVIJJĀ): THE ROOT OF SUFFERING

1. Ignorance of Suffering,
2. Ignorance of the Cause of Suffering,
3. Ignorance of the Cessation of Suffering,
4. Ignorance of the Path Leading to the Cessation of Suffering,
5. Ignorance of the Past,

6. Ignorance of the Future,
7. Ignorance of Both the Past and the Future,
8. Ignorance of Dependent Origination.

(Abhidhamma 34/691/273-274)

13.2.5 FACTORS CONTRIBUTING TO ENLIGHTENMENT (BODHIPAKKHIYADHAMMA)

1. Four Foundations of Mindfulness

1. Mindfulness of Body in Body,
2. Mindfulness of Feelings in Feelings,
3. Mindfulness of Mind in Mind,
4. Mindfulness of Dhammas in Dhammas.

(Digha-nikaya 10/273-300/268-290)

2. Fourfold Effort (padhāna)

1. Effort to prevent unwholesome dhammas from arising (saṁvarapadhāna),
2. Effort to abandon unwholesome dhammas that have occurred (pahānapadhāna),
3. Effort to develop wholesome dhammas that have not occurred (bhāvanāpadhāna),
4. Effort to maintain wholesome dhammas that have occurred (anurakkhanāpadhāna).

(Anguttara-nikaya 21/69/96-97)

3. Four Bases for Success (iddhipāda)

1. Will, Aspiration (chanda),
2. Energy, Effort, Exertion (viriya),
3. Thoughtfulness, Active Thought (citta),
4. Investigation, Examination, Reasoning (vimānsā).

(Digha-nikaya 11/231/233)

4. Five Controlling Faculties (indriya)

[Same as the Five Powers].

(Digha-nikaya 11/300/252)

5. Five Powers (bala)

1. Faith (saddhā),
2. Effort (viriya),
3. Mindfulness (sati),
4. Concentration (samādhi),
5. Wisdom (paññā).

(Anguttara-nikaya 22/13/11)

6. Seven Enlightenment Factors (bojjhangas)

1. Mindfulness (sati),
2. Truth Investigation (dhammavicaya),
3. Effort or Energy (viriya),
4. Rapture or Joy (pīti),
5. Tranquility or Calmness (passaddhi),
6. Concentration (samādhi),
7. Equanimity (upekkhā).

(Digha-nikaya 11/327/264)

7. Eightfold Noble Path (ariyamagga)

1. Right View,
2. Right Thought,
3. Right Speech ,
4. Right Action,
5. Right Livelihood,
6. Right Effort,
7. Right Mindfulness,
8. Right Concentration.

(Digha-nikaya 10/299/348-350)



PART 3: TRAINING IN HIGHER WISDOM

CHAPTER 14:
CONCLUSION: BENEFITS OF DEVELOPING
WISDOM

There are hundreds of benefits gained from developing wisdom through meditation. A brief summary of these benefits is:

- The Destruction of Defilements (*nānākilesaviddhamśanāṁ*),
- Attaining the Taste of the Noble Fruits (*ariyaphalarasānubhavanaṁ*),
- The Ability to Enter the Attainment of Cessation (*nirodhasa māpattisamāpajjanasamatthatā*),
- Attaining Noble Qualities such as Being Worthy of Gifts (*āhuneyyabhāvādisiddhi*).

14.1 THE DESTRUCTION OF DEFILEMENTS

Destruction of defilements is gained from discerning mind and matter as they really are. Knowledge of mentality and materiality begin with the benefits of developing worldly wisdom, but destruction of deep defilements and Fetters such as False Self Concept (*sakkāyaditṭhi*) as well as attainment of the Path are the benefits of developing Supramundane wisdom.

Here are some similes showing how insight wisdom (*vipassanā-paññā*) is able to destroy defilements:

1. Like a lightning bolt that strikes a rock breaking it into fragments,
2. Like a fire that consumes the forest,
3. Like a ray of sunlight that destroys darkness.

The benefits of insight wisdom can be achieved and enjoyed only by the one who has developed them.

14.2 ATTAINING THE TASTE OF THE NOBLE FRUITS

Attaining the taste of the Noble Fruits is also a benefit of developing insight wisdom. This is gained at two stages: When Noble Path consciousness arises and when Noble Fruit consciousness or cessation occurs. The Noble Fruit is the highest benefit of the Path. It has the eternal dhamma of Nibbāna as its object. It is a benefit of the highest and purest happiness, like tasting honey mixed with elixir.

14.3 THE ABILITY TO ENTER ATTAINMENT OF CESSION

Iti santarī samāpattiṁ	Imarī ariyasevitāṁ
Dittheva dhamme nibbāna-	Miti saṅkham upagatam
Bhāvetvā ariyapaññām	Samāpajjanti paṇḍitā
Yasmā tasmā imissāpi	Samāpattisamatthatā
Ariyamaggesu paññāya	Ānisamsoti vuccati.

Due to the wise causing Noble Wisdom [Noble Path and Fruit] to arise [through concentration and insight meditation], one enters the most refined attainment (samāpatti) that the Noble Ones taste. This is considered reaching Nibbāna in this

world. Thus, the Lord Buddha states that one who enters ultimate Cessation (nirodhasamāpatti), does so as the Fruit of Wisdom [wisdom development] in the Noble Paths.

14.4 ATTAINING NOBLE QUALITIES SUCH AS BEING WORTHY OF GIFTS

The benefits of developing wisdom include not only the ability to attain cessation but also developing the qualities of the Noble Ones such as worthy of gifts. Generally, those who have developed wisdom are worthy of gifts (āhuneyya), hospitality (pāhuneyya), offerings (dakkhiṇeyya), reverential salutation (añjalikaraṇīya) of world beings and angels (deva) and are also an incomparable field of merit and virtue for the world. Specifically, there are four types of Noble Ones who have developed Supra-mundane wisdom.

14.4.1 STREAM-ENTERER (SOTĀPANNA)

A Stream-Enterer (sotāpanna) is one who has developed First Path Wisdom and abandoned the first three Fetters or bondages (samyojana)^{note}. He has entered the stream to Nibbāna and is not reborn into the lower realms, he is certain to become enlightened in the future. As Lord Buddha states (Anguttara-nikaya 20/280-283/415-419):

Here, monks, a monk in this dispensation is one fully accomplished in virtue but only moderately accomplished in concentration and wisdom. He infringes some of the lesser and minor training rules and then rehabilitates himself. Why is that?

Because, monks, it is not said to be impossible for him to attain Supra-mundane dhamma.

Regarding training rules that are fundamental to the holy life and in conformity with the holy life, his virtue is stable and steady. He trains himself in the training rules that he has undertaken. With the utter destruction of three Fetters he becomes a Stream-enterer, no longer subject to rebirth in a lower world, fixed in destiny, with enlightenment as his destination.

Note: The three lower Fetters are personality-view (sakkāya-diṭṭhi) (the view that clings to mind and matter as self), doubt (vicikicchā) (in the qualities of the Triple Gems or the path leading to the cessation of suffering), and clinging to precepts and vows (sīlabbataparāmāsa).

14.4.2 ONCE-RETURNER (SAKADĀGĀMĪ)

The Once-returner (sakadāgāmī) is one who has developed Second Path Wisdom (dutiya-maggapaññā), abandoned the three lower Fetters and permanently weakened greed, hatred and delusion. The Once-returner will be reborn in this world only once before attaining Nibbāna. As Lord Buddha states (415-419):

Here, monks, a monk in this dispensation is one fully accomplished in virtue but only moderately accomplished in concentration and wisdom. He infringes some of the lesser and minor training rules and then rehabilitates himself. Why is that?

Because, monks, it is not said to be impossible for him to attain Supra-mundane dhamma.

Regarding training rules that are fundamental to the holy life and in conformity with the holy life, his virtue is stable and steady. He trains himself in the training rules that he has undertaken. With

the utter destruction of the first three Fetters and the attenuation of greed, hatred and delusion he becomes a once-returner. He comes back to this world only once more and then makes an end to suffering.

14.4.3 NON-RETURNER (ANĀGĀMĪ)

The Non-Returner (*anāgāmī*) is one who has developed Third Path Wisdom (*tatiya-maggapaññā*) and abandoned two more Fetters: sensual lust [desire] and repulsion [aversion]. The Non-Returner will not be reborn in this world. He will be reborn in the Pure Abodes in the Brahman world until attaining Nibbāna. As Lord Buddha states (415-419):

Here, monks, a monk in this dispensation is one fully accomplished in virtue, but only moderately accomplished in concentration and wisdom. He infringes some of the lesser and minor training rules and then rehabilitates himself. Why is that?

Because, monks, it is not said to be impossible for him to attain the Supra-mundane dhamma.

But regarding training rules that are fundamental to the holy life and in conformity with the holy life, his virtue is stable and steady. He trains himself in the training rules he has undertaken. With the utter destruction of the five lower Fetters ^{note} he becomes a Non-returner, due to be reborn spontaneously and there attain final Nibbāna, without ever returning to this world.

Note: The five lower fetters are personality-view (*sakkāyaditṭhi*), doubt (*vicikicchā*), clinging to precept and vows (*sīlababbata-parāmāsa*), sensual lust (*kāmarāga*), and repulsion (*paṭigha*).

14.4.4 A WORTHY ONE (ARAHANT)

A Worthy One is one who has developed Fourth Path Wisdom and abandoned the last five higher Fetters of attachment to Pure Form Realms, attachment to Formless Realms, Conceit, Restlessness and Ignorance^{note}. The Arahant is far from defilements and has broken kamma and the cycle of rebirths. He is said to have disentangled all bondages during attainment of the Noble Path and to have completely disentangle them upon attainment of the Noble Fruit. He or she is worthy of veneration and respect of all people and is classed as the highest Noble Person in Buddhism. As Lord Buddha states (415-419):

Here, monks, a monk in this dispensation is one fully accomplished in virtue but only as yet moderately accomplished in concentration and wisdom. He infringes some of the lesser and minor training rules and then rehabilitates himself. Why is that?

Because, monks, it is not said to be impossible for him to attain Supra-mundane dhamma.

As to those training rules that are fundamental to the holy life and in conformity with the holy life, his virtue is stable and steady. He trains himself in the training rules that he has undertaken. With the utter destruction of mental intoxicants (*āsava*), in this very life, he enters and dwells in the spotlessly pure liberation of mind, liberated by wisdom, having realized it for himself by direct knowledge.

Note: The five higher fetters are attachment to realms of form (rūpa-rāga), attachment to formless realms (arūpa-rāga), conceit (māna), restlessness (uddhacca) and ignorance (avijjā).

As has been mentioned, the development of Noble Wisdom has many benefits; therefore, the wise person should strive to develop this Noble Wisdom. As Lord Buddha stated with the Dhamma principles of sīla or morality, samādhi or concentration and paññā or wisdom (Samyutta-nikaya 15/61/20):

Sīle patiṭṭhāya naro sapañño
Cittam paññañca bhāvayam
Ātāpī nipako bhikkhu
So imam vijātaye jaṭam.

A competent monk with the diligence and wisdom to cultivate himself who is firmly established in morality and development of mind (citta) and insight (paññā) meditation is able to slash through this thick underbrush [of passion].

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VENERABLE PHRA MONGKOL-THEPMUNI (LUANG PHOR SODH)

THE MEDITATION MASTER WHO PRACTICED
THE FOUR FOUNDATIONS OF MINDFULNESS
MEDITATION OF LORD BUDDHA TO
DHAMMAKĀYA AND NIBBĀNA



APPENDIX: THE THREE ASPECTS OF NIBBANA

THE FIRST ASPECT: THE MENTAL STATE OF NIBBANA

1.1 CHARACTERISTICS OF NIBBĀNA

Three main aspects of Nibbāna [Note: Nibbāna in Pali = Nirvana in Sanskrit] can be discerned when it is examined with the evidence in the Tipiṭaka or Pali Canon [first order], the Commentaries [second order], and Sub-commentaries [third order], which are all correct, valid and relevant data sources. These three aspects are:

1. The mental state of Nibbāna,
2. The Nibbāna Element (Nibbāna-dhātu) that supports the mental state, and
3. Nibbāna as the home or Āyatana, where the Nibbāna Element (anupādisesanibbānadhātu [Nibbana without any substratum of life remaining]) dwells (Abhidhanappadipika 3rd edition, 226).

A Noble One (Arahant) realizes these three aspects of Nibbāna when one attains the Path, Fruit and Nibbāna, abandoning the five lower and the five higher Fetters, to attain the Nibbāna Element with the body remaining (saupādisesa-nibbāna-dhātu [Nibbana with any substratum of life remaining]). Then, one enters the Fruit Attainment (phala-samāpatti) and gains the “Knowledge of Refection (paccavekkhaṇāñāna),” which examines the Path, Fruit and Nibbāna that have been attained. This re-

alization of one's own liberation is gained after the mind is liberated, “vimuttasmim vimuttamiti ñānam hoti.” Previous Noble Disciples [the Stream-enterers, Once-returners and Non-Returners] can also realize these three aspects during “Knowledge of Reviewing” in accordance with their level of attainment.

The characteristics of Nibbāna are permanent (niccam nibbānam), happiness (sukham nibbānam), not subject to becoming sick (anābādho nibbānam), perpetual (dhuvam nibbānam) and of great benefit (paramaṭṭham nibbānam). Nibbāna is without birth (ajātam nibbānam), without aging (ajaram nibbānam) and without sickness (abyādhidhammam nibbānam). Nibbāna is eternal (amatam nibbānam). [It is non-compound (asaṅkhata-dhamma).]

These characteristics are opposite to the characteristics of the five aggregates, which are compound phenomena with life or consciousness (upādinnakasaṅkhāra), impermanent (aniccam), suffering (dukkham), subject to sickness (ābādho), not permanent (addhuvato), non-self (anatato) without essence (asārakato) and with birth (jātidhammo), aging (jarā-dhammo), illness (byādhidhammo) and death (maraṇadhammo).

1.2 DEVELOPMENT OF INSIGHT WISDOM

Venerable Sārīputta explains the method for developing insight wisdom (vipassanāpaññā) to compare these two types of dhamma: Nibbāna or unconditioned dhamma (asaṅkhata-dhamma) and the five aggregates or conditioned dhamma (saṅkhata-dhamma). This insight occurs before the meditator enters sammattaniyāma (certainty of attaining the Supra-mundane Path (lokuttara-magga) to become enlightened) (Khuddaka-nikaya Atthakatha 2/367).

The monk examines the five aggregates (upādin-nakasaṅkhāra) as (1) impermanent, (2) suffering, (3) subject to illness, (4) a boil, (5) an arrow, (6)

hardship, (7) disease, (8) fickle, (9) broken, (10) bad luck, (11) evil, (12) dangerous, (13) an obstacle, (14) shaken, (15) rotten, (16) fleeting, (17) defenseless, (18) unprotected, (19) without refuge, (20) empty, (21) bare, (22) void, (23) non-self, (24) sin, (25) unstable, (26) without essence, (27) hardship, (28) an executioner, (29) decay, (30) āsava (mental intoxicants), (31) conditioned, (32) a victim of māra (the evil one or evil), (33) with birth, (34) with aging, (35) with sickness, (36) with death, (37) with grief, (38) with lamentation, (39) with despair, (40) with sorrow.

Thus, the meditator gains anulomakhanti, [the Change-of-Lineage Insight Knowledge (gotrabhūñāna) (Khuddaka-nikaya 2/366-367)] that all conditioned phenomena are impermanent, suffering and non-self. This leads to the Supra-mundane Path to Nibbāna.

When examining the extinguishing of the five aggregates to be Nibbāna, as having the opposite characteristics to the characteristics of all conditioned dhammas [the Forty above], he or she enters sammattaniyāma, that is, the certainty of attaining path, fruit and Nibbāna, gaining the fruit attainment and the knowledge of reviewing as stated above. Regarding this, the Venerable Sārīputta states (Khuddaka-nikaya 31/734-735/629-634):

So vata bhikkhave bhikkhu nibbānam dukkhato
samanupassanto anulomikāya khantiyā saman-
nāgato bhavissatīti netam ṭhānam vijjati,
anulomikāya khantiyā asamannāgato sammat-
taniyāmam okkamissatīti netam ṭhānam vijjati,
sammattaniyāmarañanokkamamāno sotāpattiphalam
vā sakadāgāmiphalam vā anāgāmiphalam vā
arahattaphalam vā sacchikarissatīti netam ṭhānam
vijjati.

So vata bhikkhave bhikkhu nibbānam sukhato samanupassanto anulomikāya khantiyā samannāgato bhavissatīti ṭhānametam vijjati, anulomikāya khantiyā samannāgato sammat-taniyāmam okkamissatīti ṭhānametam vijjati, sammattaniyāmam anokkamamāno sotāpattiphalam vā sakadāgāmiphalam vā anāgāmiphalam vā arahattaphalam vā sacchikarissatīti ṭhānametam vijjati.

Monks, it is not possible for a monk who views Nibbāna as suffering to be considered one endowed with anulomakhanti. It is not possible for one who is not endowed with anulomakhanti (the Change-of-Lineage Insight Knowledge or gotrabhūñāna) to enter sammattaniyāma (certainty of attaining the Supra-mundane Path). One who cannot enter sammattaniyāma, cannot realize the fruits of the Stream-enterer, Once-returner, Non-returner or Arahantship.

Monks, a monk who views Nibbāna as happiness can be considered as one who is endowed with anulomakhanti. One who is endowed with anulomakhanti can enter sammattaniyāma. Entering sammattaniyāma, one can realize the fruits of the Stream-enterer, Once-returner, Non-returner or Arahantship, this is a possible situation.

Katihākārehi anulomikam khantim paṭilabhati?
 Katihākārehi sammattaniyāmam okkamati?
 Cattārīsāya ākārehi anulomikam khantim paṭilabhati,
 cattārīsāya ākārehi sammattaniyāma okkamati.

Katamehi cattārīsāya ākārehi anulomikam
 khantim paṭilabhati, katamehi cattārīsāya
 ākārehi sammattaniyāmam okkamati?

Pañcakkhandhe aniccato dukkhato rogato gaṇdato sallato aghato ābādhato parato palokato ītito up-addavato bhayato upasaggato calato pabhaṅgato addhuvato attāṇato aleṇato asaraṇato rittato tucchato suññato anattato ādīnavato vipariṇāmadhammato asārakato aghamūlato vadhakato vibhavato sāsavato saṅkhatato mārāmisato jātidhammato jarādhammato byādhidhammato maraṇadhammato sokadhammato paridevadhammato upāyāsadhammato saṅkilesikadhammato.

Pañcakkhandhe aniccato passanto anulomikam̄ khantim̄ paṭilabhati. Pañcannam̄ kandhānam̄ nirodho niccam̄ nibbānanti passanto sammataniyāmam̄ okkamati.

Pañcakkhandhe dukkhato passanto anulomikam̄ khantim̄ paṭilabhati. Pañcannam̄ kandhānam̄ nirodho sukham̄ nibbānanti passanto sammataniyāmam̄ okkamati.

Pañcakkhandhe rogato passanto anulomikam̄ khantim̄ paṭilabhati. Pañcannam̄ kandhānam̄ nirodho ārogayanam̄ nibbānanti passanto sammattaniyāmam̄ okkamati.

Pañcakkhandhe gaṇdato passanto anulomikam̄ khantim̄ paṭilabhati. Pañcannam̄ kandhānam̄ nirodho nigāndo nibbānanti passanto sammataniyāmam̄ okkamati.

