

Venerable Chanmyay Sayadaw

**THE BUDDHA'S WAYS  
TO PEACE AND HAPPINESS**

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*Sabbadānaṃ dhammadānaṃ jinati*  
The gift of Dhamma excels all gifts.

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## About This Translation

This translation of “The Buddha's Ways to Peace and Happiness” was started by Daw Aggañāṇī (Dr. Lay Lay Khin), a devoted student of the Venerable Chanmyay Sayadaw since her youth. For many years she had the idea of translating this book, but was unable to find the time until 2004. That summer, the Venerable Chanmyay Sayadaw was on a Dhamma tour of the U.S.A., teaching a three-week meditation retreat at the Forest Refuge in Barre, Massachusetts. Daw Aggañāṇī not only participated in that retreat but continued to practice there after the Sayadaw had left. At the very end of her stay at the Forest Refuge she did a rough English translation of this book from the original Burmese. Later, Daw Ariya Ñāṇī (a Swiss nun and student of Chanmyay Sayadaw) went through the manuscript and re-arranged it into its present form. In the early stage of editing, the Venerable U Vaṃsarakkhita (a Canadian monk and student of Chanmyay Sayadaw, now Sean Pritchard) also read through the manuscript and made some valuable suggestions for improving the text. Daw Vīrañāṇī (an American nun) prepared the manuscript for printing and did the cover design and layout.

The original Burmese book was a transcription of four talks that the Venerable Chanmyay Sayadaw gave to students and teachers at the University of Yangon in 1985. Each of the four chapters in the Burmese version consists of one of these talks. The Sayadaw's presentation of Buddhism was based on the four aspects of devotion, morality, ethics, and practice. However, because he did not limit each day's lecture to a single aspect (for example, he spoke about devotion in each of the first three talks), there were many redundancies in the original text. In the context of a

Dhamma talk, such repetitions help the audience grasp the meaning and gain a deeper understanding of what is being explained. But in a book they are unnecessary and actually impede a clear presentation of the material. For these reasons, Daw Ariya Ñāṇī rearranged the four chapters so that each covers one of these four aspects.

In addition, Daw Ariya Ñāṇī added the references to the quotes from the Pāḷi canon and the commentaries. In the original Burmese book, the references were to the Burmese-script version of the canonical texts and commentaries. However, since most Western readers cannot read Burmese, the references given are to the corresponding Pali Text Society Roman-script version of the texts. For the citations of the Pāḷi passages, Daw Ariya Ñāṇī used the Vipassana Research Institute version of the texts and commentaries authorized by the sixth Buddhist Council in Yangon between 1954 and 1956. [The entire Pāḷi canon, commentaries, and sub-commentaries are accessible through the VRI website ([www.vri.dhamma.org](http://www.vri.dhamma.org)).] For the English passages, existing translations of the Pāḷi texts were used. However, most of the commentaries and subcommentaries are not available in English translations.

*Namo tassa bhagavato arahato sammāsambuddhassa*

## INTRODUCTION

When Dr. Min Tin Mon, the Secretary of the All Universities Buddhist Association, invited me to give a Dhamma talk here in the University's Dhamma Assembly Hall, he asked what the subject of the Dhamma talk would be.

I have named this Dhamma talk, "The Buddha's Ways to Peace and Happiness." The Buddha delivered many discourses concerning mundane and supramundane happiness. Each of these talks was presented in a variety of ways, according to the time, place, and the temperament of the disciples he was speaking to. When we look at all of these teachings, we can see they have one aim in common. This universal purpose of the Buddha's teaching is the complete liberation from the defilements which cause mental and physical suffering.

Thus, I will select some of the discourses suitable for this audience. If you listen carefully to all the points that I will be talking about, you will learn facts about Buddhism that you did not know yet. You will also be able to better remember those facts you already know.

If the Buddha had only spoken about this ultimate goal in one way, certain beings or persons in the audience might not have been able to grasp the meaning. The Buddha was an extremely skilful teacher who was keenly aware of the needs of different audiences. Therefore, for those who could understand the Dhamma easily, he only men-

tioned the core of the teaching. For those who needed a more elaborate explanation, he gave examples to illustrate his points. For those in the audience who needed much more detailed explanations, he used questions and answers to test their understanding

The Buddha differentiated four types of individuals according to the development of their perfections (*pāramīs*) and the possibility of attaining enlightenment.<sup>1</sup>

1. An individual who attains enlightenment by merely listening to a short summary of the Dhamma (*ugghaṭitaññū puggala*).
2. An individual who attains enlightenment after a detailed explanation (*vipañcitaññū puggala*).
3. An individual who does not attain enlightenment even after a detailed explanation, but only through personal practice with guidance (*neyya puggala*).
4. An individual who cannot attain enlightenment in this very life regardless of the effort that is put forth (*padaparama puggala*).

However, the *padaparama puggala*'s effort is not in vain. By developing mindfulness, concentration, and insight through insight meditation (*vipassanā bhāvanā*) now, he or she will accumulate the perfections to attain enlightenment in a future life.

Although the discourses delivered by the Buddha were given from different points of view and based on a variety of methods, they were all concerned with the cessation of suffering and the attainment of happiness and peace. It

is not possible to talk about all of these teachings here; however, if one underlying principle is grasped, then one can reflect, develop, and practise this Dhamma.

For those who have not studied the Buddha's teachings completely and thoroughly, there can be a misunderstanding that the Buddha-Dhamma is only about the attainment of Nibbāna or the well-being in future lives, and not about peace and happiness in this very life.

As a matter of fact, the Buddha's teachings also show the ways to live in peace and happiness in the present life. The various kinds of advice range from how to act, speak, and think to how to eat and dress, as well as how to develop a pure mental attitude that allows one to live with integrity. So, the Buddha's teachings are concerned with both the mundane and supramundane aspects of life. With regard to the mundane or ordinary everyday life, if the teachings of the Buddha are followed and practised, then one is able to live peacefully and happily. Regarding the supramundane aspects of life, if one follows and practises his teachings appropriately, one will be able to attain path knowledge (*magga ñāṇa*), fruition knowledge (*phala ñāṇa*), and to realize the absolute happiness and peace of Nibbāna.

Over the next four days, I will talk about four aspects of Buddhism. When the Buddha's ways to happiness and peace are divided into four categories, there are four different aspects:

1. the devotional aspect
2. the ethical aspect
3. the moral aspect
4. the practical aspect

The devotional aspect is the basic foundation upon which the ethical aspect is built. A higher level is the moral aspect, and the highest level is the practical aspect. Discussing Buddhism in terms of these four aspects makes it easier to understand, especially for those who are not familiar with Buddhism.

## CHAPTER ONE

# THE DEVOTIONAL ASPECT OF BUDDHISM

### **What Is the Object of Devotion?**

With regard to the devotional aspect, the question arises, "What should one be devoted to?" or, "What is the object of faith or devotion?"

The Pāḷi word *saddhā* is translated as faith. In certain contexts, it is rendered as confidence (*pasāda*) or trust (*pasanna*). All these words signify faith.

So, by having faith, what does one have faith in? To put it simply, one has faith in the Buddha, one has faith in the Dhamma, the teachings of the Buddha, and one has faith in the Saṅgha, the disciples of the Buddha who follow and practise according to his teachings.

The basic principle of the Buddha's teachings is the law of cause and effect. In other words, there is nothing in the universe that is causeless. Every result arises due to pre-existing causes. For example, a seed cannot produce a tree without the appropriate conditions of fertile soil, water, and sunshine.

All the Buddha's teachings are based on this natural law of cause and effect. There is no teaching whatsoever that is not based on this law. If one truly understands the Buddha-Dhamma, one's belief cannot be shaken by any-

thing or anyone. It becomes unshakable because this natural law of cause and effect corresponds exactly with nature. Since it corresponds so exactly with nature, no one can argue that it is not true. A person who understands the Dhamma in this way does not seek any other faith or religion as a refuge. This leads to faith in the Buddha's teachings, the Dhamma.

All the members of the Saṅgha from the Buddha's time until today practise according to the Buddha's teachings. Consequently, some became either completely or partially liberated from defilements and suffering. There were others who were not able to uproot the defilements. Today, there are many members of the Saṅgha who are still in the process of fulfilling the trainings of morality (*sīla sikkhā*), concentration (*samādhi sikkhā*), and wisdom (*paññā sikkhā*) with utmost effort in order to weaken the defilements. All these members of the Saṅgha practise within the framework of the teaching and discipline expounded by the Buddha. In this way, one also has faith in the members of the Saṅgha who not only follow and practise the Dhamma, as taught by the Buddha, themselves, but also teach the Dhamma to others.

## **Why Should We Have Faith in the Buddha?**

Why should we have faith in the Buddha as our refuge? To answer this question, you should first know a little bit about the life of the Buddha. You can then understand why the Buddha was an exceptionally noble individual who was unrivalled as the most supreme being in the three worlds.



Why do we have faith in him as the teacher of human beings, deities (*devas*) and celestial beings (*brahmas*)? Stated simply, he is worthy of faith because he discovered and showed all these beings the way leading to the cessation of suffering.

To understand why the Buddha is worthy of such faith, you should understand the intrinsic meaning of the word ‘Buddha.’ In short ‘Buddha means ‘the One who knows.’ If we look at the exact meaning of the Pāḷi word, it says, “*bujjhatīti buddho.*”<sup>2</sup> In English, it is translated as, “Because he knows, he is called Buddha.” What does he know? He knows the true nature of phenomena. Therefore, Buddha means, ‘One who knows the true nature.’

In this world, what are all beings looking for? They are seeking knowledge about both mundane and supramundane matters. You might say that people are seeking food, clothing, and shelter. Would you be able to earn a living, if you did not have the relevant knowledge to make your livelihood? So you need to seek knowledge concerning your livelihood.

At this point, it is necessary to understand how to gain the knowledge of the true nature. The question arises, “Is this knowledge gained through reasoning?”

If this knowledge were to be acquired through reasoning, the knowledge of a person of superior intelligence would differ from a person of average or inferior intelligence. In this way, the knowledge would change according to the

individual's intelligence. However, if this knowledge were different, could it still be absolute truth? There is only one single absolute truth. Since the true nature of reality is of one kind only, how can there be differences?

A Buddha knows things as they really are; thus he is called 'Buddha' or '*sammāsambuddha*'. The Pāḷi word *sammāsambuddha* consists of three words; their meaning is as follows:

<i>sammā</i>	rightly, properly, in the right way
<i>sam</i>	with one's own insight knowledge ( <i>ñāṇa</i> )
<i>buddha</i>	one who knows

*Sammāsambuddha* therefore means 'one who knows things in the right way based on one's own insight knowledge.'

The Buddha knew the true nature of reality by seeing things as they really were. Since it was not by reasoning or reflecting about them, his understanding was accurate; it was right understanding.

For example, this morning it was raining. By looking at the rain, one might assume that it is the rainy season. Isn't this seeing what exists as it really is? However, if you were to reflect, "It is raining, but since it is rather hot, it must be the hot season," would this be right or wrong? According to the Burmese lunar calendar, this time of the year is designated as 'the hot season,' but if you see the situation as it really is, it is the rainy season. But according to conventional terms, it is the hot season.

I would like to mention a few basic points. If one wants to know the true nature of things as they really are, can one conduct the investigation from a philosophical point of view? If one could see things as they really were based on a philosophical point of view, there should be only a single philosophy. But why are there so many different philosophies? So it is evident that one cannot see things as they really are through philosophical reasoning.

Therefore, one needs to see reality by observing it as it is. To know the true nature of phenomena, one needs to observe them as they are without any preconceptions or reflections based on previous knowledge. If one uses reflection, this understanding will be not in accordance with what really exists.

In order to see things as they really are, one must practise insight meditation, according to the method described in the four foundations of mindfulness. Some people think that this practice is unusual, peculiar, or even very difficult, but this is not the case.

The Buddha knew the true nature of phenomena as they really are. By seeing things as they really were, he attained freedom from greed, hatred, and delusion. By freeing oneself from these defilements, suffering also ceases.

The Buddha's teachings show the true way or the correct practice, which leads to the cessation of suffering. When describing the meditation practice of the four foundations of mindfulness, which ultimately leads to the cessation of suffering, the Buddha said that one should see things as they really are.

## Seeing Things as They Really Are

Referring to the chapter on “Contemplation of Mind” in the sutta “The Foundations of Mindfulness” (*Satipaṭṭhāna Sutta*), the Buddha said,

“*Sadosaṃ vā cittaṃ 'sadosaṃ cittaṃ'ti pajānāti.*”<sup>3</sup>

The translation from the Pāḷi means:

*sadosaṃ vā cittaṃ* mind affected by hate  
*sadosaṃ cittaṃ'ti* as mind affected by hate  
*pajānāti* [one] understands or  
knows

“[One] understands mind affected by hate as mind affected by hate.”<sup>4</sup>

Therefore, you should know the mind affected by hate as mind affected by hate; that is, you should observe it as it really is. You should not think like this, “Hey, I should not be hating. I might harm others or speak harshly to others and get into trouble. I wish this hatred would go away!” What you should do is to note and observe hatred as it really is. You should note it as ‘hatred, hatred’. In this way, you know it as it really is.

Furthermore, the Buddha said,

“*Vikkhitaṃ vā cittaṃ vikkhitaṃ cittaṃ'ti pajānāti.*”<sup>5</sup>

This is translated as:

<i>vikkhitam vā cittaṃ</i>	distracted mind
<i>vikkhitam cittaṃ 'ti</i>	as distracted mind
<i>pajānāti</i>	[one] understands or knows

“[One] understands distracted mind as distracted mind.”<sup>6</sup>

When the mind is distracted, wandering, or going off, how should you observe it? You should observe it as ‘distracted,’ ‘wandering,’ ‘going off,’ ‘thinking,’ or ‘imagining.’ In this way, you will be observing it as it really is. This is mindfulness meditation (*satipaṭṭhāna vipasānā bhāvanā*). If one does not know how to observe, it may seem difficult, but it is really quite easy. This is the way to observe the mind.

In the same sutta, “The Foundations of Mindfulness,” the chapter on “Full Awareness” or “Clear Comprehension” says:

“*Abhikkante paṭikkante sampajānakārī hoti.*”<sup>7</sup>

This is translated as:

<i>abhikkante</i>	going forward
<i>paṭikkante</i>	returning
<i>sampajānakārī hoti</i>	one who acts in full aware- ness

“[...] one who acts in full awareness when going forward and returning.”<sup>8</sup>

So, when you walk forward, note it as ‘going forward’ and observe it as it really is. When you return, note it as ‘returning’ and observe it as it really is.

Furthermore, it says, “*Samiñjite sampajānakārī hoti,*”<sup>9</sup> which means that you should note the bending of the arms or legs as ‘bending’ and observe this bending as it really is.

What is meant by “realizing the true nature of phenomena as they really are?” As you bend your arm, note it as ‘bending, bending.’ As you stretch your arm, note it as ‘stretching, stretching.’ In this way, you will be observing it as it really is. You might think that you have never heard of this kind of instruction before. Or else, you might say, “Of course, I know when I am bending or stretching my arms.” Although you believe that you know, you actually do not really know the true nature of these movements, because while you are bending or stretching your arm, your mind might be wandering. Students might be thinking about their exams and teachers might be thinking about the lectures they are going to give. So, you actually do not know the true nature of bending or stretching because you are not mindful. Only when you are mindful of the movement from the beginning to the end by maintaining meticulous awareness throughout the whole process of moving, do you know it as it really is.

This practice of mindfulness meditation is quite easy, but there is one thing you should bear in mind. With any kind of work, there are usually some difficulties at the begin-

ning before you get used to it or before you understand the nature of the work.

When you observe phenomena as they really are according to the instructions given by the Buddha in “The Foundations of Mindfulness,” you are going to encounter some difficulties at the outset because you are not yet used to the practice. After having practised for two, three, or four days, you will understand how to do it, and then your practise will proceed smoothly.

## **How the Buddha Realized the True Nature of Phenomena**

Now we turn to the life story of the Buddha. Prince Siddhattha, the Buddha-to-be, renounced the kingdom and went to the forest in search of the truth. Realizing the unsatisfactory nature of his life, he wished to be liberated from all suffering. Since his purpose was liberation from suffering, stress, and dissatisfaction, he looked into the nature of suffering as it really is. He came to realize that as long as the body exists, there is suffering. He saw that as long as the mind exists, there is suffering.

When the Buddha was looking into the true nature of suffering, he found that the cause of this suffering is desire, attachment, or craving. He came to realize that desire, attachment, or craving is the root cause of every physical or mental form of suffering. Let’s reflect and consider whether or not this statement is true.

Do you need food, clothes, or shelter for survival? When you need these things, don't you have to search for them? Before you start searching for the things you need, don't you often worry about getting them? Is this happiness or suffering?

When you are trying different ways to overcome obstacles and acquire the things that you desire, isn't this also stressful? When you finally get what you want, you are happy for a short while. However, when you are considering how to make the best use of your resources for food, clothes, accommodation, or the education of your children, you will probably find that you don't have enough. Whenever there is a lack or insufficiency, again there is suffering, isn't there? Then, when you eventually get the things you want, don't you worry that you might lose some of these things? This is suffering too, isn't it?

If you look at all these consequences, what is the root of suffering? Is it not desire, wanting, attachment, or craving? Thus, the Buddha came to the realization of this truth by seeing things as they really are. He understood that the cause of suffering is nothing but desire, attachment, or craving.

Then the Buddha-to-be saw even more deeply. As he penetrated into the true nature of suffering as it really is, he realized the true nature of the so-called body and mind. He saw these bodily and mental processes not as a person, an individual, or a being, but only as the natural processes of arising and passing away. In short, he realized that both bodily and mental phenomena are just natural processes of arising and passing away.



As he continued to observe, his mind became calmer and his insight became sharper. Seeing the body and the mind as just natural processes, without taking them to be a person or a living being, desire or attachment disappeared. With the cessation of desire and attachment, which is the cause of suffering, suffering also ceased as a result. He came to realize the cessation of suffering through the extinction of desire or attachment.

The way to the cessation of suffering is nothing other than the realization of the true nature of physical and mental phenomena. This realization or understanding is called right understanding or right view (*sammā diṭṭhi*).

Then, the Buddha realized four kinds of true nature. First, he realized the incessant, ever-changing process of arising and passing away of physicality and mentality as the true nature of suffering.

Second, he realized desire, attachment, or craving as the true nature of the cause of suffering.

Third, he realized that with the cessation of the cause, there is no more suffering as a result. With the cessation of suffering, there is happiness and peace. Thus, he realized the true nature of the cessation of suffering.

Fourth, he realized the true nature of the path or practice leading to the cessation of suffering.

The Buddha realized these four truly existing natural phenomena:

1. Suffering

2. The cause of suffering
3. The cessation of suffering
4. The practice leading to the cessation of suffering

There is a cause and effect relationship between these four truly existing natural phenomena. In this world, all physical or mental phenomena that arise have to pass away. There is nothing permanent; impermanence is suffering. All suffering is caused by desire, attachment, or craving. Because of craving, there is physical and mental suffering. If there were no desire, attachment, or craving, all kinds of suffering, both physical and mental, would cease. If one realizes the true nature of desire, attachment, or craving, it no longer arises. This realization of the true nature of phenomena is called ‘right understanding’ or ‘right view.’

The Buddha earned the title or the name *Buddha* because he thoroughly understood these four kinds of true nature. This understanding was not gained through learning from others but by developing penetrating insight through his own practice.

The way of practice to attain penetrating insight can be right or wrong. The Buddha gained right understanding by observing the true nature of phenomena as they really are. This is the right way leading to right understanding. This way of practice is the right path.

## **The Four Truths as Known by the Buddha**

Now I will mention these four natural phenomena again,

using the common expressions and adding the relevant terms in Pāḷi:

1. The truth of suffering is called *dukkha sacca*.
2. The truth of the cause of suffering is called *samudaya sacca*.
3. The truth of the cessation of suffering is called *nirodha sacca*.
4. The truth of the path leading to the cessation of suffering is called *magga sacca*.

The truth of suffering is physicality (*rūpa*) and mentality (*nāma*). It is called the truth of suffering because whatever arises also passes away.

The truth of the cause of suffering is craving (*taṇhā*) or greed (*lobha*). It is so called because it is the origin from which all suffering arises.

The truth of the cessation of suffering is Nibbāna. The cessation of suffering happens only when the cause of suffering, that is, craving and greed, is uprooted. The cessation of suffering cannot happen without uprooting craving and greed. The cessation of suffering is Nibbāna. Nibbāna is not a dwelling or a place as some might imagine. It is a state devoid of suffering.

Then the truth of the path leading to cessation of suffering is none other than the Noble Eightfold Path, or the eight factors of the path.

In summary, the four truths are:

- That the incessant arising and passing away of physicality and mentality or formations (*saṅkhāra*) is the truth of suffering.
- That desire, attachment, or craving is the truth of the cause of suffering.
- That the cessation of suffering, as a result of the cessation of its cause, is the truth of the cessation of suffering.
- That the eight factors of the path are the truth of the path leading to the cessation of suffering.

In the discourse called “Setting in Motion the Wheel of the Dhamma” (*Dhammacakkappavattana Sutta*<sup>10</sup>), the Buddha called the Noble Eightfold Path the ‘middle way’ (*majjhima paṭipada*). It is the way in the middle without deviation to the right or the left; to follow it is to practice with a moderate effort avoiding the extremes of overexertion and laxity.

The factors of the middle path or the Noble Eightfold Path are:

1. Right understanding or right view	<i>sammā ditṭhi</i>	path factor of wisdom
2. Right thought or right intention	<i>sammā saṅkappa</i>	path factor of wisdom
3. Right speech	<i>sammā vācā</i>	path factor of morality
4. Right action	<i>sammā kammanta</i>	path factor of morality
5. Right livelihood	<i>sammā ājīva</i>	path factor of morality
6. Right effort	<i>sammā vāyāma</i>	path factor of concentration
7. Right mindfulness	<i>sammā sati</i>	path factor of concentration
8. Right concentration	<i>sammā samādhi</i>	path factor of concentration

To practice the middle way also means following the Noble Eightfold Path. One maintains moderation between the extreme of indulgence in sensual pleasures and the extreme of self-mortification.

The Noble Eightfold Path is the right path as practised by the Buddha himself. Nowadays, it is the path practised by those engaging in insight meditation according to the teachings of the Buddha.

When talking about the practical aspect, I will explain how the Noble Eightfold Path is incorporated into the practice of those who engage in insight meditation according to the teachings of the Buddha, and how each path factor exercises its function.

The Buddha taught that any religion or belief that includes the Noble Eightfold Path in its practice can lead to the cessation of suffering by extinguishing the defilements of greed (*lobha*), hatred (*dosa*), and delusion (*mo-ha*). Any religion or belief that does not include the Noble Eightfold Path in its practice can not lead to the cessation of suffering because it cannot extinguish mental defilements.

Among the factors of the Noble Eightfold Path, the principal path factor is right understanding. Regarding right thought or right intention, it is necessary to understand how right thought is incorporated into the practice of insight meditation. This will be dealt with in the chapter on the practical aspect. Since the term ‘right thought’ is a translation from the Pāli word *sammā saṅkappa*, there can be misinterpretations of the original meaning.

## **The Buddha Is Worthy of Refuge and Veneration**

The Buddha rightly understood the true nature of phenomena and thereby attained the extinction of all defilements and the cessation of suffering. Then he taught all living beings that by rightly understanding the true nature of all phenomena they, too, could gain the same attainment.

Those disciples who followed his example and practised according to his teachings also attained the cessation of suffering in the same way the Buddha did. Because of this, it should be clear why the Buddha is worthy of refuge and veneration. He is indeed a true refuge for those who wish to attain the cessation of suffering. Therefore, we recite,

*“Buddham saraṇaṃ gacchāmi.”*<sup>11</sup>  
“I go to the Buddha for refuge.”<sup>12</sup>

This means, “I take refuge in the Buddha in order to attain the cessation of suffering and gain happiness.”

## **The Dhamma Is Worthy of Refuge and Veneration**

University teachers teach their students according to what they know or have learned about their area of study themselves, so that the students know and understand the subject in the same way their teachers do. Likewise, the Buddha taught living beings the methods that he himself

had practised to attain the cessation of suffering. These methods and practices are known as the Dhamma. Those living beings who follow this path and practise the Dhamma also attain the extinction of all defilements and the cessation of suffering. They gain happiness and peace. The Dhamma is absolutely worthy of refuge and veneration as a means of reaching the cessation of suffering. Therefore, we recite,

*“Dhammaṃ saraṇaṃ gacchāmi.”*<sup>13</sup>  
“I go to the Dhamma for refuge.”<sup>14</sup>

This means, “I take refuge in the Dhamma in order to attain the cessation of suffering and gain happiness.”

## **The Saṅgha Is Worthy of Refuge and Veneration**

Those monks, nuns, and lay practitioners who follow and practise the Dhamma come to understand the true nature of phenomena as they really are and attain the extinction of all defilements and the cessation of suffering. The monks and nuns who lived in the Buddha’s time and practised the Dhamma under the Buddha’s guidance realized the truth and attained the extinction of all defilements and the cessation of suffering. They are worthy of veneration. And during the past 2600 years, from the time of the Buddha to the present, there have been many monks and nuns. Some of them have also attained the extinction of all defilements and the cessation of suffering. They also are worthy of veneration.

These noble members of the Saṅgha who have practised the Dhamma and thereby attained the cessation of suffering are definitely worthy of refuge for those who wish to attain the cessation of suffering and gain happiness. Therefore, we recite,

*“Saṅgham saraṇam gacchāmi.”*<sup>15</sup>

“I go to the Saṅgha for refuge.”<sup>16</sup>

This means, “I take refuge in the Saṅgha, whose members practise according to the teachings of the Buddha in order to attain the cessation of suffering and gain happiness.”

## **Does Philosophical Thought Lead to Right Understanding?**

After my first talk, Dr. Min Tin Mon told me that teachers from the Department of Philosophy who attentively listened to the lecture said that philosophical thoughts and reflections can also be beneficial for one’s life. In that talk last week, I did not say that philosophical views are not concerned with life or not beneficial in life, nor did I imply this indirectly.

What I said was that philosophical thoughts or reflections are numerous and variable depending upon the level of the intelligence of different philosophers. Since there is only one single truth and there are so many different philosophies, it is obvious that one cannot reach the ultimate truth through philosophical thinking or reflection



For example, here is the Buddha Dhamma Assembly Hall. There is a Buddha statue. A Buddhist monk is giving a Dhamma talk and the audience is listening to the talk. If a man comes to have a look, he sees the Buddha statue, a Buddhist monk, and he also listens to the Dhamma talk. Then he sees what really is and he rightly knows, “Oh, this is the Buddha Dhamma Assembly Hall.”

If, however, a man from across the street looks at the building, he might guess that it is an Assembly Hall, seeing that many people are gathered. But he might wonder if it were a Hindu, Christian, or Muslim Assembly Hall and draw a conclusion based on his own biases. He cannot reach a right conclusion because he is looking at the building from a distance and making a guess to find out what it could be. His conclusion is merely based on his intellectual thoughts or reflections.

What I also said in the talk last week was that right understanding means seeing things as they really are. If one does not see things as they really are, it is not right understanding. These are the Buddha’s own words,

*“Yathābhūtam sammappaññāya daṭṭhabbam.”*<sup>17</sup>

The translation from the Pāḷi is:

<i>daṭṭhabbam</i>	should be seen
<i>yathābhūtam</i>	as it actually is
<i>sammappaññāya</i>	with proper wisdom (right understanding)

“[...] should be seen as it actually is with proper wisdom.”<sup>18</sup>

Proper wisdom or right understanding means realization of the true nature of the thing. Therefore, if one wishes to gain right understanding, one must observe things as they really are. If one does not observe things as they really are, one cannot get right understanding.

It is quite easy to say, “Observe things as they really are.” However, ‘to see things as they really are’ is not the way people in this audience see things. It is how they are seen by the Buddha and the fully enlightened ones (*arahants*). What this implies, I will tell you later on.

The understanding the Buddha gained by seeing things as they really are is more than one million times more profound than what I have explained. Therefore, the Buddha said that his Dhamma is:<sup>19</sup>

<i>gambhīro</i>	deep, profound
<i>duddaso</i>	hard to see
<i>duranubodho</i>	hard to understand, difficult of comprehension
<i>santo</i>	peaceful
<i>pañīto</i>	sublime, exalted
<i>atakkāvacaro</i>	not within the sphere of reasoning, beyond the range of thought

On attaining enlightenment, when the Buddha thought of teaching the Dhamma, he wondered if the individuals listening to his discourses would ever be able to understand it or not. He reflected in this way, “This Dhamma that I have discovered is deep, hard to see, hard to under-

stand, peaceful and sublime, not within the sphere of reasoning, subtle.”<sup>20</sup>

How then can it be realized? *Paṇḍitavedanīyo*<sup>21</sup> means “to be experienced by the wise.”<sup>22</sup> In other words, it is only possible to realize the noble Dhamma as it really is through experiential knowledge, by those who practise insight meditation.

Therefore, one cannot gain right understanding or right view of the true nature through philosophical sciences which consist of mere logical reasoning or reflection. It does not belong to the domain of philosophical thought.

That’s why the Buddha clearly stated that the true nature is *atakkāvacaro*, meaning that it is inconceivable through reflecting or thinking, or beyond the range of thought.

Later on, I will further explain why the Dhamma is not an object of reasoning or thinking, and how it can only be realized through personal experience.

I would like to add a few more words for those who are not yet clear about this. The Buddha’s teachings are concerned with both mundane and supramundane matters. In other words, the Buddha’s teachings aim at happiness in one’s life as well as liberation from life’s bondage. The Buddha taught how to act, speak, and think in order to experience happiness during the intervening period before one attains liberation from the bondage of life. These teachings are called teachings concerning mundane matters and they aim at happiness in one’s life. In fact, because of the incessant arising of physical and mental phenomena in the repeated rounds of births, one cannot

experience true happiness as long as one has a body and mind.

Only with the liberation from this body and mind can true happiness and peace be attained. Therefore, the main focus of the Buddha's teachings is liberation from the bondage of life and the round of successive rebirths.

Philosophical thoughts are not even comparable to those Dhamma teachings regarding happiness in one's life given by the omniscient Buddha. But one can forgive those who make comparisons because they do not have a hint of the depth of the Buddha's omniscience (*sabbaññuta ñāṇa*). Philosophers create theories about happiness in one's life as they conceive it themselves according to their own understanding. The Buddha's teachings regarding liberation from the bondage of life are totally out of reach for philosophers. They are as far apart as the sky from the earth. You will come to understand the difference later on.

So, what I am getting at is: philosophical thoughts might be beneficial for one's life in their own way to a limited extent. As the Buddha's teachings concerning happiness in one's life are also beneficial for one's life, one might possibly say that the basic principle is the same. But those teachings which aim at liberation from life's bondage are absolutely out of reach for the intelligence of philosophers. If they claim that they are within their reach, these philosophers should be called omniscient ones.

If geniuses like Schopenhauer had believed in the Buddha's teachings and practised accordingly, they might

well have become fully enlightened ones with their superior intelligence. Unfortunately, we all witness that their reasonings stop short within the domain of mundane happiness only. This is because, despite their superior intelligence, they did not have the opportunity to be with a good teacher.

## Faith

I am still talking about the devotional aspect of Buddhism. At this point, it is good to understand the word faith. In Pāḷi, it is called *saddhā*, and it means faith in the Buddha, faith in the Dhamma, and faith in the Saṅgha.

Having faith makes the mind clear; not having faith does not make the mind clear. Faith means the faith that clarifies the mind. Only a thing that makes the mind clear is worthy of faith (*saddheyya*). If that thing does not make the mind clear but rather obscures the mind, it is not worthy of faith.

In the same way there are things that can clarify the mind, there are things that can obscure the mind. The things that can obscure and defile the mind are called *kilesa* in Pāḷi. In English they are called defilements. This is an appropriate word, since the nature of these things is to defile the pure mind.

The mind can be defiled by mental states such as desire, greed, lust, burning love, craving, attachment, hatred, conceit, jealousy, and the like. Therefore, they are called

defilements. These mental states are torturing or burning living beings.

In the world, as we all know, there are many ideologies or doctrines such as capitalism, socialism, etc. There are those who study them, accept them, and believe in them. And there are those who don't. Once you believe in one of these doctrines, you have to adopt certain attitudes of anger, greed, or conceit according to the ideology or practice. People then believe that this ideology can only be successful when one holds these attitudes.

This being the case, it is obvious that such a doctrine obscures the mind rather than making it clear. Therefore, it is not worthy of faith.

As you all know, only a clear mind can bring about happiness and peace. So, if you want to be happy, you should cultivate a clear mind, not one that is cloudy or obscured. In order to cultivate a clear mind, you should believe in what makes your mind clear.

If you believe in that which causes a defiled mind, the result is suffering. But nobody likes suffering. Everybody likes happiness and peace. Therefore, if you want to be happy, you have to keep a clear mind and only do those things that lead to a clear mind.

## **The Benefits of Serene Faith**

Some people do not have such a deep understanding of what I have just explained. Nonetheless, they venerate

the Triple Gem with the basic understanding that, “The Buddha is worthy of veneration. The Dhamma is worthy of veneration. The Saṅgha is worthy of veneration. To have veneration for the Triple Gem is a wholesome action and will bring about happiness and well-being.” There are many people, that is, traditional Buddhists, who have faith in the Triple Gem with that basic knowledge or understanding. Out of this faith, they do many wholesome actions such as paying homage to the Buddha, offering water, flowers, food, or lights to a Buddha statue, offering food, robes, medicine, and buildings to the Saṅgha, keeping the eight precepts, listening to Dhamma talks, and practising meditation. They perform such wholesome actions with simple faith in the Triple Gem without a thorough understanding of the attributes of the Triple Gem. This kind of faith is called serene faith (*pasāda saddhā*).

It is one of the four kinds of faith; namely:

1. *pasāda saddhā*      serene faith
2. *okappanā saddhā*    a firm faith through understanding of the Dhamma
3. *adhigama saddhā*    unshakable faith through experiential knowledge of the Dhamma
4. *āgamana saddhā*    the faith coming with the declaration of Buddhahood (*āgama or āgamaniya saddhā*)

Later, I will elaborate more fully on these four kinds of faith.