Pañcakkhandhe sallato passanto anulomikam̄ khantim̄ paṭilabhati. Pañcannam̄ kandhānam̄ nirodho nisallam̄ nibbānanti passanto sammataniyāmam̄ okkamati.

Pañcakkhandhe aghato passanto anulomikam khantim pañilabhati. Pañcannam kandhānam nirodho anagho nibbānanti passanto sammattaniyāmam okkamati.

Pañcakkhandhe ābādhato passanto anulomikam khantim pañilabhati. Pañcannam kandhānam nirodho anābādho nibbānanti passanto sammattaniyāmam okkamati. ... [altogether forty characteristics].

A monk gains realization of the three marks of existence (anulomakhanti) by how many conditions? Enters sammattaniyāma [the moment of path and fruit realization] by how many conditions? A monk gains anulomakhanti by forty conditions and enters sammattaniyāma by forty conditions.

How does a monk gain anulomakhanti by forty conditions? How does he enter sammattaniyāma by forty conditions?

The monk examines the five aggregates (upādin-nakasaṅkhāra) as (1) impermanent, (2) suffering, (3) subject to illness, (4) a boil, (5) an arrow, (6) hardship, (7) disease, (8) fickle, (9) broken, (10) bad luck, (11) evil, (12) dangerous, (13) an obstacle, (14) shaken, (15) rotten, (16) fleeting, (17) defenseless, (18) unprotected, (19) without refuge, (20) empty, (21) bare, (22) void, (23) non-self, (24) sin, (25) unstable, (26) without essence, (27) hardship, (28) an executioner, (29) decay, (30) āsava (mental intoxicants), (31) conditioned, (32) a victim of māra (the evil one or evil), (33) with birth, (34) with aging, (35) with sickness, (36) with death, (37) with grief, (38) with lamentation, (39) with despair, (40) with sorrow.

- [1] When contemplating the five aggregates as impermanent (*aniccato*), he gains *anulomakhanti* (Change-of-Lineage Insight). When contemplating the extinguished five aggregates [of the Arahant] as permanent like *Nibbāna* (*niccaṁ nibbānam*), he enters *sammattaniyāma* (the Supra-mundane Path).
- [2] When contemplating the five aggregates as suffering (*dukkhato*), he gains *anulomakhanti*. When contemplating the extinguished five aggregates as happy like *Nibbāna* (*sukhaṁ nibbānam*), he enters *sammattaniyāma*.
- [3] When contemplating the five aggregates as subject to illness (*rogato*), he gains *anulomakhanti*. When contemplating the extinguished five aggregates as without illness like *Nibbāna* (*ārogayaṁ nibbānam*), he enters *sammattaniyāma*.
- [4] When contemplating the five aggregates as a boil (*gaṇdato*), he gains *anulomakhanti*. When contemplating the extinguished five aggregates as without a boil like *Nibbāna* (*nigaṇḍo nibbānam*), he enters *sammattaniyāma*.
- [5] When contemplating the five aggregates as being an arrow (*sallato*), he gains *anulomakhanti*. When contemplating the extinguished five aggregates as without an arrow like *Nibbāna* (*nisallam nibbānam*), he enters *sammattaniyāma*.
- [6] When contemplating the five aggregates as hardship (*aghato*), he gains *anulomakhanti*. When contemplating the extinguished five aggregates as without hardship like *Nibbāna* (*anagho nibbānam*), he enters *sammattaniyāma*.

- [7] When contemplating the five aggregates as a disease (*ābādhato*), he gains anulomakhanti. When contemplating the extinguished five aggregates as without sickness like Nibbāna (*anābādho nibbānam*), he enters sammattaniyāma.
- [8] When contemplating the five aggregates as fickle (*parato*), he gains anulomakhanti. When contemplating the extinguished five aggregates as Nibbāna as constant (*aparappaccayam nibbānam*), he enters sammattaniyāma.
- [9] When contemplating the five aggregates as broken (*palokato*), he gains anulomakhanti. When contemplating the extinguished five aggregates as unbroken like Nibbāna (*appalokadhammo nibbānam*), he enters sammattaniyāma.
- [10] When contemplating the five aggregates as bad luck (*ītito*), he gains anulomakhanti. When contemplating the extinguished five aggregates as auspicious like Nibbāna (*anītikam nibbānam*), he enters sammattaniyāma.
- [11] When contemplating the five aggregates as evil (*upaddavato*), he gains anulomakhanti. When contemplating the extinguished five aggregates as without evil like Nibbāna (*anupaddavam nibbānam*), he enters sammattaniyāma.
- [12] When contemplating the five aggregates as dangerous (*bhayato*), he gains anulomakhanti. When contemplating the extinguished five aggregates as without danger like Nibbāna (*abhayaṁ nibbānam*), he enters sammattaniyāma.

- [13] When contemplating the five aggregates as an obstacle (upasaggato), he gains anulomakhanti. When contemplating the extinguished five aggregates as to be without an obstacle like Nibbāna (anupasaggam nibbānam), he enters sammattaniyāma.
- [14] When contemplating the five aggregates as shaken (calato), he gains anulomakhanti. When contemplating the extinguished five aggregates as unshaken like Nibbāna (acalam nibbānam), he enters sammattaniyāma.
- [15] When contemplating the five aggregates as rotten (pabhaṅgato), he gains anulomakhanti. When contemplating the extinguished five aggregates as not rotten like Nibbāna (appabhaṅgam nibbā-nam), he enters sammattaniyāma.
- [16] When contemplating the five aggregates as fleeting (addhuvato), he gains anulomakhanti. When contemplating the extinguished five aggregates as eternal like Nibbāna (dhuvam nibbānam), he enters sammattaniyāma.
- [17] When contemplating the five aggregates as defenseless (attāṇato), he gains anulomakhanti. When contemplating the extinguished five aggregates as defended like Nibbāna (tāṇam nibbānam), as that which is resistant, he enters sammatta-niyāma.
- [18] When contemplating the five aggregates as unprotected (aleṇato), he gains anulomakhanti. When contemplating the extinguished five aggregates as protected like Nibbāna (leṇam nibbānam), he enters sammattaniyāma.

- [19] When contemplating the five aggregates as without refuge (asaraṇato), he gains anulomakhanti. When contemplating the extinguished five aggregates as a refuge like Nibbāna (saraṇam nibbā-nam), he enters sammattaniyāma.
- [20] When contemplating the five aggregates as empty (rittato), he gains anulomakhanti. When examining the extinguished five aggregates as not empty like Nibbāna (arittam nibbānam), he enters sammattaniyāma.
- [21] When contemplating the five aggregates as bare (tucchato), he gains anulomakhanti. When examining the extinguished five aggregates as not bare like Nibbāna (atuccham nibbānam), he enters sammattaniyāma.
- [22] When contemplating the five aggregates as void (suññato), he gains anulomakhanti. When examining the extinguished five aggregates as ultimate reality like Nibbāna (param suññam nibbānam), he enters sammattaniyāma.
- [23] When contemplating the five aggregates as non-self (anattato), he gains anulomakhanti. When examining the extinguished five aggregates as the highest benefit like Nibbāna (paramaṭṭham nibbānam), he enters nammattaniyāma.
- [24] When contemplating the five aggregates as sin (ādīnavato), he gains anulomakhanti. When contemplating the extinguished five aggregates as without sin like Nibbāna (anādīnavam nibbānam), he enters sammattaniyāma.

- [25] When contemplating the five aggregates as unstable (*vipariṇāmadhammato*), he gains anulomakhanti. When contemplating the extinguished five aggregates as stable like Nibbāna (*avipariṇāmadhammaṁ nibbānaṁ*), he enters sammattaniyāma.
- [26] When contemplating the five aggregates as without essence (*asārakato*), he gains anulomakhanti. When contemplating the extinguished five aggregates as essence like Nibbāna (*sāraṁ nibbānam*), he enters sammattaniyāma.
- [27] When contemplating the five aggregates as the root of hardship (*aghamūlato*), he gains anulomakhanti. When contemplating the extinguished five aggregates as without the root of hardship like Nibbāna (*anaghamūlam nibbānam*), he enters sammattaniyāma.
- [28] When contemplating the five aggregates as an executioner (*vadhakato*), he gains anulomakhanti. When contemplating the extinguished five aggregates as not like an executioner like Nibbāna (*avadhakam nibbānam*), he enters sammattaniyāma.
- [29] When contemplating the five aggregates as decay (*vibhavato*), he gains anulomakhanti. When contemplating the extinguished five aggregates as without decay like Nibbāna (*avibhavam nibbānam*), he enters sammattaniyāma.
- [30] When contemplating the five aggregates as mental intoxicants (*sāsavato*), he gains anulomakhanti. When contemplating the extinguished five aggregates as without mental intoxicants

like Nibbāna (anāsavam nibbānam), he enters sammattaniyāma.

- [31] When contemplating the five aggregates as conditioned (saṅkhatato), he gains anulomakhanti. When contemplating the extinguished five aggregates as unconditioned like Nibbāna (asaṅkhatam nibbānam), he enters sammattaniyāma.
- [32] When contemplating the five aggregates as being a victim of Māra (mārāmisato), he gains anulomakhanti. When contemplating the extinguished five aggregates as not a victim of māra (the evil one or evil) like Nibbāna (nirāmisam nibbānam), he enters sammattaniyāma.
- [33] When contemplating the five aggregates as with birth (jātidhammato), he gains anulomakhanti. When contemplating the extinguished five aggregates as without birth like Nibbāna (ajātam nibbānam), he enters sammattaniyāma.
- [34] When contemplating the five aggregates as with aging (jarādhammato), he gains anulomakhanti. When contemplating the extinguished five aggregates as without aging like Nibbāna (ajaram nibbānam), he enters sammattaniyāma.
- [35] When contemplating the five aggregates as with sickness (byādhidhammato), he gains anulomakhanti. When contemplating the extinguished five aggregates as without sickness like Nibbāna (abbayādhidhammadam nibbānam), he enters sammattaniyāma.

- [36] When contemplating the five aggregates as with death (maraṇadhammato), he gains anulomakhanti. When contemplating the extinguished five aggregates as without death like Nibbāna (amatam nibbānam), he enters sammattaniyāma.
- [37] When contemplating the five aggregates as with grief (sokadhammato), he gains anulomakhanti. When contemplating the extinguished five aggregates as without grief like Nibbāna (asokam nibbānam), he enters sammattaniyāma.
- [38] When contemplating the five aggregates as with lamentation (paridevadhammato), he gains anulomakhanti. When contemplating the extinguished five aggregates as without lamentation like Nibbāna (aparidevam nibbānam), he enters sammattaniyāma.
- [39] When contemplating the five aggregates as with despair (upāyāsadhammato), he gains anulomakhanti. When contemplating the extinguished five aggregates as without despair like Nibbāna (anupāyāsam nibbānam), he enters sammattaniyāma.
- [40] When contemplating the five aggregates as with sorrow (saṅkilesikadhammato), he gains anulomakhanti. When contemplating the extinguished five aggregates as without sorrow like Nibbāna (asaṅkiliṭṭham nibbānam), he enters sammattaniyāma.

This is a vipassanā method, leading to realization that all conditioned things are impermanent, suffering and non-self (anulomakhanti). This wisdom is explained by Lord Buddha in the Tilakkhaṇagāthā (Khuddaka-nikaya 25/30/51/52):

Sabbe saṅkhārā aniccāti	Yadā paññāya passati
Atha nibbindati dukkhe	Esa maggo visuddhiyā
Sabbe saṅkhārā dukkhāti	Yadā paññāya passati
Atha nibbindati dukkhe	Esa maggo visuddhiyā
Sabbe dhammā anattāti	Yadā paññāya passati
Atha Nibbindati Dukkhe	Esa maggo visuddhiyā.

All conditioned things are impermanent. When one considers this with wisdom, one becomes dispassionate with suffering. This is the path to purity.

All conditioned things are suffering. When one considers this with wisdom, one becomes dispassionate with suffering. This is the path to purity.

All dhammas are non-self. When one considers this with wisdom, one becomes dispassionate with suffering. This is the path to purity.

This wisdom leads to the Supra-mundane wisdom that realizes the Four Noble Truths with three types of knowledge: Knowledge of the Truth (sacca-ñāna), Knowledge of the Action required (kicca-ñāna) and Knowledge of Accomplishment (kata-ñāna). This leads to attainment of the Path, Fruit and Nibbāna [consisting of the Four Paths, Four Fruits and One Nibbāna which are the Nine Supra-mundane.]

According to Venerable Sāriputta's method, the meditator must know and compare two types of Dhamma with opposite characteristics. When the meditator contemplates the five aggregates [dhammas with consciousness] as impermanent, suffering and non-self, he gains anulomakhanti. When he contemplates the extinguished five aggregates [of the Arahant] as unconditioned dhamma like Nibbāna – permanent, happy, and of supreme benefit, he enters the Path (sammattaniyāma) with the certainty of eventually attaining the fruit.

Warning: mediators must carefully note the declarations made by Lord Buddha [in the Tilakkhaṇagāthā] and Venerable Sārīputta [in the Patisambhidāmagga] that one must examine all dhammas [both with and without consciousness] in order to fully realize the Three Characteristics (Samyutta-nikaya 17/42/28):

Yadaniccam tam dukkham,
Yam dukkham tadanattā.

What is impermanent that is suffering.
What is suffering that is not self.

1.3 COMPARING NIBBĀNA & THE FIVE AGGREGATES

In the Anattalakkhaṇa Sutta (Vinaya 4/20/24-26), Lord Buddha compares and contrasts the characteristics of two types of Dhamma: True Self versus Non-self. For example, True Self (attā) does not become sick, but Non-self (anattā) such as body (rūpa-khandha) becomes sick.

Athakho bhagavā pañcavaggiye bhikkhū
āmantesi.

Rūpam bhikkhave anattā. Rūpañca hidam bhikkhave attā abhavissa. Nayidam rūpam ābādhāya saṁvatteyya. Labbhetha ca rūpe evam me rūpam hotu. Evam me rūpam mā ahosīti. Yasmā ca kho bhikkhave rūpam anattā. Tasmā rūpam ābādhāya saṁvattati. Na ca labbhati rūpe evam me rūpam hotu. Evam me rūpam mā ahosīti.

Vedanā anattā. Vedanā ca hidam bhikkhave attā abhavissa. Nayidam vedanā ābādhāya saṁvatteyya. Labbhetha ca vedanāya evam me vedanā hotu. Evam me vedanā mā ahosīti. Yasmā ca kho bhikkhave vedanā anattā. Tasmā vedanā ābādhāya saṁvattati. Na ca labbhati vedanāya evam me vedanā hotu. Evam me vedanā mā ahosīti.

Saññā anattā. Saññā ca hidam bhikkhave attā abhavissa. Nayidam saññā ābādhāya samvatteyya. Labbhetha ca saññāya evam me saññā hotu. Evam me saññā mā ahosīti. Yasmā ca kho bhikkhave saññā anattā. Tasmā saññā ābādhāya samvattati. Na ca labbhati saññāya evam me saññā hotu. Evam me saññā mā ahosīti.

Saṅkhārā anattā. Saṅkhārā ca hidam bhikkhave attā abhavissam̄su. Nayidam saṅkhārā ābādhāya samvatteyyuṁ. Labbhetha ca saṅkhāresu evam me saṅkhārā hontu. Evam me saṅkhārā mā ahosunti. Yasmā ca kho bhikkhave saṅkhārā anattā. Tasmā saṅkhārā ābādhāya samvattanti. Na ca labbhati saṅkhāresu evam me saṅkhārā hontu. Evam me saṅkhārā mā ahesunti.

Viññāṇam anattā. Viññāṇañca hidam bhikkhave attā abhavissa. Nayidam viññāṇam ābādhāya samvatteyya. Labbhetha ca viññāṇe evam me viññāṇam hotu. Evam me viññāṇam mā ahosīti. Yasmā ca kho bhikkhave viññāṇam anattā. Tasmā viññāṇam ābādhāya samvattati. Na ca labbhati viññāṇe evam me viññāṇam hotu. Evam me viññāṇam mā ahosīti.

At that time the Lord said to the Pañcavaggiya [the first five disciples]:

Monks, body is non-self (anattā). If this body were self, it would not tend to sickness, and one could say, “Let the body become thus. Let the body not become thus.” But since, monks, body is non-self, body tends to sickness and one cannot say, “Let this body become thus. Let this body not become thus.”

Feeling, monks, is non-self. If this feeling were self, it would not tend to sickness, and one could say, “Let feeling become thus. Let feeling not become thus.” But since, monks, feeling is non-self, feeling tends to sickness and one cannot say, ‘Let feeling become thus. Let feeling not become thus.’”

Perception, monks, is non-self. If this perception were self, it would not tend to sickness, and one could say, “Let perception become thus. Let perception not become thus.” But since, monks, perception is non-self, perception tends to sickness and one cannot say, “Let perception become thus. Let the perception not become thus.””

Volitions, monks, are non-self. If this volitions were self, they would not tend to sickness, and one could say, “Let volitions become thus. Let volitions not become thus.” But since, monks, volitions are non-self, volitions tend to sickness and one cannot say, “Let volitions become thus. Let volitions not become thus.””

Consciousness, monks, is non-self. If this consciousness were self, it would not tend to sickness, and one could say, “Let consciousness become thus. Let consciousness not become thus.” But since, monks, consciousness is non-self, consciousness tends to sickness and one cannot say, “Let consciousness become thus. Let consciousness not become thus.””

Whoever states that things that are Non-self are not always impermanent and suffering, he or she is contradicting the words of Lord Buddha.

“Non-self” is also explained in the Desanāhārvibhaṅga-vibhāvanā (Netativibhavinitka, 75):

Anattāti niccasārasukhasāraattasārarahittatā
asārakaṭṭhena anattā avasavattanaṭṭhena vā anattā.

The word ‘Non-self’ means dhamma states without ultimate permanence, without the essence of happiness and without the essence of Self. It means dhammas that are powerless [with regard to wishing the five aggregates, Twelve Spheres and Eighteen Elements, not to age, feel pain or die].

The Three Characteristics of impermanence, suffering and non-self only apply to conditioned dhammas or dhammas with consciousness (upādinnakasankhāra) – the five aggregates, Twelve Spheres and Eighteen Elements. These are mortal dhammas with consciousness and without essence. In other words they are the dhammas of the three realms (sensual desire, formed and formless realms).

These characteristics do not apply to the unconditioned Nibbāna Element (nibbāna-dhātu). The Nibbāna Element is an eternal dhamma with ultimate essence. Nibbāna is the unconditioned state that is totally opposite to the five aggregates or conditioned dhammas.

Nibbāna is an ultimate dhamma with substance and essence (sāram nibbānam) that is permanent (niccam), happy (sukham) and of supreme benefit (paramaṭṭham).

Lord Buddha stated, “Sabbe dhammā anattāti...” “All dhammas are non-self. When one considers this with wisdom, one becomes dispassionate with suffering.” However, in the Tilakkhanakāthā, Venerable Budaghosa explains that the word “dhammā” in “Sabbe dhammā anattā” refers only to the five aggregates (Khuddaka-nikaya Atthakatha 62):

Tattha sabbe dhammāti pañcakkhandhāeva adhippetā. Anattāti mā jīrantu. Mā mīyantūti vase vattetum na sakkāti avasavattanatthena anattā suññā assāmikā anissarāti attho.