People who perform wholesome actions out of serene faith without a thorough or deep understanding of the attributes of the Triple Gem do still enjoy benefits. Depending on the strength of their volition, the outcome of these benefits manifests accordingly. Even though one may not have a thorough understanding of the Triple Gem – the Buddha, Dhamma, and Saṅgha – one’s serene faith produces beneficial results and leads to happiness. This is because the Triple Gem is a true and genuine object of faith.

For instance, consider a person who does not know whether or not the soil is fertile. If a seed is planted in fertile soil, it will produce a successful crop. Likewise, even if a person does not fully understand the attributes of the Triple Gem but has faith in them, he or she can still obtain beneficial results and gain happiness.

These beneficial results and the happiness gained are due to the clarity of mind, which arises out of faith in that which is worthy of faith. In other words, it is natural that right or genuine faith brings clarity to the mind.

In the scriptures, the following comparison is used to describe faith:

*“Udakappasādaka maṇi viya.”*<sup>23</sup>

“[It is] like the [water-purifying] gem that clarifies water.”<sup>24</sup>

If one puts the water-purifying gem into dirty and murky water, the sediments settle to the bottom and the water becomes clear. Likewise, if a person pays homage to the



Triple Gem in good faith at a time when the mind is obscured by defilements such as greed, anger, or conceit (*māna*), the mind instantly becomes clear and pure, so the person feels happy and peaceful. Therefore, wholesome deeds such as acts of generosity, keeping the precepts, offering flowers, food, or water to the Buddha, and listening to Dhamma talks definitely give beneficial results and lead to happiness.

Or else, faith is compared with:

*“Hatthavittabījāni viya.”*<sup>25</sup>

This means, “It is like a hand, like the joy and felicity (derived from one’s possessions), or like a seed.” A person can use his or her hand to obtain whatever he or she wants. Likewise, one who has faith in the Triple Gem as well as in *kamma* and its effects can perform any wholesome actions out of faith. This person will receive the benefits of happiness and well-being as a result.

A person who has wealth can fulfil his or her material well-being and obtain mundane happiness. Likewise, a person who has faith can fulfil both his and her material and spiritual well-being and attain both mundane and supramundane happiness.

As a seed can grow into a tree and produce flowers and fruits, likewise a person with faith can enjoy the beneficial results and happiness of the wholesome actions he or she has performed.

## The Characteristic of Faith

The characteristic of faith is that of placing faith or of trusting (*saddahanalakkhaṇā or okappanalakkhaṇā*).<sup>26</sup> Only the faith in that which is worthy of faith is considered true and genuine faith. If one has wrong view and has faith in what is not worthy of faith, it is not true and genuine faith. It is not difficult to differentiate between the two. If faith in a thing makes the mind clear, joyful, and happy, then that thing is worthy of faith. If faith in a thing obscures and defiles the mind, then that thing is not worthy of faith.

## The Function of Faith

Faith has the function of clarifying the mind (*pasādana-rasa*).<sup>27</sup> When true and genuine faith develops and becomes distinct, the mind is very clear. Reflecting steadily and calmly on the attributes of the Buddha, very strong faith can arise. At that moment, the mind as well as the body can feel clear, joyous, elated, and full of rapture. Some people pay homage to the Buddha and reflect on his attributes when they find themselves in a restless, distressed, or troubled state of mind. As a result, the restless and defiled mind subside and become clear in a short while. It only took a short moment to make the mind clear, radiant, and fresh. This shows the power faith has to clarify the mind.

As mentioned before, faith is compared to a gem. If a water-purifying gem is put into extremely muddy and murky water, the sediments immediately settle on the

bottom and the water becomes clear. In the same way, when defilements like greed or hatred enter the mind, the mind becomes defiled and unhappy. At that time, when one arouses faith by reflecting on the attributes of the Triple Gem, the defilements disappear and the murky mind immediately becomes clear.

## **The Manifestation of Faith**

True and genuine faith is manifested in the mind as non-fogginess or resolution (*akālussiyapaccupaṭṭhāna or adhimuttipaccupaṭṭhāna*).<sup>28</sup> As concentration gets stronger and the personal realization or experiential knowledge of physical and mental phenomena gets clearer, faith in the Triple Gem gets stronger. The stronger one's faith becomes the weaker the mental obscurations become, and the mind grows clearer.

## **The Proximate Cause of Faith**

True and genuine faith that is purified from mental obscurations only places faith in something that is worthy of faith (*saddheyavattthupadaṭṭhāna*).<sup>29</sup> Placing faith in something that is not worthy of faith is not considered to be true and genuine faith. Not only does this kind of faith fail to purify the mind, it actually obscures and defiles the mind.

So, the proximate cause for true and genuine faith are the Triple Gem and the natural law of *kamma* and its effects.

## Four Kinds of Faith

According to the commentaries there are four kinds of faith.<sup>30</sup>

1. *pasāda saddhā* serene faith
2. *okappanā saddhā* firm faith through understanding the Dhamma
3. *adhigama saddhā* unshakable faith through experiential knowledge of the Dhamma
4. *āgamana saddhā* the faith coming with the declaration of Buddhahood (*āgama or āgamaniya saddhā*)

### Serene Faith

Merely hearing the words ‘Buddha,’ ‘Dhamma,’ or ‘Saṅgha’ arouses clarity and reverence in the mind. Although there is no knowledge about the Buddha, Dhamma, and Saṅgha, merely hearing these words leads to a clear mind accompanied by veneration and respect. This kind of faith can develop very strongly in certain individuals.

In the commentary, it is illustrated with the story of King Kappina of Kukkuṭavatī kingdom who lived at the time of the Buddha.<sup>31</sup> When he first heard the words ‘Buddha,’ ‘Dhamma,’ and ‘Saṅgha,’ a strong sense of reverence and faith arose, and he experienced extreme joy and rapture so that he fell into a trance-like state.

On hearing the word ‘Buddha,’ the mind becomes clear and radiant. The Buddha taught that one should abstain

from unwholesome deeds, perform wholesome deeds, and purify the mind. Likewise, on hearing the word ‘Dhamma,’ the mind gets clear and radiant and takes delight in it. On hearing the word ‘Saṅgha,’ too, the mind gets clear and radiant. One reflects, “The disciples of the Buddha, for example Venerable Sāriputta and Venerable Moggallāna, are free from defilements such as greed, hatred, and delusion. Being completely free from these defilements, their minds are always pure and clear. Such members of the Saṅgha have existed from the time of the Buddha up to the present day.”

Individuals endowed with serene faith do not have any in-depth knowledge of the Buddha, Dhamma, or Saṅgha. They have no idea about the meaning of the word ‘Buddha’ or how the Buddha attained the extinction of all defilements and the cessation of suffering. They do not know that the Dhamma is leading to liberation (*niyyānika*) or how the Dhamma can bring about liberation from life’s suffering. Nor do they have any understanding of how the members of the noble Saṅgha attain the extinction of all defilements and the cessation of suffering. However, by merely hearing the words of Buddha, Dhamma, or Saṅgha, their minds become clear and filled with reverence. This is serene faith. This kind of faith belongs to the devotional aspect of Buddhism. I am going to illustrate it with a couple of stories from the scriptures.

At the time of the Buddha, there lived a Brahmin whose name was Adinnapubbaka.<sup>32</sup> In English, it is translated as “One who does not give.” He had a son who was afflicted with a severe illness and was about to die. The stingy Brahmin was afraid that people would see his material possessions when they came inside the house to see the

corpse of his son. Therefore, he moved the son outside the house. Lying on his bed, the boy changed his posture from lying on the back to lying on his side, facing the house. He was awaiting death.

At that time, the Buddha looked over the world with his omniscience and saw that he could benefit this boy. So the Buddha walked on the road close to that house and emanated rays of light from his body.

Of course, the Brahmin held wrong views. He was not a disciple of the Buddha and did not believe in the Buddha, Dhamma, and Saṅgha. As he did not have faith in the Triple Gem, his son, who seemed to be still quite young, did not have faith in the Triple Gem either.

The rays of light emanated by the Buddha hit the wall of the house and were then reflected. The boy wondered what this might be and so he looked over to the road where he saw the Buddha. Knowing that the rays of light were emanated by Gotama Buddha, he wanted to fold his hands in front of the chest as a sign of reverence, but being too weak to do so, he mentally paid his respects to the Buddha. At that moment, he died. As he died with a mind filled with reverence, he was reborn in the *Tāvatiṃsa deva* realm where he could enjoy the luxuries and pleasures available in that realm.

Although he did not know anything about the Buddha, his mind was filled with faith and reverence for Gotama Buddha. This faith, together with mental volition (*ce-tanā*), is called productive kamma (*janaka kamma*). As this faith and mental volition produced a result, he went

to the *deva* realm and was reborn as a *deva*. This is the power of serene faith.

In Ceylon, in a village called Madhuaṅgaṇa, there lived a man named Damiḷa who had earned his livelihood as a fisherman for fifty years.<sup>33</sup> One day this old fisherman became very ill. When a monk who was on intimate terms with him learned about his sickness, the monk thought that he should at least give the fisherman something to depend on at moment of his death. So he went to the fisherman's house. Upon arriving, he asked the fisherman's wife, "How is your husband?" She replied, "He is not getting better. I think he will die." The monk asked, "Can I go inside and see him?" Replying, "You can go inside," the fisherman's wife prepared a seat for the monk. Sitting next to the old fisherman, the monk asked, "How is your sickness?" The fisherman answered, "My sickness is not getting better." To this the monk said, "Then let's treat the sickness with the medicine of the Buddha. Please repeat after me." Having said this, he let the fisherman take refuge in the Triple Gem:

*Buddhaṃ saraṇaṃ gacchāmi.*  
*Dhammaṃ saraṇaṃ gacchāmi.*  
*Saṅghaṃ saraṇaṃ gacchāmi.*

I go to the Buddha for refuge.  
I go to the Dhamma for refuge.  
I go to the Saṅgha for refuge.

The monk recited the phrases and the fisherman repeated them. The fisherman could understand 'I go to the Buddha, Dhamma, and Saṅgha for refuge.' After letting him take refuge, the monk thought it would be even more

beneficial for the fisherman if he were to take the five precepts. He told the fisherman to repeat after him:

- *Pāṇātipātā veramaṇi sikkhāpadaṃ samādiyāmi.*
  - *Adinnādānā veramaṇi sikkhāpadaṃ samādiyāmi.*
  - *Kāmesu micchācārā veramaṇi sikkhāpadaṃ samādiyāmi.*
  - *Musāvādā veramaṇi sikkhāpadaṃ samādiyāmi.*
  - *Surāmeraya majjapamādaṭṭhānā veramaṇi sikkhāpadaṃ samādiyāmi.*
- 
- I undertake the precept to refrain from killing living beings.
  - I undertake the precept to refrain from taking what is not given.
  - I undertake the precept to refrain from sexual misconduct.
  - I undertake the precept to refrain from wrong speech.
  - I undertake the precept to refrain from taking intoxicants which cloud the mind and cause heedlessness.

As the monk did not hear any sound, he bent his head toward the fisherman and noticed that he did not move anymore. He had passed away. He probably did not die immediately, but as he could no longer move his tongue, he could not repeat after the monk. The monk realized he had done all he could do, said good-bye to the fisherman's wife, and left the house. After the fisherman passed away he was reborn in the *Cātumāhārājika deva* realm.



## **Firm Faith through Understanding the Dhamma**

*Okappanā saddhā* is faith based on intellectual understanding. One must have some knowledge about the Buddha, Dhamma, and Saṅgha to have such faith. Regarding the Buddha, one knows about the Buddha's life and about the practice that led to his enlightenment. Further, one has a general idea of the physical appearance of the Buddha as well as of the nature of his mind.

One also knows the nine attributes of the Buddha:

1. *araham*
2. *sammāsambuddho*
3. *vijjācaraṇasampanno*
4. *sugato*
5. *lokavidū*
6. *anuttaro purisadammasārathi*
7. *satthā devamanussānaṃ*
8. *buddho*
9. *bhagavā*

*Araham*: The Blessed One is free from mental defilements and is worthy of veneration.

*Sammāsambuddho*: The Blessed One is fully enlightened by himself.

*Vijjācaraṇasampanno*: The Blessed One is perfect in true knowledge (*vijjā*) and blameless conduct (*caraṇa*).

*Sugato*: The Blessed One only speaks what is true and beneficial, regardless of whether it is pleasant or unpleasant to the listener.

*Lokavidū:* The Blessed One knows everything in the three worlds, namely the world of beings (*satta loka*), the world of location (*okasa loka*), and the world of formations (*saṅkhāra loka*).

*Anuttaro purisadammasārathi:* The Blessed One is the incomparable teacher of living beings to be tamed.

*Satthā devamanussānaṃ:* The Blessed One is the teacher of deities, celestial beings, and humans.

*Buddho:* The Blessed One clearly knows the Four Noble Truths through his own efforts and teaches other beings to realize them, too.

*Bhagavā:* The Blessed One is endowed with six kinds of glory:

- *Issariya:* He is able to control his mind as he wishes.
- *Dhamma:* He is endowed with nine kinds of Dhamma, namely the four path-knowledges, the four fruition-knowledges, and Nibbāna.
- *Yasa:* He is renowned in the three worlds.
- *Sirī:* His body is endowed with the major and minor physical attributes.
- *Kāma:* He accomplishes all his wishes in no time.
- *Payatta:* He is endowed with exceptional and steadfast effort leading him to full enlightenment and omniscience.

If one understands the Buddha's attributes roughly in this way, one has faith through understanding.

## **Unshakable Faith through Experiential Knowledge of the Dhamma**

*Adhigama saddhā* is the faith that develops in a person through meditation practice. As one practises mindfulness meditation and the Noble Eightfold Path, observing the body-mind processes as they arise, one penetrates into the general characteristics (*samañña lakkhaṇa*) and the individual characteristics (*sabhāva lakkhaṇa*) of physicality and mentality.

Then the person concludes, “The Buddha’s teaching is indeed true. If I practise according to the teachings of the Buddha, I can really see that there is only this ever-changing nature of arising and passing away of all phenomena. There is nothing constant or permanent even for a moment.” As one’s understanding of the Dhamma gets clearer, faith gets stronger. The faith that develops through actual practice and personal experience is *adhigama saddhā*. For the noble ones (*ariyas*) who have attained path- and fruition-knowledge, *adhigama saddhā* is very strong and steadfast, and will never be broken again.

## **The Faith Coming with the Declaration of Buddhahood**

*Āgamana saddhā* is not concerned with common individuals. It is only concerned with the Bodhisattas. It is the faith that arises in Bodhisattas after receiving a prophesy from a Buddha that they themselves will become Buddhas in the future.

Among the four kinds of faith, serene faith and faith through understanding the Dhamma are concerned with the devotional aspect. Even if one has serene faith, one

can enjoy a great number of benefits and derive much happiness.

## **Refuge and Going for Refuge**

### **The Triple Gem Is the Refuge**

The Buddha realized the right path by himself, and through right practice he realized the true nature of things as they really are. He thereby attained the cessation of suffering due to the cessation of the defilements greed, hatred, and delusion. Because of these accomplishments he is worthy of being a refuge (*saraṇa*) for others.

When he taught the path leading to the cessation of suffering (as he had practised and realized it himself) to his disciples, his teachings or Dhamma became known as the truth. Since it is the truth, the Dhamma is also a refuge for those individuals who wish to attain the cessation of suffering.

There have been many noble ones in the order of the Saṅgha from the Buddha's time until today who have practised according to the Buddha's teaching and attained the partial or complete cessation of suffering. During the Buddha's time, Venerable Sāriputta, Venerable Moggallāna, Venerable Kondaṇṇa, Venerable Vappa, Venerable Bhaddiya, Venerable Mahānāma, and Venerable Assaji, were some of those who uprooted the defilements and attained the cessation of suffering by practising according to the Buddha's teachings. Therefore, the Saṅgha is also worthy of being a refuge.

The Buddha, Dhamma, and Saṅgha, known together as the Triple Gem, are all worthy of refuge. The Triple Gem is a refuge for those who wish to extinguish their defilements and attain the cessation of the many kinds of suffering produced by repeated existences.

### **Going for Refuge Is in the Mind**

The mental act of going to the Triple Gem for refuge is called *saraṇagamana* in Pāḷi. *Saraṇa* means refuge or dependence; *gamana* means the fact or the state of going. It is important to distinguish between these two words: refuge (*saraṇa*) and going for refuge (*saraṇagamana*). The Triple Gem consisting of the Buddha, Dhamma, and Saṅgha is the refuge. The mental act of going for refuge to the Triple Gem is *saraṇagamana*.

A person endowed with the mental act of going for refuge to the Triple Gem is called a holder of refuge. He or she is also called a Buddhist. A person who is not endowed with the mental act of going for refuge cannot be called a holder of refuge. He or she cannot be called a Buddhist.

There are two types of going for refuge to the Triple Gem. One is mundane and the other is supramundane. Seeking refuge on the mundane level (*lokiya*) is an act that can be broken, but going for refuge on the supramundane level can never be broken (*lokuttara*).

*Lokiya saraṇagamana* is the mental act of going for refuge that occurs in wordlings (*puṭhujjana*), that is, those who have not yet attained path- and fruition-knowledge and, therefore, have not yet become noble ones.

In contrast, *lokuttara saraṇagamana* is the mental act of going for refuge that occurs in the noble ones who have attained path- and fruition-knowledge.

The mental act of going for refuge to the Triple Gem that arises in a noble one at the moment of attaining path-knowledge can never again be broken, even after that individual dies. In future existences that person will always have faith in the Triple Gem.

### **Breach of the Act of Going for Refuge**

The mental act of going for refuge to the Triple Gem, for the sake of extinguishing all defilements and eliminating all kinds of suffering, cannot be maintained all the time in some people. Some people's faith in the Buddha may at times weaken and fall apart. At times, faith in the Dhamma may also weaken and fall apart. At other times, faith in the Saṅgha may weaken and fall apart. When that sense of faith or devotion is lacking, a person can no longer be called a 'Buddhist.'

Even if a person sits in front of a Buddha statue or offers his or her voluntary service for the benefit of the Buddha, Dhamma, and Saṅgha, if that person does not have faith in the Triple Gem, he or she cannot be called a holder of refuge nor can he or she be called a Buddhist. Surprisingly, such individuals do exist.

The act of going for refuge on the mundane level, or the mental act of confidence and reverence that occurs in the mind of a wordling, can be broken due to a variety of reasons. There are two ways of breaking it.

The first kind of breach of the act of going for refuge is by changing to another religion or doctrine. Changing from Buddhism to another religion or doctrine and seeking refuge in it constitutes a breach of refuge.

The second kind of breach of the act of going for refuge occurs at the time of death. When a person dies, the corpse is without consciousness. As the act of going for refuge is a mental act, the corpse of this person cannot perform the act of going for refuge anymore, can it? So the act of going for refuge is broken.

Among of the two kinds of breach of the act of going for refuge, it is blameworthy if one changes from Buddhism to another belief because one seeks refuge in a belief whose basic principle is incorrect. As a result, one will think, speak, and act incorrectly. Therefore, one will get only negative effects and suffering.

In the subcommentary, there is a brief and precise statement:

*“Sāvajjoti taṅhādiṭṭhādivasena sadoso.”*<sup>34</sup>

It means, “Blameworthy are craving, wrong view, and all the other [states accompanied] with anger.”

However, the breach of the act of going for refuge due to death is neither blameworthy nor unwholesome, and there are no negative consequences.

Because the act of going for refuge by a worldling is not yet stable and permanent, at the time of death the act of going for refuge is broken. In the following existence,

this person may or may not go for refuge to the Triple Gem.

A noble one who has attained any stage of path-knowledge is endowed with the supramundane level of going for refuge. Therefore, when such person dies, the act of going for refuge is not broken. In the following existence, too, that person will always go for refuge in the Triple Gem, that is, in the Buddha, Dhamma, and Saṅgha. As we said, the supramundane level of going for refuge is irreversible.

This means that it is not certain a worldling will become a Buddhist again in his or her next existence, because the mundane level of going for refuge is broken at the time of death. Maybe he or she will believe in a different religious system or doctrine, which in turn may cause troubles and worries. However, it is certain that a noble one will become a Buddhist in his or her next existence. As a result, Buddhists who are afraid of any kind of suffering strive to attain at least the lowest level of path- and fruition-knowledge. Dying as a noble one, they are assured a good death and, consequently, a good life in the next existence.

### **Going for Refuge: Four Kinds of Corruption**

Instead of a complete breach, it is also possible that one's act of going for refuge becomes impure or corrupted. When it is corrupted, the mind is wavers or faith is weak. When faith is weak, the benefits of going for refuge will not be as strong anymore.

The act of going for refuge can be corrupted in four ways:



1. The act of going for refuge can be corrupted because one does not understand the attributes of the Triple Gem. When one understands a subject well, one can better focus on it; whereas, when one lacks understanding, one tends to have weak attention.

In this way, it is important to thoroughly understand the attributes of the Buddha, Dhamma, and Saṅgha, so that one can deeply reflect on the attributes of the Triple Gem. Then the mental act of going for refuge will gain in strength.

2. The act of going for refuge will be weakened and corrupted if one's understanding of the attributes of the Triple Gem does not correspond to its actual attributes. One should carefully study the attributes of the Triple Gem in order to have right understanding. Only then will the mental act of going for refuge always be pure and bring about joy and happiness.
3. The act of going for refuge will be corrupted if one has doubts about the Buddha, Dhamma, and Saṅgha. One may doubt, "Is it true that the Buddha ever existed? Is it possible that the Buddha attained omniscience? Is the Dhamma true and authentic? Can there be any benefits from following the Dhamma? Can it bring about happiness and peace? Doesn't one lose one's wealth or business by practising the Dhamma? Is the Saṅgha worthy of refuge? Are the members of the Saṅgha really any different from lay people?" Whenever there is skeptical doubt (*vicikiccha*) about one factor of the Triple Gem, or the Triple

Gem as a whole, the mental act of going for refuge is weakened.

4. The act of going for refuge can be corrupted if one has disrespect for the Triple Gem. If one does not have due and proper veneration for the Triple Gem, which is definitely worthy of respect and veneration, the mental act of going for refuge becomes very weak.

If one has not studied the Buddha, Dhamma, and Saṅgha and lacks a thorough or precise knowledge, one may have a low opinion of the Triple Gem due to ignorance. As a result, one will not have any respect. It is natural that one tends to have respect for someone or something one holds in high esteem.

The Buddha's teachings have been passed on for the past 2,530 years, from the time he entered Parinibbāna until the present day. Since they have been handed down by Buddhists with varying degrees of faith, varying levels of understanding, and various points of view, it is quite likely that there are some additions, deletions, or modifications of minor points.

However, there is no doubt that the essence of the Buddha's teachings has remained unaltered. For attaining the cessation of suffering, the main principles of non-self (*anattā*), the Four Noble Truths, and the Noble Eightfold Path have not undergone any change at all. One can confidently state this because the personal experience of those individuals who sincerely practise according to the Buddha's teachings coincides neatly and precisely with the essence of the Dhamma. This point is difficult to understand for those individuals who do not actually prac-

tise but are satisfied with merely studying, listening to, or discussing the Dhamma.

Individuals with no personal experience of the true essence of the Dhamma might think that some minor points do not correspond with the true nature of phenomena. They might even fall prey to misinterpretation because their level of understanding cannot grasp the essence of the Dhamma or penetrate its true nature. Therefore, one should take great care not to have any skeptical doubts or suspicions about the Dhamma. These doubts can foster wrong actions of a greater or lesser degree.

With regard to the Saṅgha, one should take great care not to be doubtful or have incorrect views. The term Saṅgha mainly refers to the noble order of Saṅgha (*ariya saṅgha*), that is, to those members of the Saṅgha who have attained path- and fruition-knowledge within the Buddha's dispensation.

The conventional order of Saṅgha (*sammuti saṅgha*), although its members have not yet attained path- and fruition-knowledge, is also referred to as Saṅgha because its members live according to the monastic disciplinary code (*vinaya*) laid down by the Buddha.

Nowadays, all over Burma, there are senior monks (Sayadaws) constantly engaged in the practice of morality, concentration, and wisdom. There are also many other monks (*bhikkhus*) who value pure morality as much as their own lives and respectfully adhere to the monastic disciplinary code, though they cannot practise full-time.

As the bodily, verbal, and mental actions (*kāya-kamma*,

*vacī-kamma, mano-kamma*) of these monks are very pure, they are worthy of respect. Even those members of the Saṅgha who have not yet attained path- or fruition-knowledge are worthy of great respect. How much more worthy of veneration are those members of the noble Saṅgha, existing from the Buddha's time until now, who have attained at least one stage of path-knowledge. If a person understands in this way, he will have no more doubts about the Saṅgha.

When you are able to keep the precepts (*sīla*) and develop concentration (*samādhi*) as well as wisdom (*paññā*) through personal practice, your bodily and verbal actions will become faultless and pure. As a result, your unwholesome mental states (*akusala citta*) will be greatly reduced and the mind purified to a large extent. Based on your own experience, you will have an even greater veneration for the Saṅgha. All doubts will completely disappear.

## **Restraint and Individuals Worthy of Respect**

In the context of worldly matters, noble qualities are recognized as worthy of respect. The opposite is true of evil or harmful qualities. Persons whose speech or deeds are evil and harmful are not worthy of respect. By contrast, those whose thoughts, speech, and deeds are noble are recognized by all as persons worthy of respect.

The question may arise, "What is the criterion for differentiating between what is noble and what is ignoble?" The answer is: the presence or absence of a mean and

evil mind. A mean and evil mind contains mental states such as strong greed, strong hatred, strong conceit, jealousy (*issa*), or stinginess (*micchariya*). If one has these kinds of mean and evil thoughts, one's deeds and speech will also become mean and evil.

One must restrain harmful thoughts, speech, and deeds with moral shame (*hiri*) and moral fear of wrong-doing (*ottappa*). This restraint arises based on mindfulness (*sati*) and wisdom (*paññā*). If one cannot restrain these harmful actions, the standard of a human being becomes not much different from that of an animal.

In a human being or an animal, the mental states of greed, hatred, and conceit are basically the same. This is also true for the states of wanting or craving, aversion or despair, and superiority or haughtiness. However, there is a difference insofar as human beings are able to restrain such harmful and evil thoughts, speech, and deeds with shame and fear of wrong-doing based on mindfulness and clear comprehension (*sati sampajañña*). Animals do not have the intellectual understanding of right and wrong that human beings do. Nor do they have shame or fear of wrong-doing. Therefore, they cannot restrain themselves. This is the difference between human beings and animals.

When people do not restrain their mean thoughts, one witnesses inappropriate and animal-like behaviour in human beings. For example, in the so-called developed countries, a great range of sensual pleasures are regarded as gifts of life. Because some people give free rein to their mean and greedy thoughts, cruel acts and vulgar behaviour, including acts that one normally would not

dare to look at or listen to, occur. Lack of self-restraint over one's thoughts causes this behavior.

To summarize: a person with self-restraint is noble and, therefore, worthy of respect. On the other hand, a person who lacks self-restraint is ignoble or inferior and, therefore, not worthy of respect. A person with a little self-restraint is slightly noble, while one with more self-restraint is nobler. A person with complete self-restraint is the noblest of all.

We have been talking about how the act of going for refuge can be corrupted due to disrespect. And we have been trying to differentiate between what is and what is not worthy of respect. In regard to the Triple Gem, the jewel of the Buddha is the most noble and worthy of veneration. The jewel of the Dhamma is also worthy of veneration because it teaches the right path and the method for restraining harmful bodily, verbal, and mental actions. If, due to ignorance, one is disrespectful towards that which is worthy of respect, two consequences arise. Not only is the act of taking refuge corrupted, there are also other ill effects of that unwholesome action.

Some individuals who do not understand the basic nature of respect and disrespect regarding the Saṅgha focus on the few Saṅgha-members whose behaviour is improper and, therefore, show no respect toward any member of the Saṅgha. These people should reflect that, "The social and religious rules kept by lay people are incomparable to the two hundred and twenty-seven rules of the monastic discipline kept by the Saṅgha. The degree of restraint is vastly different. Even if a member of the Saṅgha who is a wordling transgresses one or a few of the minor rules

of the discipline, he or she is still many times superior and more noble than us.” This line of reflections allows the possibility of having respect for all Saṅgha-members. One can then avoid the ill effects of having disrespect for what is worthy of respect, and enjoy the good or wholesome effects of having respect for what is worthy of respecting, such as long life and prosperity.

In summary, these are the four causes for the corruption of the act of going for refuge:

1. Not understanding the attributes of the Triple Gem.
2. Wrong understanding of the attributes of the Triple Gem.
3. Doubt about the attributes of the Triple Gem.
4. Disrespect for the Triple Gem.

## **Paying Homage is Not Identical to Going for Refuge**

Another point is: the act of merely paying homage with folded hands cannot by itself be considered going for refuge. Sometimes people pay homage in accordance with their traditions or culture, but without proper faith it cannot be regarded as an act of going for refuge. Only if one pays homage as an act of faith or veneration to a worthy (*dakkhiṇeyya*) person can it be called going for refuge.

In the commentary, it says:

“*So panesa ñātibhayācariyadakkhiṇeyyavasena  
catubbidho hoti.*”<sup>35</sup>

The meaning of this passage is:

Paying homage because he/she is a relative.

Paying homage because of fear.

Paying homage because he/she is one’s teacher.

Paying homage because he/she is endowed with morality, concentration, and wisdom (a person worthy of offerings).

The first three acts of paying homage do not count as going for refuge. Only paying homage to a worthy person who is endowed with the attributes of morality, concentration, and wisdom can be called an act of going for refuge.

A worthy person means either an individual who has attained the cessation of the defilements greed, hatred, and delusion, or an individual who is still practising to attain the cessation of these defilements, or an individual who is practising the trainings of morality, concentration, and wisdom.

The question may arise, “What is the benefit of going for refuge?” If one goes for refuge to the Triple Gem with genuine faith, one will not be reborn in the lower realms (*apāya*) anymore. One will enjoy a good life (*bhavasampatti*) endowed with material wealth (*bhogasampatti*).

I have been talking about the most fundamental aspect of Buddhism, the devotional aspect. Even here, there are many points to understand. While there are three more aspects of Buddhism, it is important to understand this



basic aspect. It is essential to understand the meaning of going for refuge. It is also vital to understand why the Triple Gem is worthy of faith and veneration. If one understands these basic tenets, one will be able to understand the more advanced aspects, which include the ethical aspect, the moral aspect, and the practical aspect.

## **The Dedication and Sharing of Merit**

Through the practice of meritorious deeds such as generosity, morality, meditation, listening to the Dhamma, and voluntary service, may we be able to associate with those who are wise and virtuous; may we be able to listen to and remember the true Dhamma and the true words of the wise and virtuous; may we be able to practise the true way leading to the cessation of suffering and become free from all kinds of suffering; may we swiftly attain Nibbāna.

We share the merits of these wholesome deeds with our parents, grandparents, teachers, and all living beings. May all of them partake in these merits and be happy and peaceful.

*Sādhu, sādhu, sādhu.*

May all beings realize the Dhamma and live in peace and happiness.

## CHAPTER TWO

# THE ETHICAL ASPECT OF BUDDHISM

### Summary of the Buddha's Teaching

Now I am going to talk about the ethical aspect of Buddhism. The ethical aspect concerns the mental attitude, whereas the moral aspect of Buddhism is the outward manifestation of this mental attitude in the form of speech or bodily action. The Buddha's Dhamma includes many teachings and guidelines that definitely give rise to mundane and supramundane benefits. His teachings are diversified since they are tailored to the temperaments of different people, at different times and places. However, sometimes the Buddha summarized his teachings and gave the essence of the Dhamma.

The essence of his teaching is:

*Sabbapāpassa akaraṇaṃ  
kusalassa upasampadā  
sacittapariyodapanam  
etaṃ buddhāna sāsanaṃ.*<sup>1</sup>

Not to do any evil,  
To cultivate good,  
To purify one's mind,  
This is the teaching of the Buddhas.<sup>2</sup>

Abstaining from unwholesomeness (*akusala*) means to abstain from deeds, speech, and thoughts that harm or

hurt others. If one does not abstain from these actions, bad or unpleasant results will definitely arise. Therefore, one should abstain from these actions.

In contrast, wholesomeness (*kusala*) means deeds, speech, and thoughts that do not harm or hurt anyone. If one performs such actions, positive and good results will definitely arise. Thus, one should exclusively engage in good and wholesome actions as much as possible.

## Two Ways to Purify the Mind

With regard to ‘purifying the mind’: if the mind is overcome with defilements such as greed, anger, delusion, conceit, or wrong view, there will be much suffering. Therefore, one should diminish these mental defilements as much as one can, and, if possible, totally eliminate them to keep the mind pure. In general (or “generally speaking”) there are two methods that can be used to purify the mind. These two methods are:

1. Wise attention (*yoniso manasikāra*).
2. Insight meditation (*vipassanā bhāvanā*).

### Wise Attention

*Yoniso manasikāra* means thorough attention, careful consideration, or wise attention in order to achieve a favourable, wholesome outcome. No matter what difficult circumstance one encounters, or what distressing situation one finds oneself in, one should look at or reflect upon the situation with wise attention in order to make the best of it. One should set aside the dark side of

things related to the circumstance or event and think about the good side of things as much as possible. We can call it optimism. It is ‘to find gain in loss’ or ‘to get the good out of the bad.’ In this way the mind can be reasonably purified, and there will be a sense of well-being and happiness to a large extent.

Usually it is the nature of humans that when encountering an unfavourable circumstance or an adverse event, the mind gets hooked on the experience and tends to think about it all the time. As a result, one feels distressed. One tends to forget the favourable side of the experience. There is a good as well as a bad side to every circumstance, event, or situation. One should avoid thinking about the negative side and learn to reflect upon the positive as much as possible. Practising in this way leads to considerable success and achievement. This is *yoniso manasikāra* or wise attention. This is one of the methods used to purify the mind, and it is within reach of every person.

It is easier to have wise attention if one’s own nature is inclined to be kind, considerate, compassionate, helpful, and to rejoice in others’ well-being and happiness. In other words, it is easier to develop wise attention if one’s own nature is basically good and noble.

If the mind reacts to the well-being and happiness of others with jealousy, thoughts of harm and destruction, or strong forms of greed, anger, and conceit, it is difficult to apply wise attention. In short, it is difficult to establish wise attention for a person with a mean and evil mind. As the mind of such a person lacks wise attention, this person will experience suffering and misery in either this

life or the lives to come. Therefore, it is very important to seek out and study the Buddha's teachings, and to cultivate the basic qualities of a noble heart and mind.

### **Insight Meditation**

The second method is to purify the mind by practising insight meditation. This is the best method. Insight meditation means to mindfully observe the true nature of bodily and mental phenomena, or physicality and mentality, as it really is. With time, as one observes continually, the mind becomes calm and concentration develops. As the mind gets concentrated, one penetrates into the nature of the bodily and mental processes being observed and realizes them as they truly are. During these moments of realization, the defilements that can arise when there is no mindfulness do not arise. As a result, the mind is pure and clear, and one feels happy and peaceful. This is the supreme way of following the Buddha's teachings for purifying the mind.

Of these two methods of purifying the mind, everyone is able to practise wise attention, but not everyone is able to practise insight meditation. That is because many people think insight meditation is difficult to practise. Actually, it is not as difficult as most people think. With repeated practice, they would come to realize that it is not so hard.

### **The Ultimate Meaning of Wise Attention**

There is one more thing to note. I have differentiated the two general methods for purifying the mind: wise attention and insight meditation. However, in the ultimate sense, wise attention and insight meditation are the same. Insight meditation aims at insight (*ñāṇa*) that realizes the nature of impermanence (*anicca*), suffering (*dukkha*),

and non-self (*anattā*). The ultimate meaning of wise attention also refers to contemplation on impermanence, suffering, and non-self, and to seeing things as they really are.

In the context of purifying the mind, the term ‘wise attention’ is not used in its ultimate sense. It is used in the sense commonly known by many people. The meaning of wise attention as known by many people is reasoned attention or methodical reflection. By reasoned attention one means reasoning or reflecting in an appropriate way in order to get a favourable outcome, foster a wholesome state of mind, or attain peace and happiness. Though it is a commonplace expression, it agrees with the scriptures.<sup>3</sup>

In the subcommentary to the Saṃyutta Nikāya, it says, “Unwise attention (*ayoniso manasikāra*) is that kind of reflection that does not lead to the desired wealth and happiness.”<sup>4</sup>

In contrast, wise attention (*yoniso manasikāra*) is that kind of reflection that leads to the desired wealth and happiness. Wise attention results in harmony, happiness, wholesomeness, and does not create further troubles.

Of these two methods of purifying the mind, wise attention is a band-aid or short-cut method that every person can easily use. The method of insight meditation can be regarded as curative medication that is able to completely uproot the mental defilements. Since the latter method requires time and effort to practise, it can be difficult for some people to make use of. But it is far more effective than the first method.

## **Other Methods For Purifying the Mind**

Apart from the two methods mentioned above, there are other methods of purifying the mind:

1. Avoidance
2. Determination
3. Changing the object
4. Performing wholesome actions
5. Practicing loving-kindness meditation
6. Practicing concentration meditation

### **Avoidance**

The method of avoiding an encounter with an unwholesome object that may cause defilements to arise is obvious in its strategy. When the untrained mind comes face to face with objects causing greed or anger, there is a natural tendency for defilements to arise. These unwholesome mental states might not arise at all, or only to a lesser degree, in individuals who have an inborn good heart and cultivated mind. However, for an average person, greed or anger will immediately arise. Therefore, if one can avoid encountering those objects that can cause defilements to arise, one can keep the mind pure, and the result is happiness.

### **Determination**

If it is unavoidable to come into contact with objects causing defilements to arise, or if such an encounter has already taken place, one should make a determination beforehand that one is not going to allow any unwholesome mental states to arise. In that way, as the defilements arise less often, one can get some relief. Reflecting

in advance upon the Dhamma or practising forgiveness and forbearance with the determination not to let greed or anger arise when encountering such objects, one can be successful at subduing the defilements to a certain extent.

### **Changing the Object**

Changing the object or shifting one's attention is also quite an effective method for keeping the mind pure. When encountering an object that might cause defilements such as greed or anger to arise, or if that defilement has actually arisen, one should ignore that object and intentionally change to another one. The attention should be shifted to the Buddha, Dhamma, Saṅgha, or to another wholesome object. These other objects can include acts of generosity (*dāna*), morality (*sīla*), meditation (*bhāvanā*), or voluntary work (*veyyavacca*) that one has performed. One should repeatedly reflect upon these objects and contemplate their pleasant, satisfying, and joyful nature. In this way there is less chance for the mind to get caught in the objects that cause defilements to arise. The mind becomes pure to a certain extent, and, as a result, there is happiness.

### **Performing Wholesome Actions**

Another good method for washing away the defilements is to constantly perform wholesome actions. For monks and nuns, if all one's time is spent studying Dhamma texts, teaching, listening to, or discussing the Dhamma (*pariyatti*), the mind is continuously in a wholesome state. It is far removed from any mental defilements. However, the practice of the Dhamma (*paṭipatti*), whether that be concentration meditation or insight meditation, is the best of all.



For lay people, performing or engaging in wholesome actions of one kind or another is important. Actions such as practising generosity, keeping the precepts, listening to Dhamma talks, reading Dhamma books, practising meditation, paying homage to the Buddha, offering flowers, water, lights, or food to the Buddha, or doing voluntary work in a monastery, are all beneficial. In this way, one becomes skilled in the practice of purifying the mind and gets considerable relief from the defilements.

Even if defilements occasionally arise due to certain causes, one's purity of mind will basically be strong and one will be able to instantly abandon them. In that case, the mind will remain happy.

If one can chant – even at work – at least the attributes of the Buddha, Dhamma, and Saṅgha, or cultivate loving-kindness (*mettā*) by wishing that all beings be happy and well, not only will there be happiness due to the purity of the mind, but such actions will also be immensely beneficial for one's work. One's work will be accomplished easily and one will be successful. All these methods are mentioned in the commentary.<sup>5</sup>

### **Loving-Kindness Meditation**

The next method is loving-kindness meditation (*mettā bhāvanā*). One can develop loving-kindness as follows, “May all beings be well, happy and peaceful. May all beings be free from mental and physical suffering.” If one cultivates powerful and strong thoughts of loving-kindness, by wishing for the happiness and welfare of all beings, defilements such as greed or anger cannot arise. As a result, the mind becomes considerably purer.

## **Concentration Meditation**

Another method is to practise any of the other concentration meditations (*samatha bhāvanā*) aside from loving-kindness meditation. Loving-kindness is one of the many objects to be taken for developing concentration. Concentration meditation involves focusing one's mind on a single object in order to make the mind calm and tranquil. When the mind gets calm and well-concentrated on a single object, defilements such as greed or anger cannot invade it, and those defilements that have already invaded disperse. As a result, the mind becomes pure and clear, and one feels happy and peaceful. If the calmness reaches the level of absorption (*jhāna*), one can enjoy the happiness and bliss of the absorption. But with this method, the mind is only purified while it is calm or concentrated. Once the mind is detached from its object of contemplation, the defilements will appear again. Therefore, concentration meditation is not as good as insight meditation.

## **The Mind Is the Origin**

To refrain from all evil,  
To cultivate good,  
To purify one's mind.

All the teachings of the Buddha can be summarized in these three points, which have already been mentioned at the beginning of this chapter.

Of the above-mentioned three points, I have already explained how to practise the purification of one's mind. If

one can purify one's mind, then bodily and verbal actions can also be assumed to be pure. The mind is the source of all actions. Therefore, if the mind, which is the source, is defiled, one's speech becomes unwholesome and blameworthy. One also commits unwholesome and blameworthy deeds. Likewise, if the mind is pure and clean, one only says what is good and beneficial, and one only performs wholesome and blameless deeds. Thus, there is no cause for suffering to arise. Instead, happiness and peace arise. In short, the greatest importance must be given to keeping the mind pure.

However, at times you will not be aware that greed has slipped into your mind, or, being absent-minded, you will not be aware that anger has crept in. At times it may happen that even though you know that you are angry, you consider it to be good. If you think of the anger as something good and accept it, there is no benefit, and bad effects are the results. Therefore, it is absolutely necessary to know what is happening in your mind and to know what kinds of thoughts have crept in.

### **“Check Yourself”**

In the Sacitta Sutta of Aṅguttara Nikāya,<sup>6</sup> the Buddha advised that we should check ourselves. How can people check their body or face to see if there is any stain or spot, or if there are any skin lesions such as moles, pimples, eczema, ringworms, bumps, or lumps, or if their body has the right proportions or not? They have to look into a mirror. Is it possible to see one's reflection in any other thing than a mirror? “*Ādāse vāudakapatte vā.*”<sup>7</sup> This Pāli quote means that one can see the reflection of one's face either “in the mirror or in the water.”

When we see our face by looking at a mirror or in the water, we know if there is any dirt, lump, or pimple on the face. Don't we? Once we know it, we can clean the face by washing the dirt away, by applying some ointment for the lumps, or by using some cream for the pimples. Then the face will look nice and pleasing.

Likewise, when wanting to know if there are defilements such as greed, anger, or delusion in one's mind, one should evaluate oneself by looking at the teachings of the Dhamma. Looking at the mirror of the Dhamma, one reflects, "This is what is happening in my mind. In the Buddha's teaching, what is blameless is called wholesome (*kusala*), and what is blameworthy is called unwholesome (*akusala*).

If I have greed, is greed wholesome? If I have anger, is anger wholesome?" The answer is that it is blameworthy. When it is blameworthy, then it is unwholesome. What is unwholesome should not be accepted but abandoned. If one accepts any unwholesome state, it causes suffering and not happiness. Therefore, one should constantly check oneself, and if defilements are present, one should clean them out.

In the Sacitta Sutta, the Buddha pointed out that, in the same way one removes the dust and dirt on one's face, one should make an effort to overcome mental stains.

What I am now talking about is the ethical aspect of Buddhism. When one understands and remembers these ways of purifying the mind for achieving true happiness, and practices accordingly, one will attain happiness and peace.

## **The Mirror of Dhamma**

With this verse, you can easily remember these ways:

Checking the beauty of your face, day and night  
Reflected on a clear mirror  
You get rid of impurities  
With lotions and ointments.

Checking the beauty of your mind, day and night  
against the clear mirror of the Buddha-Dhamma  
You get rid of defilements  
With the sixfold method of purification.  
This alone results in true happiness.

## **Many Teachings on Wealth and Success**

Among the many teachings of the Buddha, what I have been talking about are the teachings regarding the training of the mind. There is also a wide range of other teachings regarding livelihood, doing business, the causes of success and failure, and social relationships. Though there are many topics, because of limited time, I am only going to talk about a few more things.

### **Advice for the Novice Rāhula**

One year after his enlightenment, on the full-moon day of *Kasone* (the full-moon day in May) the Buddha came to the country of Kapilavatthu by invitation from his father, King Suddhodana. The Buddha delivered a discourse and the King became a non-returner (*anāgāmi*). Other people in the audience also attained different levels of enlight-

enment. Furthermore, the Buddha ordained his stepbrother, prince Nanda, who was about to get married, and led him to realize the Dhamma.

On the same visit to his native town, the Buddha's son, Rāhula, came to ask for his inheritance as instructed by his mother, Yasodharā. The Buddha took him to the monastery and entrusted him to Venerable Sāriputta to be ordained as a novice (*sāmaṇera*), as a way of giving him a supramundane inheritance. At that time Rāhula was only seven years old.

When the Buddha returned to Rājagaha, the little novice Rāhula followed his father with a group of monks. At Rājagaha, the Buddha let Rāhula stay at the Ambalaṭṭhikā Hall which was at the far corner of Veḷuvana Monastery. “Ambalaṭṭhikā” means “young mango tree.” The small building at the far corner of the compound under the shade of the young mango trees was very quiet and conducive to practice. The novice Rāhula liked that building very much, since his disposition was quiet and tranquil.

One day, the Buddha came to the Ambalaṭṭhikā Hall. The novice Rāhula always kept a seat ready for the Buddha. As he saw him approaching, he shook the sitting cloth and set out water for washing his feet. Then he paid homage to the Blessed One and sat down with folded hands.

The conversation that took place between the Buddha and Rāhula is told in the Ambalaṭṭhikārāhulovāda Sutta:<sup>8</sup>

Then the Blessed One left a little water in the water vessel and asked the venerable Rāhula, “Rāhula, do you see the little water left in the water vessel?”

“Yes, venerable sir.”

“Even so little, Rāhula, is the recluseship of those who are not ashamed to tell a deliberate lie.”

Then the Blessed One threw away the little water that was left and asked the venerable Rāhula, “Rāhula, do you see that little water that was thrown away?”

“Yes, venerable sir.”

“Even so, Rāhula, those who are not ashamed to tell a deliberate lie have thrown away their recluseship.”

Then the Buddha turned the water vessel upside down and asked the venerable Rāhula, “Rāhula, do you see this water vessel turned upside down?”

“Yes, venerable sir.”

“Even so, Rāhula, those who are not ashamed to tell a deliberate lie have turned their recluseship upside down.”

Then the Blessed One turned the water vessel right way up again and asked the venerable Rāhula, “Rāhula, do you see this hollow, empty water vessel?”

“Yes, venerable sir.”

“Even so hollow and empty, Rāhula, is the recluseship of those who are not ashamed to tell a deliberate lie.”

“Suppose, Rāhula, there were a royal tusker elephant fighting in battle and attacking the enemy

with all parts of its body. Then its rider would think, ‘There is nothing this royal tusker elephant

would not do.’ So too, Rāhula, when one is not ashamed to tell a deliberate lie, there is no evil, I say, that one would not do.”

Then the Buddha continued to ask the venerable Rāhula. “What do you think, Rāhula? What is the purpose of a mirror?”

“For the purpose of reflection, venerable sir.”

“So too, Rāhula, an action with the body should be done after repeated reflection; an action by speech should be done after repeated reflection; an action by mind should be done after repeated reflection.”

Then the Buddha continued to elaborate on the fact that any action of body, speech, or mind should only be done after repeated reflection.

These guidelines are easy for everyone to follow and understand. Those who follow them will gain both mundane and supramundane benefits. Now I am going to summarize the teaching that the Buddha gave to the little novice Rāhula at the Ambalaṭṭhikā Hall situated at the far corner of Veḷuvana Monastery.

### **Reflect before You Act, Speak, and Think**

Before you do something, be mindful of what you are about to do. Then repeatedly reflect on whether what you are about to do will harm yourself or others. Only if you are certain your action will not hurt anyone should you go ahead and do it. If you know or suspect it will hurt someone, don’t do it.



Furthermore, while you are performing the action, reflect, “Is the action that I am doing now harming myself or others?” Only if you are sure it does not harm anyone should you continue to do it. If you know it is hurting someone, stop doing it.

Likewise, after completing an action, reflect, “Did the action I performed harm anyone?” Only if you are sure it has not hurt anybody should you repeat it in the future. If you know or suspect it has hurt someone, you should never do it again.

So, too, you should be mindful of what you are going to say before you speak. Think and reflect carefully. If what you are going to say will harm anyone, stay quiet. Only if it will cause no harm should you say the words.

While you are speaking, reflect again. You should only continue to speak as long as your speech does not harm anybody. Otherwise, stop speaking.

After you have spoken, reflect once again, “Has my speech hurt myself or others?” If your speech has hurt somebody, make up your mind to refrain from using this kind of speech. If your speech has not harmed anyone, you may speak about such things in the future whenever there is a suitable opportunity.

Among the three kinds of actions, namely, bodily (*kāya-kamma*), verbal (*vacī-kamma*), and mental actions (*mano-kamma*), one should take great care in verbal action because, without reflection, slips and mistakes can easily occur. So, before you begin to speak, take a mo-

ment to analyze what you are going to say. Only if you are sure the words will not hurt anyone and will be beneficial should you say them. If you practise in this way there will be considerably fewer chances for wrong speech. When you don't hurt anybody by your speech, your mind will feel increasingly happy and peaceful. There will be more harmony in your social relationships, and even your business matters will be more easily accomplished.

So too, with thoughts and mental actions, you should be mindful before you think or plan. Reflect, "Will my thought harm myself or others?" Do not engage in that thought if it will hurt anyone. Only if it is harmless should you engage in the thought.

While you are thinking, reflect again. If what you are thinking could result in harm to someone, stop thinking about it. Only continue if the thought is not harmful.

After your thought, reflect again. If your thought could have harmed anyone, make up your mind to refrain from engaging in such thoughts in the future. If it was harmless, however, you may think about that topic in the future whenever there is a suitable opportunity.

The Buddha delivered this discourse to the novice Rāhula with the aim of teaching him not to tell lies, since Rāhula was only a child and prone to do so. This very useful, beneficial exposition (*desanā*) is summarized in the following verse:

**Action**

Always reflect before you act,

“Will my action hurt myself or others?”  
If your action will hurt anyone, refrain from it.

Always reflect while you are acting,  
“Does my action hurt myself or others?”  
If your action is hurting anyone, stop doing it.

Always reflect after you have acted,  
“Has my action hurt myself or others?”  
If your action has hurt anyone, never do it again.

### **Speech**

Always reflect before you speak,  
“Will my speech hurt myself or others?”  
If your speech will hurt anyone, refrain from  
speaking.

Always reflect while you are speaking,  
“Is my speech hurting myself or others?”  
If your speech is hurting anyone, stop speaking.

Always reflect after you have spoken,  
“Has my speech hurt myself or others?”  
If your speech has hurt anyone, never say such  
words again.

### **Thoughts**

Always reflect before you think,  
“Could this thought hurt myself or others?”  
If your thought could be harmful, refrain from  
thinking it.

Always reflect while you are thinking,  
“Is this thought hurting myself or others?”

If your thought is hurting anyone, stop thinking it.

Always reflect after having a thought,  
“Could that thought have hurt myself or others?”  
If the thought was harmful, never think it again.

The meaning of this verse should be easy to understand. What is needed is to practise accordingly. If you repeatedly reflect before, during, and after performing bodily, verbal, and mental actions, no one will be harmed and your actions and mind will be completely blameless.

Among these three kinds of actions, everybody will realize how important it is to be mindful of one’s speech. There are many instances of people having lost friendships, business, dignity, or reputation because of a thoughtless slip of the tongue. Even more serious forms of suffering or death can occur because of such carelessness. Therefore, one should follow the advice given by the Buddha in the above discourse and control one’s speech with mindfulness. Speaking calmly and with restraint, there will be fewer mistakes and mishaps, which will definitely lead to greater happiness.

There are times, though, when out of anger or conceit one is inclined to use inappropriate speech that hurts someone. In that situation one should immediately leave the place so as not to vent one’s negativity. Then the other person will not hear the hurtful and distressing words and will not become angry or disappointed. The other person’s loving-kindness toward you will not be destroyed, and he or she will not bear a grudge against you. Thus, both sides will benefit.

## Four Factors for Welfare and Happiness

Now I am going to talk very briefly about a discourse that the Buddha delivered to a layman. In this discourse he explained how to derive mundane benefits. This will be followed by a few more short teachings.

The Buddha usually emphasized the principal goal of supramundane benefits, namely, the attainment of the path- and fruition-knowledges leading to the cessation of suffering and Nibbāna. He only delivered his discourses for mundane benefits on certain occasions. The following explanation is based on the discourse delivered by the Buddha to a Brahmin called Dīghajānu:<sup>9</sup>

While the Buddha was residing at the village of Kakkrapatta in the country of Koliya, a Koliyan devotee by the name of Dīghajānu from the Byagghapajja clan addressed the Buddha, “Venerable sir, we are laypeople who enjoy sensual pleasures, dwelling at home in a bed crowded with children, enjoying fine sandalwood, wearing garlands, scents, and unguents, accepting gold and silver. Let the Blessed One teach the Dhamma to us in a way that will lead to our welfare and happiness both in the present life and in the future life as well.”

“There are, Byagghapajja, four things that lead to the welfare and happiness of a family man in this very life. What four? The accomplishment of persistent effort, the accomplishment of protection, good friendship, and balanced living.”

According to the Buddha these four things lead to the welfare and happiness of a layperson:

1. Persistent, enthusiastic, diligent effort  
(*uṭṭhānasampadā*)
2. Protection, safekeeping, and maintenance  
(*ārakkhasampadā*)
3. Good friendship  
(*kalyāṇamittatā*)
4. Balanced living  
(*samajīvitā*)

### **1. Persistent Effort**

One should do the work to earn one's livelihood with the necessary skills and carry it out with diligent effort and great motivation by using one's intelligence, foresight, and reflection. One must be skilful at one's work. Without any skills, what can be achieved? Though one may be skilful, if the work is not done wisely and intelligently, there will be no great benefits.

### **2. Protection, Safekeeping and Maintenance**

One must be able to protect, maintain, and safely guard the material possessions that one has righteously earned through one's own physical and mental effort, so that they cannot be destroyed by the five enemies. [The five enemies are water, fire, thieves, confiscation through king or government, and disloyal children.]

### **3. Good Friendship**

To be endowed with the above-mentioned two factors, one needs good friends. Whether the person be old or young, if he or she is endowed with the qualities of faith,

good moral conduct, generosity, and wisdom, that person will be a good friend with whom one should deal, and who can also serve as an example.

#### **4. Balanced Living**

It is most important to keep one's income and expenses balanced.

### **Four Factors for Loss of Welfare and Happiness**

After explaining the factors contributing to welfare and happiness in life, the Buddha went on to explain the four factors leading to their loss in this life. He said, “Byagghapajja, the wealth thus amassed has four sources of dissipation: womanizing, drunkenness, gambling, and evil friendship.”

These four factors lead to the dissipation of a layperson's wealth:

1. Enjoying the company of bad women  
(*itthidhutto*)
2. Drinking alcohol or taking intoxicants  
(*surādhutto*)
3. Gambling  
(*akkhadhutto*)
4. Evil friendship  
(*pāpamittatā*)

Therefore, one should avoid these four factors which cause the dissipation of happiness and well-being. Avoid-

ing these four factors leads to a layperson's welfare and happiness in the present life.

## **Four Factors for Welfare and Happiness in Future Lives**

Then the Buddha went on to explain the four factors which are causes for happiness and well-being in future lives. They are:

- |                       |                          |
|-----------------------|--------------------------|
| 1. Faith              | ( <i>saddhāsampadā</i> ) |
| 2. Morality           | ( <i>sīlasampadā</i> )   |
| 3. Generosity         | ( <i>cāgasampadā</i> )   |
| 4. Wisdom and insight | ( <i>paññāsampadā</i> )  |

Insight here means, “the insight knowledge of the arising and passing away of physicality and mentality (*udayabbaya ñāṇa*).”

## **Six Factors Causing Loss of Wealth**

Concerning this topic, there is another discourse in which the Buddha mentions six factors leading to the loss of one's wealth or business.<sup>10</sup>

To easily remember these six factors, I have summarized them as follows:

1. Those who get drunk or intoxicated will lose wealth for sure.
2. Those who roam around at night will lose wealth for sure.



3. Those who like fun and festivals will lose wealth for sure.
4. Those who gamble will lose wealth for sure.
5. Those who associate with bad companions will lose wealth for sure.
6. Those who are lazy will lose wealth for sure.

## Pointer to the Gold Pot

The Buddha also pointed out the attitude that students should have towards their teachers.

*“Nidhīnaṃva pavattāraṃ, yaṃ passe vajjadassināṃ  
Niggayhavādiṃ medhāvīṃ, tādisaṃ paṇḍitaṃ bhaje  
Tādisaṃ bhajamānassa, seyyo hoti na pāpiyo.”<sup>11</sup>*

“The one who sees one's faults,  
Who speaks reprovingly, wise,  
Whom one would see as an indicator of treasures,  
With such a sagacious person, one would associate.  
To one associating with such a person,  
The better it will be, not the worse.”<sup>12</sup>

One should always approach and learn from a teacher (*paṇḍita*) who sternly and frankly points out one's mistakes or faults out of loving-kindness (*mettā*) and compassion (*karuṇā*). Such a teacher who is frank and does not flatter should be regarded as a person who points you to where the gold pot is.

In Pāḷi, *paṇḍita* means an intelligent or learned person. In former times, it meant a learned wise person with good

virtues and a noble heart. Nowadays, a learned person may or may not be endowed with good virtues and a noble heart.

## **Like a Blind Buffalo**

There is another teaching to follow.

*“No ce assa sakā buddhi, vinayo vā susikkhito  
Vane andhamahiṃso’va, careyya bahuko jano.”*<sup>13</sup>

“Were not wisdom and good conduct trained in  
some men's lives to grow,  
Many would go wandering idly like the blinded  
buffalo.”<sup>14</sup>

A person who does not have his own wisdom, and who does not respectfully seek wisdom from a teacher regarding his conduct, will get into great trouble, like a blind buffalo in a deep forest.

### **Verse**

One who lacks wisdom and yet fails  
to seek wisdom  
Will be in great trouble,  
Like a blind buffalo in the midst of a deep forest.

## **Learn from a Good Teacher**

In contrast, one who humbly approaches and learns from a wise and noble teacher becomes perfected with moral

conduct, has a tranquil mind, and enjoys a happy and joyful life.

*“Yasmā ca panidhekkacce, āceramhi susikkhitā  
Tasmā vinītavinayā, caranti susamāhitāti.”<sup>15</sup>*

“But since some are wisely trained in moral conduct fair to grow,  
Thus it is that disciplined in paths of virtue others go.”<sup>16</sup>

### **Verse**

“One who learns from a good and noble teacher,  
Who studies, reflects, and practises accordingly  
for wisdom to arise,  
Is endowed with good moral conduct and virtues,  
has a steady and calm mind,  
And is filled with peace, happiness, and joy.”

To sum up: in order to acquire wealth and happiness in worldly matters, there is a great variety of advice and instruction to be followed and practised within the Buddha’s teachings. Even if one does not know all of the instructions but understands some of them and practises accordingly, one’s conduct will lead to a happy and peaceful life. With this, let’s conclude the ethical aspect of Buddhism.

## **The Dedication and Sharing of Merit**

Through the practice of meritorious deeds such as generosity, morality, meditation, listening to the Dhamma, and

voluntary service, may we be able to associate with those who are wise and virtuous; may we be able to listen to and remember the true Dhamma and the true words of the wise and virtuous; may we be able to practise the true way leading to the cessation of suffering and become free from all kinds of suffering; may we swiftly attain Nibbāna.

We share the merits of these wholesome deeds with our parents, grandparents, teachers, and all living beings. May all of them partake in these merits and be happy and peaceful.

*Sādhu, sādhu, sādhu.*

May all beings realize the Dhamma and live in peace and happiness.

## CHAPTER THREE

# THE MORAL ASPECT OF BUDDHISM

### Morality

The moral aspect deals with morality or moral conduct (*sīla*). The moral precepts applicable for Buddhist laypeople include the five, eight, and nine precepts. There are also precepts for novices (*sāmaṇeras*), as well as the two hundred and twenty-seven monastic rules and restraints contained in the disciplinary code for monks (*bhikkhus*).

If one keeps these rules of training (*sikkhā*), one's moral conduct will be good. The more one can adhere to them, the purer one's morality will be. If one can always keep the precepts perfectly well, one's morality will always be perfectly pure. If one is able to keep at least the five precepts all the time, one's moral conduct can be said to be fully accomplished. Therefore, the five precepts are known as *niccagarudhamma sīla*, the precepts that should always be respected. *Nicca* means constant or permanent; *garudhamma* means the Dhamma that should be respected and esteemed, and *sīla* means morality or a code of moral precepts.

At this point, as we are dealing with the moral aspect of Buddhism, one should know what morality means. Morality means virtue. When we say that a person has or does not have good virtues, we are referring to a person's physical conduct (deeds) or verbal conduct (speech), but not to his

mental conduct (thoughts). The mind or thoughts cannot generally be seen or known by others.

For instance, suppose a person drinks alcohol. People see him drink. But when he returns home at night, he might meditate. Though he drinks, he might have a good heart. He might be kind, compassionate, and helpful to others. Though he cannot stop drinking, he might respect the Triple Gem. Suppose there is such a person. But what people see is the fact that this person is sitting in a bar drinking alcohol. Nobody sees that this person has a good heart. When the alcohol gets into his blood, words slip out of his mouth, and he may say inappropriate things that other people hear. As people see and hear his inappropriate behaviour and speech, they say, “Oh, this fellow’s virtue is not good. His deeds and speech are not befitting his age. This man has no virtue.”

When we talk about somebody’s morality, we look at that person’s deeds and speech; we do not look at that person’s mind. Therefore, virtue concerns the restraint of bodily and verbal actions. In other words, it means the restraint used in keeping one’s deeds and speech faultless.

*“Sīlaṃ nāma samādhānaṃ.”*<sup>1</sup>

This quote says, “*Sīla* means to keep one’s bodily and verbal actions faultless.”

Keeping one’s deeds and speech faultless means to abstain from performing unwholesome deeds and using unwholesome speech. In other words, it means to restrain one’s deeds and speech.

## **Benefits of Morality**

There are great benefits for a person who can keep his or her deeds and speech faultless. People show respect and love to a virtuous person and put this person in the front row in any social event.

For example, suppose a man keeps the five precepts well. He does not kill any beings and neither steals nor conceals anything. He does not engage in sexual misconduct. He does not tell lies, and he does not take intoxicants.

Let's say that an organization with a great number of members and substantial funds needs a treasurer. Will they appoint a person with good virtues or one whose virtue is not good? Of course, they will appoint a virtuous person, because only he or she is trusted and respected.

Nobody would choose a person whose deeds were not faultless, whose speech was not faultless, or whose actions of both body and speech were not faultless. Because of his or her bad virtue, nobody would elect such a person.

As I said, keeping one's bodily and verbal actions faultless means to be moral. Therefore, if a person does not engage in faulty deeds or faulty speech, that person is polite. And in being polite to this extent, the person derives a great number of benefits.

However, something has been left out. *Sīla* does not encompass the purification of the mind, because the latter does not belong to the domain of morality. The mind cannot be purified of defilements such as greed or anger through morality

alone.

## Keeping the Mind Pure

Moral behaviour is not sufficient for keeping the mind pure and freeing it from the defilements. So one needs to practise meditation.

With the practice of concentration meditation the mind becomes calm and concentrated. When the mind is concentrated and calm, it is pure; it is not defiled anymore. As a result, it is faultless.

When practising insight meditation, one needs to mindfully observe the body, called a physical phenomenon (*rūpa*), and the mind, called a mental phenomenon (*nāma*). With each act of noting the mind becomes calm and well-concentrated on the object, so it clearly discerns these mental and physical phenomena. At that moment the mind is pure, and as it is not defiled, it is faultless.

Therefore, in order to keep the mind faultless and protect it from the dangers of the defilements, as well as from the suffering of the rounds of rebirth (*samsāra*), one needs to practise meditation. This can be either concentration meditation or insight meditation.

The benefits of concentration meditation are limited to concentration (*samādhi*), absorption (*jhāna*), and mundane direct knowledge (*ahbiññā*). They can only keep the defilements away temporarily; they cannot extinguish them completely.



However, insight meditation not only gives rise to concentration but also leads to insight into mental and physical phenomena. This in turn leads to the realization of the path- and fruition-knowledges which penetrate into the Four Noble Truths. In this way, insight meditation can completely purify the mind. The complete purification of the mind is impossible without practising insight meditation.

To sum up: you should perfect your morality by guarding your deeds and speech well. This will make you a polite person who enjoys many benefits. You can become an even better person if you can guard your mind as well. To guard the mind you need to practise meditation as taught by the Buddha. Effectively guarding one's deeds, speech, and mind results in happiness and a great number of other benefits. This is another method the Buddha described for attaining happiness and peace.

## **The Five Mundane Benefits of Morality**

Because of his pure morality, a virtuous person enjoys the following benefits:<sup>2</sup>

1. **Wealth and prosperity**  
Since people trust a person with good morality, he or she can run any business very well.
2. **Good reputation**  
That person has a good name.
3. **Entering an assembly with a clear, bright facial expression, without fear or shame**  
To keep his or her morality pure, a person does not engage in faulty speech such as false speech, divisive speech, abusive speech, or frivolous speech.

Nor does that person engage in faulty deeds such as killing, stealing, sexual misconduct, or taking intoxicants. Based on that pure morality, the person has a clear conscience and a pure mind. Therefore, he or she can enter an assembly with a clear, bright facial expression.

In contrast, if a person transgresses any of the moral guidelines by engaging in stealing, robbing, killing, telling lies, or sexual misconduct, morality will be broken and the person will enter an assembly with a guilty conscience.

When someone looks at this person, he will think, “That man seems to know that I was stealing the other day.” Or, “The other day I went to see a woman. It seems this man knows about it; the way he looks at me is strange!” When the mind is overcome with worry, anxiety, tightness, and a guilty conscience, the facial expression will no longer be clear.

#### 4. **Dying mindfully**

A person with pure morality will die mindfully without shouting or grumbling. At the last moment before death, the mind will be able to focus on wholesome actions. A person who is used to practising meditation will pass away while meditating.

A person who engaged in a great number of wholesome actions like generosity, morality, and meditation will be able to recollect his wholesome acts at the time of death and pass away peacefully.

#### 5. **Rebirth in a good realm**

A person with pure morality will be reborn in a good realm (*sugati*) such as the human or *deva* realm.

## Supramundane Benefits of Morality

Besides enjoying mundane benefits, one also enjoys supramundane benefits as a result of pure morality. Morality is the foundation for the attainment of supramundane goals. A person with pure and perfect morality has a clear mind. As a result of having a clear mind, there will be no remorse (*avippaṭṭisāra*). As a result of having no remorse, the mind will be glad (*pāmojja*). As a result of gladness, there will be rapture (*pīti*). As result of strong rapture, both mind and body will be tranquil (*passaddhi*).

In deep concentration the mind is free from the agitation and turmoil caused by defilements such as greed and anger. When the mind is tranquil and peaceful, the body will be tranquil and peaceful, too.