With the words Sabbe dhammā [all dhammas] in this verse, Lord Buddha refers only to the five aggregates. The word “Non-self” is explained as Non-self that is empty, without an owner, without freedom, and powerless. No one can make the five aggregates abide by their wish, such as, “Let the five aggregates not age and not die.”

The words Sabbe dhammā nālam abhinivesāya – or all dhammas should not be clung to – are explained by Venerable Buddhaghosa as (Majjhima-nikaya Atthakatha 2/205-206):

Sabbe dhammā nālam abhinivesāyāti ettha sabbe dhammā nāma pañcakkhandhā dvādasāyatanāni aṭṭhārasadhātuyo, te sabbepi taṇhādiṭṭhivasena abhinivesāya nālam na pariyattā na samattā na yuttā. Kasmā? Kahitākārena atiṭṭhanato. Te hi ‘Nicca sukha attāti kahitāpi anicca dukkhā anattāva sampajjanti. Tasmā nālam abhinivesāya.

The words Sabbe dhammā nālam abhinivesāya [all dhammas should not be clung to] are explained as follows: The words “all dhammas” refer to the five aggregates, the Twelve Spheres and the Eighteen Elements. All these dhammas should not be clung to. It is not right, not proper, not appropriate to cling to them with the power of craving and wrong view. Why should one not cling to them? Because they are not worthy of being clung to. All dhammas, like the five aggregates, are impermanent, suffering and Non-self, but one [falsely] clings to them as “permanent, happy and self.” For this reason, they should not be clung to.

In addition, since designated Nibbāna [Nibbāna as a word or concept] is not actual Nibbāna in the ultimate sense, the Venerable considers designated Nibbāna with the characteristic of non-self. This consideration corresponds to Lord Buddha's statement in the Parivāra Vinaya:

Aniccā sabbasaṅkhārā
Dukkhānattā ca saṅkhatā
Nibbānañceva paññatti
Anattā iti nicchayā.^{note}

All saṅkhārā that are conditioned are impermanent,
suffering and non-self. Especially, designation
(paññatti) should be understood as non-self, too.

Note: The translation of nibbānañceva paññatti anattā iti nicchayā as “the designation (paññatti) that is Nibbāna, the Venerable considers it as non-self” appears in the following translations:

1. The Thai Tipitaka (25th Buddhist century commemoration)
BE 2500.
2. The Thai Tipitaka, official copy, Department of Religious Affairs, Ministry of Education, BE 2514.
3. The Official Thai Tipitaka, Department of Religious Affairs, Ministry of Education, BE 2521.
4. The Vinaya Pitaka, 8, Parivara and Atthakatha, Mahamakut-tarajavidayalaya, BE 2525 and
5. The Thai Tipitaka, Vinaya Pitaka, Parivara, 60th anniversary of His Majesty's ascension to the throne commemoration, B.E. 2549, published by The Council of the Elders.

Thus, Lord Buddha's words “Sabbe dhammā anattā” or all dhammas are Non-self in the Tilakkhaṇagāthā, refer to all phenomena in the three realms of conditioned phenomena only. In the fourth realm of unconditioned phenomena, Nibbāna, commentaries refer only to designated phenomena (words or concepts) used with limited consciousness.

Some commentaries do state, “all dhammas” includes also dhammas in the fourth [Supra-mundane] realm. However, they refer only to designated dhammas that are powerless, not to ultimate Nibbāna itself, which is unconditioned. Venerable Buddhaghosa explains (Majjhima-nikaya 1/19):

Neyyatthattā cassa suttassa na catubhūmikāpi
sabhāvadhammā sabbadhammāti veditabbā.
Sakkāyapariyāpannā pana tebhūmikadhammāva
anavasesato veditabbā.

“Sabbe dhammā” should not be understood to mean all dharma in the four realms [including the Supra-mundane]. Only all conditioned dhammas in the three realms based on false concept (sakkāyadiṭṭhi), are intended without exception.

Ultimate Nibbāna, both with the body remaining (saupādisesa-nibbāna-dhātu) and without remainder (anupādisesa-nibbāna-dhātu) is unconditioned (visaṅkhāradhamma) and eternal (amatadhamma). It is the opposite of the five aggregates, which are conditioned (saṅkhāradhamma) and mortal (matadhamma). These two types of Dhammas were contrasted by Lord Buddha as shown in Table 5:

Note that all first and second order data [Tipitaka and Commentaries] are valid and reliable and point towards the conclusion that ultimate Nibbāna is devoid of non-self. It is the opposite of the five aggregates, which are conditioned based on false self concept.

Do any valid and reliable data explicitly prove the True Self characteristic of Nibbāna? For this, each meditator must develop his or her own wisdom in order to see and know both types of dharma – conditioned and unconditioned – as they really are. Conditioned dhammas are the five aggregates and unconditioned dharma is ultimate Nibbāna, either with life (saupādisesa-nibbāna-dhātu) or without reside (anupādisesa-nibbāna-dhātu). These dhammas must be seen for oneself

TABLE 5

COMPARING THE CHARACTERISTICS OF THE UNCONDITIONED WITH CONDITIONED

THE UNCONDITIONED ¹	THE CONDITIONED ²
Arising does not occur (na uppādo paññāyati).	Arising occurs (uppādo paññāyati).
Passing away does not occur (na vayo paññāyati).	Passing away occurs (vayo paññāyati).
While existing, change does not occur (na ṛhitassa aññathattam paññāyati).	While existing, change occurs (ṛhitassa aññathattam paññāyati).
The unconditioned is eternal (dhuvam), permanent (niccam), happy (sukham), immortal (amatam nibbānam) and true essence (saram nibbānam), devoid of non-self.	The conditioned changes continually with causes and conditions (aniccam). It cannot remain the same from moment to moment and quickly disintegrates (dukkham). It does not have any endurance happiness or essence of self. It is, therefore, Non-self (anattā).

¹ Anguttara-nikaya 20/487/192

² Anguttara-nikaya 20/486/192

(sandīṭṭhiko). They are timeless (akāliko), appealing (ehipassiko), centering (opanayiko) and directly experienceable by the wise (paccattam veditabbo viññūhi). One must develop wisdom (paññā) through study, practice and direct realization, reading, reflection and meditating to delve deep inside and to know, to see and to become the Unconditioned Nibbāna Element (nibbāna-dhātu) for oneself. One can abandon all suffering and realize Nibbāna in accordance with one's own level of practice following Lord Buddha's Teaching. This is the Noble Truth.

Our survey of the scriptures did not reveal any direct statement by Lord Buddha or in the Pali Canon that ultimate Nibbāna is either 'True Self' or 'Non-self.' We have, however, found the following statements that indirectly imply that Nibbāna is 'True Self'.

Lord Buddha compares the characteristics of self and non-self. In the Anattalakkhaṇa Sutta, Lord Buddha is preaching to the First Disciples (pañcavaggiya) after they have gained the Dhamma-eye, realizing the Three Characteristics to become Stream-enterers. After listening to the Lord compare the two types of dhammas – dhamma that is True Self and does not become sick versus the five aggregates that are Non-self and are subject to sickness, they all became Arahants.

In the Patisambhidāmagga, Venerable Sārīputta also compares the characteristics of ultimate Nibbāna and the five aggregates based on the Anattalakkhaṇa Sutta:

When one examines the five aggregates as impermanent, suffering, and non-self ... entailing sickness, birth, aging, pain and death, he gains full realization of the Three Characteristics (anulomakhanti).

When one contemplates letting go of the five aggregates, as Nibbāna – eternal, supreme happiness, without sickness, aging, pain and death, he attains the Path to Nibbāna (sammattaniyāma).

1.4 SELF AS REFUGE

Lord Buddha directed the monks to have Self (attā) as refuge (dīpa) and Shelter (saraṇā) and Dhamma as Refuge and Shelter (Digha-nikaya 11/49/84):

Attadīpā bhikkhave viharatha attasaraṇā¹
anaññasaraṇā dhammadīpā dhammasaraṇā
anaññasaraṇā.

Monks, you must be one who has Self as Refuge, Self as Shelter, nothing else as shelter. You must be one who has Dhamma as Refuge, Dhamma as Shelter, nothing else as shelter.

The question arises whether “Self” in this statement refers to conventional, worldly self (person, ‘we-they,’ ‘us-them’) or self in the ultimate sense, (the Supra-mundane Nibbāna Element) or to both. The commentary says that “Self” in this statement refers to both worldly and Supra-mundane dhammas.

Ko panettha attā nāma?
Lokiyalokuttaro dhammo
(Digha-nikaya Atthakatha 3/30).

What is called Self in Attadīpa? Change to worldly dhammas and supra-mundane dhammas [are called self].

Moreover, the sub-commentary explains that the nine Supra-mundane dhammas are Self and a Refuge like an island (the ultimate Nibbāna) (Sanyuttatika Mahavagga 2/557):

Attadīpāti ettha attasaddena dhammo eva vutto,
svāyamattho hetṭhā vibhāvito eva. Navavidho
lokuttaradhammo veditabbo. So hi catūhi oghehi
anajjhottthanīyato dīpoti vutto.

In this context, attadīpā that Lord Buddha means is dhamma only with the wording of “Self.” Previously Lord Buddha has explained this meaning clearly that the dhamma explained above is the group of the nine Supra-mundane Dhammas.

Lord Buddha calls the group of the nine Supra-mundane Dhammas [including Nibbāna] islands which is Nibbāna, the ultimate state, because Nibbāna is not flooded by the four waters of sensual desire (kāma), becoming or existing (bhava), wrong view (ditthi) and ignorance (avijjā).

1.5 NIBBĀNA AS VOID

Nibbāna is a state void of defilements, ignorance, craving, clinging and void of all conditioned things. Thus, Nibbāna is called supremely void (parama suñña) or the highest void (aggasuñña). It is void of false self concept and all that pertains to false self concept. In a living enlightened one (saupādisesa-nibbāna-dhātu) still possessing the five aggregates, it is being unfettered from mundane causes and conditions (Khuddaka-nikaya Atthakatha 278). This is called the void of highest benefit (280). No five aggregates remains for Lord Buddha, Private Buddhas and Arahants (asekhamunī). They have let go of the five aggregates and attained the Nibbāna Element (Nibbāna-dhātu). The Nibbāna Element is eternal without birth, aging, pain and death. It is everlasting, supreme, happiness, stable and firm.

Even at the death of an asekhamunī, the Nibbāna Element, which supports the state of Nibbāna, does not become extinguished. This is described in the simile of an empty house or empty pot. If the house or the pot is empty, it does not mean that there is no house or no pot. It means that the house or the pot is empty of other things.

By the word void or empty, Lord Buddha does not mean that ultimate Dhamma does not exist, only that it is without the essence of self [worldly designated self, i.e. a doer or a feeler]. As the Venerable Mahānāmathera states (Khuddaka-nikaya 278-279):

Suññam attena vā attaniyena vāti kārako vedako
sayamvasīti evam lokaparikappitena attanā ca
attābhāvatoyeva attano santakena parikkhārena
ca suññam. Sabbam cakkhādi lokiyaṁ dham-
majātam, tamyeva lujjanapalujjanaṭṭhena loko
nāma. Yasmā ca attā ca ettha natthi, attani yañca
ettha natthi, tasmā suñño lokoti vuccatīti attho.
Lokuttaropi ca dhammo attattaniyehi suñño eva.
Pucchānurūpena pana lokiyova dhammo vutto.

Suññoti ca dhammo natthīti vuttam na hoti, tasmim
dhamme attattaniyasārassa natthibhāvo vutto
hoti. Loke ca suññam gharām suñño ghaṭoti
vutte gharassa ghaṭassa ca natthibhāvo vutto na
hoti. Tasmim ghare ghaṭe ca aññassa natthibhāvo
vutto hoti.

Bhagavatā ca iti yam hi kho tattha na hoti, tena
tam suññam samanupassati. Yam pana tattha
avasiṭṭham hoti. Tam santam idamatthīti pajānātīti
ayameva attho vutto.

The words empty of self and things belonging to
self [suññam attena vā attaniyena vā] mean void
of self that the world designates as “doer, feeler,
or possessor of own power” and of articles of self,
because there is no such self. The eyes etc. are all
of the nature of the world. The eye is called “of
the world” because of its perishability. Moreover,
because there is no self or things belonging to
self in the world; therefore, it is said “the world is

void.” Even Supra-mundane dhammas are empty of self and that belonging to self. Here, the Venerable refers only to mundane dhammas to suit the question asked.

By the word “Empty,” the Venerable does not mean that “there is no dhamma,” but refers to the lack of essence in self and things belonging to self. When it is said in the world that “The house is empty, the pot is empty,” it does not mean that there is no house and no pot, but means that there are no other things in the house and the pot.

Lord Buddha also states, “There is nothing in there so, one considers that thing as empty. But, there is something remaining in there, he comprehends, ‘That thing exists.’”

1.6 SUMMARY

The state of Nibbāna that Lord Buddha, the Private Buddhas (pacceka-buddha) and the Arahants have attained has the characteristics of self. According to the words of Lord Buddha in the Anattalakkhaṇa Sutta and the verses of the Paṭisambhidāmagga, it has ultimate essence (sārām nibbānam) and is eternal (niccam nibbānam), happy (sukham nibbānam) of highest benefit (paramaṭṭham nibbānam), undying (amatam nibbānam), and thus without birth, old age and pain (ajātam-ajaram-anābādhabyādhidhammam-amatam nibbānam). Nibbāna is enduring (dhuvam nibbānam), defense (tāṇam nibbānam), protection (leñam nibbānam), and refuge (saraṇam nibbānam), supremely void (paramam suññam nibbānam) of mental defilements and all conditioned things (saṅghāra) or mundane self. Nibbāna is without decay (avibhavam nibbānam), without mental intoxicants (anāsavam nibbānam), without conditions (asaṅkhataṁ nibbānam) and without mental defilements (asaṅkiliṭṭham nibbānam).

Therefore, ultimate Nibbāna, the Nibbāna Element (Nibbāna-dhātu) or Cessation Element (nirodha-dhātu) exhibits characteristics of True Self and does not exhibit characteristics of non-self. Whoever holds the opinion that “whatever is non-self is not always impermanent and suffering” contradicts the words of Lord Buddha in the Anattalakkhaṇa Sutta and the verses of the Patisambhidāmagga, as well as the commentary and the sub-commentary cited above.



APPENDIX: THE THREE ASPECTS OF NIBBANA

THE SECOND ASPECT:
THE NIBBANA ELEMENT SUPPORTING
THE MENTAL STATE

2.1 THE DEFINITION OF NIBBĀNA

What is Nibbāna?

Nibbāna (Pali) or Nirvāṇa (Sanskrit) (Phrachaoworawongthoe 259) means:

1. Extinction (atthagamana),
2. Passionless phenomena (virāgadhamma) where all defilements are abandoned (apavagga).

The meanings of Nibbāna in the sixth verse of the Abhidhānapadīpikā are:

1. Vānasāñkhātāya tañhāya nikkhantattā, nibbāti vā etena rāgaggiādakoti nibbānam.

The state of void of craving which is called vāna or dhamma which extinguishes defilements such as the fire of lust. That state is called Nibbāna.

2. Sabbakilesānam khayahetubhūte virāgadhamme nibbānam.

Nibbāna is used in term of a passionless state (virāgadhamma) which is the cause of ending all defilements.

3. Sabbasaṅkhārasamatho sabbūpaṭinissaggo taṇhakkhayo nirodho nibbānam.

The state, which is free of all conditioned phenomena (saṅghāra), or void of all things that hold suffering (upadhi), or the end of craving and lust, or the extinction of all suffering, is called Nibbāna.

4. Vānābhāvena nibbānam.

Because there is no arising of craving, it is called Nibbāna.

Nibbāna is the ultimate state that the Arahants attain. As Lord Buddha states in the Khuddaka-nikaya, there are two types: living with remainder (saupādisesa-nibbāna-dhātu) and without remainder (anupādisesa-nibbāna-dhātu)

Dvemā bhikkhave Nibbānadhadhātuyo katamā dve saupādisesā ca nibbānadhadhātu anupādisesā ca Nibbānadhadhātu.

Monks, there are two types of Nibbāna Elements (Nibbānadhadhātu). What are they? They are living with remainder [five aggregates] (saupādisesa-nibbāna-dhātu) and without remainder (anupādisesa-nibbāna-dhātu).

2.1.1 NIBBĀNA WITH LIFE REMAINING (SAUPĀDISESANIBBĀNADHĀTU)

Saupādisesa-nibbānadhadhātu is the state that the Arahant attains while still possessing the five aggregates (Khuddaka-nikaya 25/222/258-259):

Katamā ca bhikkhave saupādisesā nibbānadhadhātu idha bhikkhave bhikkhu araham hoti khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhadavasamyojano sammadaññā

vimutto tassa tiṭṭhanteva pañcindriyāni yesam
 avighātattā manāpāmanāpam paccanub-
 hoti sukhadukkham paṭisainvedayati tassa yo
 rāgakkhayo dosakkhayo mohakkhayo. Ayam
 vuccati bhikkhave saupādisesā nibbānadhātu ...

Ekā hi dhātu idha diṭṭhadhammadhātu
 Saupādisesā bhavanettisaṅkhayā.

Monks, what is saupādisesa-nibbāna-dhātu? The monk in this Dhamma-vinaya who is an Arahant, a passionless one who has completed his holy life, done what is to be done, abandoned the burden, attained benefit for himself, extinguished the Fetters of existence, and attained release by right knowledge still experiences pleasant and unpleasant objects, still feels happiness and suffering because all his five indriyas, such as eye, still remain and are not destroyed. Monks, I call the extinction of lust, the extinction of hatred, and the extinction of delusion of that monk saupādisesa-nibbāna-dhātu.

An element with extinction of craving for existence that is called Nibbānadhātu seen in this world [in the present body] while still having upādi [the five aggregates] remaining.

2.1.2 NIBBĀNA WITHOUT LIFE REMAINING (ANUPĀDISESANIBBĀNADHĀTU)

Anupādisesa-nibbāna-dhātu is the case of the Arahant who died [destroyed the five aggregates], leaving only Nibbāna-dhātu (Nibbāna Element) eternally standing. It is not destroyed with the five aggregates at death. Lord Buddha states (Khuddaka-nikaya 25/222/259):

Katamā ca bhikkhave anupādisesā nibbānadhātu
 idha bhikkhave bhikkhu araham hoti khīṇāsavo

vusitavā katakaraṇīyo ohitabhāro anuppattasa-dattho parikkhīṇabhadavasamyojano sammadaññā vimutto tassa idheva bhikkhave sabbavedayitāni anabhinanditāni sītibhavissanti. Ayam vuccati bhikkhave anupādisesā nibbānadhadhātu ...

Anupādisesā pana samparāyikā
Yamhi nirujjhanti bhavāni sabbaso.

Monks, what is anupādisesa-nibbāna-dhātu? The monk in this Dhamma-vinaya who is an Arahant, a passionless one who has completed the holy life, done what is to be done, abandoned the burden, attained benefit for himself, extinguished the Fetters of existence, and attained release by right knowledge. All feelings [defilements such as craving] in the body of that monk can no longer be enjoyed. They have cooled [been extinguished]. Monks, I call this anupādisesa-nibbāna-dhātu ...

The Element that exists as a potential state in this world and will be attained in the future when all existences have been extinguished in all respects is Nibbāna-dhātu [Nibbāna Element] for which the upādi [the five aggregates] no longer remains.

Venerable Dhammadalathera comments that Nibbāna-dhātu or Nibbāna Element is the base that sustains the state of Nibbāna. This appears in the Paramatthadīpanī (Khuddaka-nikaya Atthakatha 188):

Tadeva nissattanijjīvaṭṭhena
sabhāvadhāraṇaṭṭhena ca dhātūti nibbānadhadhātu.

Nibbāna is called an Element (dhātu) because of having no being and no life and because it is the sustainer of the state [of Nibbāna]. For these reasons it is called the Nibbāna Element (nibbāna-dhātu).

2.2 THE NIBBĀNA ELEMENT

The Nibbāna Element or Nibbānadhātu, means the Cessation Element (nirodhadhātu) or Unconditioned Element (asaṅkhatadhātu). Lord Buddha's greatest discovery was that "the Unconditioned exists." This is the Third Noble Truth (nirodha-sacca), the Supra-mundane Truth that the Cessation of Suffering is possible. It is explained in the Saddhammapakāsinī as follows (Khuddaka-nikaya Atthakatha 215):

Nirodhopi ekavidho asaṅkhatadhātubhāvato,
 pariyāyato pana duvidho saupādisesa-anupā-
 disesato, tividho bhavattayavūpasamato,
 catuppidho catumaggādhigamanīyo, pañcav-
 idho pañcābhinandanavūpasamato, chabbidho
 chatañhākāyakkhayabhedato.

Cessation (nirodha) has the one direct meaning of being the Unconditioned Element (asaṅkhatadhātu), but also has the two indirect meanings of being with five aggregates (saupādisesa) or without the five aggregates (anupādisesa), and then the three meanings of quieting the three realms, the four meanings of attaining the Four Paths, the five meanings of quieting the five delights, and the six meanings of extinguishing the six roots of craving.

The Truth of the Cessation of Suffering (nirodha-sacca) has two important meanings:

Meaning 1: Nirodha-sacca is the Unconditioned Element (asaṅkhatadhātu). This refers to Nirodha-dhātu or Nibbāna-dhātu [Nibbāna Element] in the ultimate sense that the Arahants attain. The Unconditioned Element is not subject to causes and conditions. It has the characteristics of the unconditioned that Lord Buddha stated, "Arising does not occur, passing away does not occur and while standing, change does not occur."

Meaning 2: The second aspect is expressed in the indirect meanings of the second, third, fourth, fifth and sixth mentioned above in Saddhammapakāsinī. The two aspects are saupādisesa and anupādisesa: Saupādisesa means having the five aggregates (upādi) remaining and Anupādisesa means having no five aggregates (upādi) remaining. This is the Nibbāna Element or Nibbāna-dhātu that Arahants attain. Attaining path, fruit, Nibbāna with upādi remaining is called saupādisesa-nibbāna-dhātu and without Upādi remaining is called anupādisesa-nibbāna-dhātu.

Upādi here has two meanings:

1. The five aggregates that are clung to and possessed by kamma (karma) and defilements.
2. Defilements of clinging (upadāna).

Therefore, upādi can mean either ignorance, defilements, craving, and clinging or the five aggregates.

2.3 NIBBĀNA HAS AN OWNER

Nibbāna is owned individually by each Noble One who has attained it. This is the reason why Lord Buddha refers to Nibbāna-dhamma as “One’s Own.” Lord Buddha taught “Jaññā nibbānamattano” meaning “Know your own Nibbāna.” As Venerable Dhammapāla explains in Khuddaka-nikaya Atthakatha, pages 201-202:

Jaññā nibbānamattanoti aññesam puthujjanānam
supinantepi agocarabhāvato ariyānam pana tassa tas-
seva āveṇikattā attasadisattā ca attāti laddhavohārassa
maggaphalañāṇassa sātisayavisayabhāvato
ekantasukhāvahām nibbānam asaṅkhata dhātu
attanoti vuttam. Tam nibbānam jaññā jāneyya,
maggaphalañāṇehi paṭivijjhеyya sacchikareyyāti
attho, etena ariyānam nibbāne adhimuttatam dasseti.

Jaññā nibbānamattano [know your own Nibbāna] means that Nibbāna, the Unconditioned Element, certainly brings happiness with the state of brilliant object to the Noble One who attains path and fruit knowledge. He is called “One’s Own” because Nibbāna is not the object of an ordinary person, even in dreams. Nibbāna is part of the path and fruit knowledge of all Noble Ones. Because Nibbāna is like “One’s Own self” it is called “One’s Own.” “Know” means to experience Nibbāna, to realize it with path and fruit knowledge. These words were spoken to the Noble Ones whose minds were directed towards Nibbāna.

2.4 DHAMMAKĀYAS ARE THE UNCONDITIONED

Dhammakāya means the nine Supra-mundane phenomena (lokuttaradhamma), which are the four paths, four fruits and one Nibbāna. Dhammakāyas are bodies attained in the Dhamma of Lord Buddha, the Private Buddhas, the Arahants and the Noble Ones. Ultimately, Dhammakāya is the Dhamma Nibbāna Element that supports the state of Nibbāna.

The Pali word, Dhammakāya, is a compound of the words Dhamma and kāya. The definitions of kāya are (Phrachaoworawongthoe Kromluangchinawonsiriwat 327):

1. Body (deha),
2. Heap or Collection (rāsi).

Dhamma, here, means the nine Supra-mundane dhammas [Four Paths, Four Fruits and One Nibbāna] which are the ultimate qualities of Lord Buddha, the Private Buddhas (pacceka-buddha), the Arahants and the Noble Disciples.

2.4.1 LORD BUDDHA AS DHAMMAKĀYA

Lord Buddha states that the Tathāgata (Lord Buddha) is Dhammakāya because His body (not the five aggregates that are conditioned dhammas) is attained with Dhamma, namely, the nine Supra-mundane dhammas. This can be seen in Lord Buddha's statement to novices named Vāsetṭha and Bhāradvāja (Digha-nikaya 11/55/92):

Tathāgatassa hetam vāsetṭhā abhivacanam
dhammakāyo itipi brahmakāyo itipi dhamma-
bhūto itipi brahmabhūto itipi.

Vāsetṭha and Bhāradvāja, the words Dhammakāya, Brahmakāya, Dhammabhūta and Brahmabhūta are names of the Tathāgata [Lord Buddha].

The Venerable Buddhaghosa explains in the *Sumaṅgalavilāsinī* that the body of the Tathāgata is Real Dhamma. It is attained Dhamma. Because Dhamma is the body of the Lord, Lord Buddha is thus Dhammakāya (Digha-nikaya Atthakatha 3/50):

Tattha dhammakāyo itipīti kasmā tathāgato
dhammakāyoti vutto. Tathāgato hi tepiṭakam
buddhavacanam hadayena cintetvā vācāya
abhinīhari. Tenassa kāyo dhammadayattā
dhammadova. Iti dhammo kāyo assāti dhamma-
kāyo.

In those words of Lord Buddha, the words 'Dhammakāyo itipi' mean: Why is the Tathāgata called "Dhammakāya?" Because the Tathāgata thought the words of Lord Buddha (Buddhavācana) that are the Tipitaka in His heart and expressed them in through His words. Thus, the body of Lord Buddha is real Dhamma because of attained Dhamma. Because the Dhamma is the body of the Tathāgata [Lord Buddha] as explained above, Lord Buddha is Dhammakāya.

2.4.2 PRIVATE BUDDHAS AS DHAMMAKĀYA

Lord Buddha also states that Private Buddhas (pacceka-buddha) have Dhamma as respected objects and many Dhammakāyas.

Mahantadhammā Bahudhammakāyā... (Khuddaka-nikaya 32/2/20).

Those sages are the Prviate Buddhas (Pacceka-buddha) who cease all defilements themselves.

They have Dhamma as respected objects and many Dhammakāyas.

The commentary explains these words of Lord Buddha in the Visuddhijanavilāsinī (Khuddaka-nikaya Atthakatha 1/245):

Kim bhūtā? Mahantadhammā pūritamahāsam-bhārā bahudhammakāyā anekadhammasabhā-vasarīrā.

Who are they? They are ones who have Dhamma as respected objects. They have gained great heaps of merit and many Dhammakāyas, not just a few Dhamma states as bodies [sarīra].

2.4.3 ARAHANTS AS DHAMMAKĀYA

Saṁvaddhitoyam sugata
Rūpakāyo mayā tava
Ānandiyo dhammakāyo
Mama saṁvaddhito tayā.

Lord Sugata [the name of Lord Buddha, meaning Right Speech], I have made the physical body of the Lord and grow well and the Lord has made my Dhammakāya that has grown pleasing (Khuddaka-nikaya 33/157/284).

2.4.4 DHAMMAKĀYA AS THE SUPRA-MUNDANE

Venerable Buddhaghosa explains that Dhammakāya is the Tathāgata and that the nine Supra-mundane dhammas (lokuttara-dhammas) are the body of the Tathāgata (Samyutta-nikaya Atthakatha 2/342-343):

Yo kho vakkali dhammadanti idha bhagavā
dhammakāya kho mahārāja tathāgatoti vuttam
Dhammakāyatam dasseti. Navavidho hi lokut-
taradhammo Tathāgatassa kāyo nāma.

In these words, the Blessed One is showing that the Tathāgatha is the Dhammakāya. This appears in Lord Buddha's statement, 'The great king, the Dhammakāya is the Tathāgatha.' As the fact that the nine kinds of Supra-mundane Dhammas or Lokuttara-dhammas are called the body of the Tathāgatha.

The words, "Nine kinds of Supra-mundane Dhammas or lokuttara-dhammas," mean the Four Paths (magga), Four Fruits (phala) and One Nibbāna Element (Nibbāna-dhātu) or Unconditioned Element (asaṅkhata dhātu).

Dhammakāya that has attained the fruit of Arahantship and can hold the state of Nibbāna. That Dhammakāya which is the nine kinds of Supra-mundane Dhammas is the Nibbāna Element. It is eternal and unconditioned. It is the essence of Tathāgata (Lord Buddha) and Arahants. Dhammakāya is not composed of five aggregates. Dhammakāya is not conditioned and not dharma with death. It is not subject to the Three Characteristics.

2.4.5 DHAMMAKĀYA AND LORD BUDDHA CAN BE SEEN WITH THE EYE OF INSIGHT

Those who see Dhammakāya with the Eye of Insight (ñāṇacakkhu) [not the physical eyes] can ultimately also see Lord Buddha, the Private Buddhas and the Arahants. As Venerable Dhammapāla states in the Paramatthadīpanī (Khuddaka-nikaya Atthakatha 334):

So ārakāva mayham, ahañca tassāti so bhikkhu
mayā vuttapaṭipadam apūrento mama dūreyeva,
ahañca tassa dūreyeva. Etena māṁsacakkunā
Tathāgatadassanam rūpakāyasamodhānañca
akāraṇam, ñāṇacakkunāva dassanam dham-
makāyasamodhānameva ca pamāṇanti dasseti.
Tenevāha dhammam hi so bhikkhave bhikkhu na
passati, dhammam apassanto mām na passatī.

Tattha dhammo nāma navavidho lokuttara-
dhammo, so ca abhijjhādīhi dussitacittena na
sakkā passitum, tasmā dhammassa adassanato
dhammakāyam ca na passatī.

Tathā hi vuttam: kinte vakkali iminā pūtikāyena
ditṭhenā, yo kho vakkali dhammam passati, so
mām passati. Yo mām passati, so dhammam
passatī.

Dhammadbhūto brahmabhūtoti ca dhammakāyo
itipi, brahmakāyo itipīti ca ādi.

The words beginning with so ārakāva mayham, ahañca tassa [that monk is far from me, and I am far from that monk] mean that a monk, who is not fully-cultivating the Tathāgatha's practice is far from the Tathāgatha, and the Tathāgatha is far from him. With these words, the Lord shows that seeing the Tathāgatha with the physical eyes and

the being physically close are not the path. Only seeing with the Eye of Insight (*ñāṇacakkhu*) and being together in Dhammakāya are the path. Lord Buddha says, “Monks, that monk does not see the Dhamma. Not seeing the Dhamma, he does not see the Tathāgata.”

It is explained, “the nine Supra-mundane dhammas” are meant by dhamma. One cannot see these Supra-mundane dhammas with a mind obstructed by covetousness. Not seeing these Dhammas, one does not see the Dhammakāya.

This is again confirmed by what Lord Buddha said to Vakkali:

“Vakkali, why do you want to see this rotten body? One who sees the Dhamma, sees me. One who sees me, sees Dhamma. Whoever sees the Dhamma sees me, the Tathāgatha. Whoever sees the Tathāgata, sees the Dhamma.

The Tathāgata is the Dhamma and the Tathāgata is Brahma.

The Tathāgata is Dhammakāya, and the Tathāgata, is Brahmakāya.”

2.5 THE PURE NIBBĀNA ELEMENT IS TRUE SELF

2.5.1 THE DHAMMAKĀYAS OF LORD BUDDHAS AND ARAHANTS ARE TRUE SELF

The Dhammakāyas of Lord Buddha, the Private Buddhas and the Arahants are True self (Khuddaka-nikaya Atthakatha 324):

Param vā attabhūtato Dhammakāyato aññam
 paṭipakkham vā tadanatthakaram
 kilesacoraganam mināti himsatīti paramo.

Either perfection will destroy opponents of the Dhammakāya, that is Self, or it will destroy the group of robbers that are the defilements that bring destruction to the Dhammakāya that is Self. For those reasons, it is called ultimate (parama).

Various scriptural sources indicate that the Nibbāna Element (nibbāna-dhātu), which has the substance and essence of being True Self, is the Dhammakāya Arahant (Arahant body that is attained in Dhamma). It is specifically the Dhammakāya that has attained the fruit of the Arahantship of the Buddha, the Private Buddhas and the Arahants.

Venerable Brahmamunī (Suvacathera) explains that Tathāgata means Dhammakāya which is pure Dhamma, not the five aggregates (Phra Brahmamunī 35-36):

Dhamma that is called Dhammakāya is the Unconditioned Dhamma that is both without lust (virāga) and with lust (sarāga). If it is Dhamma without lust (virāgadhamma), it is pure. If it is not yet without lust, it is not pure. The Dhammakāya cited in the Aggañña Sutta as “Dhammakāya, Brahmakāya, Dhammadbhūta and Brahmabhbūta are the names of the Tathāgata,” is also cited by Lord Buddha in many other places. For example, it is cited in the Aggi-vesasanavacchagotara Sutta. In this Sutta, Lord Buddha shows Vacchagotara Paribājaka that whoever designates the Tathāgata as form, feeling, perception, volition and consciousness, is not correct. The Tathāgata has abandoned form, feeling, perception, volition and consciousness, like a palm tree without roots and without a top, no longer growing.

It is meant that the Tathāgata is not mind, not matter, not the five aggregates, not the Six Sense spheres, not the Earth, Water, Fire, Wind Elements, and not worldly elements. The Tathāgata is just Dhamma which sometimes in some places is called ‘I’. For example, in the Vakkali Sutta Lord Buddha says, “What is the benefit of seeing this rotten body? One who sees Dhamma, sees me. One who sees me, sees Dhamma.”

The word ‘I’ is usually used conventionally as I age, I am in pain, I die, I am subject to kamma (karma). This is the common usage. But, the ‘I’ that does not age, does not have pain and does not die, also exists. The ‘I’ used in the Vakkali Sutta is not the three ‘I’s above, which are to be contemplated [as common usage], but the ‘I’ of the Tathāgata. This ‘I’ is the Dhammakāya that is pure.

His Holiness Somdej Phra Saṅgharāja Sā (Pussadevamahā-thera) explains in the Pathamasambodhi for Buddhist Studies Grades 1-3 (revised by Somdej Phra Wachirayan 23/2538, published by the Mahāmakutrajavidayalaya Foundation, page 10) that Lord Buddha appeared as both form and Dhammakāya:

Evam atidullabhapātubhāvo, even the Tathāgata-an gīrasa-sakkayamunī-gotama-sammā-sam-buddha [Lord Buddha], who had an appearance in the world that is hard for living beings to reach. Lord Buddha appeared in the world both as the form body and as Dhammakāya together with the Teachings (acchariya-abbhūta-dhamma). This is the definition of a Buddha. The appearance of the form body came first in the womb (okkantisamaya) and birth from the womb (nikkhamanasamaya). Arising of the Dhammakāya came with the excellent attainment of right knowledge of self-enlightenment (anuttarasammāsambhodiñāna).

2.5.2 SELF IS ONE'S REFUGE

Lord Buddha has also indicated the virtue of those who have made themselves a refuge by stating that those who provide offerings to people with Self (attā) as Refuge (dīpā) shall gain great merit (Khuddaka-nikaya 25/362/423-424):

Ye attadīpā vicaranti loke
Akiñcanā sabbadhi vippamuttā
Kālena tesu habyam pavecche.

A Brahman who desires merit gives offerings to people who have themselves as refuge, have no defilements and have attained liberation in all Dhammas. It is the right occasion.

And the commentary of this verse explains (Khuddaka-nikaya Atthakatha 2/240):

Attadīpā ti attano guṇe eva attano dīpam kavvā
vicarantā khenāsavā vuccanti.

Lord Buddha calls the Arahant who makes his own virtue his refuge that the one who has Self as Refuge.

In the Paṭisambhidāmagga, even though Venerable Sāriputta does not directly state that a characteristic of Nibbāna in the ultimate sense is Self, the opposite to the non-self characteristic of the five aggregates. That means he only states that when a monk examines the extinguished five aggregates as highest benefit like Nibbāna [paramattham nibbānam]. But, the Venerable also shows the characteristics of Nibbāna in the ultimate as follows:

Nibbāna is a place with defense (tāṇam nibbānam),
Nibbāna is a place with protection (leṇam nibbānam),
Nibbāna is a place of refuge (saraṇam nibbānam).

This is in accordance with the words of Lord Buddha to have [True] Self (attā) as Refuge (saraṇā) and [True] Self as Shelter (dīpā).

Important words of Lord Buddha in the Third Nibbāna Sutta show that the characteristics of Nibbāna, both saupādisesa-nibbāna-dhātu and anupādisesa-nibbāna-dhātu, are without birth (ajātam), without becoming (abhūtam), without creation (akataṁ) and are unconditioned (asaṅkhataṁ).

Atthi bhikkhave ajātam abhūtam akataṁ
asaṅkhataṁ. No ce tam bhikkhave abhavissa
ajātam abhūtam akataṁ asaṅkhataṁ. Nayidha
jātassa bhūtassa katassa saṅkhatassa nissaraṇam
paññāyetha.

Yasmā ca kho bhikkhave atthi ajātam abhūta akata
asaṅkhataṁ. Tasmā jātassa bhūtassa katassa
saṅkhatassa nissaraṇam paññāyati.

Monks, if the unconditioned without birth, without becoming, without causes, and without creation did not exist, the escape from the conditioned with birth, with becoming, with causes, and with creation would not appear in this world.

Monks, because there is the unconditioned without birth, without becoming, without causes, and without creation, the escape from the conditioned with birth, with becoming, with causes, and with creation does exist (Khuddaka-nikaya 25/160/207-208).

The words of Venerable Sārīputta in the Paṭisambhidāmagga are in accordance with this statement of Lord Buddha that Nibbāna in the ultimate sense is unconditioned (asaṅkhataṁ). It is the Dhamma that the Arahants attained through the right course of practice. They have seen and realized the Nibbāna Element or Nibbāna-dhātu, namely, the saupādisesa-nibbāna-dhātu and anupādisesa-nibbāna-dhātu for themselves.