As a result of tranquility, there will be happiness (*sukha*). As a result of happiness, the mind will be concentrated. When one practises meditation and feels happy in body and mind, one gains concentration quickly. As a result of good concentration, one knows the nature of mental and physical phenomena as they really are.

The Buddha said, “*Samāhito yathābhūtaṃ jānāti passati.*”<sup>3</sup> In English this means, “A person with a concentrated mind knows and sees things as they really are.”<sup>4</sup> A person with a concentrated mind knows and sees the true nature of the object, either physicality or mentality, as it really is.

Realizing the true nature is insight knowledge (*vipassanā ñāṇa*) or insight wisdom (*vipassanā paññā*). It is also called the knowledge and vision of things as they really are

(*yathābhūta ñāṇa dassana*). In other words, it is right understanding as it really is.

As this insight knowledge becomes mature through diligent practice, there develops weariness, revulsion, or disenchantment (*nibbidā*) for physical and mental phenomena. As the insight knowledge of revulsion or weariness gets stronger, the attachment to mental and physical phenomena vanishes, and dispassion (*virāga*) arises.

Eventually, there is the complete extinction of all defilements such as ignorance (*avijjā*) and craving (*taṇhā*). The mind of a meditator who reaches this stage is completely free of all unwholesome mental states (factors?). This is liberation (*vimutti*). The meditator reflects and knows at that moment, “My mind has been completely freed from all defilements.” This is the knowledge and vision of liberation (*vimutti ñāṇa dassana*).

In this way, as one begins to train oneself from a basis of pure morality, benefits will manifest progressively until one finally attains Nibbāna. This is Nibbāna with the aggregates of existence still remaining (*kilesaparinihbāna* or *sapadisesanibbāna*). Later, with the complete extinction of both mental and physical processes at the time of death, one will attain Nibbāna without the aggregates of existence remaining (*khandhaparinihbāna* or *anupadisesanibbāna*). These are the supramundane benefits of practicing morality.

In the scriptures we find discourses in which the Buddha explained to Venerable Ānanda the supramundane benefits of pure morality, and how it leads progressively to the attainment of the fruition-knowledge of arahantship (*arahatta phala ñāṇa*).<sup>5</sup>

The commentary explains that the knowledge and vision of things as they really are means immature vipassanā (*taruṇa vipassanā*).<sup>6</sup> This immature vipassanā refers to the insight knowledge that starts to realize the arising and passing away of mental and physical phenomena.

When one starts to realize the arising and passing away of phenomena, mindfulness, concentration, and insight-knowledge become very strong and powerful. As a result, good experiences can arise such as seeing lights (*obhāsa*), feeling rapture, or becoming tranquil. Because these experiences are so good, one usually does not want to let them go. Later, however, the meditator comes to discern that attachment to these experiences is the wrong path, and that the right path consists of overcoming the attachment with mindfulness. This realization is called the purification by knowledge and vision of what is path and not-path (*maggāmagga ñāṇa dassana visuddhi*). It is also called immature insight, or the knowledge and vision of things as they really are.

The insight-knowledge of disenchantment or revulsion develops when insight becomes strong (*balava vipassanā*). Strong insight-knowledge begins with the stage of disenchantment and continues up to the insight leading to path-knowledge (*vuṭṭhāna gāminī vipassanā*), which precedes the moment of path knowledge (*magga ñāṇa*).

Dispassion refers to the abandoning of attachment and desire, that is, to the path-knowledge attained by a noble person. To be liberated is to be completely freed from the defilements, and this refers to the fruition-knowledge of a fully enlightened person. The knowledge and vision of liberation

is the realization that one has become completely free of defilements; this refers to the knowledge of reviewing that follows the realization of the path- and fruition-knowledges of arahantship, Nibbāna. All these are supramundane benefits, which are based on developing the foundation of pure morality.

## The Cause of Pure Morality

It is true that pure morality results in supramundane benefits up to the attainment of arahantship. Now the question may arise, "What is the cause of moral purity?" In the Hirōttappa Sutta, the Buddha said that the factors causing moral purity are moral shame (*hirī*) and fear of wrong-doing (*ottappa*).<sup>7</sup> Moral shame and fear of wrong-doing arise from faith in the Triple Gem, and faith in the law of action and result (the law of *kamma* and its result).

Let us summarize the chain of this cause and effect relationship again:

- Because of faith in the Triple Gem and the law of action and result, one has moral shame and fear wrong-doing.
- Because of moral shame and fear of wrong-doing, one refrains from unwholesome deeds and speech, which leads to moral purity.
- Because of moral purity, one is free from remorse.
- Because one is free from remorse, one feels glad.
- Because of gladness, one feels rapture.
- Because of rapture, one feels tranquil.

- Because of tranquillity, one feels happy in body and mind.
- Because of happiness, one easily develops concentration.
- Because of concentration, the knowledge and vision of things as they really are arises.
- Because of understanding things as they really are, revulsion arises.
- Because of revulsion, dispassion arises.
- Because of dispassion, one is liberated from the defilements.
- Because of liberation from the defilements, the knowledge and vision of liberation arises.

## **Becoming Fully Enlightened Based on Pure Morality**

In ancient times, there were many instances of people attaining arahantship through strong and powerful insight based on morality. In Sri Lanka there is a well-known story about a senior monk called ‘Mahātissa.’ This monk went on a journey at a time when famine had spread over the whole island. Because of his old age, hunger, and tiredness, he was so weak he had to lie down and take a nap under a mango tree at the side of the road. Around him were many ripe mangoes that had fallen from the tree, but there was no one to offer the fruit to him. [It is considered an offence for a monk to eat food that is not offered.]

If this monk had picked up and eaten some of the mangoes, he would have had enough energy to continue his journey. But since he was a monk who valued his morality more than

his life, he reflected, “When one encounters robbers or thieves, one might have to abandon one’s possessions so that one’s body will not be injured. When a poisonous snake bites one, one might have to abandon one’s limbs or the part of the body that was bitten in order not to lose one’s life. Even so, when one reflects on one’s virtue, one might have to abandon one’s possessions, one’s body, or even one’s life.”

After he had reflected in this way, he felt so weak that he was not sure he could sustain his life any longer. Even then he did not pick up and eat any of the mangoes. He did not transgress the discipline of ethics, but kept his moral conduct pure.

At that moment a passing traveller saw the monk lying under the mango tree. He went to pay his respects and realized the monk was extremely weak. Since he was a thoughtful person with good faith, he picked up a few mangoes, squeezed them to make juice, and offered the juice to the monk. He helped the monk sit up and respectfully said, “Please accept this offering.” Then he gently fed the mango juice to the monk, drop by drop. Because of his care the monk gradually gained strength and was able to speak. The man asked the monk what had happened. When he found out that the monk was on his way to a certain village, the man said, “I am also on my way to that village. I can carry you on my back. Please let me perform this wholesome deed.”

The monk finally had to accept. The man took the monk on his back and continued his journey to the next village. While he was being carried, the monk reflected, “Is this man related by blood? Is he my father, mother, or relative? Or, is he



an acquaintance, my close devotee, or close teacher? He is none of these. Someone who is a stranger carries my heavy burden on his back. Why? It is because of my morality - only because of my morality.”

He examined himself in this way. In many of the Buddha’s discourses there are numerous examples of this kind of self-examination. What I talked about the other day regarding mindful reflection before acting is also a form of self-examination.

While being carried on the man’s back, the monk stayed mindful and reflected, “A strange man who is not related to me is carrying me on his back because of my morality. But it is not enough to only be endowed with pure morality. I must try to be purified from the defilements, too.”

He reflected on his pure morality. From the time of his ordination until that very moment, there had not been a single spot or stain on his virtue. His morality was as pure as a white shell. Reflecting on his spotless virtue, he experienced absence of remorse, gladness, rapture, tranquillity, and happiness. He observed all these mental processes as they really were. Observing the joy and gladness, the mind became happy and calm.

The man who was carrying the monk did not know anything about this. As the monk penetrated into each and every mental process with deep concentration, he came to clearly realize the constant arising and passing away of these mental processes. He saw how one mental state arose and then disappeared, followed by the next one which also disappeared immediately after it had arisen. Each mental state was arising and immediately disappearing. It dawned in him, “None

of these mental processes is permanent. They arise and immediately disappear.” As a result, his insight into the nature of impermanence was clear and penetrating.

## **Pure Morality Is the Basis**

This knowledge and vision of things as they really really are develops because of strong and deep concentration. Strong concentration develops because of happiness. Happiness develops because of tranquillity. Tranquillity develops because of rapture. Rapture develops because of gladness and having no remorse. Absence of remorse and gladness develop because of pure morality and the act of reflecting on it.

In this way, seeing the incessant arising and passing away of mental processes, the monk realized their impermanence. He saw that, as a result of being oppressed by this constant arising and passing away, they were unsatisfactory. He also came to realize that there was no self, soul, person, or being, but only a continuous process of arising and passing away of mental and physical phenomena. His insight into this non-self nature was clear and penetrating.

As he realized these three characteristics, his insight knowledge gradually matured and led straight to the attainment of the four stages of the path- and fruition-knowledges. Freed from all defilements, he became fully enlightened on the back of the man who was carrying him.

Many of the Buddha’s discourses deal with the mundane and supramundane benefits of moral goodness. In the *Ākankheyya Sutta* of the *Majjhima Nikāya*, the Buddha ex-

plained the benefits that a person with good morality can enjoy.<sup>8</sup> Among these benefits are the following:

1. Being loved and respected by his or her companions or fellow meditators.
2. Having an abundance of the four requisites: food, robes, shelter, and medicine.
3. Being a source of merit to the donors who offer him or her the four requisites.
4. Being a source of merit to deceased relatives, if they think of him or her.
5. Conquering the discontent that prevents one from enjoying quiet surroundings such as mountains or forests.
6. Conquering the delight in indulging in sensual pleasures.
7. Conquering fear and dread.
8. Extinguishing the defilements and attaining full enlightenment.

Therefore, one should restrain one's physical and verbal actions as much as possible in order to keep one's morality as pure as possible. The more one can restrain one's conduct, the more benefits one can enjoy. With this, let's conclude the moral aspect of Buddhism.

May all of you in the audience clearly understand the teachings of the Buddha so that you are not only able to live in peace and happiness, but also to become free from all kinds of suffering, and swiftly attain Nibbāna.

*Sādhu, sādhu, sādhu.*

May all beings realize the Dhamma and live in peace and happiness.

## CHAPTER FOUR

# THE PRACTICAL ASPECT OF BUDDHISM

### **Realize – Abandon – Experience - Develop**

Looking at the fourfold division of the teaching of the Buddha will enhance our understanding of this practical aspect of Buddhism. These four divisions are:

1. The Dhamma that must be thoroughly realized (*pariññeyya*).
2. The Dhamma that must be completely abandoned (*pahātabba*).
3. The Dhamma that must be experienced (*sacchikātabba*).
4. The Dhamma that must be fully developed (*bhāvetabba*).

Only when one thoroughly realizes the Dhamma that must be realized can one abandon the Dhamma that must be completely abandoned and experience the Dhamma that must be experienced. To realize, abandon, and experience in this way, one has to develop the Dhamma that must be fully developed.

### **The Dhamma that Must Be Thoroughly Realized**

The Dhamma that must be thoroughly realized is the truth of the mental and physical phenomena that constantly arise and

pass away. This is called the truth of suffering (*dukkha sacca*). I have already talked about it during one of my previous talks. The body (or physicality), and the mind (with its mental states, or mentality) are the truth of suffering.

In the *Visuddhimagga*,<sup>1</sup> these three kinds of suffering are differentiated:

1. The suffering of suffering (*dukkha dukkha*).
2. The suffering produced by change (*vipariṇāma dukkha*).
3. The suffering of the arising and passing away of formations (*saṅkhāra dukkha*).

The suffering of suffering is the suffering that everybody knows and that cannot be ignored. The suffering of old age, the suffering of sickness, the suffering of death, the suffering of worries, the suffering of lamentation, the suffering of physical pain, the suffering of disease - all these kinds of mental and physical suffering are actual suffering. Living beings that consist of both mental and physical phenomena cannot avoid or ignore these kinds of suffering, which are called the suffering of suffering.

The suffering produced by change is what many people initially experience as pleasant sensation (*sukha vedanā*), such as bliss or happiness. As it is the nature of mental and physical phenomena to arise and pass away or to change, bliss or happiness turns into suffering within a short time. At times, the blissful state does not last even a minute before it changes into suffering. At this point, 'changing into suffering' means the disappearance of the pleasant feeling and the ap-

pearance of an unpleasant feeling. This explanation has been slightly simplified so that everybody can understand it.

As a matter of fact, suffering is also inconstant and subject to change. From the time of birth, people have to walk and stumble through life's tough journey amidst a multiplicity of suffering. The blissful state of happiness that flashes occasionally is negligibly short compared to a whole lifetime impregnated with a vast array of suffering. Happiness is momentary like a flash of lightning in the dark sky of a stormy night. Therefore, these pleasant sensations are not called happiness or bliss but the suffering produced by change.

The suffering of the arising and passing away of formations is the suffering inherent in the appearance and disappearance of phenomena. Mental and physical phenomena, also called formations (*saṅkhāra*), do not last even a moment; after they have arisen they immediately disappear. There are no conditioned mental and physical phenomena that do not disappear after they have arisen. Their arising and disappearing is very swift. They are not stable and do not last even a short moment. This natural happening of appearance and disappearance is definitely not blissful or productive of happiness. Its unsatisfactory and unpleasant nature is real suffering. Therefore, the constant appearance and disappearance of mental and physical phenomena is called the suffering of the arising and passing away of formations.

However, one usually does not see and realize the suffering of arising and passing away because the constant appearance and disappearance of mental and physical phenomena is not mindfully observed. Since one does not know it in this way, one wrongly takes formations as permanent, good, and

blissful; therefore, liking, attachment, or clinging arises. Nevertheless, these mental and physical phenomena are repeatedly arising and passing away, and there is no escape from the whirlpool of suffering. At times one drowns, at times one floats.

Among these three kinds of suffering, all living beings know and realize the suffering of suffering, since its dissatisfying nature is very obvious. Because of this, people recognize that suffering really does exist in the world. In the absence of this kind of suffering, they would think that the world is all happiness and bliss. Even then, people moan or despair whenever they are being tormented by or overcome with mental and physical suffering. But once this suffering passes away, people forget about it altogether. Then again, they happily drown themselves in sensual pleasures and forget to perform wholesome actions which are the causes for true happiness to arise.

These momentary states of happiness, joy, or comfort are not seen as examples of the suffering produced by change, because the darkness of not-knowing covers it. The suffering produced by change is hard to see for those with a dull mind unused to reflecting. Those with a sharp mind reflect that this happiness or joy is negligibly transient compared to the burden of suffering one always encounters, and that it vanishes in no time when invaded by suffering of one kind or another. They see that the blissful state of happiness is only momentary, like the flash of a star in the dark sky in a cloudless night.

Understanding this, one will not think so highly of this pleasure or happiness anymore, nor will one feel very distressed when this happiness disappears. In this way, the suf-

fering produced by change is also a Dhamma that must be thoroughly realized.

However, it is not enough only to realize the suffering of suffering and the suffering produced by change in order to be free from distress and attain happiness and peace. There is more to realize about suffering. If one has not yet fully realized the nature of suffering, the desire (*chanda*) to be liberated from it will still be weak.

Only upon understanding the suffering of the arising and passing away of formations through direct experience does one thoroughly and deeply realize the nature of suffering. As a result, one becomes so afraid of suffering that one develops a strong desire to get free from it. Subsequently, one follows and practises the path to liberation with all one's might. Only then can one become completely liberated from suffering. The point is, if one wants to attain the cessation of suffering, it is essential to realize the suffering of the arising and passing away of formations, and to become appalled by suffering.

To realize the suffering of the arising and passing away of formations is the most difficult thing. It is not at all possible to realize it through reflection or thinking, because it is not within the domain of reflection and thought. Only through personal understanding gained from mindful observation of these mental and physical phenomena during meditation can one thoroughly realize the suffering of the arising and passing away of mental and physical phenomena.

When one thoroughly realizes the suffering of the arising and passing away of formations, one understands that they are impermanent, unsatisfactory, and not pleasing or enjoy-



able. Only when there is no longer any attachment to mental and physical phenomena do mental and physical processes cease to arise. At that time, every kind of suffering ceases.

As long as one has not thoroughly realized the suffering of the arising and passing away of formations, one will continue to regard these mental and physical phenomena as a person or a being. Because of craving, these mental and physical phenomena will arise again and again. The result is repeated existence in the cycle of rebirth. One is either being drowned in this whirlpool of suffering or floating on its surface. Therefore, in order to be liberated from suffering, the suffering of the arising and passing away of formations is the principal Dhamma to be thoroughly realized.

## **The Dhamma that Must Be Completely Abandoned**

As long as one does not thoroughly realize the suffering of the arising and passing away of formations, one does not see these mental and physical phenomena as suffering, but regards them as pleasurable states. Therefore, desire, craving, and attachment arise. As long as one is attached to these processes, new mental and physical phenomena will occur time and again, and the vicious cycle of suffering will go on.

If one wants to end suffering and prevent the arising of new mental and physical processes, one has to abandon craving. Craving is the origin of mental and physical suffering. One suffers because of wanting, liking, loving, clinging, and attachment. Every kind of suffering is due to craving.

As long as one cannot abandon craving, which is the cause,

then suffering, as the effect, will recur. So it is evident that craving is the Dhamma that must be completely abandoned.

## **The Dhamma that Must Be Experienced**

When craving, which is the cause of suffering, has been abandoned, there will arise the cessation of suffering as the effect. When suffering ceases to arise, it has ended, and one can clearly experience the nature of cessation. The nature of the cessation of suffering is the truth that must be experienced (*sacchikātabba*).

The nature of the cessation of suffering is called Nibbāna. There are two levels to the cessation of suffering. On the first level, upon the realization of the path-knowledge of arahantship, all the defilements led by ignorance and craving have been completely abandoned. Although all defilements have been completely abandoned at this level, the aggregates of mentality and physicality (that is, the body and the mind) have not yet been extinguished. Therefore, this level is called “Nibbāna with the aggregates of mentality and physicality remaining” (*sa-upadisesanibbāna* or *kilesaparinibbāna*).

From the time when they first abandon all defilements until entering Parinibbāna, those who are fully enlightened experience this first level of cessation of suffering.

The second level of the cessation of suffering means the nature of cessation free from the aggregates of mentality and physicality, which occurs for the Buddhas and fully enlightened ones after their Parinibbāna. This is called “Nibbāna

without the aggregates of existence remaining” (*anupādisesanibbāna* or *khandhapari-nibbāna*).

No matter what we call the nature of the cessation of suffering, the name given is not the main point. The main point is that living beings who fear suffering and do not want it will be able to attain happiness and peace (*santisukha*) with its cessation.

The cessation of all kinds of suffering, mental and physical, as well as the suffering of formations, is attained when all mental and physical processes (formations) have completely stopped, never to occur again. In order to stop the occurrence of these mental and physical processes it is necessary to abandon craving, which is the cause. Because one does not realize the true nature of these processes as unstable and unsatisfactory, craving takes them as something good; therefore, clinging, liking, or attachment arises. If the suffering of the arising and passing away of all formations is realized as it really is, however, craving will no longer arise. That is why it is important to realize the suffering of formations – so that craving will cease to arise.

## **The Dhamma that Must Be Fully Developed**

In order to discern the true nature of formations as mentioned, one needs to develop and practise the Noble Eightfold Path. Therefore, the Noble Eightfold Path is the Dhamma that must be developed (*bhāvetabba*) in order to realize that mental and physical processes are suffering. When that occurs, attachment, which is the cause of suffer-

ing, will no longer arise; as a result, suffering will cease completely.

The Noble Eightfold Path can be more easily remembered by classifying it into three categories: morality, concentration, and wisdom.

The three path-factors of morality (*sīla*):

- Right speech (*sammā vācā*)
- Right action (*sammā kammanta*)
- Right livelihood (*sammā ājīva*)

The three path-factors of concentration (*samādhi*):

- Right effort (*sammā vāyāma*)
- Right mindfulness (*sammā sati*)
- Right concentration (*sammā samādhi*)

The two path-factors of wisdom (*paññā*):

- Right understanding or right view (*sammā diṭṭhi*)
- Right thought or right intention (*sammā sankappa*)

Of all the factors of the Noble Eightfold Path, right understanding or right view is the principal one. Only by rightly understanding the arising and passing away of all mental and physical phenomena can one abandon craving. The remaining seven factors support and assist the arising of right understanding.

## **The Development of the Noble Eightfold-Path**

### **The Preliminary Path and the Noble Path**

In this context, *magga* means ‘path of practice.’ *Maggaṅga*

means ‘path factor’ or ‘component of the path.’ The consummation of the eight path-factors is called *magga* or the truth of the path (*magga sacca*). Therefore, each component of the Noble Eightfold-Path is called a ‘path-factor.’ There are two types of path: the preliminary path (*pubbabhāga magga*) and the noble path (*ariya magga*).

The path that takes Nibbāna as the object is called the ‘noble path’ or ‘supramundane path’ (*lokuttara magga*). The path that is developed during the practice of insight meditation prior to the attainment of the noble path is called the preliminary or mundane path (*lokiya magga*).

The Dhamma that must be developed is, in fact, the noble path. However, if one wishes to attain the noble path, one has to develop the preliminary path first. One cannot attain the supramundane path without first developing the mundane path. Therefore, the Buddha said, “This is the direct path...for the realisation of Nibbāna, – namely, the four foundations of mindfulness.”<sup>2</sup>

The commentary says:

*“Ayañhi pubbabhāge lokiyo satipaṭṭhānamaggo  
bhāvito lokuttarassa maggassa adhigamāya  
saṃvattati.”*<sup>3</sup>

This passage means, “It is right that first developing the mundane path of the foundations of mindfulness leads to the attainment of the supramundane path.”

### **Development of Path Factors During Practice**

Therefore, the mundane or preliminary path of the foundations of mindfulness is also a Dhamma that must be devel-

oped. I would like to explain how the factors of the eight-fold path are included and developed during the practice of insight meditation. To practise insight meditation, one has first of all to keep one's morality pure. Pure morality means purity in bodily conduct, verbal conduct, and livelihood. Based on pure morality, one has to observe and be mindful of mental and physical phenomena.

When one has pure morality, the three path factors of morality are fulfilled. These are: right speech; that is, abstinence from the three kinds of unwholesome speech; right action, which means abstinence from the three kinds of unwholesome action; and right livelihood, which is abstinence from wrong livelihood.

Making an effort to observe mental and physical phenomena is right effort. The act of being aware is right mindfulness. Keeping awareness firmly on the object that is being observed is right concentration. Directing the noting mind towards the object is right thought. (“*ārammaṇābhiniropana-lakkhaṇo sammāsaṅkappo*”<sup>4</sup>). The realization of mental and physical phenomena as impermanent, suffering, and non-self (impersonal) is right view. These path factors develop during the practice of insight meditation as one observes mental and physical phenomena (the five aggregates). This is known as the mundane or preliminary path.

### **Mundane Noble Truths During the Practice of Insight Meditation**

The understanding of the arising and passing away of mentality and physicality through experiential knowledge is the penetrative insight into the nature of impermanence and suffering. The understanding of the continuous arising and passing away of mental and physical processes without see-

ing the existence of any 'self,' 'being,' or 'individual' is the penetrative insight into the nature of non-self.

To experience penetrating insight into the nature of impermanence, suffering, or non-self is to understand the noble truth of suffering.

At the moment of realizing the suffering nature of these mental and physical objects, craving is absent. This means that the cause of suffering is absent, too. Thus, there is no greed, attachment, liking, wanting, clinging, etc. at that moment. What I have described is the process of abandoning the cause of suffering through temporary abandonment (*tadaṅga pahāna*) during the development of insight-knowledge.

When craving is absent, those defilements that would normally arise based on the mental and physical objects of contemplation will have no opportunity to arise. The non-arising of defilements, and the cessation of mental and physical processes in new existences as a consequence, is the noble truth of the cessation of suffering. It is called 'temporary cessation,' (*tadaṅga nirodha*) which occurs during the development of insight-knowledge.

These are the Four Noble Truths as realized by the meditator who practices insight meditation, although the person has not yet experienced the supramundane noble truth (*lokuttara ariya sacca*) or the truth of the noble ones (*ariya sacca*).

I have been talking about the realization of the true nature of mentality and physicality through experiential knowledge, based on the practice of insight meditation. This kind of

knowledge cannot be obtained through reasoning or thinking.

To sum up, as long as one does not realize the arising and passing away of mentality and physicality with right view, there is still craving. Craving is the cause of suffering. As long as the cause of suffering is present, suffering will continue to occur as an effect. Mentality and physicality are the truth of suffering.

## **Wrong View of Personality and Wrong View of Self**

### **The Hidden Link**

Ignorance, that is, failure to understand the true nature of the arising and passing away of mentality and physicality, causes attachment to arise. There is a cause-and-effect relationship between ignorance and attachment; the link is the wrong view of mentality and physicality as an ‘individual,’ a ‘living being,’ ‘self,’ ‘soul,’ or as ‘life.’ This wrong view is called the “wrong view of personality” (*sakāya dit̥ṭhi*) or the “wrong view of self” (*atta dit̥ṭhi*).

If one does not realize the true nature of the arising and passing away of mentality and physicality, one regards the body and mind as constant or permanent. Wrong view sees mentality and physicality as ‘I,’ as a ‘living being,’ an ‘individual,’ a ‘soul,’ or a ‘self’ that exists and remains unchanging from the time of birth.

As mentality and physicality are wrongly taken to be an ‘individual,’ a ‘living-being,’ or an ‘I,’ there arise mental



defilements of greed, anger, or conceit. The arising of these defilements results from the wrong view of self. Such a person fails to realize the true nature of mentality and physicality as ever-changing phenomena that arise and pass away. Among the defilements that arise, craving or greed is the origin of all suffering. Therefore, the Buddha stated that craving or greed is the noble truth of the cause of suffering.

### **Craving Abandoned Only When Personality-View is Eliminated**

If one wishes to attain the cessation of suffering, one has to abandon craving, which is the cause of suffering. In order to abandon craving, one has to eliminate the origin of craving: the wrong view of self. To eliminate the wrong view of self, one has to rightly understand the ever-changing nature of mentality and physicality as it really is. In order to rightly understand this true nature, one has to mindfully note all mental and physical phenomena as they arise at every moment. The practice of mindfully noting or observing is the practice of mindfulness meditation. This method was explained by the Buddha.

At every moment of noting mental and physical phenomena with mindfulness, the factors of the eightfold path are being cultivated in the meditator. This is what it means to develop the truth that must be developed.

## **The Practice of Meditation**

### **Morality Is the Basis**

To practise meditation, one needs to know the prerequisites or basic requirements. To this end, one should read the dis-

course expounded by the Buddha to the Venerable Uttiya:

Then the Venerable Uttiya approached the Blessed One, paid homage to him, sat down to one side, and said to him, “Venerable sir, it would be good if the Blessed One would teach me the Dhamma in brief, so that, having heard the Dhamma from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute.”

“Well then, Uttiya, purify the very starting point of wholesome states. And what is the starting point of wholesome states? Virtue that is well purified and view that is straight. Then, Uttiya, when your virtue is well purified and your view is straight, based upon virtue, established upon virtue, you should develop the four foundations of mindfulness.”<sup>5</sup>

According to this exposition, right view and pure morality are basic requirements for the practice of mindfulness meditation. Right view means faith in the Triple Gem, faith in the law of kamma and its effects, and faith in the doctrine of ‘non-self.’ Pure morality means the keeping of a minimum of five precepts for lay people, ten precepts for novices, and restraint with regard to the code of monastic discipline (*pāṭimokkha saṃvara sīla*) for monks.

If one has right view and pure morality, one will have fulfilled the prerequisites for practising mindfulness meditation. In regard to the eightfold path, one will have fulfilled the three path-factors of morality, which are: right speech, right action, and right livelihood.

## **What Is Mental Development?**

Before one starts to practise meditation, one needs to have a general idea of the meaning of mental development (*bhāvanā*). Mental development refers to the cultivation of pure mental states, the cultivation of the eightfold path, or the development of morality, concentration, and wisdom. In fact, these three meanings are the same. When one cultivates the eightfold path, the mind is purified from defilements. The eightfold path includes the three path factors of morality, the three path factors of concentration, and the two path factors of wisdom.

## **Purpose of Mental Development**

Mental development or meditation is the continuous and mindful observation of mental and physical phenomena with the purpose of purifying the mind. During this process the eightfold path, with its three divisions of morality, concentration, and wisdom, is developed. When the meditator attentively notes mental and physical processes from moment-to-moment as they arise, the mind becomes tranquil and concentrated. As concentration gets stronger, insight-knowledge develops; the meditator then realizes the specific characteristics of each physical or mental phenomenon, which are the individual characteristics, as well as the general characteristics common to all mental and physical phenomena. The general characteristics are: impermanence, suffering, and non-self.

During the development of insight-knowledge, the mundane eightfold path is also developed. As insight-knowledge matures and eventually reaches the highest level, path- and fruition-knowledge develop.

Path-knowledge has four stages; through the power of this knowledge, certain mental defilements are abandoned at each stage, and the mind is purified further. At the final stage of path-knowledge, all the defilements are completely abandoned without remainder. The mind becomes completely pure. Perfect mental purity is the ultimate goal of mental development. It is called Nibbāna with the aggregates remaining, after which one is certain to attain Nibbāna without the aggregates remaining.

### **Two Types of Meditation or Mental Development**

There are two types of meditation: concentration meditation (*samatha bhāvanā*) and insight meditation (*vipassanā bhāvanā*).

#### **Concentration Meditation**

The Pāli word *samatha* denotes that kind of concentration that can temporarily suppress the defilements and hindrances through abandoning by suppression (*vikkhambhana pahāna*)

At a time of deep concentration, when the mind is calm and well-focused on a single object, hindrances such as greed or anger cannot invade the mind. The obsessive defilements (*pariyutṭhāna kilesas*) are being suppressed. This is called ‘overcoming the defilements by concentration’ or ‘the temporary abandoning of mental defilements.’

The repeated development of concentration is called “concentration meditation” (*samatha bhāvanā*). It is also called “concentration as a subject of meditation” (*samatha kammaṭṭhāna*).

## **Kammaṭṭhāna: Working Ground for Meditation or Subject of Meditation**

In Pāḷi, *kammaṭṭhāna* is defined as “the work that must be done, since it is the cause for the attainment of enlightenment.”<sup>6</sup> It is also defined as “the work that must be done, since it is the cause for the attainment of happiness.”<sup>7</sup>

There is another way of interpreting the meaning of *kammaṭṭhāna*. It can also mean a “subject of meditation” or the “working ground for meditation.”<sup>8</sup> For someone practising meditation, *kammaṭṭhāna* refers to the object that is being observed. There are forty kinds of objects for *samatha* meditation. They are:

1. 10 *kaṣiṇas* (external devices)  
(earth kasina, water kasina, fire kasina, air kasina, blue kasina, yellow kasina, red kasina, white kasina, light kasina, limited space kasina)
2. 10 kinds of loathsomeness (*asubha*)  
(a corpse that is: bloated, livid, festering, cut up, gnawed, scattered, hacked and scattered, bleeding, worm-infested, a skeleton)
3. 10 recollections (*anussati*)  
(The recollection of the Buddha, the recollection of the Dhamma, the recollection of the Saṅgha, the recollection of virtue, the recollection of generosity, the recollection of deities, mindfulness of death, mindfulness occupied with the body, mindfulness of breathing, the recollection of peace)
4. 4 divine abidings (*brahmavihāra*)  
(loving-kindness, compassion, sympathetic joy, equanimity )

5. 4 immaterial states (*arūpāyatana*)  
(The base of boundless space, the base of boundless consciousness, the base of nothingness, the base of neither perception nor non-perception)
6. The defining of the four elements (*catudhātuvavatthāna*)
7. The perception of the repulsiveness of nutriment (*āhārepaṭikūla saññā*)

### **Benefit of Concentration Meditation**

The benefit of concentration meditation is the attainment of absorption (*jhāna*) known as access concentration (*upacāra samādhi*) and absorption concentration (*appanā samādhi*). Access concentration means that level of concentration that is very close or proximate to absorption concentration. In the commentary, absorption (*jhāna*) is described as:

“*Jhāyati upanijjhāyatīti jhānaṃ.*”<sup>9</sup>

This means the concentration that is focused and fixed on the object. Supernormal or psychic powers can be developed by practising the *jhānas* repeatedly until one attains mastery in them.

The Visuddhimagga describes five benefits of concentration:<sup>10</sup>

1. Blissful abiding here and now.
2. The base for insights to arise in insight meditation.
3. Attainment of supernormal or psychic powers.
4. Rebirth in the realm of celestial beings (brahmas) for one who has not lost one’s *jhāna*.
5. The base for the attainment of cessation (nirodhasamāpatti).

Although one can attain absorption and psychic powers through the practice of concentration meditation alone, one cannot thereby understand the true nature of mental and physical phenomena as being impermanent, suffering, and non-self. Therefore, it should be noted that pure concentration meditation does not lead to path- and fruition-knowledge.

### **Two Kinds of Insight Meditation**

The Pāli word *vipassanā* means the insight-knowledge that discerns the nature of impermanence, suffering, and non-self in mental and physical phenomena. The practice of meditation for attaining insight-knowledge or insight-wisdom is called “insight meditation” (*vipassanā bhāvanā*). It involves the mindful observation of mental and physical processes in order to rightly understand their true nature of impermanence, suffering, and non-self.

There are two types of insight meditation They are:

1. Insight meditation preceded by concentration meditation (*samatha-pubbaṅgama vipassanā*)
2. Pure insight meditation (*suddha vipassanā*)

### **Insight Meditation Preceded by Concentration Meditation**

In this case, the practice of concentration meditation serves as a basis for insight meditation. One develops concentration meditation with one of the objects mentioned for *samatha* practice and attains either access- or absorption-concentration. Then one switches to observing mentality and physicality, which are the objects of insight meditation.

In this method, morality that has been purified by keeping the precepts before starting the practice is purification of morality (*sīla visuddhi*). The attainment of access concentration or absorption concentration during the practice of concentration meditation is purification of mind (*citta visuddhi*).