2.6 THE NIBBĀNA ELEMENT DOES NOT PERISH

The Nibbāna Element does not perish. At death an Arahant does not become completely annihilated. His AnupādisesaNibbānadhātu, the eternal dhamma, does not perish with the five aggregates. This is stated in the Yamaka Sutta⁴³ regarding whether an Arahant becomes annihilated at death (Samyuttaa-nikaya 17/198-199, 202-203/132-136):

On one occasion the Venerable Sārīputta was dwelling near Savatthi in Jeta's Grove of Anāthapiṇḍika. Now on that occasion the following pernicious view had arisen in a monk named Yamaka, "As I understand the Dhamma taught by the Blessed One, a monk whose taints are destroyed is annihilated and perishes with the breakup of the body and does not exist after death."

A number of monks heard that such a pernicious view had arisen in the monk Yamaka. Then they approached the Venerable Yamaka and exchanged greetings with him, after which they sat down to one side and said to him.

"Is it true, friend Yamaka, that such a pernicious view as this has arisen in you, "As I understand the Dhamma taught by the Blessed One, a monk whose taints are destroyed is annihilated and perishes with the breakup of the body and does not exist after death." "Exactly so, friends."

"Friend Yamaka, do not speak thus. Do not misinterpret the Blessed One. It is not good to misrepresent the Blessed One. The Blessed One never speaks thus, 'A monk whose taints are destroyed is annihilated and perishes with the breakup of the body and does not exist after death.'"

Yet, although he was admonished by the monks in this way, the Venerable Yamaka still obstinately grasped that pernicious view, adhered to it, and declared, “As I understand the Dhamma taught by the Blessed One, a monk whose taints are destroyed is annihilated and perishes with the breakup of the body and does not exist after death.”

Since those monks were unable to detach the Venerable Yamaka from that pernicious view, they rose from their seats, approached the Venerable Sāriputta, and told him all that had occurred adding, “It would be good if the Venerable Sāriputta would approach the monk Yamaka out of compassion for him.” The Venerable Sāriputta consented by silence.

Then, in the evening, the Venerable Sāriputta emerged from seclusion. He approached the Venerable Yamaka and exchanged greetings with him, after which he sat down to one side and said to him.

“Is it true, friend Yamaka, that such a pernicious view as this has arisen in you, ‘As I understand the Dhamma taught by the Blessed One, a monk whose taints are destroyed is annihilated and perishes with the breakup of the body and does not exist after death?’ “Exactly so, friend.”

[Venerable Sāriputta’s answers, Sections 202-203]

“What do you think, friend Yamaka, do you regard form, feeling, perception, volitions and consciousness as the Tathāgata?” “No, friend.”

“What do you think, friend Yamaka, do you regard the Tathāgata as a state without form, without feeling, without perception, without volitions, without consciousness?” “No, friend.” [Venerable Yamaka means that the Tathāgata is a state that consists of the five aggregates.]

“But, friend, when you cannot find the real and actual Tathāgata here in this very life, is it fitting for you to declare, ‘As I understand the Dhamma taught by the Blessed One, a monk whose taints are destroyed is annihilated and perishes with the breakup of the body and does not exist after death?’”

[Venerable Yamaka then understands that the Tathāgata and the Arahants are not the five aggregates, but are Nibbāna Element (Saupādisesa-nibbāna-dhātu or Nibbāna with life remaining and anupādisesa-nibbāna-dhātu or Nibbāna without life remaining) which does not perish with the five aggregates and so he attained the dhamma in that instant.]

“Formerly, friend Sārīputta, when I was ignorant I did hold that pernicious view, but now that I have heard this Dhamma teaching of the Venerable Sārīputta I have abandoned that pernicious view and have made the breakthrough to the Dhamma.”

2.7 REVERED MONKS SPEAK OF THE NIBBĀNA ELEMENT

Sermons of disciples who are widely revered indicate that Nibbāna-dhātu or the Nibbāna Element is True Self.

2.7.1 LUANG PHOR WAT PAKNAM [หลวงพ่อวัดปากน้ำ]



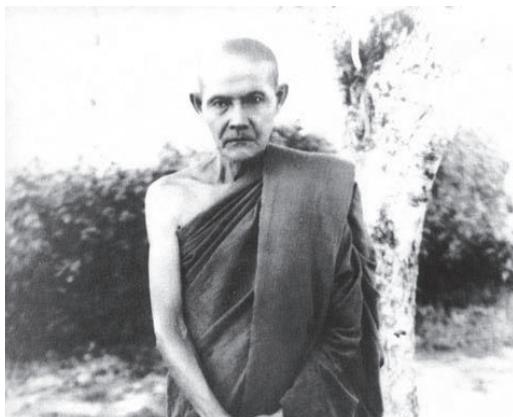
Venerable Luang Phor Wat Paknam, Phra Monkol Thepmuni (Sodh Candasaro) of Wat Paknam, Bhasichareon, Bangkok, who practiced rightly according to the Four Foundations of Mindfulness and reached Dhammakāya gave the sermon “Tilakkhaṇatikāṭhā” on August BE 2497 [CE 1954], it is taken from the book “Luang Phor Wat Paknum Biography and Works, A compilation of 63 Sermons,” page 407.

As for the Arahant body, if you get there, it is truly permanent, happy and self. The Dhammakāya also has an aggregate, but it is Dhamma Aggregate. It is not the five aggregates. There is also an Element, but a passionless Element (*virāga-dhātu*) and passionless dhamma (*virāga-dhamma*). All of it is dhamma. Therefore, the Dhammakāya Arahant is totally permanent, happy and self. The refined Dhammakāya arahant is also permanent, happy and self.

2.7.2 PHRA AJARN MUN BHŪRIDATTAMAHĀTHERA

[หลวงปู่มั่น ภูริทตฺโต]

Venerable Phra Ajarn Mun Bhūridattamahātthera stated (An inscription at Phra Ajarn Mun Bhūridattamahātthera museum, Wat Pa Sutthavad, Amphoe Muaeng, Sakon Nakhon Province):



Having all the treasures is not as sublime as having Self because Self is the place where all the treasures arise.

The Venerable gave a sermon on Nibbānadhamma as follows (Venerable Phra Ajarn Mun Bhūridattamahātthera, 27):

All of the Arahants who have extinguished the three realms get shining success. Through examination and perseverance in practice, they have become perfectly trained (bhāvito bahulīgato). This was a major accomplishment, to cultivate their minds to have the power to examine all conventional things and destroy them to become inactive (akiriyā). Then, the Arahants were able to extinguish the three worlds. In the extinguishing of the three worlds, all the Arahants did not fly up above the world of sensual desire, Pure Form or the Formless World. They remained where they were. Even Lord Buddha, the Venerable One just

sat at the foot of the Bodhi tree. When about to extinguish the three worlds, Lord Buddha did not fly up above the three worlds, but extinguished them in the mind. The mind itself is where the three worlds exist. Therefore, those wishing to extinguish the three worlds must extinguish their own minds up to the destruction of action (kiriya) and all that is unreal from the mind. There is only non-action [nirodha-dhātu] or [Nibbāna-dhātu] and ṭhīticitta and ṭhitidhamma, [permenant mind and Dhamma], which never die [amatadhamma].

2.7.3 LUANG PU CHOP THĀNASAMO [หลวงปู่ชอ卜 จานสม]



Luang Pu Chop Thānasamo, Wat Pa Khokmon, Tambon Phanoi, Amphoe Wangsaphung, Loei Province states (Revised Biography, BE. 2535, 129-130):

Nibbāna is not annihilation, and it is not according to what the world reckons or speculates. If you truly practice correctly, you will see the Truth, know the Truth, see Nibbāna yourself, see Lord Buddha, the Dhamma, the Sangha, and the teachers who are pure. All manner of doubt in you will cease.

2.8 SUMMARY

Nibbāna in the ultimate is the Nibbāna Element (Nibbāna-dhātu) or cessation Element (nirodhadhātu). This means saupādisesa-nibbāna-dhātu while Lord Buddha, Private Buddhas and the Arahants still possess the five aggregates and anupādisesa-nibbāna-dhātu when their five aggregates perish (die). The Nibbāna Element is that which holds the state of Nibbāna.

The Lord Buddha and the Arahants who have attained the Nibbāna Element call themselves Dhammakāya, Brahmakāya, Dhammadbhūta or Brahmabhūta because their bodies are attained Dhamma, namely, the nine Supra-mundane Dhammas.

In this sense Dhammakāya, Brahmakāya, Dhammadbhūta or Brahmabhūta that have attained Path-Fruit-Nibbāna are the nine Supra-mundane Dhammas or Nibbāna Element. They are an eternal Dhamma, the holder of the qualities and/or the state of Nibbāna. This is the reason why the Lord Buddha teaches, “You must be one who has Self as refuge (attasarañā), Self as shelter (attadīpā), nothing else as shelter. You must be one who has Dhamma as refuge (dhammasarañā), Dhamma as shelter (dhammadīpā), nothing else as shelter.”

The Self that the Lord Buddha refers to is the worldly self and the supra-mundane Self. This means that one must depend on oneself, the worldly self while one is still alive, to study and practice until one realizes and sees the Supra-mundane Self.



APPENDIX: THE THREE ASPECTS OF NIBBANA

THE THIRD ASPECT:
THE HOME OF NIBBANA ELEMENT
(AYATANA)

3.1 NIBBĀNA AS HOME

3.1.1 NIBBĀNA AS HOME (ĀYATANA) EXISTS

In the First Nibbāna Sutta Lord Buddha states (Khuddaka-nikaya 25/158/206-207):

Atthi bhikkhave tadāyatanaṁ.
 Yattha neva paṭhavī na āpo na tejo na vāyo na
 ākāsañcāyatanaṁ na viññāñañcāyatanaṁ na
 ākiñcaññāyatanaṁ na nevasaññānāsaññāyatanaṁ
 nāyam loko na paraloko na ubho candimasuriyā.
 Tamahām bhikkhave neva āgatiṁ vadāmi na
 gatiṁ na ṭhitim na cutim. Na upapattiṁ
 appatiṭṭham appavattam anārammaṇameva.
 Tam ese vanto dukkhassāti.

There exists, monks, Nibbāna as home (Āyatana), a dwelling place where there is neither earth, nor water, nor fire, nor wind, nor sphere of infinity of space, nor sphere of infinity of consciousness, nor sphere of nothingness, nor sphere of neither perception nor non-perception, nor this world, nor the next world, nor sun nor moon. I, the Tathāgata, do not speak of that Āyatana as coming or going, or as

remaining, passing away, or arising. That Āyatana is without foundation, without occurrence, without sense-object. It is the end of suffering.

In the Fourth Nibbāna Sutta Lord Buddha states (Khuddakanikaya 25/161/208):

Calitam anissitassa calitam natthi. Calite asati, pasaddhi. Passaddhiyā sati, rati na hoti. Ratiyā asati, āgatigati na hoti. Āgatigatiyā asati, cutūpapāto na hoti. Cutūpapāte asati, nevidha na huram na ubhayamantare. Esevanto dukkhassa.

Instability [struggle due to craving and wrong view] is with one with craving and wrong view and is not with one without them. When there is no instability peaceful tranquility arises. When there is peaceful tranquility there is no sensual desire. When there is no sensual desire there is no coming-and-going. When there is no coming-and-going there is no decease-and-arising [death and rebirth]. When there is no decease-and-arising, there is neither this world nor next world nor in between the two worlds. This is the end of suffering.

Āyatana that is Nibbāna means the dwelling place [home]^{note} of the Nibbāna Element or anupādisesa-nibbāna-dhātu (Nibbāna without life remaining) of the Arahants whose five aggregates have perished at death. Only the Nibbāna Element (Dhamma that sustains the state of Nibbāna) remains. It is an eternal, unconditioned dhamma with the characteristics of the unconditioned that arising does not occur (na uppādo paññāyati), passing away does not occur (na vayo paññāyati) and while it stands, changeability does not occur (na thitassa aññathattam paññāyati).

Note: Pali-Thai-Sanskrit Dictionary, Phrachaoborommawongthoe Kromphrachanthaburinruenat: 25 November B.E. 2512, p. 122: Āyatana means source or dwelling place meaning of country of birth (sañjātidesa), cause (hetu) and dwelling place (vāsatṭhāna).

Some teachers believe that Nibbāna is Non-self and Āyatana Nibbāna does not mean a place. This is stated in the second footnote of the Thai Tipitaka B.E. 2549:

Āyatana is Nibbāna. Here Lord Buddha calls Nibbāna an Āyatana because it is a causal object. It is the cause of path and fruit knowledge. This is like calling form a domain of Āyatana (rūpāyatana) because form is the causal object of eye consciousness [Khuddaka-nikaya Apadana p.407]. It does not mean a land or a place.

The learned must get rid of doubt by carefully studying, practicing and developing wisdom (paññā) through reading, reflecting and meditation to see and realize both conditioned and unconditioned dhammas and the Four Noble Truths. They must know, see and become the Nibbāna Element (Nibbāna-dhātu) for themselves. This Dhamma is to be directly experienced by oneself. Do not waste time arguing with others. You can personally experience valid and reliable proof that Āyatana Nibbāna is the home of the Nibbāna Element, as realized and testified to by the Noble Ones.

3.1.2 NIBBĀNA AS TRUTH

In the Second Nibbāna Sutta, Lord Buddha says that Truth (sacca) is Nibbāna, the Nibbāna Element and Āyatana Nibbāna that is seen by the Noble Ones (Arahants), but is difficult for the ordinary person to see (Khuddaka-nikaya 25/159/207):

Duddasam anantam nāma
 Na hi saccav sudassanaṁ
 Paṭividdhā tanhā jānato
 Passato natthi kiñcanam.

Sacca is the name of Nibbāna which is a natural phenomena and is hard to see. It is without struggle or craving. It is not easy to see. Only those who have abandoned craving and defilements can know it and see it.

3.2 NIBBĀNA AS BRIGHTEST AND PUREST

In the Kevaṭṭa Sutta, Lord Buddha states that there is no darkness in Nibbāna, only pure, bright radiance. Those who have attained Path, Fruit and Nibbāna are able to know it and see it, but not with the physical eyes (Digha-nikaya 11/350/283):

Viññāṇam anidassanam
Anantam sabbato pabhāni.

Nibbāna can be realized but it is anidassa [not seen with the physical eyes], has the name as ananta [eternal without arising or passing away] and has bright or clearer, purer radiance than all other dhammas.

Lord Buddha also states this in the Khuddaka-nikaya Apadāna (Khuddaka-nikaya 25/50/85 and 33/126/202) :

Yattha āpo ca paṭhavī
Tejo vāyo na gādhati
Na tattha sukkā jotanti
Ādicco nappakāsati
Na tattha candimā bhāti
Tamo tattha na vijjati.

There is no water, earth, fire or wind in Nibbāna. Venus' rays do not reach Nibbāna. Sunshine does not reach it. The moon's rays do not reach it. [But,] there is no darkness in Nibbāna.

Venerable Buddhaghosa explains Lord Buddha's words in the *Papañcasūdanī* to mean that there are no other Dhammas brighter, clearer or purer than Nibbāna:

Tattha viññānanti vijānitabbam. Anidassananti
cakkhuviññāṇassa āpātham anupagamanato
anidassanam nāma. Padadvayenapi Nibbāna-
meva vuttam. Anantanti tayidam uppādavaya-
antarahitattā anantam nāma. Vuttampi hetam:

Antavantāni bhūtāni,
Asambhūtam anantakam.
Bhūte antāni dissanti
Bhūte antā pakāsitāti.

Sabbatopabhanti sabbaso pabhāsampannam.
Nibbānato hi añño dhammo sapabhātaro vā
jotivantataro vā parisuddhataro vā pañdarataro
vā natthi.

In this verse, the word viññāṇam means nature that one can come to realize. The word Anidassanam means that it cannot be seen with the eyes. It cannot enter the realm of eye consciousness. Lord Buddha refers only to Nibbāna in these two verses. The word anantam means this Nibbāna is without end because it is without arising and passing away [as it is an eternal dhamma which is perpetual without death, rebirth, or aging].

As Lord Buddha stated:

There is an end [no arising and passing away] to all beings, [but] Nibbāna is a natural phenomena with no arising and no end. There is an end to beings and I have stated that end.

The word sabbatopabham means total bright light in all respects. There is no other Dhamma that has a brighter light, more radiance, purer, whiter or clearer than Nibbāna.

3.3 NIBBĀNA IS TO BE EXPERIENCED FOR ONESELF

Venerable Mahānāma commented in the Saddhammapakāsinī that the Noble Ones are able to see Nibbāna (Khuddaka-nikaya Atthakatha part 1, page 300):

Dassananti hi sotāpattimaggo. So hi paṭhamam Nibbānadassanto dassananti vutto. Gotrabhu pana kiñcāpi paṭhamataram nibbānam passati, yathā pana rañño santikam kenacideva karaṇīyena āgato purise dūrato va rathikāya carantam hatthikkhandhagatam rājānam disvāpi, diṭṭho te rājāti putṭho, disvā kattabbakiccassa akatattā na passāmīti āha. Evameva Nibbānam disvā kattabbassa kilesappahānassābhāvā na dassananti vuccati. Tam hi nāñam maggassa āvajjanaṭṭhāne tiṭṭhati.

The word Dassanam [vision] means the Stream Enterer Path (sotāpattimagga). Sotāpattimagga is called as Dassanam [vision] because Nibbāna is first seen here. Although Gotrabhūñāṇa [Change-of-lineage knowledge] also permits seeing Nibbāna, it is counted as ‘not yet seeing’ because the defilements that should be abandoned have not yet been abandoned. Like a man arriving at the palace of a king on business, even though he saw the king on an elephant’s neck far down the road, when

he is asked, “Have you met the king?” He must answer “no, I have not yet met the king” because the business has not yet been done. Gotrabhūñāṇa thus stands as pre-path (āvajjanacitta).

In the Dhammapada, Lord Buddha describes Nibbāna as a place (nibbānaṭṭhānam) where Asekhamunī (Arahants) go without trouble and grief (Khuddaka-nikaya 25/27/45):

Ahiṁsakā ye munayo
Niccam kāyena saṁvutā
Te yanti accutam ṭhānam
Yattha gantvā na socare.

Sages who do not harm and are constantly restrained in body, go to the place without birth, where, they do not grieve.

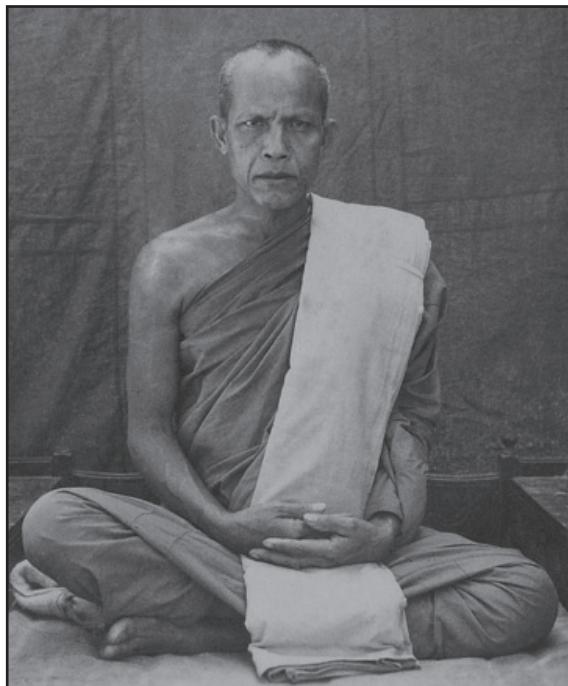
Venerable Buddhaghosa commented in the Dhammapada Atthakatha that (Khuddaka-nikaya Atthakatha part 6, p.180):

Accutanti sassataṁ. Ṭhānanti akuppaṭṭhānam
dhuvaṭṭhānam yathāti yasmin gantvā na socanti
na vihaññanti, tam Nibbānaṭṭhānam gacchantī
attho.

The word Accutam means permanent. The word ṭhānam is a place that does not aggravate, a place that is perpetual. The word Yattha means that the sages go to that place, Nibbāna, where [the Asekha] go and do not grieve. That is, they are not troubled.

3.4 REVERED MONKS CONFIRM THAT NIBBĀNA EXISTS

3.4.1 LUANG PU TUE ACALADHAMMO [หลวงปู่ตึ้อ อจลธรรมโม]



Ever since the Ruler, the Supra-mundane Being became an Arahant and entered Nibbāna, Nibbāna has continued to exist. It does not become annihilated. Lord Buddha entered Nibbāna and still exists in Nibbāna.

Venerable Moggallāna, Sāriputta, Anuruddha and Ānanda entered Nibbāna and still exist in Nibbāna. For the Venerable bhikkhunīs [Nuns or female monks] who ordained in body, speech and mind, their minds are in Nibbāna and they also can enter Nibbāna. It is just as the moon. The moon does not age. The moon does not feel pain. The moon does not feel hot or cold. The stars do not get born or die.

People here are crazy with long necks, white eyes and long tongues. It is of no use. The Dhamma arises from the heart of the Lord Buddha. It arises from all the Arahants. Why do all of us and all of them not know it? Why do we not see it? When we become Arahants (the Perfect Ones), Stream-enterers (Sotā-panna) or Non-returners (Anāgāmī), we will be able to know the place where Lord Buddha is, the place where the Arahants are (Ācāriyadhammadayāna, 127).

3.4.2 LUANG PHOR WAT PAKNAM [หลวงพ่อวัดปากน้ำ]

Luang Phor Wat Paknam, Phra Mongkol Thepmuni (Sodh Candasaro) practiced concentration and insight meditation according to the Four Foundations of Mindfulness to Dhammakāya and taught (Phra Mongkol-thepmuni book 3 [reserved only for advanced Dhammakāya meditators]):

When the meditator reaches Dhammakāya, he mindfully uses the insight (ñāṇa) of Dhammakāya to examine bodies within bodies, feelings within feelings, minds within minds and dhammas within dhammas, both inside and outside the body to develop wisdom and gain realization of Dhamma states (both conditioned and unconditioned) to know, see and become the Nibbāna Element (Nibbāna-dhātu) which is the attainment of Dhammakāya Path, Dhammakāya Fruit and Nibbāna in accordance with each individual level.

[Meditating to Nibbāna with Dhammakāya]

Line the minds of all the bodies concentrically at the center of the most refined Dhammakāya Arahat. Take the mind of the Dhammakāya Arahant

as a base to cultivate jhāna-samāpatti (the four rūpa-jhānas) upwards (anulom) and downwards (patilom) 1-2-3 times until the mind becomes clear and free from defilements and hindrances, gentle and workable. Then, the most refined Dhammakāya Arahat will attain cessation, extinguishing the causes of suffering. This is done by stopping still at the center of Dhammakāya Arahant to attain the Dhammakāya Arahant within and then, coming out of the jhāna-samāpatti without examining the objects of the jhāna and entering the center of the original dhātu-dhamma, which is the place where the dhātu-dhamma and the spheres of vision-memory-thought-and-cognition [mind] and where all the defilements, ignorance, craving and clinging of the crudest to the most refined worldly bodies lie.

Destroy or abandon all the unwholesome minds of all the bodies in all three realms until they become pure, only leaving the completely pure mind (Ñāna-rattana) of the most refined Dhammakāya. One then let's go of one's clinging to the five aggregates and the pleasures of the jhāna-samāpatti, not permanently, but only temporarily as vik-kambhana-vimutti (deliverance by suppression). The crude Dhammakāya will enter the center, and the most refined Dhammakāya will, then, appear in Āyatana Nibbāna.

Then, align one's most refined Dhammakāya at the center of the center of Nibbāna-dhātu (Nibbāna Element) which is the most refined Dhammakāya of Lord Buddha that is seen sitting on the throne with great radiance surrounded by numerous Nibbāna

Elements (anupādisesa-nibbāna-dhātu) of the Arahant disciples whose five aggregates have perished sitting in a circle turning to the right around Lord Buddha. At this moment the mind of Gotrabhū has Nibbāna as its object.

- [1] Use the eye (*ñāṇa*) of Dhammakāya Gotrabhū to examine the Four Noble Truths at the center of the Human Body to see and realize the Noble Truths while cultivating samāpatti. Then, Dhammakāya Gotrabhū will enter the center [disappear]. A clear sphere will appear with a diameter measuring ten meters and soon that center will become a bright and clear Dhammakāya Sotāpattimagga (the Stream-enterer Path Dhammakāya) with a lap-width of ten meters and height of ten meters or more with a lotus bud crown on the head.

Destroy (abandon) the lower Fetters, namely, sakkāyaditṭhi (self concept), vicikicchā (doubt) and sīlabbataparāmāsa (adherence to rules and rituals). Then, Dhammakāya Sotāpattimagga will disappear entering the center and Dhammakāya Sotāpattiphala (the Stream-enterer Fruit Dhammakāya) will appear entering phala-samāpatti (fruit attainment). Examine the five paccavekkhaṇas, namely, Path, Fruit, Abandoned Defilements, Remaining Defilements and Nibbāna. One will attain path and fruit to become a Stream-enterer and one's Dhammakāya Sotāpattiphala Sphere will become clear and stay clear, never turning murky or small again.

- [2] Then, Dhammakāya Sotā will enter jhāna and examine the Four Noble Truths of the Celestial Body to see clearly suffering, its cause, its cessation and the path leading to its cessation in the same way

as stated above. At the center, one's Dhammakāya Sotā will enter the center (disappear) and a bright sphere with a diameter measuring 20 meters will appear. Soon that center will become a bright and clear Dhammakāya Sakadāgāmimagga with a lap-width of 20 meters and height of 20 meters or more and a lotus bud on the head. Having gotten rid of the three lower fetters, one permanently weakens greed, hatred and delusion. The Dhammakāya Sakadāgāmimagga will enter the center and the Dhammakāya Sakadāgāmiphala will appear entering phala-samāpatti and examining the five paccavekkhanas (Path, Fruit, Abandoned Defilements, Remaining Defilements, and Nibbāna). One will attain path and fruit to become a Once-returner and will see one's Dhammakāya Sakadāgāmiphala Sphere as always pure and clear from then on.

- [3] Then, Dhammakāya Sakadāgāmī will enter jhāna and examine the Four Noble Truths of the Brahman Body to truly see suffering, its cause, its cessation and the path leading to its cessation. At the center, one's Dhammakāya Sakadāgāmī will enter the center and disappear. Then, a bright sphere with a diameter measuring 30 meters will appear. That center will become a bright, clear and pure Dhammakāya Anāgāmi-magga with a lap-width of 30 meters and height of 30 meters or more and a lotus bud on the head. One abandons the Fetters of kāmarāga (sensual desire) and paṭigha (irritation). The Dhammakāya Anāgāmimagga will enter the center [disappear] and Dhammakāya Anāgāmiphala will appear entering phala-samāpatti and examining the five paccavekkhaṇas. One will attain the path and fruit to become a Non-returner and will

see one's Dhammakāya Anāgāmiphala Sphere as always pure and clear from then on.

- [4] Then, Dhammakāya Anāgāmī will enter jhāna and examine the Four Noble Truths of the Formless-Brahma body to truly see suffering, its cause, its cessation and path leading to its cessation. At the center, one's Dhammakāya Anāgāmī will enter the center and disappear. Then, a bright sphere with a diameter measuring 40 meters will appear. That center will become a bright and clear Dhammakāya Arahattamagga with a lap-width of 40 meters and height of 40 meters or more, with a lotus bud on the head. One permanently abandons the five higher Fetters of rūpa-rāga (Attachment to the Pure Form Realm), arūpa-rāga (Attachment to the Formless Realm), māna (conceit), uddhacca (restlessness) and avijjā (ignorance). The Dhammakāya Arhattamagga will enter the center (disappear) and the Dhammakāya Arahattaphala will appear entering Phalasamapatti and examining the four paccavekkhanas, namely, Path, Fruit, all abandoned Defilements and Nibbāna. One will gain realization that one has attained path and fruit to become an Arahant, free of defilements. As the Lord Buddha states, “Vimuttasmim, vimuttamiti, ñāṇam hoti, when the mind is liberated, knowledge arises that one is liberated” and “Khīñājāti, vusitam brahma-cariyam, kataṁ karaṇīyam, ñāparam itthattāyāti pajānāti, the Noble Disciple knows that birth is destroyed, the holy life is ended, the task that should be done has been done, there is no more work to be done.” One will see one's Dhammakaaya Arhattaphala Sphere always refined and clear and radiant, never turning murky or small again.

One cultivates jhāna-samāpatti to see and realizes the Four Noble Truths with triple knowledge of each Truth: The True Nature (sacca-ñāṇa), Functions to be done (kicca-ñāṇa) and Accomplishment (kata-ñāṇa) (3x4 or twelve steps) to reach the path, fruit and Nibbāna. The meditator can either cultivate this step-by-step as indicated above or perform the steps all together simultaneously, if the merits and perfection of the meditator can handle this.

To perform the steps simultaneously, one lines up the minds of all the bodies concentrically at the center of the Dhammakāya Arahat and then attains cessation of the causes of suffering and enters Āyatana Nibbāna. Then, one examines the Four Noble Truths in all four worldly bodies (Human, Celestial, Brahman and Formless Brahman) simultaneously, realizing the Four Truths with triple knowledge [all twelve steps] and attaining the Path, Fruit and Nibbāna. One thus achieves the highest level of Path, Fruit and Nibbāna of Arahattamagga, Arahattaphala and Nibbāna-dhātu.

According to scriptural sources, the Great Bodhisatta gained enlightenment and became a Buddha through cultivating mental development, transcendental wisdom and supernatural powers attaining the highest level of Path, Fruit and Nibbāna of the Arahattamagga, arhattaphala and Nibbāna in one single instant.

The triple knowledge of sacca-ñāṇa, kicca-ñāṇa and kata-ñāṇa is wisdom that arises during one's practice to realize that the Dhamma is real and that if one practices correctly, without giving up, one will eventually become free from suffering. The triple knowledge of the Four Truths [twelve insights altogether] are like a shovel used to dig the ground for the stream of wisdom to flow through. This stream flows towards the knowledge of dispassion (nibbidāñāṇa). In one instant, the twelve insights will develop into realization of the Twelve Links of Dependent Origination (paṭicca-samuppāda), which enable one to discern impermanence, suffering, non-self and the cause of suffering. This is the pathway to the discernment of the Four Noble Truths and the realization

of “Sabbe saṅkhārā aniccā, sabbe saṅkhārā dukkhā, sabbe dhammā (conditioned phenomena) anattā.” They are the great dhamma weapons to destroy the fetters in an instant.

The triple knowledge of sacca-ñāṇa, kicca-ñāṇa and kata-ñāṇa can be seen and discerned through cetosamādhi or the method according to the Four Foundations of Mindfulness that Luang Phor Wat Paknam Phra Mongkol Thepmuni (Sodh Candasaro) practiced and taught which enables one to reach Dhammakāya and Āyatana Nibbāna.

Moreover, while still possessing the five aggregates, the Nibbāna-dhātus (saupādisesa-nibbāna-dhātu) of the Arahants can enter cessation (nirodha-samāpatti) and dwell in Āyatana Nibbāna at any time. It is therefore stated by the learned that the Arahants can enter Nibbāna through saupādisesa-nibbāna-dhātu at any time while they are still alive.

When the five aggregates perish, the anupadisesanibbanadhātu of Lord Buddha appears, dwelling perpetually at the center of Āyatana Nibbāna, sitting on a raised diamond throne. Countless anupādisesa-nibbāna-dhātu of Arahant Disciples circulate clockwise around Lord Buddha, supported by their jhāna factors, which appear as circular crystal platforms (āsana) about a hand’s width of Dhammakāya in thickness. The diameter of the platforms just matches the lap of the sitting Dhammakāya and the platforms are separated by a distance of about half of their diameter. They are ordered by the date that each Disciple entered Nibbāna. The Nibbanadhātu of the Foremost Disciples on the left [Mahāmokkalana] and right [Sārīputta Mahāthera] of Lord Buddha arrived in Nibbāna before Lord Buddha passes away [leaving the five aggregates]. The anupādisesa-nibbāna-dhātu of the Private Buddhas (pacceka-buddhas) appear sitting all alone on diamond thrones, because they didn’t teach any disciples to reach the path to Nibbāna while they were alive.

Aside from this Nibbāna of our Lord Buddha Gotama with His disciples and the Private Buddhas of His era, there are countless other Nibbānas which are the residences of successively earlier Buddhas who

completed purification of the ten perfections either with diligence (*viriyā-dhika*), faith (*saddhā-dhika*) or wisdom (*paññā-dhika*), along with Their disciples and the Private Buddhas of Their eras.

These Nibbānas stretch back in time-order, all the way to the Living Nibbānas of the Primordial Buddhas who attained much more perfection than subsequent Buddhas and were able to enter Nibbāna with all of their regal bodies absolutely purified from passion (*virāgadhātu/virāgadhamma*) all the way down to the crudest human flesh body. They can be seen sitting supported on Their *jhāna* factors which look like circular clear crystal platforms about a hand's width thick. They are very big, clear and pure, with brilliant rays emanating profusely from their exquisitely radiant bodies. Each central Primordial Buddha is surrounded at front, back, left and right, by countless sub-Primordial Buddhas. And, there are more at the center of the center and at the edges of each one. There are additional uncountable layers, shining throughout the whole of Living Nibbāna. And, there are still further countless Nibbānas in countless Nibbānas beyond this, according to the age of the Buddha and the perfections attained.

Luang Phor Wat Paknam, who practiced samatha-vipassanā meditation in accordance with the Four Foundations of Mindfulness, explained the meditation practice further. The meditator first reaches, knows, experiences and becomes the Dhammakāya Arahant in Dhammakāya Arahant over and over to become the most refined Dhammakāya Arahant. He, then, enters, knows and experiences Āyatana Nibbāna where the Nibbāna Element (Nibbāna-dhātu) of Lord Buddha dwells surrounded by countless Nibbāna Elements of Arahant Disciples, each sitting on their bright, clear *jhāna* factors. The meditator next contemplates the Four Noble Truths to arrive at the paths and fruits and Nibbāna Element for himself in some degree. Then, he places this pure, personal Dhammakāya that he has attained at the center of the Nibbāna-dhātu Dhammakāya of Lord Buddha which is seated on the diamond throne. He goes inside and stops still at the center of the center of Lord Buddha's Nibbāna Element. The center expands to emptiness and disappears. Then, innu-

merable Nibbāna Elements inside Nibbāna Element arise repeatedly in an unbroken string, each in its own Nibbāna. This is the way to get to, know, experience and become the pure True Essence (dhātu-dhamma) of each successive Buddha's Nibbāna Element which arises. Then one will arrive at the Primordial Buddhas in their countless Living Nibbānas, as described above.

When one has, to some extent, reached, known, experienced, and become True Essence (dhātu-dhamma) in accordance with Lord Buddha's virtue, he or she stops still at the center of the center of Lord Buddha and knows and experiences the white or meritorious Right View of Lord Buddha's transcendental knowledge (vijjā) as a means of controlling Wrong View or darkness. Darkness includes both simple ignorance and the overt malevolence of evil (delusion or māra), which is incorporated into the essence and psycho-physical organisms of worldly beings. It results in physical, verbal and mental misbehavior and suffering or problems as well as the resulting karmic consequences. These include evil spells and dangers of catastrophes, wars, terrorism, riots and natural disasters. One who has already studied the higher practice of the Three Trainings (tisik-kha) as detailed in the Noble Eightfold Path and has polished one's True Essence (dhātu-dhamma) to be always pure will experience the results of this practice in accordance with the level of the practice.

Luang Phor Wat Paknam, Phra Mongkol Thepmuni (Sodh Candasaro), who practiced concentration and insight meditation in accordance with the Four Foundations of Mindfulness to attain the Dhammakāya of Lord Buddha, always wished for his students to attain Dhammakāya. “Dhammakāya is the refuge of all world beings. Dhammakāya never misled or deceived anyone. One with good knowledge (ñāṇa) will know it and one with good eyes will see it.”

3.4.3 AN ANCIENT MEDITATION ON THE DHAMMAKĀYA NIBBĀNA ELEMENT

The original version of this meditation method was obtained from Wat Pradurongtham Ayutthaya. It has been passed down via 56 teachers. It focuses on the virtues of the Buddha, Dhamma, and Sangha and concludes with reaching the Refined Dhammakāya Arahant or Nibbāna Element (Nibbānadhadhātu) described as the most splendid refuge of calmness, sublimity and permanence, bringing the eternal.

Lift the mind to the transcendental state (lokuttaram cittam jhānam), until one destroys all unwholesome Elements (prakrit). When one feels physical and mental happiness (kāya-sukham and citta-sukkham), one becomes content with what one has (santuṭṭho), austere to cleanse defilements (sallekho) and resolute (sahitatto). Then, use the Seven Factors of Enlightenment (bojjhaṅga) to examine the Dhammakāya in the form until the mind comprehends mind and matter (rūpadhamma and nāmadhamma). Then, one will have self as refuge and dhamma as refuge.

Samatha practice is like being able to build one's own dwelling, assembling the five aggregates with true knowledge. Vipassanā is like a wise carpenter who knows how to disassemble the building without damaging it. That is, the living Arahant takes apart the five aggregates just by cutting-off clinging with true knowledge (vijjā).

Meditate up through the fourteen virtues of the Sangha. After setting the element (dhātu) and absorption (jhāna) according to the procedure explained above, one meditates up through the nine vipassanāñāṇa. This completes the second practice.

Next, the master taught one to proceed with direct mental practice (*supaṭipanno*), upright conduct (*ujupati^ṭpanno*) which is honesty, right conduct (*ñāyapaṭipanno*) which is insight and dutiful performance (*sāmīcipati^ṭpanno*) with mindfulness of each of the seven steps in the mindstream: (1) original mind, (2) thought, (3) vision, (4) focusing visual consciousness, (5) receiving the object, (6) identifying the object, and (7) investigating the object and associated impulses. The meditator who wants to be able to train the mind properly must also practice the nine *vipassanāñāṇa*.

In this body, there are the base, the doer and various tools including nine points of *vipassanā* knowledge. The mind is the doer, seer and actor. These three jointly cause *kamma* (*karma*). *Kamma* is caused by the mind intending. The mind that knows self with wonderous deep secret right knowledge, thus one must contemplate the body with *vipassanāñāṇa* to comprehend thoroughly the nature of the mind as follows:

- [1] Any knowledge that brings one to see oneness, one mind, and one Dhamma that endures and does not decay and causes one to see the unity in things that are divided, seeing the dhamma state of *Dhammadhātu*, *Dhammatthiti* and *Dhammaniyāma*, is the true knowledge of liberation that should be gained.
- [2] Any knowledge that knows all things as different states and of different types causing one to hate, love or be deluded, this is a knowledge made of rags that should be abandoned.