Purification of mind refers to the clear noting mind that arises when consciousness is well-focused and fixed upon the object, free from defilements and hindrances. From the time when the mind is purified, the insight-knowledge that discerns mental and physical phenomena (*nāmarūpapariccheda ñāṇa*) develops.

### **Pure Insight Meditation**

Pure insight meditation refers to the practice of insight meditation that is not preceded by concentration meditation. Right from the very beginning one observes mental and physical phenomena. In this method, although concentration is not developed in the beginning, as one attentively and repeatedly notes the dominant objects in the body and mind, the mind gradually calms down. With time, as mindfulness becomes continuous and sustained, the noting mind becomes well-focused and attentive to the meditation object from moment to moment, without distraction.

### **Momentary Concentration in Insight Meditation**

This kind of momentary concentration focuses on the objects of mentality or physicality from moment to moment as they arise. As the noting mind continually attends to these objects, strong concentration develops. Since this momentary concentration is as strong as access concentration (*upacāra samādhi*), it has the ability to overcome the opposing hindrances.<sup>11</sup>



When the hindrances can be kept away from the noting mind, purification of mind is established. Therefore, in insight meditation, momentary concentration (*khaṇika samādhi*) has the function of purifying the mind.

The Visuddhimagga calls this “momentary one-pointed consciousness,” “*khaṇika cittakaggatā*.”<sup>12</sup> In the subcommentary to the Visuddhimagga, it is called “*khaṇamattaṭṭhitiko samādhi*.”<sup>13</sup> Both expressions refer to momentary concentration.

In the Visuddhimagga, the section on “Mindfulness of Breathing” (*ānāpānasati*), says:

*“Tāni vā pana jhānāni samāpajjitvā vuṭṭhāya  
jhānasampayuttaṃ cittaṃ khayato vayato sam-  
passato vipassanākkhaṇe lakkhaṇapaṭivedhena up-  
pajjati khaṇikacittakaggatā.”*<sup>14</sup>

“Or alternatively, when, having entered upon those jhānas and emerged from them, he comprehends with insight the consciousness associated with the jhāna as liable to destruction and to fall, then, at the actual time of insight, momentary unification of the mind arises through the penetration of the characteristics [of impermanence, and so on].”<sup>15</sup>

The subcommentary to the Visuddhimagga explains it like this:

*“Khaṇikacittakaggatāti khaṇamattaṭṭhitiko samādhi.  
Sopi hi ārammaṇe nirantaraṃ ekākāreṇa*

*pavattamāno patipakkhena anabhibhūto appito viya  
cittam niccalam thapeti.*”<sup>16</sup>

“Momentary one-pointedness (*khaṇikacittakaggatā*) means concentration that is established for only a moment. If this momentary concentration is continuously sustained on the object without interruption and concentrated on it, it cannot be overwhelmed by the opposing hindrances and remains undistracted on the object as if it was approaching absorption concentration.”<sup>17</sup>

The Visuddhimagga also mentions (in the section on “The Defining of the Four Elements” (*catudhātuvavatthāna*)):

*“Tassevaṃ vāyamamānassa nacireneva dhātuppa-  
bhedāvabhāsanapaññāpariggahito sabhāva-  
dhammārammaṇattā appanaṃ appatto upacāramatto  
samādhi uppajjati.*”<sup>18</sup>

“As he makes effort in this way, it is not long before concentration arises in him, which is reinforced by understanding that illuminates the classification of the elements, but which is only access and does not reach absorption because it has states with individual essences as its object.”<sup>19</sup>

The kind of concentration that develops by observing the four primary material elements cannot reach the level of absorption concentration. That is because the objects observed – the four primary material elements – are phenomena with individual essences and profound in nature. However, one can reach a level of concentration which is as strong

as access concentration, although genuine access concentration cannot arise.

In the commentary to the Visuddhimagga, it is explained like this:

*“Upacārasamādhīti ca ruḥhīvasena veditabbaṃ. Appanaṃ hi upecca cārī samādhī upacārasamādhī, appanā cettha natthi. Tādisassa pana samādhissa samānalakkhaṇatāya evaṃ vuttaṃ. Kasmā panettha appanā na hotīti? Tattha kāraṇamāha 'sabhāvadhammārammaṇattā'ti.”*<sup>20</sup>

“The power of access concentration also needs to be understood. Access concentration is the concentration that is very close or proximate to absorption concentration. Momentary concentration that arises without gaps during insight meditation has the same characteristic as access concentration in that it is able to overcome the hindrances and so it is metaphorically called access concentration. Absorption concentration cannot arise by observing the four primary elements. Why can absorption concentration not arise? Because the object is a phenomenon with individual essence.”<sup>21</sup>

For this reason, I have said that momentary concentration is as strong as access concentration.

Access concentration in concentration meditation can purify the mind from the hindrances (*nīvaraṇa*) and lead to the purification of mind. Likewise, the momentary concentration of insight meditation can also lead to the purification of

mind because it has the same characteristic of purifying the mind from hindrances.

This explanation is for those persons who believe that the purification of mind cannot be attained in pure insight meditation because access concentration and absorption concentration cannot arise. If one practises insight meditation oneself, one can clearly and directly experience the arising of concentration that is strong enough to purify the mind.

### **Preliminaries to Meditation**

One who has perfected his or her morality and intends to practise insight meditation should perform certain preliminary actions (*bhāvanā parikamma*). First of all, you should refresh and clean your body and mind by taking a bath and wearing clean, comfortable clothing. Then, find a quiet place to sit. During the actual practice of meditation, you should cut off all worries and anxieties.

After sitting down, pay respect to the Triple Gem, your parents, and your teachers. If you have wronged a virtuous person, pay respect to him or her and ask for forgiveness. If you cannot ask the person directly, tell your meditation teacher about it and ask that person for forgiveness in your mind. If the individual who has been wronged is a noble one (*ariya puggala*), failing to ask for forgiveness can be an obstacle to the attainment of path- and fruition-knowledge.

Then entrust yourself to the Buddha and your meditation teacher. Say in your mind, “I offer and entrust myself to the Buddha and my teacher.” The benefit of doing so is that you will be able to practise without fear, despite seeing or hearing frightening objects during the practice. Another benefit is that the teacher will be able to guide you appropriately,

according to your practice And you will be able to follow the teacher's advice gladly, no matter how much he or she scolds you when pointing out your mistakes.

### **How to Sit**

When you sit, your clothes should not be tight; everything should be loose. The body's posture should not be tense. Relax all your muscles and sit comfortably. The body should be in an upright and straight posture without leaning forward or backward.

Find the most comfortable position. You can sit cross-legged or fold the legs backwards. The head should not tilt forward or backward but should be in line with the body.

You will be able to sit longer if you place the legs side by side instead of crossing them one on top of the other, as in the full lotus position. Bend the legs and put the right leg inside, closer to the body, and the left leg outside. Putting the legs side by side on the ground is more comfortable, since there will be no pressure on the limbs to disturb the circulation.

Put the hands in your lap, the left hand below and right hand above, the palms facing upwards. There is no need to press the tips of the two thumbs together. The thumbs should be relaxed and comfortably placed. For some people, the pulsation at the tips of the thumbs can be so distinct that it disturbs their noting of other objects. You can also place the hands on the knees with the palms facing up. However, you should not put the hands on the knees with the palms facing downward, because doing so causes heat.

After sitting comfortably, close your eyes gently, and focus

your mind on the object of attention. Do not open your eyes even once during a sitting; open them only when you get up.

### **The Four Protective Meditations**

After having carefully sat down, recollect the attributes of the Buddha for about two minutes. You can either recollect all nine attributes or choose a single attribute that you can easily contemplate. For example, if you contemplate the attribute of *araham*, you have to repeatedly contemplate the fact that the Buddha is absolutely purified from all defilements and that his mind is totally clear and lucid. As a result of his completely purified mind, the Buddha's expression is clear, calm, and exquisitely gracious. If you can visualize this image, it can strengthen your faith and aspiration (*chanda*), and your mind will be clear, joyful, and happy. The recollection of the Buddha's attributes (*buddhānussati bhāvanā*) is one form of concentration meditation.

Then, focus your mind on all living beings and repeatedly cultivate the wish for their happiness and well-being with the words, "May all beings be well, happy and peaceful. May they be free from physical suffering. May they be free from mental suffering. May all aspects of their lives be well accomplished." Cultivate loving-kindness meditation (*mettā bhāvanā*) for about two minutes. If you think it necessary to do the *mettā* practice longer, continue for five or ten minutes. Loving-kindness meditation is also one of the concentration meditations.

Afterwards, contemplate death for about one minute. "All living beings who have been born are subject to death. I also have to die for certain. No one can by-pass death." The recollection of death (*maraṇassati bhāvanā*) leads to a sense of

spiritual urgency (*saṃvega*) and arouses the wish to practise meditation strenuously and steadfastly. The recollection of death is also one of the concentration meditations.

Afterwards, contemplate the loathsomeness of the body. “This body is filled with phlegm, spittle, blood, pus, contents of the stomach, excrement, etc. They are disgusting and repulsive.” The benefit of contemplating the body’s loathsomeness is that you will be able to resist the temptations of sensual desires that often arise during meditation. The contemplation of the loathsomeness of the body (*asubha bhāvanā*) is also one of the concentration meditations.

These four exercises are called “the four protective meditations” (*caturārakkha dhamma*).<sup>22</sup> The last three meditations, namely, loving-kindness meditation, the recollection of death, and the contemplation of loathsomeness, are collectively called “universal meditations” (*sabbat̥ṭhaka kammaṭṭhāna*) because they are relevant to and essential in the practice of any type of meditation.

If you practise the recollection of the Buddha’s attributes and the three universal meditations for a few minutes, you will have completed the preliminary steps for the practice of insight meditation.

## **The Four Foundations of Mindfulness**

It is good to know in brief the meaning of *satipaṭṭhāna*. *Satipaṭṭhāna* is defined as “the mindfulness that spreads over the entire object,” or as “the mindfulness that stays closely and firmly on the object.”<sup>23</sup>

The objects of mindfulness are divided into four groups, namely the body (*rūpa*), feelings (*vedanā*), mind (*citta*), and phenomena (*dhamma*). Likewise, the foundations of mindfulness are divided into these four groups, they are:<sup>24</sup>

1. Contemplation of the body (*kāyānupassanā satipaṭṭhāna*)
2. Contemplation of feeling (*vedanānupassanā satipaṭṭhāna*)
3. Contemplation of mind (*cittānupassanā satipaṭṭhāna*)
4. Contemplation of mind-objects (*dhammānupassanā satipaṭṭhāna*)

To put it simply, *satipaṭṭhāna* refers to consistent and attentive observation of these four kinds of objects with mindfulness.

The attentive observation of physical phenomena is mindfulness of the body. The attentive observation of feelings is mindfulness of feeling. The attentive observation of the mind is mindfulness of mind. The attentive observation of the mind-objects is mindfulness of mind-objects.

Although there are four kinds of objects, namely physical phenomena, feelings, mind, and mind-objects, you do not need to choose an object because the noting mind tends to go to the object that is most dominant. For example, when a meditator experiences severe pain, numbness, or aching, though he wants to note the in- and out-breath or the rising and falling movement of the abdomen, it is not possible to direct the noting mind to that object. The noting mind auto-



matically goes to the unpleasant feeling, which is more distinct. Therefore, you should not try to choose the object when meditating. Because it interferes with the natural flow, not only will it prevent concentration from arising, but you may get tired as a result of struggling with the mind. When the practice does not seem to work you might despair or feel frustrated. Therefore, you should mindfully observe whichever object is most distinct at each moment.

### **How to Note**

It is important to know how you should observe and note. The Buddha said:

*“Yathābhūtam sammappaññāya daṭṭhabbam.”*<sup>25</sup>

”[...] should be seen as it actually is with proper wisdom.”<sup>26</sup>

Mental and physical phenomena need to be understood as they really are. When heat arises in the body, it must be observed and noted as ‘hot, hot.’ When you feel cold, observe and note it as ‘cold, cold,’ until this sensation disappears. When you are angry, repeatedly observe and note ‘angry, angry,’ as long as the anger is present. When the mind is thinking, observe and note it as ‘thinking, thinking,’ ‘reflecting, reflecting,’ ‘imagining, imagining,’ or ‘seeing, seeing’ when a mental image pops up. Observe and note all these different mental processes repeatedly whenever they are present. This is to note mental and physical phenomena as they really are.

### **Lack of Concentration When Beginning Practice**

The question arises, “Should I note ‘arising, passing away’ or ‘impermanence, suffering, non-self?’” At the beginning

of the practice, you will not yet be able to realize arising and passing away, because you will not yet have attained sufficient concentration. You will also not be fully proficient in noting, so the noting will be erratic and not very smooth. Sometimes a meditator will put a lot of effort into noting, with the result the breathing becomes irregular. He becomes tired and needs to take a deep breath or sometimes even rest. As a result, he might become disappointed and think, "It is not working. It seems that I am not endowed with the necessary perfections (*pāramīs*).” At this time, a meditator is far from realizing arising and passing away or impermanence, suffering, and non-self.

The Buddha said:

*“Samāhito yathābhūtaṃ jānāti passati.”*<sup>27</sup>

“A person with a concentrated mind knows and sees things as they really are.”<sup>28</sup>

Both the arising and passing away of phenomena and their general characteristics cannot be realized at the early stages of the practice. Only at the third or fourth stage of insight-knowledge, when concentration is considerably stronger, can they be realized.

Before reaching these stages, the mind gets reasonably calm and concentrated and is purified from the defilements and hindrances to a large degree. Only then is the purification of mind established. Only when the mind is purified can the true nature of mental and physical phenomena be realized, and the insight-knowledge that discerns mental and physical phenomena be attained. This is the first stage of insight-knowledge (*nāmarūpapariccheda ñāṇa*).

With continued practice, mindfulness and concentration grow stronger, and you come to understand the cause and effect relationship of mental and physical phenomena. This second stage is called the “insight-knowledge of cause and effect” (*paccayapariggaha ñāṇa*).

Only then does the meditator progress to the third and fourth stages of insight-knowledge. At the third stage of insight, a meditator understands impermanence, suffering, and non-self. This is the insight-knowledge of clear comprehension (*sammasana ñāṇa*). The fourth stage is the insight-knowledge of arising and passing away (*udayabbaya ñāṇa*).

Therefore, at the outset of the practice, if you note ‘arising, passing away’ or ‘impermanence, suffering, non-self’, you will merely be saying the words or reflecting on the words; insight-knowledge will not arise in this way.

In the discourse “The Foundations of Mindfulness” (*Satipaṭṭhāna Sutta*), the Buddha said:

“In this way he abides contemplating the body as a body internally, or he abides contemplating the body as a body externally, or he abides contemplating the body as a body both internally and externally.”<sup>29</sup>

Then the Buddha continued to explain how to know arising and passing away:

“Or else he abides contemplating in the body its arising factors, or he abides contemplating in the body its vanishing factors, or he abides contemplating in the body both its arising and vanishing factors.”<sup>30</sup>

Regarding the four postures, the Buddha said:

“Again, monks, when walking, a monk understands: ‘I am walking;’ when standing, he understands: ‘I am standing;’ when sitting, he understands: ‘I am sitting;’ when lying down, he understands: ‘I am lying down;’ or he understands accordingly however his body is disposed.”<sup>31</sup>

Thus, whatever arises has to be observed as it really is.

### **Exceptional Individuals and Noble Ones**

There are certain exceptional individuals who have well-developed perfections as a result of their strenuous, diligent effort in past lives. Their mindfulness, concentration, and insight-knowledge are strong. They can develop deep concentration within a short time, and even at the beginning of their practice can realize the nature of impermanence, suffering, or non-self. However, it is very rare to find even one such individual among one-thousand.

In the *Visuddhimagga* it says that a noble person who has attained at least the first stage of path- and fruition-knowledge can see arising and passing away from the very beginning of their practice.<sup>32</sup>

## **Mindfulness of the Body: Some Explanations**

### **The Basic Practice**

As mentioned before, mindfulness meditation means to mindfully observe distinct mental and physical phenomena

as they really are. It can be said, “Mindfully observe the true nature of mental and physical phenomena as they really are. This is the practice of mindfulness meditation.”

What are mental and physical phenomena? It has been said: Mind and body. Mindfully observe the true nature of the mind and the body as they really are. This is the practice of mindfulness meditation.

If you clearly understand this basic rule, you will be able to practise vipassana. To follow this teaching means to be aware, attentively and mindfully, of the most distinct physical or mental phenomenon at the moment of its arising.

### **Note the Primary Object at the Beginning**

However, for a person who has never meditated, it might be difficult to be mindful, not being able to decide which object to observe. Therefore, a meditator should start with a distinct object as the primary object.

With every in-breath and out-breath, air touches the tip of the nostrils or the upper lip. You can be mindful either of this touching sensation (*vāyophoṭṭhabba*) at the nostrils, or of the abdominal movement (as an expression of the air element, *vāyodhātu*) as the primary object. The movement at the abdomen is caused by the in-breath and out-breath.

If you choose the latter exercise, then, when the abdomen rises, observe this movement and mentally note it as ‘rising.’ When the abdomen falls, observe it and mentally note it as ‘falling.’ You should not vocalize the words.

Observing means to be mindfully aware of the rising and falling movements of the abdomen. The layperson’s expres-

sion of ‘rising and falling’ has the same meaning as the scholarly expression of ‘distension’ or ‘expansion.’ The Visuddhimagga explains:

<i>vāyodhātu</i>	the air or wind element
<i>vikkhambhana lakkhaṇā</i>	has the characteristic of distending,
<i>samudīraṇa rasā</i>	its function is to cause motion,
<i>abhinīhāra paccupaṭṭhanā</i>	it is manifested as conveying. <sup>33</sup>

As you note the rising and falling movements of the abdomen, you discern the characteristic of distension, the function of motion or forward and backward movement, and the manifestation of conveying the wind element forward and backward in the abdomen.

### **The Air Element in the Abdomen**

Mindfulness of the characteristics of the air element - distension, motion, movement, and support - is included in the Visuddhimagga and its commentary in the chapter “Defining of the Elements” as “*kucchisayā vātāti antānaṃ bahivātā’ti.*”<sup>34</sup> It is not specifically described as mindfulness of the air element in the abdomen. However, the general statement says that the characteristic of the air element is to be observed, so it goes without saying that this includes the air element in the abdomen.

The contemplation of the air element in the abdomen also accords with the passage on the contemplation of the elements contained in the discourse, “The Foundations of Mindfulness.” In that passage, the Buddha said:

“Again, monks, a monk reviews this same body, however it is placed, however disposed, as consisting of elements thus: ‘In this body there are the earth element, the water element, the fire element, and the air element.’”<sup>35</sup>

When these elements are observed, one comes to understand that the body has the nature of hardness and softness (the earth element, *pathavīdhātu*), the nature of fluidity and cohesion (the water element, *āpodhātu*), the nature of heat, warmth, and coldness (the fire element, *tejodhātu*), and the nature of distension, motion, conveying, and support (the air element, *vāyodhātu*).

The discourse does not give any restrictions as to which part of the body should be observed. It only says that all the elements should be observed; so it is obvious that the nature of the air element manifested through the rising and falling movement of the abdomen should also be observed.

### **The Aggregates of Clinging**

In the *Sīlavanta Sutta*, Venerable Sāriputta answered the question of Venerable Mahākotṭhita by saying:

“Friend Koṭṭhita, a virtuous bhikkhu should carefully attend to the five aggregates subject to clinging as impermanent, as suffering, as a disease, as a tumour, as a dart, as misery, as an affliction, as alien, as disintegrating, as empty, as nonself.”<sup>36</sup>

In this case, ‘carefully attend to’ means to be mindful, to observe, or to note. The passage states that the five aggregates of clinging must be observed.

The aggregates of clinging (*upādānakkhandhā*) consist of the objects of clinging, or the clinging arising from sensual pleasures (*kāmuṇipādāna*) and wrong view (*ditṭhupādāna*). The five aggregates of clinging are physicality (*rūpa*), feeling (*vedanā*), perception (*saññā*), mental formations (*saṅkhāra*), and consciousness (*viññāna*).

The air element that is manifested in the abdomen is a form of physicality, which is one of the aggregates of clinging. Therefore, it is obvious that it is one of the phenomena that have to be observed.

According to this discourse, the nature of all physical phenomena needs to be observed or noted without exception. Likewise, all mental phenomena should be observed except the consciousness of path-knowledge (*maggacittuppāda*) and that of fruition-knowledge (*phalacittuppāda*).

If mental and physical phenomena are not observed, attachment or wrong view will arise. But when a phenomenon is observed mindfully, no attachment will arise. Therefore, in order to be free from attachment or clinging you should observe the rising and falling movement of the abdomen.

### **Be Mindful of Realities, Not Words**

The Buddha did not teach us to note the words ‘rising’ and ‘falling’ or the word ‘air element.’ The words are neither mentality nor physicality and, therefore, are not objects of mindfulness meditation. These words are merely conventional terms, designations, symbols, or names used to describe the nature of movement. Since designations lack an intrinsic quality, they cannot truly be observed.



The Buddha only taught us to observe the ultimate reality of the specific nature of phenomena (*paramattha sabhāva*). So you should observe the movement, which is the absolute nature of the air element, labelled by the words ‘rising’ and ‘falling.’ The noting mind should not get stuck on the label but should clearly discern the nature of the movement.

Labelling supports the noting mind by helping it to focus precisely on the object at the beginning of the practice. As you get more experienced the noting mind can clearly discern the object, at which point labelling is no longer necessary. Clearly knowing or understanding the true nature of the object is sufficient. As the practice gets more advanced, the labelling can even become a barrier between the object and the noting mind.

You should not confuse the labels with ultimate reality. If you are not able to distinguish between naming and observing the true nature, you might wrongly assume that the Buddha taught us to note the *words* ‘rising’ and ‘falling.’

It is true that the Buddha did not teach to observe the words ‘rising’ and ‘falling’ or the words ‘in-breath’ and ‘out-breath’ in the case of observing the breath (*ānāpānasati*). In regard to the rising and falling of the abdomen, the Buddha only taught that we should observe the nature of distension, motion, or movement. Although the meditator uses the words ‘rising’ and ‘falling’ to help the mind focus on the nature of the object, he or she has to observe and understand the ultimate nature of distending, moving, or conveying of the air element. He or she should clearly distinguish between the reality and the word.

### **Do Not Only Note ‘Rising’ and ‘Falling’**

Since the rising and falling movement of the abdomen always exists in every living being, it is used as the primary object of observation when there is no other physical or mental phenomenon to note. But you should not observe this object only. If another physical or mental phenomenon is dominant, you should let go of the rising and falling movement and observe the more distinct object. Only when that phenomenon has passed away should you go back to the primary object of rising and falling.

The rising and falling movement is a physical phenomenon, and only one of the objects among the five aggregates of mentality and physicality. There is nothing special about it. It is necessary to understand that it is only designated as the primary object because it is present as long as a person lives.

### **Do Not Modify the Breath**

At the beginning of practice the abdominal movement might not yet be clear, because you are not used to the meditation. You might be able to observe it momentarily, but then it may seem to vanish again. As a result, you might breathe more deeply or rapidly and become tired within a short time. Therefore, you should not modify the breath but just breathe naturally and note the rising and falling as much as you can. With practice it will become easier to note.

You can also place both palms on the abdomen; in this way the rising and falling movement might become more obvious. As mindfulness becomes stronger you will be able to note the movements clearly without placing the hands on the abdomen.

### **‘Sitting’ and ‘Touching’ as the Primary Objects**

There are certain persons who cannot note the rising and falling movements at all because of their physical condition. These people can observe the experience of ‘sitting’ and ‘touching’ as the primary objects. They should alternately note ‘sitting,’ ‘touching,’ ‘sitting,’ ‘touching.’ In noting ‘sitting,’ a meditator should not make an effort to know the form of the body. He or she should focus on the experience of the bodily posture. The meditator should know or experience that the lower part has the legs folded and the upper part is upright. In the commentary, it says:

*“Hetṭṭhimakāyassa samiñjanam uparimakāyassa usitabhāvo nisajjāti vuccati.”<sup>37</sup>*

This passage means, “‘Sitting’ refers to the lower part of the body [with the legs] being folded and the upper part of the body being upright.”

The touching of the buttocks on the mat is not to be noted as ‘sitting’ but as ‘touching.’

In noting ‘touching’, the following touching sensations can be observed in sequence: the buttocks, toes, ankles, or knees touching the seat; the hands touching each other or touching the knees; or the clothes touching the body. Among these touching sensations, only observe the most distinct ones. There is no need to stick to one spot only. After having noted ‘sitting,’ you can note two or three distinct touching points in sequence. In this way, you repeatedly note the sitting posture and several distinct touching points one after the other.

## **Mindfulness of Thoughts: Some Explanations**

### **Do Not Control the Noting Mind**

While continuously noting either the rising and falling movement or the sitting and touching, if the mind wanders to other objects you should not pull it back to the primary object. The basic rule of insight meditation is to observe and understand mental and physical phenomena as they really are at the time of their occurrence. Therefore, if the mind wanders off, reflects, thinks, or imagines, you should note it as ‘wandering,’ ‘reflecting,’ ‘thinking,’ ‘imagining,’ etc. You must note these instances of wandering mind repeatedly and as long as they continue. Likewise, if a mental image arises in the mind, you should not just gaze at it. It must be persistently noted as ‘seeing, seeing,’ until it disappears.

### **Note the Presence of Continuity**

When observing mental processes such as wandering, thinking, or reflecting, you cannot note the momentary present (*khaṇikapaccupanna*) as you can when observing physical processes. Physical processes can be observed at the very moment of their occurrence. But this is not the case with mental processes. Because mental processes take place one after another, the noting mind cannot occur at the same moment as the thinking mind. Likewise, the thinking mind cannot take place at the same moment as the noting mind. But from the meditator’s own experience, the thinking mind can be noted as ‘thinking.’ The Buddha said in the chapter on “Contemplation of Mind”:

*“Vikkhitam vā cittaṃ vikkhitam cittaṃ ’ti pajānāti.”*<sup>38</sup>

“[One] understands distracted mind as distracted mind.”<sup>39</sup>

During a single moment of consciousness (*cittakkhaṇa*), two processes of consciousness cannot occur simultaneously. If only one moment of consciousness can occur at any given time, you may ask how it can be possible that one consciousness notes another consciousness as ‘thinking’ or ‘wandering?’ It is possible because you are not noting the momentary present but you are noting the presence of continuity (*santati-paccuppanna*).

The presence of continuity means the continuous arising and passing away of a similar kind of consciousness or it means a series of consciousnesses that are related to each other. The constant arising and passing away of a certain kind of consciousness, for example a thought, can last for one or two seconds. It may last for one or two minutes, even for five or ten minutes.

Therefore, when a thinking mind is taking place, the noting mind can note it as ‘thinking.’ Though the thinking mind cannot arise at the same moment as the noting mind, it can arise again immediately after the noting mind has passed away. Then, with the passing away of the thinking mind, the noting mind arises again. In this way, the thinking mind and the noting mind take turns arising and passing away continuously. It happens so fast that you cannot be aware that these two processes happen one after the other. It seems as if the thinking mind and the noting mind occur simultaneously. This is called ‘noting the thinking mind as the presence of continuity.’

Let's say you are observing a thought. If the thinking mind is very strong and the noting mind is weak, the thinking mind does not stop. If you leisurely note 'thinking' without making an effort, the thinking process will go on for a long time and you will not attain concentration.

If you firmly and attentively note 'thinking, thinking' continuously, with right effort, the noting mind will quickly gain strength. As a result, the thinking mind will weaken. Within a short time, the thinking mind will disappear. At that time only the noting mind will be left, and you will understand the restless nature of the thinking mind, as well as its impermanence. However, when concentration is not yet strong enough, you cannot be aware of it clearly, but only vaguely. When the thinking mind that was the object of meditation has disappeared, the noting mind will go back to the primary object of rising and falling by itself.

### **Do Not Pull the Mind Back**

At the beginning of practice, meditators tend to pull the noting mind back to the primary object whenever the mind wanders off. As soon as they are aware of the wandering mind, they pull it back with the intention of calming the mind. It is correct to do so when practising concentration meditation, but it is not correct to do this when practising insight meditation. **The basic feature of insight meditation is not to control the mind, but to mindfully observe it in order to see its conditioned nature clearly.** Therefore, you should not exercise control or pull the thinking mind back to the primary object, but note it as 'wandering' or 'thinking.' This is to know it as it really is. Only when the wandering mind has disappeared should you note the primary object or any other distinct object. Always pay careful attention to the

Buddha's words about the contemplation of the mind: "[One] understands distracted mind as distracted mind."<sup>40</sup>

### **Do Not Struggle**

Some meditators assume that if they observe the wandering mind, it will increase. Thus, without observing its wandering they forcibly control the mind and only stick to the primary object. This practice is not correct, because the thinking mind and the meditator are wrestling with each other, and both try to win.

For example, when the mind wanders off to an external object, the meditator tries to control it by pulling it back to the primary object. But the mind does not stay there. It wanders off again. It is as if the meditator and the wandering mind were pulling on a rope from opposite directions, or as if the meditator and the thinking mind were wrestling. Finally, when the meditator cannot control the mind anymore, he or she becomes exhausted or even breaks out in a sweat. The result is despair, and he or she may stop observing objects completely.

Therefore, you should not try to pull back or control the thinking mind, but attentively observe its true nature by noting 'wandering' or 'thinking.' Eventually the thinking process will stop and the mind become calm. On top of that, you will not get tired. In this way, the thinking mind will become weaker and concentration gradually develop.

### **If the Thinking Mind Is Not Observed**

Other meditators neither observe the thinking mind nor pull it back, but just follow it. This leads to even more thinking or imagination. They tend to fabricate fantasies about things they have read or heard about or what they want to be. They

imagine what they want to see or do not want to see.

For example: a meditator may see an image of the Buddha or of arahants moving through the air. Or else, a meditator may see mental pictures of the magnificent mansions of the deities (*devas*) and celestial beings. They might even think that these mental images are real. Some meditators cling to these mental images and get conceited. Some can even become mentally disturbed.

Some meditators fantasize about their deceased parents, grandparents, or children to the point that they can see them in their minds. Because they think that these images are real, they become attached to them. They may also imagine that the deceased talk to them, and that they hear their voices.

Some meditators see images of demons and ghosts in their minds. Because they look so real, the meditators scream or become terribly frightened. In some cases, they may become insane. All these are the bad effects of failing to note the wandering, fantasizing, or thinking mind. If you do not observe the thinking mind, it will go out of bounds freely, and imagination becomes magnified. The meditator is killed by his or her own mind. When you note the wandering mind, you should note it attentively as soon as you are aware of it. Then it disappears within a short time and the mind becomes calm. As a result, there is no more imagination.

Therefore, **in practising insight meditation, the most important thing is to observe the mind.** It has absolute priority. You should immediately note thoughts as soon as they occur, no matter whether they are good or bad. The purpose of practicing mindfulness or observing is to realize the true nature of the mental process.



### **Failure to Note Wandering Mind**

However, beginners are not immediately aware of the wandering or thinking mind. Some meditators become aware of it after they have been thinking for a long time, and some only realize it when the thought has finished. In some cases, they unknowingly pull the mind back to the primary object when a thought arises. To prevent these mistakes, you must always be mindful to observe the wandering mind immediately.

Other meditators are completely unaware that the mind is wandering, and even believe that it is not wandering at all. They believe there are no thoughts in the mind. In an interview with the teacher, they resolutely report, "The mind is calm. The mind does not wander." These meditators have to be repeatedly reminded that they are not aware of the wandering mind and that it is very important to observe the mind. When you are able to note the primary object attentively, you will be able to recognize wandering thoughts precisely.

### **Benefits of Observing the Mind**

In the scriptures, there are many examples and stories that illustrate the benefits of observing the mind or being mindful of mental phenomena.<sup>41</sup> I want to mention one of these examples, which happened in the town of Bārāṇasī during a period when the Buddha's teaching did not exist. A man was standing beside the main street in Bārāṇasī, watching people passing by. As he watched the people, he noticed a good-looking couple walking towards him. When they came nearer he was only looking at the woman, and affection and strong desire arose.

At first he was not aware of his inappropriate emotions while staring at this woman. But after a short moment, he realized that he had a strong desire for another person's wife. As soon as he was aware of it, he became frightened, and a sense of spiritual urgency arose. He spontaneously noted the desire as 'craving, craving.' Because at that time the Buddha's teaching did not exist, there was no one who could teach him the practice of mindfulness. But as his perfections were highly developed, he spontaneously noted the mental state.

Within a short period of being mindful his concentration grew stronger, and he not only realized the arising and passing away of the desire, but also saw very clearly its nature of impermanence, unsatisfactoriness, and non-self. He then went through the four stages of path- and fruition-knowledge and became a Pacceka Buddha, a so-called Silent Buddha.

### **III Effects of Failing to Observe the Mind**

Consider this incident. If that man had not observed his strong desire, craving would have grown stronger, and surely would have resulted in clinging. Then, because of his strong desire and the failure to control his mind, he might have acted thoughtlessly and even violated a social norm. Or he might have found another way to get the object of his desire. In any case, he would have been bound to experience great suffering as a consequence. Even if he had been able to restrain himself without acting on his desire, he might have suffered from his craving for the woman until his death.

However, he was able to conquer his mind by being mindful of it, and as a result he thoroughly understood the nature of

the mind. Thereby, he attained the path- and fruition-knowledge of arahantship. He experienced the extinction of mental defilements and the cessation of suffering and became a Pacceka Buddha. This example shows how important it is to be mindful of the mind.

## **Mindfulness of Feelings: Some Explanations**

In observing feelings (*vedanā*), there are certain points to be careful of. In the chapter “Contemplation of Feeling” in the discourse on “The Foundations of Mindfulness,” the Buddha said that you have to be mindful of any kind of feeling, whether good or bad. You have to observe pleasant feelings (*sukha vedanā*), unpleasant feelings (*dukkha vedanā*), or neither-pleasant-nor-unpleasant feelings (*upekkhā vedanā*).

Some meditators assume that they should not observe unpleasant feelings such as pain or numbness because they believe it is unwholesome (*akusala*) to do so. It is true that anger or other unwholesome mental states may arise when experiencing pain or numbness. The Buddha did not teach us to suffer from pain, but to be mindful of the unpleasant feeling. Since the noble truth of suffering must be rightly understood, the true nature of the unpleasant feeling must be understood, too. When one mindfully observes an unpleasant feeling, the path factors of right mindfulness and right understanding are present. These path factors are not unwholesome but part of the preliminary path.

Therefore, the Buddha said in the chapter on “Contemplation of Feeling”:

*“Dukkham vā vedanaṃ vedayamāno 'dukkham vedanaṃ vedayāmi'ti pajānāti.”*<sup>42</sup>

“When feeling a painful feeling, he understands: ‘I feel a painful feeling.’”<sup>43</sup>

After sitting for some time, unpleasant feelings such as stiffness, aching, numbness, or tingling may arise. When that happens you should switch from observing the primary object to observing the pain, and note it as ‘pain,’ ‘aching,’ ‘numbness,’ ‘tingling,’ etc. Do this repeatedly, as long as these feelings persist. When the unpleasant feelings get stronger, bear them patiently and observe them as best you can. The aim of observing unpleasant feeling is to understand the true nature of the aggregate of feeling (*vedanākkhandhā*), not to make them go away. However, after you observe them for some time and concentration gets stronger, the pains might diminish or completely disappear.

### **The Key to Nibbāna**

You should patiently bear pain as best as you can and observe it with perseverance, because pain is the key to the door of Nibbāna. By observing pain you can understand that it arises and passes away and also see its impermanent, unsatisfactory, and non-self nature. Thereby you can attain Nibbāna.

A long time ago, there was a senior monk in Sri Lanka who was afflicted with a disease, and in great suffering. By observing the unpleasant feelings he became an arahant and was freed from all defilements. This story is mentioned later in this book in the section on mindfulness of feeling (“Becoming Enlightened by Observing Pain”).

### **When Unable to Bear Feeling Patiently**

Here are some instructions for those meditators who are unable to patiently bear unpleasant feelings. If you can sit at least thirty minutes without changing posture, then get up and practise walking meditation. If you are not yet able to sit for thirty minutes, allow yourself to change the posture once. If you want to change the posture a second time, do not change it but get up to practise walking meditation.

If you get into the habit of changing posture at the beginning, you will think about nothing but changing posture. Therefore, make a big effort not to change your posture. Make up your mind to be determined to sit for longer periods of time. The longer you can sit, the deeper your concentration will become.

## **Walking Meditation: Some Explanations**

### **Pay Attention to Walking Meditation**

Each period of walking meditation should last at least one hour when the meditation practice is not yet mature. Because the object in walking meditation is very distinct it is easier to gain concentration and insight-knowledge than when observing other objects. The movement of the foot in ‘lifting, pushing, dropping’ is very distinct and easy to note, and so concentration arises easily. The Buddha mentioned in his discourse on the benefits of walking meditation that the concentration gained from walking meditation is long-lasting.

### **The Five Benefits of Walking Meditation**

There are five benefits of walking meditation mentioned in

the Caṅkama Sutta:<sup>44</sup>

- |  |   |
|--|---|
| 1. Being able to walk<br>a long distance | <i>addhānakkhamo</i>  |
| 2. The arousing of energy                | <i>padhānakkhamo</i>  |
| 3. Good health                           | <i>appābādho</i>  |
| 4. Good digestion                        | <i>asitaṃ pītaṃ khāyitaṃ<br/>sāyitaṃ sammā<br/>pariṇāmaṃ gacchati</i> |
| 5. Long-lasting concentration            | <i>caṅkamādhigato<br/>samādhi ciraṭṭhitiko</i>                        |

The commentary explains that the fifth benefit, concentration, refers to the concentration that gives rise to the eight attainments (*samāpatti*).<sup>45</sup>

### **Enlightenment During Walking Meditation**

Let me tell you about a person who attained enlightenment during walking meditation. A few hours before the Parinibbāna of the Buddha, an ascetic named Subhadda came to see him to ask questions. The Buddha gave a discourse in which he said that only by following a practice that contains the Noble Eightfold Path can one uproot the defilements and attain the cessation of suffering.

Subhadda was very pleased with the discourse and asked the Buddha's permission to ordain. After his ordination he went to a quiet place in the Sal-Tree Garden of Kusinara to practise meditation. He practised walking meditation and observed the movement of the foot as manifested through the air element. He must have noted the movement as 'moving, moving' or 'stepping, stepping,' then 'lifting, pushing, dropping,' and then 'intention, lifting, pushing, dropping,' etc.

As his mindfulness became continuous his concentration grew strong and he came to understand the impermanent, unsatisfactory, and non-self nature of mental and physical objects. As penetrative insight matured he passed through all the stages of insight-knowledge until he attained the fourth stage of path- and fruition-knowledge, upon which he became an arahant. This is explained in the commentary to the *Dīgha Nikāya*.<sup>46</sup>

### **The Purpose of Walking Meditation**

If you understand what I have been talking about, you will have grasped the purpose of walking meditation. The purpose of walking meditation is not just to change posture, get some exercise, or attain concentration. The true purpose of walking meditation is to understand the three characteristics of mental and physical phenomena, namely, impermanence, unsatisfactory, and non-self.

You should carry the mindfulness, concentration, and insight-knowledge that are gained during walking meditation into the next sitting meditation by being mindful without interruption. When mindfulness is continuous, walking meditation can greatly enhance sitting meditation. That is why sitting should be alternated with walking practice. However, it is not necessary that the periods of walking and sitting be equally long. The time should be adjusted according to the individual. Generally speaking, at the beginning stages of practice more time is spent in walking meditation, and in the advanced stages more time is spent in sitting meditation.

## **Daily Activities: Some Explanations**

### **Clear Comprehension**

The basic principle of mindfulness meditation is to observe and be precisely, continuously aware of the mental and physical phenomena arising all the time, without missing one minute or one even second. If you lose mindfulness for a minute or a second, defilements may arise depending on the nature of the mental and physical phenomena that have gone unobserved. Therefore, it is not sufficient only to practise walking and sitting meditation. You have to be mindful during all your waking hours, observing whatever mental or physical objects arise. You should be aware of all the movements and activities carried out by the body, as well as all mental states such as thoughts, plans, greed, anger, despair, and so on.

The Buddha explained how to be mindful of daily activities in the discourse “The Foundations of Mindfulness” in the section on “Clear Comprehension.”<sup>47</sup> You should be constantly mindful of all the activities you are performing during the course of the whole day: walking forward or returning, bending or stretching, sitting down or standing up, putting on a robe, holding your almsbowl, wearing clothes, eating, drinking, taking a bath, and answering the calls of nature. All these activities have to be mindfully observed and noted as ‘bending,’ ‘stretching,’ ‘sitting down,’ ‘standing up,’ etc.

### **Being Mindful of Every Activity**

It is very important to note all your daily activities in great detail as instructed by the Buddha. Apart from walking and sitting meditation, there is a vast array of actions to be



mindful of. These activities happen one after the other, without end. Only if you can observe all of them will there be no room for defilements to creep in. In that case, concentration will strengthen and you will realize the arising and passing away of mental and physical phenomena during those activities.

The method of noting is not difficult. Just observe each action as it really is, from one moment to the next. For example, note ‘sitting, sitting,’ ‘standing, standing,’ ‘bending, bending,’ ‘stretching, stretching,’ etc.

At the beginning of practice, the moments of mindfulness during daily activities will be few compared to the moments when mindfulness is absent. To be able to observe them all, you have to decide to remind yourself to be constantly mindful and note every action. When you make an effort to observe in this way, you will be able to note more and more of your actions, until finally you will be able to observe every activity without missing even one. When you become proficient, the mind automatically notes even a small movement.

There is one point to be particularly mindful of. If you perform a daily activity at your usual speed, it will not be easy to observe the movement because it will be too fast. The noting mind will not be able to keep up with the movement. Therefore, you have to move as slowly as possible in order to note each action.

An example from the commentary illustrates the importance of observing all daily activities as slowly as possible.<sup>48</sup>

Once, in Sri Lanka, there was a senior monk who happened to bend his arm rather quickly while talking with his disci-

ples. As soon as he realized that he had lacked mindfulness while bending, he put his arm back into its original position and slowly and mindfully moved it again. The disciples watching him did not understand his behaviour, and asked why he had moved his arm quickly and then slowly. The senior monk replied, “From the beginning of my practice, I have never lacked awareness in bending my arm. Because I was talking to you, I bent my arm without mindfulness. As soon as I realized it, I put my arm back into its original position, then mindfully bent it again.” From this story we can understand that, all one’s movements have to be performed mindfully.

## **Practical Instructions for Insight Meditation**

I have been talking about the practical aspect of Buddhism, and have mentioned the points to be careful of in actual practice. Now I will give a short account of how to practise, according to the discourse “The Foundations on Mindfulness.” However, I will use everyday language in my explanation.

The practice of mindfulness or insight meditation has three parts: walking meditation, sitting meditation, and mindfulness of daily activities. Of these three, walking meditation is especially appropriate for beginners because the object is very obvious. Therefore, it is better to practise walking meditation before sitting meditation. Whenever you intend to meditate, you should do the walking practice before sitting.

### **Walking Meditation**

Here I will give instructions for walking meditation. Start by

standing motionless at one end of the walking path, keeping your body straight. Hold the hands together, either in front of or in back of your body. The arms should not hang loose at either side. Do not bend the head downward, but look at the floor about five to six feet in front of you. Do not bend your head too low, as that can cause tension in the neck or dizziness.

During the entire period of walking meditation, you should not look into the distance or to the side. Restrain your eyes! Be determined not to look around. When a desire to look around arises, observe and note the desire. If you note the desire it will disappear, and you will not look around. If you look around every time there is a desire to look, the mind will go out with the eyes. Consequently, you will break your concentration and not be able to make progress. The most important thing during walking meditation is not to look around.

Some meditators think that practising walking meditation with the eyes open can be a distraction, and so they walk with the eyes closed. They assume they will gain concentration because they will not see anything around them. This assumption is incorrect. Although the mind will not get distracted from the objects seen with the eyes, it will be distracted by thoughts such as, “Am I walking on the right track? Am I going sideways? Am I going to bump into something or somebody? Am I at the end of the path yet?” Since the mind is not calm, they cannot gain concentration.

Therefore, you should practise walking meditation with open but downcast eyes. But do not look at your feet, or too far into the distance. As I said before, look at a point about five to six feet in front of you. Do not put your mental effort

into seeing, but rather, focus all your mental energy and attention on the movement of the feet.

### **How to Note During Walking**

Direct your attention toward the active foot so that you can mindfully and precisely observe its movement. When you take a step, note the entire movement of the foot as 'stepping, stepping' or 'left, right.' After your mind has become well focused on this movement, break each step into two parts, noting, 'lifting, dropping.' 'Lifting' pertains to the upward movement and 'dropping' to the downward movement of the foot. When, after a few days, these two parts can be well observed and easily noted, break each step into three parts, noting, 'lifting, pushing, dropping.' When you note 'lifting', observe the lifting movement of the foot until it has come off the ground a bit. Then note 'pushing' as you move the foot forward. As you lower your foot toward the floor, note this downward movement as 'dropping.'

As a variation, the lifting movement can be divided into two parts. The first part of lifting includes the lifting of the heel until the toes are about to come off the floor. When the toes no longer touch the floor but the foot still moves upward, note this as 'raising.'

Later you can even add the 'touching' and 'pressing.' The noting of 'touching' refers to the moment, when the foot touches the ground. The whole sole of the foot should touch the ground at once, so that the touching sensation becomes a distinct moment. After that, you begin to press the foot. Note this as 'pressing.'

Within one session of walking meditation, you should always start observing the movement of the foot as a whole,

that is as ‘stepping, stepping,’ or ‘left, right.’ Then you gradually increase the parts of the step as advised by your meditation teacher. In this way, you might observe the movement of the foot in one, two, and three parts per step during one walking meditation. Experienced meditators might observe each step in five parts toward the end of the walking meditation. Later on, when the noting of ‘intentions’ is added, a meditator has to note many more parts in each step.

The mental label is not the main point [ “The meditator should not focus on the mental label” ?] but it can be a helpful tool at the beginning of the practice.

When the mind wanders off during walking, note ‘thinking, thinking,’ until the thinking mind has disappeared. Then observe the movements of the feet again. If your wandering thoughts keep going for a long time, stop and note the thinking mind while standing still. Only after the thoughts have disappeared should you resume walking, noting the movement of the feet again.

### **The End of the Walking Path**

When you practise walking meditation, you should not walk in a random direction or meander around, because then you will not attain concentration. You should stay on the same linear path and only walk back and forth

When you reach the end of the path, do not immediately turn around, but stop and stand still. Observe the standing posture as ‘standing, standing,’ focusing the mind on the upright posture of the body, noting it at least ten times. Next, note the intention to turn around as ‘intention, inten-

tion,’ making sure that you are really aware of it. Only after that should you move. Slowly turn your body around and carefully observe its movement, repeatedly noting ‘turning, turning,’ until you are facing the path again. When you finish turning, do not start to walk immediately, but stand still again. Observe the standing posture as ‘standing, standing,’ at least ten times. Then start to walk again, noting as before. When you reach the other end of the path, observe and note in the same way.

### **Increase Your Notings**

When you are able to observe the three parts of lifting, pushing, and dropping very well, keeping the noting mind firmly on the movement of the foot, you can increase the noting to four parts, namely: ‘lifting, raising, pushing, dropping.’ When you are lifting the heel, note it as ‘lifting, lifting,’ and when the toes are lifted from the floor, note it as ‘raising, raising.’ When you are skilled in noting these four parts, you can include the intention to lift the foot. Immediately before the lifting movement occurs, observe and note this intention to lift as ‘intention.’ In this way you can observe the movement of the foot in five parts: ‘intention, lifting, raising, pushing, dropping.’ You should walk very slowly to be able to observe accurately and precisely.

As mentioned in the commentary to the Satipaṭṭhāna Sutta, the steps can also be noted as ‘lifting, carrying, pushing, releasing, dropping, pressing.’<sup>49</sup> The only difference is in the use of the words which are conventional terms (*tajjāpaṇṇatti*). The observation and the actual movement are exactly the same. The important point is to understand the nature of the air element as manifested by the movement of the foot.

When concentration gets stronger you can increase the noting to ‘intention, lifting, intention, raising, intention, pushing, intention, dropping, touching, intention, pressing.’ You can increase the notings as much as you can, but do not exceed your ability to note. For example, if your level of concentration enables you to note three parts only, you should not note four or five parts due to the desire to realize the Dhamma. If you do so, you will get a headache or feel dizzy in a short while. You might also get pain in the neck or in the back. The noting should be attentive, precise, yet comfortable according to your ability.

### **Walk Slowly, Taking Short Steps**

If possible, practise walking meditation for at least one hour. Even better would be to walk for an hour and a half. If the walking meditation goes well and you think that mindfulness, concentration, and insight are deepening, you can walk as long as two hours. However, it is very important that the noting mind be directly aware of the movement, or, in terms of the Dhamma, that you are directly aware of the present moment.

In order for the noting mind to be directly aware of the object from moment to moment, you will have to walk very slowly. If, at the beginning of the practice, you walk quickly, the noting mind will not be able to keep up with the movement. As a result, the noting mind will not be able to be directly aware of the object. Do not take long steps; take short steps, each about a foot long. This will make it easier to note the movements. Do not put the feet one before the other as if walking on a straight line, because you might lose your balance or even fall.

If you walk quickly, you will not be able to observe the very beginning of the lifting movement, because you will already have lifted one foot while you were dropping the other foot. By the time you observe the lifting movement, the heel will already have been lifted half way up. In that case, you will only be able to observe the lifting of the toes when noting ‘lifting.’ In order to observe the whole lifting movement, the walking must be slow and the steps short.

When the foot is put on the floor, it is better to put the whole sole on the floor at once rather than putting the heel down first and the toes later. To be able to put the foot flat on the ground at once, you cannot take long steps. Only when the steps are short will you be able to put the foot down in this way.

### **Sitting Meditation**

After practicing walking meditation for at least one hour, practise sitting meditation. Do not lose mindfulness when going to your sitting mat. Walk mindfully and observe at least ‘lifting, pushing, dropping.’ If you can continue to observe in the same way as you did in the last part of the walking meditation, however many parts you have been observing, it would be even better. Allow no break in mindfulness when changing between walking and sitting meditation. It is very important to maintain continuity of mindfulness in the time between these two exercises, when going from your walking path to the sitting mat and vice-versa.

When you reach the place for your sitting meditation, do not sit down straight away. First observe ‘standing, standing,’ at least ten times. Then, as you slowly sit down, observe the movements you are performing until the body touches the mat. Be mindful of the gradual downward movement and



note it as ‘sitting down, sitting down.’ When the body touches the mat, note it as ‘touching, touching.’ When you intend to place the hand on the floor, note it as ‘intention, intention.’ Placing the hand is noted as ‘placing, placing.’ As you bend the legs to sit cross-legged, note ‘bending, bending.’ When you lift the hands, note this movement as ‘lifting, lifting;’ when moving them towards your lap, note, ‘moving, moving.’ When you bend your arms, note ‘bending, bending.’ When you place the hands one on top of the other, note ‘placing, placing.’ You have to observe every movement until you have reached the final posture for sitting meditation. Note each action attentively, closely, and in great detail while moving slowly.

### **Keep the Body Upright**

When you sit, keep the body upright and straight. The head should also be upright and in line with the body. Close the eyes and focus the mind on the abdomen at the area around the navel. When the abdomen rises, note it as ‘rising,’ and when the abdomen falls, note it as ‘falling.’ Do not modify your breath; breathe normally. Do not take deep breaths or breathe quickly.

At the beginning, the rising and falling movement might not be very obvious, but you will probably still be able to observe it. Note the movement as best as you can. With practice, it will become more obvious. If it is not obvious enough to note, put both hands on the abdomen, noting the movement of the hands with each rise and fall of the abdomen as, ‘rising, falling.’ With more practice and better noting, you will be able to note the rising and falling movement without the aid of your hands.

### **When Unable to Note the Rising and Falling**

Some people's breath is so soft and gentle that they cannot note the rising and falling movement at all. In that case, instead of noting the rising and falling movement of the abdomen, they should observe the posture of the upper part of the body, and the sensations of touch.

The student should note at least two touch-points. When we sit, there are many parts of the body that touch something: the buttocks, knees, ankles, and feet touch the mat, the hands touch each other or the thighs, and clothes touch the skin. From these many touch-points you can choose the two most dominant ones.

First observe the sitting posture, then the sensation of touching. Note in this order: 'sitting, touching, touching, sitting, touching, touching.' As the mind gets calmer and concentration stronger, you can change to other, clearer touch-points. If you keep observing the same touching points, the noting may get habitual. As a result, the noting mind and attentiveness can weaken, which may result in many thoughts. Or else sloth and torpor (*thina-middha*) might set in, resulting in a dull, sleepy mind. Therefore, you must take great care to observe and note attentively.

### **Note Wandering Mind**

If the mind wanders while you are observing either the rising and falling movement or the sitting and touching, you have to note it as 'wandering, wandering.' Note it firmly and attentively until the wandering mind stops. When the wandering mind has disappeared, go back to observing the primary object, either the rising-falling or the sitting-touching. Any kind of thinking such as imagining, planning,

reflecting, or pondering must be attentively observed and noted until it disappears.

If you have a mental image of a person or an object, observe it as 'seeing, seeing.' Note it quickly, attentively, and diligently until the image disappears. If you find pleasure in looking at it, and if you gaze at it without noting, the image will not only persist but will become even more vivid. As a result, a long trail of thoughts concerning the image will ensue. Some meditators are not even aware of their thoughts and think that they are noting the rising and falling. If you do not observe the wandering mind it will not calm down readily and concentration will not develop.

Therefore, you should be especially careful to observe and note a mental image as soon as it arises without examining it or thinking about it. When the image has disappeared, note the rising and falling or the sitting and touching again.

Likewise, when mental states such as desire, attachment, clinging, or craving arise, observe and note them as soon as you are aware of them. Note them as 'desire,' 'attachment,' 'clinging,' or 'craving' until they have disappeared. Other mental states such as anger, despair, frustration, laziness, joy, sadness, or happiness must also be noted as 'anger,' 'despair,' etc. Observe and note them attentively and diligently until they disappear.

### **Good or Bad: Everything Must Be Noted**

Whatever arises in the mind, be it good or bad, must be observed and noted. It is not correct practice to note only the distressing and unwholesome states of mind and not the good, wholesome states. The purpose of observing the mind is to eliminate attachment to the so-called soul, person, be-

ing, or ego (*atta*). In order to relinquish attachment you must understand the nature of the mind. If you want to understand the mind in its true nature, you must observe whatever arises in it, good or bad. If you only observe the distressing mental states and leave the good ones, then you will not understand the true nature of those good mental states. As a result, you will take them for a soul, a person, a being, or an ego. And then you definitely become attached to them.

Therefore, all wholesome mental states or thoughts such as respect, faith, the wish to practise generosity, to keep the *uposatha* precepts, to worship the Buddha, or to listen to a Dhamma talk must be observed and noted accordingly.

To sum up: unless you observe the mind in ALL its manifestations, you will not understand its true nature. As a result, wrong belief will take the mind for a self, a person, a being, or an ego. The aim of observing the mind is to overcome the wrong view of self or personality.

Let's say a thought arises. If you do not observe the thought, you will be caught in the wrong view of self and cling to it as an everlasting self or soul. Or else you will have the wrong view, 'I am thinking,' or, 'there exists an I who is thinking,' and consequently you will become attached to it.

Instead, if you note the thought as 'thinking' or 'imagining' attentively and continuously while it is present, you will understand the thought process in its true nature. Then there will be no wrong view or attachment to it as a self, person, being, or ego. Nor will there be a wrong view of self or personality. Consequently, defilements such as greed or anger that originate from the wrong view of self or personality will not be able to arise at that moment.

## **Know the Three Characteristics**

When mindfulness, concentration, and insight grow stronger, you will notice that thoughts will disappear within a short time when noted attentively. Then you will come to understand the true nature of the mind. You will realize that it is impermanent and unsatisfactory because of its arising and passing away, and that it is insubstantial, having no essence that can be regarded as a person or being. This is to understand the three characteristics of the mind: the characteristic of impermanence (*anicca lakkhaṇa*), the characteristic of suffering (*dukkha lakkhaṇa*), and the characteristic of non-self (*anattā lakkhaṇa*).

That is why it is important to note each and every mental state as soon as it arises, whether it be thinking, imagining, desire, anger, despair, laziness, or happiness. Because insight meditation is mental work or mental training, the most important thing is to observe and note the mind or be mindful of mental states (*cittānupassanā*).

## **How to Observe Feelings**

I would like to say something about mindfulness of feelings. A beginner usually experiences unpleasant feelings such as stiffness, tingling, aching, or pain within about ten minutes of sitting down to practice. For an experienced meditator, the unpleasant feelings start after about one hour.

When an unpleasant feeling arises, as long as it is not yet dominant, you should continue to observe the primary object, that is, the rising and falling or sitting and touching. Only when the unpleasant feeling becomes so strong that the primary object cannot be noted anymore should you bring your awareness to the stiffness, tingling, aching, or pain and observe it attentively. If the unpleasant feeling is weak, it

usually diminishes or disappears. If the unpleasant feeling is strong, it usually does not diminish or disappear, and the meditator may feel it is getting stronger. It is not actually getting stronger, but the meditator is realizing more clearly the unpleasant or unbearable nature of the unpleasant feeling.

When observing feelings, it is not important whether they diminish or increase, or whether they disappear or not. What is essential is to understand the specific and common characteristics of feelings.

*“Aniṭṭhaphoṭṭhabbānubhavanalakkhaṇāṃ dukkhindriyaṃ.”<sup>50</sup>*

As the commentary explains, the specific characteristic of unpleasant feelings is feeling undesirable or unbearable sensations. When noting these unpleasant feelings as ‘pain, pain’ or ‘numbness, numbness’ you have a wholesome mental state arising from mindfulness meditation. Suffering from an unpleasant feeling results from having performed an unwholesome action in the past, but mindfully observing an unpleasant feeling is a wholesome mental state arising from the practice of vipassanā meditation. You need to understand the difference between the suffering caused by an unpleasant feeling and the wholesomeness of observing it mindfully, when observing unpleasant feelings.

When you clearly understand this point, you will be patient with the pain as well as you can, and observe it attentively as ‘pain, pain’ or ‘numbness, numbness.’ Then, the mind will become calmer and you will see the unbearable nature of unpleasant feeling more clearly. This means that you will clearly understand the specific or individual characteristic of

the unpleasant feeling. When you understand its true nature, the unpleasant feeling may decrease or disappear. After it has disappeared, you should return to the primary object and continue to observe as usual.

If the pain does not diminish or disappear but gets worse, you should not give up noting it. Remember the saying, “Patience leads to Nibbāna.” Patiently observe the unpleasant feeling as much as you can and continue noting.

*“Uppannaṃ uppannaṃ dukkhaṃ vīriyena abhibhavitvā bhāvanaṃ sampādeti.”<sup>51</sup>*

This quote from the commentary to the Visuddhimagga means, “All the suffering that arises must be overcome with utmost effort. In this way, meditation is accomplished.” Keep these words in mind and note the pain with unremitting effort and steadfast perseverance.

When you observe unpleasant feelings, you will soon come to see that there is the pain and the noting mind, or the numbness and the noting mind. You will realize that they exist in pairs. This is the understanding that differentiates between the object and the noting mind. While observing the pain, you will not be aware of the leg, hand, or hip which is painful. Nor will you be aware of a person or being who experiences the pain, but you will only know the nature of pain. This insight-knowledge temporarily removes the wrong view of personality.

During that time it is very interesting to observe pain because you will see that it is not a person, being, or self who experiences the unpleasant feeling. There is only an ongoing process of knowing with each noting.

When you observe pain, after the feeling reaches its peak in intensity it may gradually diminish and gather into a small spot about the size of the little finger. Then it may suddenly explode and disappear, or it may slowly disperse and fade away. This shows us the impermanent nature of the unpleasant feeling. With this understanding you will also come to see the unsatisfactory and the non-self nature of the pain.

As the characteristics of impermanence, suffering, and non-self are common to all mental and physical phenomena, they are called “common” or “general” characteristics. If you attentively observe and note unpleasant feelings with the utmost effort and great patience, you will not only gain right understanding by realizing their specific and common characteristics, but you will also be able to overcome those painful feelings quite quickly.

In the more advanced stages of practice, when you observe and note a painful feeling it immediately passes away. The pain arises, you note it, and then you see it disappearing instantaneously. You find that the pain does not last even for an instant, but continuously arises and passes away. It is like rain drops falling from the roof: as soon as they hit the ground they burst like bubbles.

It is said, “*vedanā pubbuḷupamā*”<sup>52</sup> which means that feelings are like bubbles. When experiencing the truth of the Dhamma, as explained by the Buddha, through your own insight-knowledge, you feel delighted and happy. Although you feel delight and happiness when seeing unpleasant feelings burst like bubbles, the pleasant feeling must also be observed and noted as ‘happy, happy’ or ‘delighted, delighted.’



When, through your own experiential knowledge, you come to see painful feelings merely as unpleasant and unsatisfactory, you will have understood the true nature of unpleasant feelings. You will not think, ‘I feel pain’ or ‘I feel numb’ based on the view of a self, person, or being, but you will understand the true nature of the pain and the noting mind as they really are. This understanding of non-self cannot be gained through philosophical thinking or reasoning. It can only be gained through the insight-knowledge that comes from practising meditation. Therefore, the Buddha called the understanding gained through meditation (*bhāvanā ñāṇa*) *atakkāvacaro*, meaning that it is not conceivable through reasoning or is not the object of reasoning.

With this understanding you will come to appreciate the value of observing unpleasant feelings and see the importance of noting unpleasant feelings with unwavering perseverance and unrelenting effort.

In the discourse “The Foundations of Mindfulness,” the Buddha said,

*“Iti vedanā iti vedanāya samudayo iti vedanāya atthaṅgamo.”*<sup>53</sup>

“Such is feeling, such its origin, such its disappearance.”<sup>54</sup>

### **Three Ways of Observing Unpleasant Feelings**

There are three ways to deal with painful or unpleasant feelings. The first way is ‘confrontation’, which means to observe the pain firmly and attentively. Without avoiding the pain or giving up the noting, you put strenuous effort into

the practice. This is like confronting the enemy in a battle. Because this is a tough method, it can be tiring. However, it will help you to understand the nature of unpleasant feelings within a short time and quickly overcome them.

When the unpleasant feeling is very strong and intense, you can try the second method. This method is the ‘guerrilla method.’ When the force of the enemy is much stronger than you, you should not confront him head-on, but go into ‘guerrilla warfare’ by attacking sporadically, in small groups.

Likewise, when you attentively observe the unpleasant feeling as best as you can, but the feeling persists and does not go away, you can get tired. Then you should change the object and switch to noting the rising and falling of the abdomen or any other object. This is like taking a rest in the cool shade of a tree after having been out in the scorching sun.

When you have regained your strength, note the unpleasant feeling again. When you get tired, again rest in the shade by switching to another object. Continue in this way until the unpleasant feeling has disappeared.

If you are still not successful, you should use the third method. The third method is ‘coaxing’ the enemy. When the unpleasant feeling is very intense, you should not observe it attentively but only note it lightly, without losing awareness of it. This method is not tiring or exhausting.

This is like a person swimming in a river who, when getting tired, holds on to a log or a piece of bamboo floating in the river. This method is not exhausting, but it takes a person

who follows it longer to understand and overcome the pain. The meditator should use the method most suited to each situation.

### **Take Care**

When using any of these three methods, certain meditators have to pay special attention to the following points. Meditators who are afflicted with heart disease, hypertension, or dizziness should not use the first method, ‘confrontation’. Because this is a tough method, their illness could get worse. These meditators can either use the second or third method depending on the situation. If they take the time to observe painful feelings with these two methods, over time they can also get relief from their illness and suffering.

There is another point to be careful of. When you observe an unpleasant feeling, in the beginning the pain will seem to get stronger. Then you will assume, “The more I note, the stronger the pain becomes,” and so you might hesitate to observe the unpleasant feeling or might become afraid of it. In fact, the pain is not getting worse but your concentration is getting stronger. When the mind is not yet calm and concentrated, the pain is not very obvious or distinct. As the mind grows calm and concentration develops, the noting mind realizes the nature of the pain more clearly, and so it seems as if the pain is getting stronger. Therefore, you should not give up observing the pain, but note it bravely. When you understand the pain in its true nature, it usually weakens or disappears completely.

There is another thing you should know. Some meditators think that only the unpleasant feelings that arise during meditation should be observed, not the painful feelings caused by an illness. This assumption is not correct.

The unpleasant feeling experienced during meditation is a mental phenomenon associated with the body, as is the unpleasant feeling experienced from an illness. All mental and physical processes are phenomena to be observed. There are no mental or physical phenomena that should not be noted. Therefore, whether an unpleasant feeling arises from meditation or from an illness, it has to be noted in order to understand its impermanent, unsatisfactory, and non-self nature.

### **Becoming Enlightened by Observing Pain**

In Sri Lanka there are records from long ago that give examples of people attaining enlightenment by observing the painful feelings caused by a disease. I would like to tell you about one of these examples. There was a senior monk who was sick and suffering from severe pain. The pain was so strong that he could neither eat with his own hands nor control his bowels and bladder. He was groaning and writhing in his bed. On seeing how the senior monk was suffering, a young monk was filled with a feeling of spiritual urgency, saying, “Formations associated with vitality (*jīvitindriya*) are suffering.”

Then the senior monk said, “My friend, if I die in this situation, I am sure that I will be reborn in the realm of the deities. I have no doubt about it. But I cannot forsake my morality for the benefit of being reborn in the realm of the deities. To enjoy the sensual pleasures in the realm of the deities is the same as disrobing and abandoning the restraint of the disciplinary code for monks. So, I will make an effort to die without losing my morality.”

The subcommentary to the Visuddhimagga explains these words as follows, “The morality I kept will not exist any-

more in my next life. Therefore, I will die without being reborn in order not to lose my morality.”<sup>55</sup>

This means that the senior monk wanted to make an effort to attain Parinibbāna. After saying these words, the senior monk attentively observed the painful feelings caused by his disease. He realized the characteristics of impermanence, unsatisfactoriness, and non-self and gradually went through the stages of insight-knowledge. Finally, he attained all the path- and fruition-knowledges and became fully enlightened.<sup>56</sup>

When we look at this story, it is evident that the extinction of the defilements and the cessation of suffering is possible by noting the unpleasant feelings caused by a disease. Actually, it is nothing unusual but quite natural.

### **Nowadays, Too, Diseases Get Cured**

Nowadays, too, we find many people who, by observing the painful feelings of a disease, have not only made progress in their meditation but have also overcome their disease. A great number of patients have been cured of diseases such as urinary problems, peptic ulcers, abscesses, or in one case a ganglion in the heel causing unbearable pain and needing surgery. However, a meditator should be careful about this point: the aim of noting the pain is not to make it go away but to understand its true nature.

Therefore, each feeling that arises, whether it be pleasant or unpleasant, must be attentively observed in order to understand its true nature. The Buddha said that pleasant feelings, unpleasant feelings, and neither-pleasant-nor-unpleasant feelings must be observed as they really are.

### **Do Not Change Your Posture - Get Up and Walk**

In regard to unpleasant feelings, there are a few more things I would like to mention. Even though you may observe pain very patiently, it is only natural that you will come to a point when you will want to change posture because the pain has not diminished or disappeared. You should not then change your posture and continue to sit. If you do so, you will get used to immediately changing the posture once there is the slightest pain, or changing after having sat for a long time even when there is no pain. This will interrupt the momentum of your concentration.

Therefore, if you have the desire to change your posture due to unbearable pain, you should get up and practise walking meditation. Do not just walk for a short while to get rid of the pain or relax the legs; walk at least one hour, or a bit more. Only then should you sit again.