- [3] Any knowledge that causes one to cling only to action as though, is both impermanent and limited as though, but the result of that knowledge misleads the one and makes him understand that he totally knows. This knowledge consists of darkness or delusion. It should be abandoned.
- [4] Any knowledge that causes conceit, wrong view, or the notion of ‘I’, or the notion of ‘my’ is compared with hatred and anger. It should be abandoned.

The meditator who realizes that the Dhammakāya exists in the heart of all beings who are spinning around like robots. One should persist in the cultivation of insight knowledge to reach Dhammakāya, which is the most splendid refuge of calmness, sublimity and permanence. For that which the Dhammakāya brings is eternal.

3.5 SUMMARY

In conclusion, according to the words of Lord Buddha in the First Nibbāna Sutta, “Āyatana Nibbāna is the home of dwelling place of the Nibbāna Element (anupādisesa-nibbāna-dhātu) of Lord Buddha, the Private Buddhas and the arahant disciples, whose five aggregates have perished.” Those who study and practice correctly according to the Four Foundations of Mindfulness and have reached Dhammakāya are able to perform cessation, letting go of or destroying the causes of suffering to reach the most refined state, enter and see Āyatana Nibbāna. From the level of Gotrabhūnāṇa up through maggañāṇa and phalañāṇa, one will clearly realize and see in accordance with one’s level of attainment. Āyatana Nibbāna is a Supra-mundane domain beyond the world, beyond the sun and moon. It does not contain the earth, water, fire or wind ele-

ments. It is, however, not dark, it is completely bright with the radiance of the uncountable Dhammakāyas of Lord Buddhas, Private Buddhas (paccekabuddhas) and Arahant disciples who have abandoned their five aggregates and entered cessation as anupādisesa-nibbāna-dhātu to dwell in Āyatana Nibbāna. The radiance of their Dhammakāyas is purer and brighter than any light on earth. These are the words of Lord Buddha cited above. Do not doubt it, see it for yourself.

RESOLUTION FOR A SUCCESSFUL LIFE

BY VENERABLE PHRA THEPYANMONGKOL

Virtues such as Generosity (dāna), Morality (sīla), Meditation (bhāvanā), and sharing accumulated merit are enabling me to become free from Defilements (kilesa), Hindrances (nīvaraṇa) and Delusion (vipassanū-pakilesa). I shall develop the Dhamma Eye and Right Wisdom of the Four Noble Truths to destroy all Mental Intoxicants (āsava), Defilements (kilesa), Craving (taṇhā) and Clinging (upādāna) to attain the supreme Paths, Fruits, and Nibbāna. May the virtues cited above support me:

1. To comprehend the Tipitaka (Pali Canon): Vinaya (discipline), Suttanta (discourse) and Abhi-dhamma (higher doctrine).
2. To be endowed with Right Conduct (caraṇa 15) and the Factors of Enlightenment (bodhipakkhiya-dhamma 37) which include the Angel Eye, Angel Ear, Brahman Eye, Wisdom Eye, Dhamma Eye and Buddha Eye as well as the Three Transcendental Sciences (vijjā 3), Eight Transcendental Arts (vijjā 8), Six Supernormal Powers (abhiññā 6), and Four Analytical Insights (paṭisambhidā).

[Those who have taken the Bodhisatta vow to accumulate Perfections for Buddhahood may add: “May I be endowed with the āsayānusaya-ñāṇa and the indriyaparopariyatta-ñāṇa.” These are mental skills for helping world beings.]

3. To see, know and become Dhammakāya which illuminates all conditioned and unconditioned phenomena and leads to Arahant mentality, the supreme Paths and Fruits, and the Dhammakāya. May I realize both Dying (Dhammakāya) and Living (Primordial) Nirvanas immediately and enlightened Dhammas that should be developed and Dhammas that should be avoided.

4. To attain more and more Merit, Sanctity, Perfection, Radiance, Supernatural Powers, Powers and Rights and Decisiveness based on increasing perfection and responsibilities for Buddhism.

5. To overcome all delusion (māra) based on craving and wrong view from defilements (kilesa-māra), aggregates (khanda-māra), karmic Creations (abhisaikhāra-māra), deities (devaputta-māra), and death (maccu-māra) so that there will be no opportunity for the māra (devils) and their armies to destroy my accumulation of Perfections and our armies.

6. To fully realize the True Teachings (Dhammas) and to personify Right Thought, Right Speech and Right Action for others so as to protect and preserve the Teachings of the Buddhas forever.

7. To intelligently analyze the causes and effects leading to success and failure to penetrate Truth (attha) and the True Teachings (Dhamma).

8. To prosper in the four requisites (food, clothing, shelter, and medicine) and conveniences such as vehicles and appliances so that shortages never arise.

9. During my cycles of rebirth, may I be endowed with six treasures of birth (sampatti) to aid in studying and practicing the Buddha-dhamma, for ending all suffering. May I be born: (1) During the era of a Buddha's Teachings (kāla-sampatti), (2) As a Human Being (jāta-sampatti), (3) In a Buddhist family (kula-sampatti), (4) In a Buddhist country (desa-sampatti), (5) With Right View (ditthi-sampatti), and (6) With a dignified bearing free from physical handicaps (upadhi-sampatti). May I be like the confirmed Bodhisattas, already announced by a Buddha, who never have committed any evil deeds that would lead them to be reborn in the suffering worlds. If I still receive bad resultant karma, may I never be born as one of the eighteen types of unfortunate or obstructed beings.^{note}

10. When reborn as a human being, may I be a man with the chance to ordain in the Buddhist Religion and, when past middle age, may I remain healthy with perfect senses and awareness.

11. May I never associate with a fool and always dwell with the wise. May I be endowed with the virtues of confidence (saddhā), mindfulness (sati), moral shame (hiri) and moral dread (ottappa), as well as persistence (viriya) and patience (khanti). May I never attach to sensual objects, but develop Right Morality (sīla), Right Concentration (samādhi), Right Wisdom (paññā), Right Transcendence (vimutti), and Right Insight (vimutti-ñāṇa-dassana).

Note: Unfortunate or obstructed beings are (1) blind, (2) deaf, (3) insane, (4) dumb, (5) deformed, (6) an isolated aborigine, (7) a slave, (8) a misguided fanatic, (9) a female, (10) one who commits a heinous crime, (11) a leper, (12) one with extremely wrong views, (13) an animal smaller than a bird or larger than an elephant, (14) a khuppi-pāsika ghost, a nijjhānatanhika ghost, or a kālakañcikāsurakāya demon, (15) a devil (māra deity), (16) a Non-returner (anāgāmi), (17) a Formless Brahman (arūpa-brahman) or (18) in a Universe (cakkavala) without any Buddhas.



VENERABLE PHRA THEPYANMONGKOL

THE PRESIDENT OF THE NATIONAL
COORDINATION CENTER OF PROVINCIAL MEDITATION
INSTITUTES OF THAILAND

BIOGRAPHY OF VENERABLE PHRATHEPYANMONGKOL

The President of the National Coordination Center of Provincial Meditation Institutes of Thailand

- Abbot of Wat Luang Phor Sodh Dhammakayaram (July 9, 1991).
- President of the National Coordination Center of Provincial Meditation Institutes of Thailand (Elected by the Directors of Provincial Meditation Institutes from throughout the country at a Seminar and Practicum organized by the National Buddhist Office 23-25 April 2008 at Wat Yanawa, Bangkok, Thailand and recognized by the Sangha Body). On 22 April 2011 at Wat Luang Phor Sodh Dhammakayaram, he was elected to serve his second term as the president.
- Director and Principal-Meditation Master of Wat Luang Phor Sodh Buddhist Meditation Institute (Since 2006), An Associated Institution of the World Buddhist University.
- Vice-chairman of the Administrative Committee of Mahachulalongkornraja-vidyalaya University Region 15 Academic Services Center (November 19, 2007).
- Director of Dhammakaya Buddhist Meditation Institute (1981).
- Manager of Rajburi Provincial Pali Studies Center (Appointed by the Sangha Body, October 20, 1999).
- Director of Rajburi Provincial Meditation Practice Center (Appointed by the Sangha Body, March 6, 2001).
- Director of Center for Development of Virtues and Ethics for the Security of the Nation, Religion and Monarchy (2009).

PROFILE AS A MONK

Name:	Phra Rajyanvisith (Phra Ajahn Maha Sermchai Jayamanggalo) Abbot of Wat Luang Phor Sodh Dhammakayaram, and Director of Dhammakaya Buddhist Meditation Institute
Date of Birth:	March 6, 1929.
Entered Monkhood:	March 6, 1986.
Buddhist Dhamma:	Completed grade three of Buddhist Theory, and grade six of Pali studies.
Meditation Master:	Venerable Phra Rajbrahmathera, Deputy Abbot, Meditation master, Wat Paknam.
Meditation Experience:	Practiced Buddhist meditation since 1970.
Preceptorship:	Appointed since January 31, 1996.
Ecclesiastical Titles:	BE 2541 (1998) Phra Bhavana Visutthikhun BE 2547 (2004) Phra Rajyanvisit BE 2554 (2011) Phra Thepyanmongkol
Honorary Doctorates:	BE 2550 (2007) From Mahachula-long-kornrajavidyalaya University in Buddhist Principles in Management. BE 2552 (2009) From Mahamakut Buddhist University in Religious Study in Buddhism.

PROFILE BEFORE MONKHOOD

- Work:** Research specialist, United States Information Services (USIS), Bangkok.
- Visiting lecturer in research methodology, research and evaluation, and public opinion surveys to various academic institutions (Thammasart University, Bangkok University, etc.)
- Academic Qualifications:** Certificate in accountancy, Bachelors of Commerce, and Masters of Arts in public administration (Honors), Thammasart University.
- Certificate in social science research, Institute of Social Research, The University of Michigan, Ann Arbor, Michigan, USA.
- Certificate in Wang OIS Management Courses, organized by USIS, Washington DC, USA.

WAT LUANG PHOR SODH DHAMMAKAYARAM

The temple is located on the beautifully landscaped campus of the Dhammakaya Buddhist Meditation Institute at kilometer 14 of the Damnoen Saduak - Bangpae Road, in Damnoen Saduak District of Rajburi Province, 93 kilometers from Bangkok. It encompasses 244 rais. The 74 rais surrounding the main monastery were registered in 1991 as Wat Luang Phor Sodh Dhammakayaram, in loving memory of Luang Phor Wat Paknam, Phra Mongkol-Thepmuni (Sodh Candasaro).

FOUNDING

21 May 1991: Registered as a Wat [a temple] by the Ministry of Education and recognized by the Sangha body

2 May 1992: Consecrated as a Temple by His Holiness Somdej Phra Buddhaghosajahn, Former Abbot of Wat Sampaya, Bangkok, and Sangha Council Member.

RECOGNIZED EXCELLENCE

- 1999: Recognized by the Sangha Body as Rajburi Provincial Pali Studies Center.
- 2004: Recognized by the Sangha Body as Rajburi Provincial Meditation Institute.
- 2005: Designated by the Sangha Body as an “Exemplary Development Temple with Noteworthy Success.”
- 2006: Established as Sangha Ecclesiastical Region 15 Academic Services Unit for Mahachulalongkornrajavidyalaya University (for four provinces).

- 2006: Wat Luang Phor Sodh Buddhist Meditation Institute established as an Associated Institution of the World Buddhist University.
- 2008: Elected the National Coordination Center of Provincial Meditation Institutes of Thailand.
- 2009: Established by the Sangha Body as the Center for Development of Virtues and Ethics for the Security of the Nation, Religion and Monarchy

OBJECTIVES

1. To help humans rid themselves of suffering and penetrate Nirvana.
2. To educate laity and monks to become knowledgeable, virtuous instructors spreading Lord Buddha's teachings.
3. To become a center of virtue supporting peace for all world beings.
4. To become a pilgrimage center for the faithful:
 - Displaying sacred objects worthy of veneration.
 - Providing a clean, beautiful, serene environment for peaceful meditation and introspection.
5. To faultlessly manage and preserve the sacred treasures and offerings of the faithful.

THE HISTORY OF THE NATIONAL COORDINATION CENTER OF PROVINCIAL MEDITATION INSTITUTES OF THAILAND

The National Coordination Center of Provincial Meditation Institutes of Thailand is an organization established on 24 April BE 2551 (2008) to serve the Sangha Body, with the following objectives:

1. To support the Sangha Body's Provincial Meditation Centers to administer Buddhist Education effectively,
2. To cooperate with Provincial Meditation Centers to teach meditation to the same high standard for all people at all levels, especially for the youth, for the benefit, peace and stability of the Thai Society, Nation, Buddhism and Monarchy.
3. To cooperate with the Chiefs of the Sangha Regions and Directors of the Provincial Meditation Centers to raise academic training techniques to the same high standard.
4. To assist Provincial Meditation Centers with academic scholarship,
5. To support the Sangha in stabilizing, protecting and developing Buddhism under the rules of the Discipline, the Law and the Sangha Rules.

The National Coordination Center of Provincial Meditation Institutes was founded on 24 April 2008 at a conference and practicum organized by the National Office of Buddhism, held at Wat Yanawa, Bangkok, and led by Phra Brahmavajirayan. At this meeting, 338 Directors of Meditation Centers out of 400 across the country voted for the establishment of the National Coordination Center of Provincial Meditation Institutes and they chose Phra Thepyanmongkol as the Pres-

ident. They also chose Phra Brahmavajirayan, Phra Bhramamolee and Phra Dhammapariyatveti as Advisory Directors. On 12 May 2008, the National Coordination Center of Provincial Meditation Institutes was recognized by the Sangha Body.

On 31 October 2008, Somdej Phra Maha Ratchamangkalajahn led the fourth conference held at Wat Luang Phor Sodh Dhammadayaram and the Committee Members agreed to invite Somdej Phra Maha Ratchamang-kalajahn as President of the Board and each Sangha Region Chief as the President of the Provincial Meditation Centers located on their regions. All members also agreed that the National Coordination Center of Provincial Meditation Institutes extends to both Mahanikaya and Dhammayut sects.

And, on 23 April 2011, during the conference of directors of meditation centers, Phra Thepyanmongkol was elected to serve his second term as the presidents.

CONTACT INFORMATION

Mailing Address: Wat Luang Phor Sodh Dhammadayaram,
Dammnoen Saduak District, Rajchaburi Province,
Thailand, 70130.

Tel (Eng): (+66) 087-686-4635

Tel (Thai): 081-941-6369

Fax: (+66) 032-740-170

Website: www.dhammadayaram.org

Email: bmi@dhammadayaram.org

GLOSSARY

PALI - ENGLISH

A

Abhiññā: Supernormal powers and knowledge consisting of five mundane powers attainable through various degrees of mind concentration and one Supra-mundane power attainable through insight penetration.

Abyākata: Indeterminate, neutral, unexplained.

Ācāra: Conduct, behavior.

Adhicitta: Higher mentality.

Adhimokkha: Determination, resolution, conviction.

Adhiṭṭhāna: Resolve, decision, resolution, will.

Adhipaññā: Higher wisdom.

Adhisīla: Higher morality.

Adinnādāna: Taking what is not given, stealing.

Adosa: Non-hatred, non-anger.

Agati: Wrong way of behavior, prejudice.

Agocara: A place where a monk should not go, improper place for a monk to go for alms.

Ājīvapārisuddhisīla: Discipline as regards purity of livelihood.

Ākāsa: Space.

Akusala: Unwholesome, immoral, de-meritorious.

Āloka-kasiṇa: Spherical light object of concentration, such as a clear, bright and luminous crystal sphere.

Anāgāmī: A Non-Returner to the Realm of Desire, he or she has cut the five lower fetters and will be reborn only in a higher world among the beings of the Pure Abode. From there, he or she will attain Nibbāna.

Ānāpānasati: A meditation technique based on mindfulness of breathing.

Anattā: Non-self, absence of any grasping self or ego.

Anicca: Impermanence: the rising and passing or changeability of all compounds, or the appearance and disappearance of compounds. Compound things never remain exactly the same for even one moment, but that they are vanishing and reappearing constantly.

Anuloma: Conforming, in proper order, in forward order.

Anumodanā: Congratulations, rejoicing.

Anupādisesanibbāna: Nibbāna or Nibbāna without residue or any remainder of physical existence or the mundane aggregates

Anupassanā: Contemplation of body, feelings, mental functions, and dhamma.

Anusaya: Evil propensities or passions of the mind, latent disposition, underlying tendencies, dormant mental impurity (also *anusaya-kilesa*).

Anussati: Recollections mentioned in the scriptures for use in concentration meditation.

Apāya: State of loss and woe, unhappy existence.

Apāyabhūmi: The four unhappy worlds: the worlds of animals, hungry ghosts, demons and hell beings.

Ākāsañcāyatana: The Sphere of Unbounded Space, the Realm of Infinity of Space.

Ākiñcaññāyatana: The Sphere of Nothingness.

Āpatti: An ecclesiastical offence, offence.

Appanā-samādhi: Fixed concentration, attainment-concentration, absorption-concentration (*jhāna*).

Arahant: A Worthy One, a Holy One, a Perfected One, One who has attained Nibbāna.

Arūpa-jhāna: The (four) Absorptions of the Formless Sphere.

Arūpa-loka: Formless Realms or Worlds.

Asaṅkata: Unconditioned.

Asaṅkhata-lakkhaṇa: Three Characteristics of the Unconditioned: (1) No arising appears, (2) No passing away appears and (3) While standing, no alternation or changeability appears.

Āsava: Cankers, corrupting influences, mental intoxication or influences, defilements of the mind or mental states.

Āsavakkhayāñāṇa: The knowledge of destruction of mental intoxicants.

Asekha: One who does not require any further training because all defilements are eliminated, an Arahant, a Perfect One, a Worthy One, a Holy One.

Asubha: Impure, loathsomeness, foulness often mentioned in the context of seeing the body's impure nature to overcome the delusion of thinking that the body is beautiful and forming attachments to it

Avijjā: Ignorance.

Ariyapuggala: A Noble One who has entered upon the Noble Path by virtue of his purity and spiritual insight into Ultimate Reality.

Atimāna: Pride, arrogance.

Attakilamathānuyoga: Self-Mortification, the constant attachment to Self-Mortification.

Āyatana (Sanskrit): (1) Place, dwelling place, abode, home ... sphere, sense-organ and object. (2) Dhammakāya Arahants can exist in Nibbāna in the highest perfection. (3) The Twelve Sensory Domains or the Twelve Spheres.

B

Bala: Power, strength, health, energy.

Bhava: Becoming, existence, the process of becoming.

Bhāvanā: Stages of mental culture: (1) Preliminary stage, (2) Proximate stage and (3) Concentrative or Attainment stage.

Bhavaṅga: Life-continuum, the subliminal consciousness, the constituent of becoming, the functional state of subconsciousness.

Bhāvanāmayapaññā: Wisdom resulting from mental development, understanding through meditation practice.

Bhavatañhā: Craving for existence, craving for rebirth, craving for sensual pleasures.

Bhikkhu: Buddhist monk who observes the 227 precepts of discipline.

Bhikkhunī: A Buddhist nun.

Bhojane-mattaññutā: Moderation in eating.

Bhūta: The four elements of which the body is composed.

Bodhiñāna: Enlightenment, supreme knowledge.

Bodhipakkhiyadhamma: The thirty seven qualities contributing to enlightenment.

Bodhisatta: A candidate for Buddhahood, one who has resolved to attain enlightenment for the helping of his fellow men.