### **Unawareness of Pleasant Feelings**

There is not as much to say regarding mindfulness of pleasant feelings. It is easier to remember to observe or be mindful of unpleasant feelings such as pain, numbness, or unpleasant mental feelings, but one tends to be forgetful of observing pleasant feelings. Therefore, you have to be especially careful to observe pleasant feelings as well.

Always be mindful of noting pleasant feelings attentively until they disappear. When you are happy, note it as ‘happy, happy.’ When you are glad, note it as ‘glad, glad.’ When the noting goes well, observe it as ‘going well, going well.’ When the mind is calm, note it as ‘calm, calm.’ When there is liking, note it as ‘liking, liking.’ When you feel a pleasant feeling, note it as ‘pleasant, pleasant.’ When you are satis-

fied with yourself, note it as ‘satisfied, satisfied.’ When rapture arises, note it as ‘rapture, rapture.’

### **Awareness of Other Objects**

When observing the rising and falling movement of the abdomen during sitting meditation, you might sometimes hear a loud or piercing sound. Any sound that is distinct should be observed and noted as ‘hearing, hearing.’ When the sound has disappeared, you should go back to noting rising and falling. If the sound does not stop within a short time but persists, you should ignore the sound and note the rising and falling or any other dominant object. Sometimes you can hear a sound that is not very loud or distinct, for example the sound of cars that are passing in the distance. You do not need to note this kind of sound; rather, stay with another object that is more distinct.

If you smell a fragrant or bad odour during sitting or walking meditation, you should note it as ‘smelling, smelling.’ If you think about the smell, note it as ‘thinking, thinking.’ If you like or crave the scent, note it as ‘liking, liking’ or ‘craving, craving.’ If you dislike the smell, note it as ‘disliking, disliking.’ Observe and note every smell accordingly, in its true nature.

These objects belong to the sections on ‘The Six Bases’ and ‘The Five Hindrances’ in the chapter ‘Contemplation of Mind-Objects,’ in the discourse “The Foundations of Mindfulness.”

### **Awareness in Daily Activities**

When you intend to sit down to eat, first note the intention to sit down as ‘intention, intention.’ When you sit down, observe the movement of the body as you lower it, and note

it as ‘sitting down, sitting down.’ [These instructions are given for meditators who sit on the floor in the dining hall, as it is custom in Myanmar and other Asian countries.] When you touch the mat, note it as ‘touching, touching,’ and when changing the positions of the hands or feet, note that as ‘changing, changing.’ In this way, observe all the different movements in as much detail as possible until you are sitting comfortably. Observe sitting down in this way whenever you have to sit down. The more details you can observe, the better.

When you are comfortably sitting at the table, look at the dishes, noting ‘looking, looking’ or ‘seeing, seeing.’ When you reach for the spoon, note it as ‘reaching, reaching.’ When you touch the spoon, note it as ‘touching, touching.’ When you scoop the rice, note it as ‘scooping, scooping.’ When you lift the spoon to the mouth, note it as ‘lifting, lifting.’ When you bend the head a little bit, note it as ‘bending, bending.’ When you open the mouth, note it as ‘opening, opening.’ When you put the food into the mouth, note it as ‘placing, placing.’ When you put the hand down again, note it as ‘putting down, putting down.’ When you start chewing the food, note it as ‘chewing, chewing.’ When you taste the food, note it as ‘tasting, tasting.’ When you want to swallow the food, note it as ‘intention, intention.’ When you are swallowing, note it as ‘swallowing, swallowing.’ When you note all the actions and movements in as much details as you can, you will be certain to derive surprising benefits.

Likewise, you have to observe all other daily activities in detail. Activities such as waking up, getting up, washing your face, taking a bath, washing or changing your clothes, going to the bathroom, drinking, preparing the bed, or lying down. You have to move as slowly as possible so that you



are able to observe each and every activity. When you go to bed, observe ‘lying’ or ‘touching’ lightly and superficially. If you observe the lying posture or the touching points attentively, you might not fall asleep.

### **The Sure Practice**

When you can be continuously mindful and can practise without gaps, you will not only be following the Buddha’s instructions, but you will be able to attain enlightenment as well. In the Apanṇaka Sutta, the Buddha explained the practice that inevitably leads to enlightenment (*apanṇakapaṭipadā*).<sup>57</sup>

The Buddha said that with the fulfilment of the following three factors, one can without a doubt become fully enlightened:

- Guarding the doors of the six sense faculties (*indriyesu guttadvāro*)
- Moderation in eating (*bhojane mattaññū*)
- Devotion to mindfulness (*jāgariyaṃ anuyutto*)

The Buddha explained the first point as, “*Cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī.*”<sup>58</sup> It means, “Having seen a form with the eye, one does not grasp after its sign, nor does one grasp after its details.” Applied to all the sense-doors, it means that one must be constantly mindful of whatever one sees, hears, smells, tastes, touches, or thinks in order to guard the six sense-doors against mental defilements.

With regard to the third point, the Buddha said that in the daytime one has to practise walking and sitting meditation alternately to overcome the hindrances. During the night,

one can divide the time into three periods. During the first and third watches of the night one should practise walking and sitting meditation to get rid of the hindrances. One should only sleep four hours during the second watch of the night. During the remaining twenty hours one should practise meditation without interruption. This is what it means to always be alert and mindful.

To sum up:

Guard your sense doors,  
Take food in moderation,  
Be alert and mindful.  
This is the threefold practice  
That leads to the kingdom of Nibbāna  
And to certain liberation.

## **Progress of Insight-Knowledge**

### **Understanding Is Insight**

The purpose of insight meditation is to understand the individual characteristics that apply specifically to mental and physical phenomena as well as the general characteristics of impermanence, unsatisfactoriness, and non-self that are common to all mental and physical objects. Since the purpose is the understanding the true nature of phenomena, the task of insight meditation is not finished by merely achieving a calm and serene mind. It is necessary to understand that the task is only accomplished when you have gained understanding or realization. If you do not fully grasp this point, you might assume that you have finished your task when the mind becomes calm and you experience some happiness; therefore you might give up before reaching the goal.

**The First Insight-Knowledge:  
The Insight Knowledge of Discerning Mental and  
Physical Phenomena**

*(nāmarūpapariccheda ñāṇa)*

When the mind becomes purified and calm, you will be able to discern the object and the mind that is noting it. You will see that the rising and falling movement is different from the mind that observes it, or that the lifting and pushing movements differ from the mind that is noting them. You are able to discern that the object, as a physical phenomenon, differs from the noting mind, which is a mental phenomenon. This understanding is called the insight-knowledge that discerns mental and physical phenomena.

When concentration deepens further, you will no longer perceive the form of the abdomen when noting its rising and falling. However, what you will see very clearly is the forward and backward movement. This is the understanding of the specific characteristic of the wind element, namely motion; it is also an example of the insight-knowledge that discerns mental and physical phenomena.

**The Second Insight-Knowledge:  
The Insight-Knowledge of Cause and Effect**

*(paccayapariggaha ñāṇa)*

Next you will come to understand the cause and effect relationship between mental and material phenomena. During sitting meditation, you will realize that it is because of the rising movement of the abdomen that the noting mind arises. Likewise, because of the falling movement of the abdomen, the mind that notes falling arises. During walking meditation, you will realize that movement happens because of the intention to lift the foot. And during daily activities,

you will realize that a bending movement arises because of the intention to bend, or that a stretching movement arises because of the intention to stretch. This understanding is called the insight-knowledge of cause and effect.

### **The Third Insight-Knowledge:**

#### **The Insight-Knowledge of Clear Comprehension**

*(sammasana ñāṇa)*

As your mindfulness improves and concentration deepens further, you will see the beginning, middle, and end of each rising, as well as of each falling, movement. When you observe painful feelings, they will strengthen and you will begin to see their unpleasant nature clearly. If you observe them very attentively, you will experience them disappearing. To see this is to understand the characteristic of impermanence.

You will also come to understand the unsatisfactory nature of all things that arise and pass away. This is to understand the characteristic of unsatisfactoriness. Although you will not want to experience painful feelings, they will arise in your meditation. You have no control over them. This is the characteristic of non-self.

When you attentively observe unpleasant feelings such as aches and pains, tingling and numbness, you will only be aware of the object, which is the pain, and the noting mind. At that moment you will only see these two natural processes without being aware of the form of the body or the leg anymore. So you will come to understand that there is no person or being. This is to contemplate non-self (*anattānupassanā*).

understanding of the three characteristics of impermanence, unsatisfactoriness, and non-self is called the insight-knowledge of clear comprehension. The deeper your concentration becomes, the better your understanding of the characteristics of impermanence, unsatisfactoriness, and non-self. All physical phenomena and the mind that notes them are subject to these three characteristics. As your insight-knowledge matures your attitude and outlook will change.

### **The Fourth Insight-Knowledge:**

#### **The Insight-Knowledge of Arising and Passing Away**

*(udayabbaya ñāṇa)*

When the insight-knowledge of clear comprehension matures, unpleasant feelings such as aches and pains gradually decrease, and the meditation experience improves. When you observe unpleasant feelings, you will see them disappearing clearly and instantaneously with each noting, as if they were taken away by a hand.

When you observe the rising and falling movements, you will see a series of tiny little movements appearing and disappearing in quick succession. When you observe daily activities such as sitting down, standing up, bending, or stretching, you will also see many broken movements arising and passing away one after another. During walking meditation too, you will experience many tiny broken movements while lifting, pushing, and dropping the foot. This understanding is called the insight-knowledge of arising and passing away.

### **Corruptions of Insight**

At the beginning of the fourth stage of insight-knowledge,

there are almost no unpleasant feelings. Furthermore, the objects seem to arise for noting by themselves, and the noting mind proceeds easily without much effort. Because the mind is very calm and tranquil, you might experience joy and happiness. You might feel rapture, and goose-flesh may often arise. Or you may see many kinds of lights in your mind. These experiences are natural. Because the body and mind are still and peaceful, you might feel exceptionally happy and serene. As you will never have experienced such happiness and bliss before, you might enjoy it very much.

Based on your personal and direct experience you will have realized the three characteristics of impermanence, unsatisfactoriness, and non-self. You will also have clearly experienced the instantaneous arising and passing away of phenomena, as well as states of happiness and peace. As a result, faith deepens and respect for the Triple Gem grows stronger. You might want to persuade your parents, family, relatives, and friends to practise meditation. You might also enjoy these mental states.

All of these good experiences are called corruptions of insight (*vipassanupakkilesa*) because they can cause attachment (*nikanti*) to arise. *Nikanti* is a form of greed, and it can block further progress.

In the scriptures, the corruptions of insight are listed in the following way:

*“Obhāso pīti passaddhi, adhimokkho ca paggaho;  
sukhaṃ ñāṇamupaṭṭhānamupekkhā ca nikanti ca.”*<sup>59</sup>

The ten kinds of *vipassanupakkilesas* are:

1. Light (*obhāsa*)
2. Clear insight (knowledge) (*ñāṇa*)
3. Rapture (*pīti*)
4. Tranquillity of body and mind (*passaddhi*)
5. Happiness (*sukha*)
6. Determination (*adhimokkha*)
7. Effort (*paggaho*)
8. Confidence (*upaṭṭhāna*)
9. Equanimity (*upekkhā*)
10. Attachment (to the above nine experiences)  
(*nikanti*)

Of these ten corruptions of insight, only attachment is an unwholesome state of mind. The other nine are wholesome. When you become attached to these experiences they can block further progress in practice. Only for this reason are they called corruptions.

It is important to understand that these pleasant experiences also must be noted so that you can be free from attachment and make further progress in meditation. This understanding is called the purification of knowledge and vision of what is path and not-path (*maggāmagga ñāṇa dassana visuddhi*).

### **The Fifth Insight-Knowledge:**

#### **The Insight-Knowledge of Dissolution**

(*bhaṅga ñāṇa*)

After the fourth stage, you will come to see the arising and passing away of phenomena even more clearly. When your mindfulness improves, the arising of mental and physical objects becomes less obvious and you will only see their passing away or dissolution. At this stage it can happen that the shape and form of the body disappears. Sometimes the

whole body seems to completely disappear with only the consciousness remaining. Then you have to observe this consciousness as ‘knowing, knowing.’

**The Sixth Insight-Knowledge:  
The Insight-Knowledge of Fear**  
(*bhaya ñāṇa*)

When you are continuously confronted with the dissolution of mental and physical phenomena, you will see them as really frightening. At times you will be truly overcome with fear. When you note this as ‘fear, fear,’ the fearful mental state will disappear again.

**The Seventh Insight-Knowledge:  
The Insight-Knowledge of Misery**  
(*ādīnava ñāṇa*)

As you experience the dissolution of all mental and physical phenomena whenever you note them, you will come to see these phenomena as unsatisfactory and not pleasurable. Though you have to continue to be mindful, there will be no enthusiasm and you will feel unhappy and miserable. Sometimes you might even feel a sense of despair. When these mental states are noted, they will disappear.

**The Eighth Insight-Knowledge:  
The Insight-Knowledge of Disenchantment**  
(*nibbidā ñāṇa or nibbidānupassanā ñāṇa*)

Next, you will become weary of and disenchanted with these mental and physical phenomena that you are experiencing all the time. The noting becomes dry and mechanical, and you may feel reluctant to do it. But still, you keep on noting anyway. This is the insight-knowledge of disenchantment.



**The Ninth Insight-Knowledge:  
The Insight-Knowledge of Desire for Deliverance**  
(*muccitukamyata ñāṇa*)

Because you are weary of all these mental and physical phenomena, you will want to get rid of them. There will be a strong desire to escape from these conditioned formations, but it will seem as if there is nowhere to go or stay. While practising sitting meditation you will not feel satisfied and at ease, and so you will get up and practise walking meditation. And when practising walking meditation, you will want to sit down again. You will not feel comfortable no matter what you do. This is the insight-knowledge of desire for deliverance from all formations (*muccitukamyata ñāṇa*). It is also called “the insight-knowledge of desire to abandon all formations” (*muñcitukamyatā ñāṇa*).

**The Tenth Insight-Knowledge:  
The Insight-Knowledge of Re-observation**  
(*paṭisaṅkhā ñāṇa*)

As you want to escape from these mental and physical phenomena, you will observe the body and mind once again. When you observe them again, the characteristics of impermanence, unsatisfactoriness, and non-self will be seen more clearly. At this stage, painful feelings will again be quite distinct, but they will disappear when noted. You will very clearly realize that these phenomena are impermanent and unsatisfactory, and that you have no control over them. This is the insight-knowledge of re-observation of the three characteristics.

The experiences at this stage are described in the scriptures as:

*“Pañcakkhandhe aniccato dukkhato rogato gaṇḍa-  
to...”*<sup>60</sup>

In English, this means, “[He sees] the five aggregates as impermanent, as painful, as a disease, as a boil...”

The five aggregates can be experienced in various ways, as:

1. The 10 features of impermanence
2. The 25 features of unsatisfactoriness
3. The 5 features of non-self

Each meditator will see some of these forty features distinctly and clearly.

### **The Eleventh Insight-Knowledge:**

#### **The Insight-Knowledge of Equanimity Regarding Formations** (*sañkhārupekkhā ñāṇa*)

With further noting, concentration grows stronger and the understanding of the characteristics of impermanence, unsatisfactoriness, and non-self becomes very clear and sharp. The noting mind also becomes very calm, serene, and undistracted. The noting happens as if by itself, and even if you send the mind out to an external object, it will not go out. Without making a deliberate effort, you see objects arising and passing away. The feeling of despair and disenchantment that you had experienced before no longer arises. The noting becomes easy and mindfulness steadfast. Your effort is neither too tight nor too lax, and you feel neither happy nor unhappy. The mind is equanimous and observes all mental and physical phenomena without discrimination. There is only the object and the awareness of it. This is the insight-knowledge of equanimity regarding formations.

## **The Twelfth Insight-Knowledge: The Insight-Knowledge of Adaptation**

*(anuloma ñāṇa)*

When the insight-knowledge of equanimity regarding formations matures, the noting gains momentum and accelerates. Then you may think, “What is happening?” When you think about it, concentration will weaken and the noting lose momentum. Sometimes there may be gaps in the noting. When you again observe very attentively, the noting will gain momentum and become faster again. But if you again start to wonder what is happening, the noting will fall back to its usual mode once more. This stage is described in the Visuddhimagga as the insight-knowledge of adaptation. It adapts the eight previous stages of insight-knowledge [the insight-knowledges proper only begin with the fourth stage] to the next stage of insight, path-knowledge, through the requisites of enlightenment (*bodhipakkhiya dhamma*).<sup>61</sup> “The insight-knowledge of adaptation” is also known as the insight-knowledge leading to path-knowledge (*vuttḥāna gāmini vipassanā ñāṇa*).

### **The Simile of the Bird**

In ancient times, the captain of a sea-going ship used to release a bird when he wanted to know whether or not the ship was approaching land. The bird would fly in all four directions to look for the shore. If it could not find any land, it would return to the ship. However, if it saw land, it would not come back to the ship but fly straight towards the shore. This simile is mentioned in the scriptures<sup>62</sup> to depict the ups and downs of the insight-knowledge of adaptation.

When meditation goes well, and the noting mind gains momentum and accelerates, it will move toward the cessation of all conditioned phenomena. This is compared to the bird

that leaves the ship to look for the shore. But when this insight-knowledge is not yet mature, cessation cannot be attained, and the noting falls back to its usual mode. Sometimes there may also be gaps in noting. This is compared to the bird that returns to the ship after having failed to find the shore. But when a meditator again observes attentively, the noting will gain momentum and accelerate, after which it will enter the cessation of all formations. This is compared to the bird that has seen the shore and lands there without going back to the ship.

### **The Thirteenth, Fourteenth, Fifteenth, and Sixteenth Stages of Insight-Knowledge:**

#### **The Insight-Knowledges of Change-of-Lineage, Path-Knowledge, Fruition-Knowledge, and Reviewing**

*(gotrabhu ñāṇa, magga ñāṇa, phala ñāṇa, paccavekkhaṇā ñāṇa)*

The first moment in which the mind takes the cessation of formations as an object is called “change of lineage”. At this stage one is cut off from the lineage of worldlings and enters the lineage of the noble ones. Realizing the cessation of formations is path-knowledge and fruition-knowledge. The insight-knowledge of reviewing is the reviewing of the experience after the cessation. The cessation of formations refers to Nibbana. The path-knowledge lasts for one moment and the fruition-knowledge lasts for two or three moments.

### **Realization of the Four Noble Truths by Path-Knowledge**

When path-knowledge experiences the cessation of all formations, it understands the Four Noble Truths simultaneous-

ly. The commentary to the Mahāvedalla Sutta of the Majjhima Nikāya says:

*“Maggakkhaṇe cattāri saccāni ekapaṭivedhena paṭivijjhati.”*<sup>63</sup>

This means, “At the moment of path-knowledge the four truths are thoroughly understood by that path-knowledge.”

The same commentary explains this further as:

1. Thorough understanding of mentality and physicality as the truth of suffering through direct understanding (*dukkhaṃ pariññābhisamayena abhisameti*).
2. Abandonment of craving as the truth of the cause of suffering through direct understanding (*samudayaṃ pahānābhisamayena*).
3. Experience of Nibbāna as the truth of the cessation of suffering through direct understanding (*nirodhaṃ sacchikiriyābhisamayena*).
4. Development of the eightfold path as the truth of the path leading to the cessation of suffering through direct understanding (*maggam bhāvanābhisamayena abhisameti*).

Here, the terms ‘thorough understanding,’ ‘abandonment,’ ‘experience,’ and ‘development’ refer to the penetration (*paṭivedha*) of the truth and direct understanding (*abhisamaya*).

The statement that a single instance of path-knowledge penetrates the Four Noble Truths can be misunderstood to mean that a single moment of consciousness can take four objects

at the same time. The subcommentary says, “A meditator who practises meditation that leads to the realization of the Four Noble Truths (*catusacca kammaṭṭhāna*) penetrates the three truths (the truth of suffering, the truth of the cause of suffering, and the truth of path leading to the cessation of suffering) through the fulfilment of the function, and he penetrates the truth of the cessation of suffering by taking it as the object.”<sup>64</sup>

The commentary says:

*“So tīṇi saccāni kiccato paṭivijjhati, nirodham  
ārammaṇato.”*<sup>65</sup>

This means, “He penetrates cessation [because of taking] as an object and the other three as function.”

The commentary further explains:

*“Etassa pana pariggaṇhantasseva maggo tīsu sac-  
cesu pariññādikiccaṃ sādhentova nirodham  
ārammaṇato paṭivijjhati.”*<sup>66</sup>

This means, “The path-knowledge experienced [by the meditator] penetrates into the three other noble truths by fulfilling the function, and penetrates into cessation by taking it as an object.”

The truth of suffering (mental and physical phenomena) is the truth that must be thoroughly understood. Path-knowledge fulfils the function of thoroughly understanding the truth of suffering (*pariññā kicca*).

The truth of the cause of suffering (craving) is the truth that must be abandoned. Path-knowledge fulfils the function of abandoning the truth of the cause of suffering (*pahāna kicca*).

The truth of the cessation of suffering (Nibbāna) is the truth that must be experienced. Path-knowledge fulfils the function of experiencing Nibbāna or the truth of the cessation of suffering (*sacchikiriya kicca*).

The truth of the path leading to the cessation of suffering (the Noble Eightfold Path) is the truth that must be developed. Path-knowledge fulfils the function of developing the truth of the path that leads to the cessation of suffering (*bhāvanā kicca*). Here, ‘developing’ indicates that the function of developing the Eightfold Path has been completed. Path-knowledge has developed the path leading to cessation of suffering.

### **The Principal Meaning**

At the moment when path-knowledge experiences Nibbāna, which is the cessation of all formations, path-knowledge realizes the cessation of suffering. During that moment it fulfils the function of thoroughly understanding the truth of suffering by understanding the unsatisfactory nature of the formations that were constantly arising and passing away before they ceased.

At the moment when the cessation of suffering is experienced, there is no craving and, therefore, path-knowledge fulfils the function of abandoning the truth of the cause of suffering.

Path-knowledge also fulfils the function of developing the truth of the path leading to the cessation of suffering, by having completely developed the preliminary path as well as the noble path.

### **The Simile of the Oil-Lamp**

The Visuddhimagga gives the similes of an oil-lamp, the sun, and a boat to explain how path-knowledge penetrates the Four Noble Truths in a single moment.<sup>67</sup>

Just as an oil-lamp performs four functions simultaneously, namely, burning the wick, dispelling darkness, producing light, and consuming oil, just so does path-knowledge master all Four Noble Truths in one and the same moment.

As the oil-lamp burns the wick, path-knowledge understands the truth of suffering. As the oil-lamp dispels darkness, path-knowledge abandons the truth of the cause of suffering. As the oil-lamp illuminates, path-knowledge develops the truth of the path leading to the cessation of suffering. As the oil-lamp uses up the oil, path-knowledge burns up the mental defilements and experiences Nibbāna, the truth of cessation.

This is how the Buddha realized the Four Noble Truths at the moment of path-knowledge, as do all the arahants and other noble ones. On pages 98-100 you can re-read about the way in which wordlings realize the four mundane truths.

## **How to Attain the Higher Path-Knowledges**

### **The Path-Knowledge of Once-Returning**

After attaining the path- and fruition-knowledge of stream-



entry (*sotāpatti magga-phala ñāṇa*), someone who wants to attain the path- and fruition-knowledge of once-returning (*sakadāgāmi magga-phala ñāṇa*) should incline the mind in that direction with the following wish: “May I attain the path-knowledge of once-returning in order to reduce sensual desire (*kāma-rāga*) and ill will (*byāpāda*).” Then he or she must continue to observe the five aggregates, or all mental and physical phenomena, to further refine the understanding of impermanence, unsatisfactoriness, and non-self. When people practise the right way of mindfulness, they will progress through the different stages of insight-knowledge and eventually attain the path- and fruition-knowledge of once-returning, as explained in the Visuddhimagga.<sup>68</sup>

### **The Path-Knowledge of Non-Returning and Arahantship**

In the same way, after attaining the path- and fruition-knowledge of once-returning, someone who wants to attain the path- and fruition-knowledge of non-returning (*angāmi magga-phala ñāṇa*) should incline the mind in that direction with the following wish: “May I attain the path-knowledge of non-returning in order to completely abandon sensual desire and ill will.” Then he or she must continue to observe the five aggregates or all mental and physical phenomena.

After attaining the path- and fruition-knowledge of once-returning, someone who wants to attain the path- and fruition-knowledge of arahantship (*arahatta magga-phala ñāṇa*) should incline the mind in that direction with the following wish, “May I attain the path-knowledge of arahantship in order to completely abandon desire for fine-material existence (*rūpa-rāga*), desire for immaterial existence (*arūpa-rāga*), conceit (*māna*), restlessness (*uddhacca*), and ignorance (*avijjā*).” Then he or she must continue to observe

the five aggregates or all mental and physical phenomena as usual as explained in the Visuddhimagga.<sup>69</sup>

## Comparisons with the Scriptures

### The Ten Stages of Insight-Knowledge

I have just given a brief description of how a meditator who practises insight meditation progresses in insight until path- and fruition-knowledge are attained. The first two basic insight-knowledges are the insight-knowledge that discerns mental and physical phenomena and the insight-knowledge of cause and effect.

The ten insight-knowledges proper start from the insight-knowledge of clear comprehension and go up to the insight-knowledge of adaptation. In addition, there are four more insight-knowledges, they are the knowledge of change-of-lineage, path-knowledge, fruition-knowledge, and the knowledge of reviewing.

Thus in the course of practice there are altogether sixteen stages of insight-knowledge. There are detailed explanations of these in the Patisambhidāmagga and Visuddhimagga.<sup>70</sup>

### The Thirteen Stages of Insight-Knowledge

In certain commentaries dealing with the ten proper insight-knowledges, the first two basic insights are counted as insight-knowledges.

*“Tathā yaṃ nāmarūpaparicchedādīsū vipas-  
sanāñāṇesu paṭipakkhabhāvato,”<sup>71</sup> etc.*

It means, “*Nāmarūpaparicchēdā* is included in the insight-knowledges.”

In the *Visuddhimagga*, it says:

*“Gotrabhuñāṇaṃ ..... vipassanāsote patitattā pana vipassanāti saṅkhaṃ gacchati.”*<sup>72</sup>

“Change-of-lineage knowledge ..... Still it is reckoned as insight because it falls in line with insight.”<sup>73</sup>

According to the *Visuddhimagga*, the insight-knowledge of change-of-lineage should be regarded as insight-knowledge because it is part of the insight process, although it takes *Nibbāna* as the object and not mental and physical phenomena.

According to these texts, there are thirteen stages of insight-knowledge, starting with the insight-knowledge that discerns mental and physical phenomena up to the insight-knowledge of change-of-lineage. When adding path-knowledge, fruition-knowledge, and the insight-knowledge of reviewing, we get sixteen stages.

### **The Stages of Insight-Knowledge Taught by the Buddha**

Although the Buddha alluded to the experience of insight in some of his discourses, such as the discourse “The Characteristic of Nonself” (*Anatta Lakkhaṇa Sutta*), nowhere did he describe the stages of insight in detail. They were only mentioned in general. After explaining the characteristics of impermanence, unsatisfactoriness, and non-self to be found in the five aggregates, the Buddha said:

*“Evāṃ passam bhikkhave sutavā ariyasāvako rūpasmimpi nibbindati. Vedanāyapi nibbindati, saññāyapi nibbindati, sankhāresupi nibbindati, viññānasmimpi nibbindati.”*<sup>74</sup>

“Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards form, revulsion towards feeling, revulsion towards perception, revulsion towards volitional formations, revulsion towards consciousness.”<sup>75</sup>

According to the subcommentaries, the expression ‘experiences revulsion’ refers to the eight insight-knowledges starting with the knowledge of dissolution up to the insight leading to path-knowledge (*vuṭṭhāna gāmini vipassanā ñāṇa*) which immediately precedes path-knowledge.<sup>76</sup>

It can be assumed that by “revulsion” the Buddha was referring to the insight-knowledges of fear, misery, revulsion, desire for deliverance, re-observation, equanimity, and adaptation, taken together. Although the Buddha only mentioned the general outline, in the commentarial scriptures, the experiences of meditators are described in great detail and each stage has been given a name.

The passage “*Evāṃ passam nibbindati*” means “Seeing it in this way, he experiences revulsion.” And the expression “*Evāṃ passam*” (seeing it in this way) refers to the stages of insight-knowledge that precede the stages of revulsion. Therefore, “Seeing it in this way” includes the insight-knowledges of clear comprehension, arising and passing away, and dissolution.

Then the Buddha continued:

*“Nibbindaṃ virajjati, virāgā vimuccati, vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ ti pajānāti’ ti.”*<sup>77</sup>

“Experiencing revulsion, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: ‘It is liberated.’ He understands: ‘Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.’”<sup>78</sup>

The commentary explains these words in the following way:<sup>79</sup> ‘He becomes dispassionate’ (*virajjati*) refers to the path-knowledge. ‘Through dispassion [his mind] is liberated’ (*virāgā vimuccati*) refers to the fruition knowledge. The knowledge of liberation (*vimuttasmiṃ vimuttamiti ñāṇaṃ hoti*) refers to the knowledge of reviewing path- and fruition-knowledge. The further reflection (*khīṇā jāti* etc.) expresses that birth has been destroyed, and so on.

## **The Seven Purifications**

A diligent meditator can check his or her personal experiences against the seven purifications.

### **1. Purification of Morality (*sīla visuddhi*)**

Purification of moral conduct starts from the time when the precepts are kept.

### **2. Purification of Mind (*citta visuddhi*)**

Purification of mind is attained when the mind is free from the hindrances. Through the power of momentary concen-

tration the mind becomes calm and purified.

### **3. Purification of View (*diṭṭhi visuddhi*)**

Purification of view is attained with the first stage of insight-knowledge that understands that there exist only mental and physical phenomena devoid of a person, being, self, or soul. Thus the wrong view of self (*atta diṭṭhi*) and the wrong view of personality (*sakāya diṭṭhi*) are dispelled.

### **4. Purification by Overcoming Doubt (*kaṅkhāvitarāṇa visuddhi*)**

Purification by overcoming doubt is attained with the second insight-knowledge that understands cause and effect. At this stage one clearly understands that an everlasting self has never existed in the past, does not exist in the present, and will never exist in the future. One realizes that there is only a continuous process of mental and physical phenomena arising and passing away based on the law of cause and effect. Therefore, there is no more doubt whether or not a so-called person, being, soul, or self exists.

### **5. Purification by Knowledge and Vision of What Is Path and Not-Path (*maggāmagga ñāṇa dassana visuddhi*)**

Purification by knowledge and vision of what is path and not-path is attained at the immature stage of the fourth insight-knowledge. During that stage, when the meditator observes the arising and passing away of phenomena, pleasant experiences can arise. These good experiences are the so-called corruptions of insight, numbering ten in all. The understanding that attachment to these experiences is not the path, and that these experiences must be mindfully noted if one is to stay on the path, amounts to purification by knowledge and vision of what is path and not-path.

## **6. Purification by Knowledge and Vision of the Way (*paṭipadā ñāṇa dassana visuddhi*)**

Purification by knowledge and vision of the way starts from the mature stage of the fourth insight-knowledge, when the corruptions of insight have been overcome, and continues until the insight-knowledge leading to path-knowledge.

## **7. Purification by Knowledge and Vision (*ñāṇa dassana visuddhi*)**

Purification by knowledge and vision refers to path-knowledge.

## **The Great Reviewing Knowledges**

I have given a concise explanation about the course of the practice from the beginning all the way to the attainment of complete enlightenment. A meditator who thinks that he or she has attained at least the first stage of enlightenment (stream-entry) should have some criteria by which to check whether or not this stage has been attained. There are four qualifications of a stream-enterer (first stage of enlightenment) which are collectively known as the ‘Dhamma Mirror,’ they are:

1. Unshakable belief in the Buddha.
2. Unshakable belief in the Dhamma.
3. Unshakable belief in the Saṅgha.
4. Scrupulous observance of the five precepts, which are known as the precepts dear to the noble ones (*ariyakanta sīla*).

Besides taking the ‘Dhamma Mirror,’ there are seven criteria for self-evaluation. I am going to reiterate what I wrote in an introduction to the book “Mahāpaccavekkhaṇa Dhamma,” by the late Venerable Mahāsi Sayadaw:

The discourse called “The Kosambians” found in the Majjhima Nikāya was a discourse given by the Buddha by which meditators can reflect whether or not they have attained the first path-knowledge. Anyone who has practised meditation and thinks that he or she has attained path- and fruition-knowledge can read this discourse and reflect on whether or not the experience is in accordance with these seven criteria [the commentary calls these seven factors the ‘great reviewing knowledges, *mahāpaccavekkhaṇa-ñāṇa*, of a stream-enterer’<sup>80</sup>]:

1. In quietness and solitude, when one is mindful of formations, the obsessive defilements (*pariyu-  
tṭhāna kilesa*) do not arise. If a defilement does arise, one is able to abandon it by mindfully noting it.
2. When one is mindful, concentration is strong enough to overcome the hindrances. One experiences that mental defilements regarding the objects of mindfulness do not have an opportunity to arise, and that some of the defilements have been completely uprooted.
3. One comprehends that a person who attains right view regarding mental and physical phenomena through the practice of mindfulness meditation



can exist only during the dispensation of the Buddha's teaching.

4. One has no intention to harm or offend other people. If one happens to hurt others, one immediately confesses and corrects oneself, and one tries to prevent oneself from committing that action again.
5. Even though one inevitably has to perform the duties of daily life, the mind is always enthusiastically bent on practising the threefold trainings of morality, concentration, and wisdom.
6. One listens to Dhamma talks or discourses of the Buddha attentively, respectfully, and keenly.
7. While listening to Dhamma talks, one is filled with joy and rapture permeating throughout the body because one is able to grasp and comprehend the meaning.

If one is endowed with all seven of these criteria, one can have full confidence that one has attained the path- and fruition-knowledge of stream-entry.

A meditator who assumes that he or she has attained the first stage of path- and fruition-knowledge is able to compare his or her experience with the four qualifications of a stream-enterer or the seven criteria of self-review. If his or her experience is in accordance with these criteria, he or she can decide that:

1. Now I have ground to stand on (*laddhapa-tiṭṭho*).
2. Now I am able to get relief (*laddhassāso*).
3. I will only be reborn in good existences (*sugatiparāyaṇo*).