Bojjhaṅga: Enlightenment factors.

(1) Mindfulness (sati), (2) Truth-investigation (dhamma-vicaya), (3) Effort or Energy (viriya), (4) Joy or Rapture (pīti), (5) Tranquility or Calmness (passaddhi), (6) Concentration (samādhi) and (7) Equanimity (upekkhā).

Brahmacariya: The Holy life, chaste life.

Brahmakāya: Synonymous with Dhammakāya: Purist Body (Does not refer to the body of the Brahma-being of the Brahmaloka).

Brahmavihāra: The four Divine States of mind, the sublime states of mind.

Buddha-cakkhu: The eye of Lord Buddha, Lord Buddha's Omnipotence.

Buddhantara: A Buddha-interval, the period between the appearance of one Buddha and the next.

Buddhānussati: Recollection of Lord Buddha, reflection on the virtues of Lord Buddha.

Byāpāda: Ill will.

C

Cāga: Charity, generosity, sacrifice.

Cāgānussati: Reflection on generosity, recollection of liberality.

Cakkhu: The eye.

Cakkhudvāra: The eye-sense door.

- Cakkhuviññāṇa:** The eye-consciousness.
- Carāṇa:** Behavior, conduct, good conduct.
- Carita:** The intrinsic nature of a person, character, temperament.
- Cetanā:** Intention, volition.
- Cetasika:** Mental concomitants, mental factors, mental activities.
- Cetopariyaññāṇa:** Knowledge of others' thoughts, telepathy.
- Cetovimutti:** Deliverance of mind.
- Chanda:** Will, aspiration, intention, resolve, desire, wish.
- Cintamaya-paññā:** Understanding through reasoning, wisdom resulting from reflection.
- Citta:** Thought, mind, a state of consciousness.
- Cittānupassanā:** The contemplation of mind, mindfulness as regards thoughts.
- Cittasankhāra:** Mental formation, mental function, perception and feeling.
- Cittavisudhi:** Purity of mind.
- Cīvara:** The upper or inner robe.
- Cuti:** Decease, death.
- Cutūpapātaññāṇa:** The knowledge of the decease and rebirth of beings, the supernormal vision dealing with the death and rebirth of beings.

D

- Dāna:** Giving, gifts, alms-giving, charity, generosity, liberality, donation.
- Dhamma or dhamma:** (1) Phenomenon, nature, any object, the five aggregate elements, (2) The doctrine proclaimed by Lord Buddha after His Enlightenment. The natural laws pertaining to the True nature of existence, especially concerning the nature, cause, and cessation of suffering, and the path that leads to the end of suffering [The Four Noble Truths].
- Dhutaṅga:** Austere or strict practices for shaking off defilements.
- Dhuvam:** Permanent, stable.
- Dibbacakkhu:** Divine eye, the faculty of supernormal vision, (also Dhamma-cakkhu) the power of seeing all that is taking place in the whole universe – e.g. the passing away and arising of beings in the different worlds such as the hells, the heavens, etc.
- Dibbasota:** Divine ear, heavenly ear.
- Ditṭhadhammikattha:** Gain for this life, present benefit, temporal welfare, sources of happiness in the present life.
- Ditṭhi:** Views or understanding. If the word Ditṭhi is mentioned alone, it means wrong view or understanding.

Ditṭhivisuddhi: Purity of understanding in right view.

Dosa: Aversion, hatred, anger.

Dukkha: Suffering, unsatisfactoriness due to the transient nature of all compounds.

Dukkhatā: The state of being subject to suffering, painfulness, stress, conflict.

E

Ehipassiko: Inviting to come and see, inviting inspection.

Ekaggatā: One-pointedness, as in concentration of mind.

Ekāsanikaṅgam: The austere practice of eating at one sitting.

Ekāyanamaggo: The only true road to Freedom.

Ekāyano: The only path to Nibbāna

G

Gati: Destiny, rebirth, future state, destination after death.

Gilānabhesajja: Medicine.

Gilānapaccaya: Support for the sick, requisites for the sick.

Gotama: Name of the clan to which Lord Buddha belonged

Gocara: A suitable place, resort for alms.

I

Icchā: Wish, will, desire, lust, covetousness.

Iddhipāda: Basis for success. (1) Will or aspiration (chanda), (2) Energy, effort, exertion (viriya), (3) Thoughtfulness, active thought (citta) and (4) Investigation, examination, reasoning testing (vimamsā).

Indriya: The sense-faculties, the sense-forces.

Indriyasamvarasīla: Discipline as regards sense-restraint, purity of conduct consisting in the restraint of the sense.

Issā: Envy, jealousy

J

Jalābuja: Womb-born creatures, those born from a womb.

Jarā: Old age, decay

Jāti: Birth, rebirth.

Javana: Impulsion, apperception, impulsive moment, a phase or stage of the process of consciousness at which there is full perception and at which kamma is performed.

Jhāna: State of meditative absorption.

Jivhā: The tongue.

Jivhāviññāṇa: Tongue-consciousness.

Jīvitindriya: Vitality, life-principle, the faculty of life.

K

Kāmachanda: Sensual desire.

Kamma or karma: Volitional action, deed, good and bad volition.

Kāmatanhā: Sensual craving, craving for sensual pleasure.

Kammaṭṭhāna: Subjects of meditation, meditation exercise, the act of meditation.

Kappa: An aeon, world-aeon, world-age, world-cycle, world-period.

Karuṇā: Compassion.

Kasiṇa: A device used as an object of concentration.

Kāya: Body or form.

Kāyagatāsati: Mindfulness with regard to the body, contemplation on the 32 part impure parts of the body.

Khandha: The Five Groups of Existence, the five aggregates (corporeality, feeling, perception, mental formations, consciousness).

Khanikasamādhi: Momentary concentration.

Kilesa: Defilements.

Kukkucca: Remorse, confusion, worry.

Kusala: Wholesome, meritorious.

L

Lobha: Greed.

Loka: The world, a world, a plane of existence.

Lokadhamma: Worldly conditions, things of the world, worldly vicissitudes. (1) Gain and Loss, (2) Fame, Rank or Dignity and Obscurity, (3) Blame and Praise and (4) Happiness and Pain.

Lokiya: Mundane.

Lokuttara: Supra-mundane.

M

Magga: The Path, the Noble Path, the Path leading to the Cessation of Suffering.

Māghapuja: Worship on the Full-Moon Day of the third lunar month in commemoration of the Great Assembly of Disciples.

Mana: Mind, thinking function.

Manasikāra: Attention, Reflection.

Mangala: Good omen, auspice, auspicious ceremony, blessings.

Manoduccarita: Evil of mind, evil mental action, misconduct by mind.

Manokamma: Mental action, action done by mind.

Manomayiddhi: Mind-made magical power.

Manosucarita: Good mental action, good conduct in thought

Māra: The Evil One, death, the tempter. Māra include (1) the Māra of defilement, (2) of the aggregates, (3) of Karma-formations, (4) as deity and (5) as death.

Marañasati: Mindfulness of death.

Methunasamyoga: Bonds of Sexuality, sex-bonds which cause the renting or blotching of the life of chastity despite no actual sexual intercourse.

Mettā: Loving kindness.

Micchādiṭṭhi: Wrong view, false view.

Middha: Torpor, drowsiness, languor.

Moha: Delusion.

Muditā: Sympathetic joy.

Musāvāda: False speech, lying.

N

Nāma-rūpa: Mind and Matter, name and form, mind-body complex, mentality and corporeality, psycho-physical organism.

Nekkhamma: Renunciation, giving up the world, escape from sensuality, absence of greed, independence of sensual desire and pleasure.

Neyya: One who is to be led or instructed, a trainable or teachable person.

Nevasaññānāsaññāyatana: The Realm of neither Perception nor

Non-perception, the fourth formless sphere.

Nibbāna (Sanskrit = Nirvana), Literally, “extinction” (of greed, hatred and delusion).

Niccam: Perpetuity, lasting, constant.

Nimitta: Sign, mental image. There are three types of Nimitta: (1) Preliminary Sign (parikamma-nimitta), (2) Learning Sign or Visualized Image (uggaha-nimitta) and (3) Counterpart Sign or Conceptualized Image (paṭibhāga-nimitta).

Nirodha: The Cessation of Extinction of Suffering, cessation, extinction.

Nīvaraṇa: Hindrances (to Right Wisdom).

P

Paññā: Wisdom, knowledge, understanding.

Paṭigha: Anger, hatred, enmity, repulsion, repugnance.

Pātimokkha: Disciplinary Code, the 227 monk's rules; it is recited before the assembled community of fully ordained monks (bhikkhus).

Pātimokkhasaṃvarasīla: Restraint with regard to the monastic disciplinary code.

Parikamma-nimitta: Preliminary vision, initial visualization of the kasiṇa or meditation object (as remembered).

Pārisuddhisīla: The four kinds of Higher Sāla, the fourfold moral purity, morality of purification.

Pariyatti: The Scriptures, study of the Scriptures.

Pathama-magga: Preliminary sign (like the light sphere) which “appears” when a basic level of concentration is reached.

Paṭibhāga-nimitta: Counter image of the meditation object which is very clear, bright and translucent. It can be made smaller or enlarged at will. This stage of vision comes after further development from the uggaha-nimitta.

Patiloma: Reverse, backward, in reverse order.

Paṭisambhidā: Analytic insight, discrimination. (1) discrimination of meaning, analytic insight of consequence, (2) discrimination of ideas, analytic insight of origin (3) discrimination of language, analytic insight of philology and (4) discrimination of sagacity, analytic insight of ready wit.

Pativedha: Penetration, realization, attainment.

Phala: Fruit, result, consequence, effect.

Pharusavācā: Harsh speech, harsh language.

Phassa: Contact, touch, mental impression.

Phoṭṭhabha: Tangible objects.

Piyavācā: Pleasant speech, kindly speech.

Piṭaka: A basket, any of the three main divisions of the Pali Canon.

Pubbenivāsānussatiñāṇa: Supernormal knowledge of the recollection of previous existences

R

Rāga: Lust, passion, greed.

Rāgacarita: The lustful, one whose habit is passion, one of lustful temperament.

Ratanattaya: The Triple Gem.

Rūpa: (1) Matter, form, material body, corporeality, (2) object of the eye, visible object.

Rūpa-jhāna: Absorptions of the Fine-material Sphere.

Rūparāga: Desire for life in the world of form, craving for form, attachment to realms of form, greed for fine-material existence.

Rūpārammaṇa: Visible object.

S

Sakadāgāmī: Once-returner, one who has to be born once more before attaining emancipation or arahantship.

Sakkāyaditthi: View regarding personality (Wrong view with respect to the common characteristics of all compounds).

Samādhi: Concentration (a meditative state).

Samatha: A technique to develop mental concentration by using a meditation device or kasiṇa (the Buddha has prescribed forty all together). Its object is tranquility, calmness, and one-pointedness, which lead to jhānas.

Samāpatti: Four rūpa-jhānas and Four Arūpa-jhānas.

Saṃsāra: The rounds of repeatedly becoming, the cycle of birth, old age, sickness and death.

Saṃvara: Restraint.

Saṅgha or Sangha: Community, assemblage, a chapter of Buddhist monks (not less than four monks).

Samyojana: The ten fetters which bind all beings to the round of rebirth.

Saṅkhāra: Compounded things, conditioned things, the world of phenomena.

Saṅkhata-lakkhaṇa: Three Characteristics of the Conditioned: (1) Its arising appears, (2) Its passing away appears and (3) While standing, alternation or changeability appears. Also see Asaṅkhata-lakkhaṇa.

Saññā: Perception, memory.

Sati: Mindfulness.

Satipatṭhāna: Foundations of Mindfulness.

Saupādisesanibbāna: Nibbāna realized with the body remaining, Nibbāna with the substratum of life remaining.

Sīla: Precepts of morality, purity of conduct (body, speech, and mind), practice of restraint of the senses.

Sīlabbataparāmāsa: Clinging to rites and rituals following wrong practices and believing them to be the path of purification.

Sotāpanna: A “Stream-enterer,” entered on the Path of Nobleness; the first stage of Noble Discipleship. (At least the first three of the ten fetters have been cut to attain this level.).

Suññatā: Voidness, emptiness (of defilements), in Majjhima Nikaya 121, voiding the mind of the cankers, in the attainment of being Arahant is regarded as the “fully purified and incomparably highest Voidness.”

Sutamayapaññā: Understanding acquired by learning, wisdom resulting from study.

T

Thīna: Sloth, unwieldiness, morbid state of mind.

Tilakkhaṇa: The Three Characteristics: (1) Impermanence, (2) Suffering and (3) Non-self.

U

Ucchedadīṭhi: Annihilationism, the doctrine of annihilation.

Uddhaccakukkucca: Restlessness and worry, worry, anxiety.

Uggaha-nimitta: Learning sign, visualized image.

Upādāna: Attachment, clinging.

Upādāyarūpa: The derivatives, derivative or secondary material properties dependent on the Four Great Essentials.

Upekkhā: Equanimity

V

Vatṭa: The round of rebirth. [Also, vatṭa 3] Round of Defilement (kilesa-vatṭa), Round of Karma (kamma-vatṭa) and Round of Results (vipāka-vatṭa).

Vedanā: Feelings, Sensation.

Vicāra: Sustained thought on the object of concentration.

Vicikicchā: Doubt (on the dhamma practices leading to Nibbāna).

Vijjā: Higher knowledge, transcendental wisdom.

Vimutti: Release, emancipation.

Vimuttiñāṇadassana: A state of attainment of knowledge and insight of salvation or deliverance.

Viññāna: Consciousness.

Vinaya: Discipline, the code of monastic discipline, the rules of discipline of the order.

Vipāka: Result.

Vipassanā: Penetrative insight, intuitive vision, seeing as it is.

Vipassanāñāṇa: Insight-knowledge

Vipassanāpaññā: Insight-wisdom

Visaṅkhāra: The Non-compound.

Visuddhi: Purity.

Y

Yakkha: (1) A demon, (2) an attendant of Vessavaṇa who is one of the Four Great Kings in Cātummahārājikā.

Yāma: The Realm of the Yāma gods which is the name of the third heavenly abode. The King of this Realm is Suyāma.

Yogāvacara: One who practices meditation.

Yojana: A measure of length. One Yojana is 10 miles or 16 kilometers

Yoni: Way or kinds of birth, form of birth, class of beings. There are four types: (1) Jalābuja or womb-born creatures, (2) Aṇḍaja or egg-born creatures, (3) Saṁsedaja or moisture-born creatures and (4) Opāpatika or spontaneously born creatures.

Yonisomanasikāra: Critical reflection, analytical reflection, systematic thinking, proper consideration.

GLOSSARY: ENGLISH

Arahant: A Worthy One. There are four types of Arahants, (1) one who attains the Path contemplating with pure insight and only āsavakkhayāñāna or Knowledge of the Destruction of Mental Intoxication, (2) one with the Threefold Knowledge, (3) one with the Sixfold Super-knowledge and (4) one having attained the Analytic Insights.

Brahman: A divine being of the Form World or Formless World.

Buddha: The Buddha, Lord Buddha, the Enlightened One, the Awakened One.

Buddha-interval: The period between the appearance of one Buddha and another.

Conditioned Phenomena: Formations, formed things, compound things. The characteristics of the conditioned are: (1) arising, (2) passing away and (3) while standing, changeability is apparent.

Defilements (Kilesa): The dhamma that makes the minds of beings depressed. They are: (1) Greed, (2) Doubt or uncertainty, (3) Hatred, (4) Sloth, (5) Delusion, (6) Restlessness, (7) Conceit, (8) Shamelessness, (9) Wrong view, (10) Lack of moral dread.

Dhammadkāya Meditation: Dhammadkāya Meditation is based on

four principles: three methods of concentration and the Principle of the Center. The three concentration techniques are: meditating on an object of visualization - the light sphere (āloka kasina), recollection of Lord Buddha's virtues (Buddhānussati) and mindfulness of breathing (ānāpānasati).

Dhammadkāya: The supra-mundane body of the purest element which is non-compound and not subject to the three characteristics of impermanence, suffering and non-self.

Dhammadkāya Gotrabhū: Noble State Wisdom.

Dhammadkāya Anāgāmī: Non-returner.

Dhammadkāya Arahant: Perfect One.

Dhammadkāya Sakadāgāmī: Once Returner.

Dhammadkāya-Sotāpanna: Stream Winner, a state of attainment of the first state of holiness.

Fetters: The dhamma that bonds beings into existence. There are: (1) False view of individuality, (2) Doubt or uncertainty, (3) Adherence to wrong rules and rituals, (4) Sensual lust, (5) Repulsion or anger, (6) Lust for realms of form, (7) Lust for formless realms, (8) Conceit, (9) Distraction or Restlessness, and (10) Ignorance.

Layman: Male lay follower with faith who has taken refuge in the Buddha, his Doctrine and the Noble Disciples; true disciples take on Five Precepts and abstain from wrong livelihood such as trading in arms, living beings, meat, alcohol, and poison (i.e., anything which causes harm or hurt).

Laywoman: Female lay-follower.

Learner: Those who are walking the Noble Paths. They are Stream-Enterer (Sotāpanna), Once-Returner (Sakadāgāmī) and Non-Returner (Anāgāmī).

The Learned: Those who have completed the Noble Paths. They are Arahants or the Worthy One.

Luang Phor, Luang Pu or Lung Ta: Thai word for addressing a senior monk, it has the meaning of Reverend Father, Grandfather and Granduncle, respectively.

Noble One or Noble Disciple:

Holy or Noble persons. They are Stream-enterer (Sotāpanna), Once-returner (Sakadāgāmī), Non-returner (Anāgāmī) and the Worthy one or Arahant.

Phra: (1) Title used when speaking of a Buddhist monk. (2) Title for calling a noble one.

Precept: Moral practice or rule of morality.

Private Buddha: A Buddha who becomes enlightened by himself, but does not teach others.

Sammā Arahang: These are the words repeated (Parikamma-bhāvanā) in Dhammakāya

Meditation to help gain mental concentration. Sammā is from Sammā-sambuddho, the Buddha's Supreme Right Enlightenment or Supreme Right Wisdom. Arahang means the virtue of Buddha's being far from passions, or his Perfect Purity.

The Three Trainings or The Three-fold Training:

Practices of Morality, Concentration and Wisdom. They are also called Training in Higher Morality, Higher Mentality and Higher Wisdom.

The Triple Gem: (1) the Buddha, the Enlightened One, (2) the Dhamma, the Doctrine and (3) the Sangha.

Uposatha Day: Holy Day (New, quarter, half, three-quarter and full moon.)

Uposatha Hall: The shrine hall within a monastery where the Disciplinary Code (pātimokkha) is recited on full-moon and new-moon days.

Unconditioned Phenomena: The non-compound things. The characteristics of the unconditioned are: (1) no arising, (2) no passing away and (3) while standing, there is no alternation.

Wisdom: Knowledge, understanding. The sources of wisdom are (1) wisdom resulting from reflection, (2) wisdom resulting from study and (3) wisdom resulting from meditation.

Wat: Thai word for monastery (e.g. Wat Paknam means Paknam Monastery).



Sīle patitthāya naro sapañño
Cittam paññañca bhāvayam
Ātāpī nipako bhikkhu
So imam vijataye jataṁ.

A competent monk with the diligence and wisdom to cultivate himself who is firmly established in morality and development of mind (citta) and insight (paññā) meditation is able to slash through this thick underbrush [of passion].