## **The Seven Benefits of Mindfulness Meditation**

What I have just been talking about is the highest benefit resulting from the practice of insight meditation. But nowadays, lay people, as well as monks and nuns, are busy in their respective fields and do not have enough time to practise for the attainment of the highest benefit, that is, path-and fruition-knowledge and Nibbāna. Because they can only practise for a number of days or months, the question arises whether or not these people get any benefit. In any case, they will benefit as much as they practise. Those who can only practise one or two sittings a day will benefit accordingly. Those who can practise for fifteen days or a month will reap the benefits according to their efforts.

In the discourse “The Foundations of Mindfulness,” the Buddha explained the seven benefits of practicing mindfulness meditation:

“Bhikkhus, this is the direct path for the purification of beings, for the surmounting of sorrow and lamentation, for the disappearance of pain and grief, for the attainment of the true way, for the realisation of Nibbāna – namely the four foundations of mindfulness.”<sup>81</sup>

Persons with limited time to practise might not get all of the benefits of mindfulness meditation as explained by the Buddha in the discourse “The Foundations of Mindfulness,” but they will still benefit according to the amount of time, effort, and diligence they devote to meditation. What kinds of benefits can they get? They will develop a desire to refrain from unwholesome and harmful actions. They will develop a good mind and a kind heart, become sensitive to the needs of others, and act appropriately in every situation. They will have a proper attitude toward the events in life. They will know how to live well, and they will not despair in cases of loss or failure.

### **The First Benefit: Purification of Defilements**

Meditators who practise systematically and energetically for about one and a half to two months usually experience the higher stages of insight-knowledge. During that extended period of practice, they personally experience states of great happiness and peace because greed and anger have weakened.

For instance, those who previously were strongly attached to clothes will no longer buy more clothes than they need, but will become content with what they have. Those who had a strong craving for food will no longer be so fussy, but will be content to eat whatever they can get. Those who liked to watch movies might watch them only rarely.

These meditators develop more patience and can easily forgive others. They also become able to control or manage their anger. These are the benefits that can be enjoyed by those whose defilements have been greatly reduced. Even though the defilements are not yet completely purified, the

resulting happiness and peace are apparent and clearly noticeable.

### **The Second Benefit: Overcoming Sorrow and Worry**

After having practised insight meditation, meditators who were inclined to worry about family or business problems tend to be less worried and are more able to keep their minds calm. This benefit can only be experienced by those who gain some insight-knowledge. Those who practise for a long time but do not gain any insight will not experience this benefit.

To illustrate this benefit, the commentary mentions the story of the minister Santati.<sup>82</sup> Santati, who lived during the Buddha's time, was greatly overcome with sorrow and worry when his beloved dancing girl died suddenly as he was watching her dance. The Buddha cooled the burning fires of his sorrow and grief by encouraging him to apply the soothing water of mindfulness meditation. When these fires were completely extinguished, the minister became fully enlightened.

### **The Third Benefit: Overcoming Lamentation**

Those who have reached the insight-knowledge of equanimity will not be overcome by strong lamentation due to the loss of family members or possessions. They will be able to mindfully control their emotions. Some can even calmly manage their lives immediately after the death of their loved ones

As an example of this benefit, the commentary mentions the story of a woman called Pañcārā who lived during the Buddha's time.<sup>83</sup> Pañcārā lost her husband, her two sons, parents, and brothers, all within a couple of days. She was not

only overcome with lamentation but became insane. The cool and soothing water of mindfulness not only extinguished her lamentation but helped her attain the first path- and fruition-knowledge, thereby becoming a stream-enterer.

The texts mention that people such as the minister Santati and Paṭācārā became fully enlightened or attained stream-entry while listening to a discourse delivered by the Buddha. When reading these stories, one might assume that these people became enlightened by merely listening to the discourse without practising mindfulness meditation.

This point is explained in the commentary to “The Greater Discourse on the Foundations of Mindfulness” (Mahāsatiṭṭhāna Sutta):<sup>84</sup>

“One cannot develop the eightfold path without contemplating one of the four foundations of mindfulness, that is, a form, feeling, consciousness, or mental object. Therefore, persons such as the minister Santati overcame their worries, grief, and lamentation by way of mindfulness.”

This means that these people were mindful of one of the four foundations of mindfulness while they were listening to the discourse. In that way, the insight-knowledges developed one after another very quickly, so that they attained the path- and fruition-knowledge at the end of the discourse.

### **The Fourth Benefit: the Cessation of Physical Suffering**

At the beginning of practice, meditators may experience a great deal of physical suffering such as pain, aches, or numbness. Because their mindfulness, concentration, and insight-knowledge are not yet strong enough, they cannot

overcome these unpleasant feelings. But if they understand that the aim of observing unpleasant feelings is not to get rid of them, but to understand their true nature, they will continue to observe whatever is occurring as it really is. When mindfulness, concentration, and insight-knowledge become mature, they will come to understand the true nature of these unpleasant feelings. Then they will see the unpleasant feeling either getting weaker or disappearing altogether.

When the practice of meditation becomes really powerful, not only the pain that arises from meditation, but also the pain caused by a disease, might become less severe or completely vanish. There have been many accounts in Burma of patients who suffered from heart disease before taking up meditation. Their condition was so serious that the doctors advised them to undergo surgery. However, after they took the time to practise insight meditation, their condition greatly improved and the symptoms largely disappeared even though they took it easy in meditation and did not exert too much effort.

The commentary gives an example of a monk who became fully enlightened while being mindful of the pain from his broken thigh and observing joy and rapture while reflecting on his pure morality.<sup>85</sup>

Another example given in the commentary is the story of the monk Pītamalla.<sup>86</sup> After hearing part of the Natumhākaṃ Sutta (the discourse called “Not Yours”), a sense of urgency arose in him. He gave up his life as a boxer to become a monk. In that discourse, the Buddha said, “Monks, form (materiality or the body) is not yours: abandon it. When you have abandoned it, that will lead to your welfare and happiness.”<sup>87</sup>

After Pītamalla became a monk he went into the forest to practise meditation. One day at dusk he was practising walking meditation by going on all fours because his feet hurt. A hunter who happened to pass nearby took him for a deer and pierced him with his lance. The monk meditated on this severe pain and became fully enlightened.

### **The Fifth Benefit: the Cessation of Mental Suffering**

When practising insight meditation, the cessation of mental suffering can manifest in three ways. The first way is the cessation of mental suffering by being mindful of it when it arises during meditation practice. Any kind of mental suffering should be attentively and repeatedly observed. When the noting mind gets stronger, mental suffering can no longer arise.

The second way is the cessation of mental suffering by thoroughly understanding the impermanence, unsatisfactoriness, and non-self of all mental and physical phenomena through personal experience. Because clinging to self and attachment to sensual desires are greatly reduced as a result of such understanding, mental suffering can no longer arise.

The third way is the cessation of mental suffering by continuously practising for an extended period of time. Some meditators attain the path- and fruition-knowledge of stream-entry as a result. Some attain the path- and fruition-knowledge of once-returning. Some attain the path- and fruition-knowledge of non-returning. Some attain the path- and fruition-knowledge of full enlightenment. At each stage of enlightenment, specific defilements are completely uprooted. As a result, suffering ceases to exist.

I have encountered many people, nowadays, who were in great mental distress and suffering badly due to the death of a loved one, or due to family, marital, or financial problems. When they began to practise meditation their mental suffering was greatly relieved and they attained peace of mind through the first and second ways of overcoming mental suffering.

To illustrate this point, the commentary mentions the story of a *deva* called Subrahmā.<sup>88</sup> Subrahmā was in great despair after many female *devas* who were his companions had died and been reborn in the hell realm while picking flowers in the Nandana Grove. His despair got worse when he realized he had only seven more days to live and then he also would be reborn in the hell realm. He could only regain his peace of mind after following the Buddha's instructions on practising insight meditation.

### **The Sixth Benefit: the Attainment of Path-Knowledge**

By means of the diligent practice of mindfulness meditation (which constitutes the preliminary path) meditators progress through the different stages of insight-knowledge until eventually an exceptionally sharp and penetrative understanding arises.

This understanding, called “path-knowledge,” experiences Nibbāna, which is the cessation of mental and physical phenomena. Immediately after path-knowledge there arises fruition knowledge, which is the result or fruition of path-knowledge.

The first path-knowledge uproots personality view (*sakkāya diṭṭhi*), skeptical doubt (*vicikicchā*), and adherence to rites and rituals (*sīlabbataparāmāsa diṭṭhi*). It cuts off the coarse



defilements strong enough to lead to rebirth in the lower realms (*apāyagaminīya kilesa*). The meditator then understands that merely performing rites and rituals that do not include the eightfold path does not lead to liberation from the cycle of birth and death.

The second path-knowledge weakens the sensual desire and ill will that bind a person to the objects of the sensuous plane of existence (*kāmahūmi*).

The third path-knowledge uproots sensual desire and ill will, but it cannot yet eradicate the desire for fine-material existence and the desire for immaterial existence.

The fourth path-knowledge uproots all the remaining defilements that have not been eradicated by the first three path-knowledges. At this point all the defilements are completely uprooted, without a single remainder. The mental defilements eradicated by the fourth path-knowledge are: the desire for fine-material existence, the desire for immaterial existence, conceit, restlessness, and ignorance.

With the attainment of the final path-knowledge, all mental defilements are eradicated and one becomes a fully enlightened person, an arahant.

### **The Seventh Benefit: the Attainment of Nibbāna**

Nibbāna is the cessation of suffering or a state devoid of suffering. This is the noblest and highest benefit of mindfulness meditation. When the fourth path-knowledge eradicates all mental defilements (*kilesas*), those impurities are extinguished forever. This is called “the cessation of suffering due to the defilements” (*kilesa-parinibbāna*).

After a fully enlightened person who has eradicated all defilements enters Parinibbāna, there is no new arising of mental and physical phenomena. The state in which the aggregates cease to exist is called “the cessation of suffering without the aggregates remaining” (*khandhaparinibbāna*).

This is the highest goal of all Buddhists. This is also the ultimate goal of mindfulness meditation as taught by the Buddha. These are the benefits that can actually be gained if a meditator practises with firm faith, strong will, enthusiasm, steadfast perseverance, diligence, and unremitting effort.

## **Epilogue**

Knowing this much about the practical aspect of Buddhism is enough. For four days I have spoken about the Buddha’s ways to happiness and peace, which can be divided into four parts. These four parts are, as you have understood by now: the devotional aspect, the ethical aspect, the moral aspect, and the practical aspect.

May all of you be able to develop firm faith in the Triple Gem, follow the advice for ethical conduct, perfect your moral conduct, and practise mindfulness meditation at all times.

May you understand the true nature of mental and physical phenomena and progress through the stages of insight-knowledge until you attain Nibbāna.

May you see the Four Noble Truths through path- and fruition-knowledge. May you soon experience Nibbāna and enjoy true happiness and peace due to the cessation of all suffering.

*Sādhu, sādhu, sādhu.*

May all beings realize the Dhamma and live in peace and happiness.

## GLOSSARY

<i>abhisamaya</i>	Direct understanding
<i>adhigama saddhā</i>	Unshakable faith through experiential knowledge of the Dhamma
<i>adhimokkha</i>	Determination
<i>ādinava ñāṇa</i>	The insight-knowledge of misery
<i>āgamana saddhā</i>	The faith that comes with the declaration of Buddhahood ( <i>āgama or āgamaniya saddhā</i> )
<i>āhārepaṭikūla saññā</i>	The perception of the repulsiveness of nutriment
<i>ahbiññā</i>	Direct knowledge
<i>akkhadhutto</i>	Gambling
<i>akusala</i>	Unwholesome
<i>akusala citta</i>	Unwholesome mental state
<i>anāgāmi</i>	A non-returner
<i>ānāpānasati</i>	Mindfulness of breathing
<i>anattā</i>	Non-self; the impersonal and empty nature of all phenomena
<i>anattā lakkhaṇa</i>	The characteristic of non-self
<i>anattānupassanā</i>	The contemplation of non-self
<i>anāgāmi magga-phala-ñāṇa</i>	The path- and fruition-knowledge of non-returning
<i>anicca</i>	Impermanence
<i>anicca lakkhaṇa</i>	The characteristic of impermanence
<i>anuloma ñāṇa</i>	The insight-knowledge of adaptation
<i>anussati</i>	Recollection
<i>anuttaro purisa-dammasārathi</i>	The teacher of beings to be tamed (the Buddha)
<i>apañṇakapaṭipadā</i>	The practice that inevitably leads to enlightenment
<i>apāya</i>	The lower realms
<i>apāyagaminīya kilesa</i>	Defilements strong enough to lead to rebirth in the lower realms
<i>āpodhātu</i>	The water element
<i>appanā samādhi</i>	Absorption-concentration
<i>araham</i>	Worthy of respect
<i>arahant</i>	A fully enlightened one; Arahant
<i>arahatta magga-phala-ñāṇa</i>	The path- and fruition-knowledge of arahantship
<i>arahatta phala ñāṇa</i>	The fruition-knowledge of arahantship
<i>ārakkhasampadā</i>	Endowed with protection; safe keeping; maintenance
<i>ariya</i>	A noble one; a person having attained at least one of the four stages of enlightenment
<i>ariya magga</i>	The Noble Eightfold-Path
<i>ariya puggala</i>	A noble one; a noble person
<i>ariya sacca</i>	Noble truth

<i>ariya saṅgha</i>	The noble order of the Saṅgha
<i>ariyakanta sīla</i>	The precepts dear to the noble ones
<i>arūpa-rāga</i>	The desire for immaterial existence
<i>arūpāyatana</i>	An immaterial state
<i>asubha</i>	Ugliness; loathsomeness
<i>asubha bhāvanā</i>	The contemplation on the loathsomeness of the body
<i>atakkāvacarō</i>	Not conceivable through reasoning; not the object of reasoning
<i>atta</i>	Soul; person; being; ego
<i>atta dīṭṭhi</i>	The wrong view of self
<i>avijjā</i>	Ignorance
<i>avippaṭisāra</i>	Remorse
<i>ayoniso manasikāra</i>	Unwise attention
<i>balava vipassanā</i>	Strong insight
<i>bhaṅga ñāṇa</i>	The insight-knowledge of dissolution
<i>bhāvanā</i>	Meditation; mental training; mental development
- <i>samatha bhāvanā</i>	- Concentration meditation
- <i>vipassanā bhāvanā</i>	- Insight meditation; mindfulness meditation
<i>bhāvanā kicca</i>	The function of developing
<i>bhāvanā ñāṇa</i>	Understanding gained through meditation
<i>bhāvanā parikamma</i>	The preliminary practice for meditation
<i>bhavasampatti</i>	To be endowed with a good existence
<i>bhāvetabba</i>	(The Dhamma) that must be fully developed
<i>bhaya ñāṇa</i>	The insight-knowledge of fear
<i>bhikkhu</i>	Monk
<i>bhogasampatti</i>	To be endowed with material wealth
<i>bhojane mattaññū</i>	Moderation in eating
<i>bodhipakkhiya dhamma</i>	The requisites of enlightenment
<i>brahma</i>	A celestial being
<i>brahmavihāra</i>	The divine abidings, of four kinds:
- <i>mettā</i>	- Loving-kindness
- <i>muditā</i>	- Sympathetic joy
- <i>karuṇā</i>	- Compassion
- <i>upekkhā</i>	- Equanimity
<i>buddhānussati bhāvanā</i>	The recollection of the Buddha's attributes
<i>buddho</i>	The one who knows
<i>byāpāda</i>	Ill-will
<i>cāgasampadā</i>	Endowed with generosity
<i>caraṇa</i>	Conduct
<i>catudhātuvavatthāna</i>	Defining the four elements
<i>caturārakkha dhamma</i>	The four protective meditations
<i>catusacca kammaṭṭhāna</i>	The meditation that leads to the realization of the Four Noble Truths
<i>cetanā</i>	Volition
<i>chanda</i>	Desire; strong will

<i>citta</i>	Mind; consciousness
<i>cittakkhaṇa</i>	A moment of consciousness
<i>cittānupassanā</i>	Contemplation of the mind together with its associated mental states
<i>citta visuddhi</i>	Purification of mind
<i>dakkhiṇeyya</i>	Worthy of receiving offerings
<i>dāna</i>	A gift or offering; the actual act of practising generosity
<i>desanā</i>	Exposition
<i>deva</i>	Deity
<i>dhamma</i>	Phenomena
<i>diṭṭhi</i>	View; implies wrong view
- <i>atta diṭṭhi</i>	The wrong view of self
- <i>sakāya diṭṭhi</i>	The wrong view of personality
<i>diṭṭhi visuddhi</i>	Purification of view
<i>diṭṭhi upādāna</i>	The act of clinging to a wrong view
<i>dosa</i>	Hatred
<i>duddaso</i>	Difficult to see
<i>dukkha</i>	Suffering; unsatisfactoriness
- <i>dukkha dukkha</i>	- The suffering of suffering
- <i>saṅkhāra dukkha</i>	- The suffering of the arising and passing away of formations
- <i>vipariṇāma dukkha</i>	- The suffering produced by change
<i>dukkha lakkaṇa</i>	The characteristic of suffering
<i>dukkha sacca</i>	The truth of suffering
<i>dukkha vedanā</i>	Unpleasant feeling
<i>duranubodho</i>	Difficult to understand or comprehend
<i>gamana</i>	The act or state of going
<i>gambhīro</i>	Deep; profound
<i>garudhamma</i>	The Dhamma that should be respected and esteemed
<i>gotrabhu ñāṇa</i>	The insight-knowledge of change of lineage
<i>hirī</i>	Moral shame
<i>indriyesu guttadvāro</i>	To guard the six sense-doors with mindfulness
<i>issa</i>	Jealousy
<i>issariya</i>	Supremacy; mastery; rulership
<i>ithidhutto</i>	To enjoy the company of bad women
<i>jāgariyaṃ anuyutto</i>	Devotion to mindfulness
<i>janaka kamma</i>	Productive kamma
<i>jhāna</i>	Absorption
<i>jīvīndriya</i>	The faculty of life or vitality
<i>kalyāṇamittatā</i>	Good friendship
<i>kāmaabhūmi</i>	The sensuous plane of existence
<i>kāma-rāga</i>	Sensual desire
<i>kamma</i>	Action; in Buddhist teaching only intentional actions are called kamma, which are of three kinds:

- <i>kāya-kamma</i>	- Bodily action
- <i>mano-kamma</i>	- Mental action
- <i>vacī-kamma</i>	- Verbal action
<i>kāmupādāna</i>	Clinging arising from sensual pleasures
<i>kañkhāvitarāṇa visuddhi</i>	Purification by overcoming doubt
<i>karuṇā</i>	Compassion
<i>kaṣiṇa</i>	An external device [such as a coloured disc used as an object of samatha meditation]
<i>khaṇika samādhi</i>	Momentary concentration
<i>khaṇikacittakaggatā</i>	Momentary one-pointedness
<i>khaṇika-paccupanna</i>	The momentary present
<i>kilesa</i>	Mental defilement [greed, hatred, delusion, etc.]
<i>kusala</i>	Wholesome
<i>laddhapatiṭṭho</i>	Having ground to stand on
<i>laddhassāso</i>	Having obtained relief
<i>lakkhaṇa</i>	Characteristic
- <i>anattā lakkhaṇa</i>	- The characteristic of non-self
- <i>anicca lakkhaṇa</i>	- The characteristic of impermanence
- <i>dukkha lakkhaṇa</i>	- The characteristic of suffering
- <i>sabhāva lakkhaṇa</i>	- Specific or individual characteristic
- <i>samañña lakkhaṇa</i>	- Common or general characteristic
<i>lobha</i>	Greed
<i>loka</i>	World
- <i>okasa loka</i>	- The world of location
- <i>saṅkhāra loka</i>	- The world of formations
- <i>satta loka</i>	- The world of beings
<i>lokavidū</i>	The knower of the three worlds
<i>lokiya</i>	Mundane
<i>lokiya magga</i>	Mundane path
<i>lokuttara</i>	Supramundane
<i>lokuttara ariya sacca</i>	Supramundane noble truth
<i>lokuttara magga</i>	The supramundane path
<i>magga</i>	Path
- <i>ariya magga</i>	- Noble path
- <i>lokiya magga</i>	- Mundane path
- <i>lokuttara magga</i>	- Supramundane path
- <i>pubbabhāga magga</i>	- Preliminary path
<i>maggaṅga</i>	Path-factor
<i>magga ñāṇa</i>	Path-knowledge
<i>magga sacca</i>	The truth of the path leading to the cessation of suffering
<i>maggacittuppāda</i>	The consciousness of path-knowledge
<i>maggāmagga ñāṇa</i>	Purification by knowledge and vision of what is path and what is not-path
<i>dassana visuddhi</i>	
<i>mahāpacca-</i>	The great reviewing knowledges

<i>vekkhaṇaṇāṇa</i>	The middle way
<i>majjhima paṭipada</i>	Conceit
<i>māna</i>	Attention
<i>manasikāra</i>	-Unwise attention; careless consideration; superficial attention
- <i>ayoniso manasikāra</i>	-Wise attention; careful consideration; thorough attention
<i>maraṇassati bhāvanā</i>	The recollection of death
<i>mettā</i>	Loving-kindness
<i>mettā bhāvanā</i>	Loving-kindness meditation
<i>micchariya</i>	Stinginess
<i>moha</i>	Delusion
<i>muccitukamyata ṇāṇa</i>	The insight-knowledge of desire for deliverance from all formations
<i>muditā</i>	Sympathetic joy
<i>muñcitukamyatā ṇāṇa</i>	The insight-knowledge of the desire to abandon all formations
<i>nāma</i>	Mentality; mind; mental phenomenon
<i>nāmarūpapariccheda</i>	The insight-knowledge of discerning mental and physical phenomena
<i>ṇāṇa</i>	Insight; understanding
<i>ṇāṇa dassana visuddhi</i>	Purification by knowledge and vision
<i>neyya puggala</i>	An individual who cannot attain enlightenment even after a detailed explanation, but only through personal practice with guidance
<i>Nibbāna</i>	Nibbāna
- <i>anupadisesanibbāna</i>	- Nibbāna without the aggregates of existence remaining
- <i>khandhāparinibbāna</i>	- Nibbāna without the aggregates of existence still remaining
- <i>kilesāparinibbāna</i>	- Nibbāna with the aggregates of existence still remaining
- <i>sa-upadisesanibbāna</i>	- Nibbāna with the aggregates of existence still remaining
<i>nibbidā</i>	Revulsion; disenchantment; weariness
<i>nibbidā ṇāṇa</i>	The insight-knowledge of disenchantment
<i>nibbidānupassanā ṇāṇa</i>	The insight-knowledge of the contemplation of disenchantment
<i>nicca</i>	Constant; permanent
<i>niccagarudhamma sīla</i>	The precepts that should always be respected
<i>nikanti</i>	Attachment
<i>nirodha sacca</i>	The truth of the cessation of suffering
<i>nirodhasamāpatti</i>	The attainment of cessation
<i>nīvaraṇa</i>	Hindrance



<i>niyyānika</i>	That which leads to liberation
<i>obhāsa</i>	Light
<i>okappanā saddhā</i>	A firm faith through understanding of the Dhamma
<i>ottappa</i>	Moral fear of wrong-doing
<i>paccavekkhanā ñāṇa</i>	The insight-knowledge of reviewing
<i>paccayapariggaha ñāṇa</i>	The insight-knowledge of cause and effect
<i>padaparama puggala</i>	An individual who cannot attain enlightenment in this very life regardless of the effort that is put forth
<i>paggaho</i>	Effort; energy
<i>pahāna kicca</i>	The function of abandoning
<i>pahītabba</i>	(The Dhamma) that must be completely abandoned
<i>pāmojja</i>	Gladness
<i>paṇḍita</i>	A teacher; an intelligent or learned person. In former times, a learned, wise person with good virtue and a noble heart
<i>paṇīto</i>	Sublime; exalted
<i>paññā</i>	Wisdom; insight; understanding; knowledge
<i>paññā sikkhā</i>	Training in wisdom
<i>paññāsampadā</i>	Endowed with wisdom and insight
<i>pāpamittatā</i>	Evil friendship
<i>paramattha sabhāva</i>	The ultimate reality of the specific nature of phenomena
<i>pāramī</i>	Perfections [generosity, morality, renunciation, wisdom, energy, patience, truthfulness, determination, loving-kindness, equanimity]
<i>pariññā kicca</i>	The function of thorough understanding
<i>pariññeyya</i>	(The Dhamma) that must be thoroughly realized
<i>pariyatti</i>	Study (related to the Dhamma; the teachings of the Buddha)
<i>pariyuṭṭhāna kilesa</i>	Obsessive defilement
<i>pasāda</i>	Confidence
<i>pasāda saddhā</i>	Serene faith
<i>pasanna</i>	Trust
<i>passaddhi</i>	Tranquillity
<i>pathavīdhātu</i>	The earth element
<i>pāṭimokkha saṃvara</i>	Restraint with regard to the code of monastic discipline
<i>sīla</i>	discipline
<i>paṭipadā ñāṇa dassana-</i>	Purification by knowledge and vision of the way
<i>visuddhi</i>	
<i>paṭipatti</i>	Practice (related to the Dhamma; the teachings of the Buddha)
<i>paṭisaṅkhā ñāṇa</i>	The insight-knowledge of re-observation
<i>paṭivedha</i>	Penetration
<i>phala ñāṇa</i>	Fruition-knowledge
<i>phalacittuppāda</i>	The consciousness of fruition-knowledge

<i>pīti</i>	Rapture; zest; pleasurable interest
<i>pubbabhāga magga</i>	The preliminary path; the mundane eightfold path
<i>puggala</i>	Individual; person
- <i>neyya puggala</i>	- An individual who cannot attain enlightenment even after hearing a detailed explanation of the Dhamma, but only through personal practice with guidance
- <i>padaparama puggala</i>	- An individual who cannot attain enlightenment in this very life regardless of the effort that is put forth
- <i>ugghaṭitaññū puggala</i>	- An individual who attains enlightenment by merely listening to a short summary of the Dhamma.
- <i>vipañcitaññū puggala</i>	- An individual who attains enlightenment after hearing a detailed explanation of the Dhamma
<i>puthujjana</i>	A wordling; a person who has not reached any of the four stages of enlightenment
<i>rūpa</i>	Physicality; materiality; the body; a bodily or material phenomenon
<i>rūpa-rāga</i>	The desire for fine-material existence
<i>sabbaññuta ñāṇa</i>	Omniscience
<i>sabbaṭṭhaka-</i>	Universal meditation
<i>kammaṭṭhāna</i>	Individual or specific characteristic
<i>sabhāva lakkaṇa</i>	Truth
<i>sacca</i>	- The truth of suffering
- <i>dukkha sacca</i>	- The truth of the cause of suffering
- <i>samudaya sacca</i>	- The truth of the cessation of suffering
- <i>nirodha sacca</i>	- The truth of the path leading to the cessation of suffering
- <i>magga sacca</i>	(The Dhamma) that must be experienced
<i>sacchikātabba</i>	The function of experiencing
<i>sacchikiriya kicca</i>	Faith; confidence; trust
<i>saddhā</i>	- Serene faith
- <i>pasāda saddhā</i>	- Firm faith through understanding of the Dhamma
- <i>okappanā saddhā</i>	- Unshakable faith through experiential knowledge of the Dhamma
- <i>adhigama saddhā</i>	- The faith that comes with the declaration of Buddhahood ( <i>āgama or āgamaniya saddhā</i> )
- <i>āgamana saddhā</i>	Endowed with faith
<i>saddhāsampadā</i>	Worthy of faith
<i>saddheyya</i>	The path- and fruition-knowledge of once- returning
<i>sakadāgāmi magga-</i>	
<i>phala ñāṇa</i>	
<i>sakāya diṭṭhi</i>	The wrong view of personality
<i>samādhi</i>	Concentration

- <i>appanā samādhi</i>	- Absorption concentration
- <i>upacāra samādhi</i>	- Access concentration
- <i>khaṇika samādhi</i>	- Momentary concentration
<i>samādhī sikkhā</i>	Training in concentration
<i>samajīvitā</i>	Balanced living
<i>sāmaṇera</i>	Novice
<i>samañña lakkhana</i>	Common or general characteristic
<i>samāpatti</i>	Attainment
<i>samatha</i>	Calm; tranquillity; concentration that can keep away the defilements and hindrances temporarily
<i>samatha bhāvanā</i>	Concentration or tranquillity meditation
<i>samatha kammaṭṭhāna</i>	Concentration as a subject of meditation
<i>samatha-pubbaṅgama</i>	Insight meditation preceded by concentration meditation
<i>sammā ājīva</i>	Right livelihood
<i>sammā dīṭṭhi</i>	Right understanding or right view
<i>sammā kammanta</i>	Right action
<i>sammā samādhi</i>	Right concentration
<i>sammā saṅkappa</i>	Right thought or right intention
<i>sammā sati</i>	Right mindfulness
<i>sammā vācā</i>	Right speech
<i>sammā vāyāma</i>	Right effort
<i>sammāsambuddha</i>	One who knows things in the right way based on one's own insight- knowledge
<i>sammasana ñāṇa</i>	The insight-knowledge of clear comprehension
<i>sammutī saṅgha</i>	The conventional order of the Saṅgha
<i>sampajañña</i>	Clear comprehension; full awareness
<i>samsāra</i>	The round of birth and death
<i>samudaya sacca</i>	The truth of the cause of suffering
<i>samvega</i>	Spiritual urgency
<i>saṅgha</i>	The order of the Saṅgha
- <i>ariya saṅgha</i>	- The noble order of the Saṅgha
- <i>sammutī saṅgha</i>	- The conventional order of Saṅgha
<i>saṅkhāra</i>	Formation; mental formation
<i>saṅkhāra dukkha</i>	The suffering of the arising and passing away of formations
<i>saṅkhārupekkhā ñāṇa</i>	The insight-knowledge of equanimity regarding formations
<i>saññā</i>	Perception
<i>santati-paccuppanna</i>	The presence of continuity
<i>santisukha</i>	Happiness and peace
<i>santo</i>	Peaceful
<i>saraṇa</i>	Refuge; dependence
<i>saranagamana</i>	The mental act of going for refuge to the Triple Gem
<i>sati</i>	Mindfulness

<i>sati sampajañña</i>	Mindfulness and clear comprehension
<i>satipaṭṭhāna</i>	The foundations of mindfulness
- <i>cittānupassanā</i>	- Contemplation of mind
<i>satipaṭṭhāna</i>	
- <i>dhammānupassanā</i>	- Contemplation of mind-objects
<i>satipaṭṭhāna</i>	
- <i>kāyānupassanā</i>	- Contemplation of the body
<i>satipaṭṭhāna</i>	
- <i>vedānānupassanā</i>	- Contemplation of feeling
<i>satipaṭṭhāna</i>	
<i>satipaṭṭhāna vipassanā</i>	Mindfulness meditation
<i>bhāvanā</i>	
<i>sattā devamanussānaṃ</i>	Teacher of deities, celestial beings, and humans
<i>sikkhā</i>	Training
- <i>sīla sikkhā</i>	- Training in morality
- <i>samādhi sikkhā</i>	- Training in concentration
- <i>paññā sikkhā</i>	- Training in wisdom
<i>sīla</i>	Morality; ethical behaviour
<i>sīla sikkhā</i>	Training in morality
<i>sīla visuddhi</i>	Purification of morality
<i>sīlabbataparāmā diṭṭhi</i>	Adherence to rites and rituals
<i>sīlasampadā</i>	To be endowed with morality
<i>sotāpatti magga ñāṇa</i>	The path-knowledge of stream-entry
<i>sotāpatti magga-phala</i>	The path- and fruition-knowledges of
<i>ñāṇa</i>	stream-entry
<i>suddha vipassanā</i>	Pure insight meditation
<i>sugati</i>	A good realm
<i>sugato</i>	[Speech] that is true and beneficial
<i>sugatiparāyaṇo</i>	To be reborn only in good existences
<i>sukha</i>	Happiness
<i>sukha vedanā</i>	Pleasant feeling
<i>surādhutto</i>	Drinking alcohol or taking intoxicants
<i>tadaṅga nirodha</i>	Temporary cessation
<i>tadaṅga pahāna</i>	Temporary abandoning
<i>tajjāpaññatti</i>	Conventional term
<i>taṅhā</i>	Craving
<i>taruṇa vipassanā</i>	Immature insight
<i>tejodhātu</i>	The fire element
<i>thina-middha</i>	Sloth and torpor
<i>udayabbaya ñāṇa</i>	The insight-knowledge of arising and passing away
<i>uddhacca</i>	Restlessness
<i>ugghatitāññū puggala</i>	An individual who attains enlightenment by merely listening to a short summary of the Dhamma
<i>upacāra samādhi</i>	Access concentration

<i>upādānakkhandhā</i>	The aggregate of clinging
<i>upaṭṭhāna</i>	Assurance; confidence
<i>upekkhā</i>	Equanimity
<i>upekkhā vedanā</i>	Neutral feeling
<i>uposatha</i>	(Buddhist) observance day
<i>uṭṭhānasampadā</i>	Endowed with persistence; enthusiastic; diligent in making effort
<i>vāyodhātu</i>	The air element
<i>vāyophoṭṭhabba</i>	A touch-sensation caused by air
<i>vedanā</i>	Feeling
- <i>dukkha vedanā</i>	- Unpleasant feeling
- <i>sukha vedanā</i>	- Pleasant feeling
- <i>upekkhā vedanā</i>	- Neither-pleasant-nor-unpleasant feeling; neutral feeling
<i>vedanākkhandhā</i>	The aggregate of feeling
<i>veyyavacca</i>	Voluntary work
<i>vicikicchā</i>	Sceptical doubt
<i>vijjā</i>	Knowledge
<i>vijjācaraṇasampanno</i>	Endowed with knowledge and conduct
<i>vikkhambhana pahāna</i>	Abandoning by repression
<i>vimutti</i>	Liberation
<i>vimutti ñāṇa dassanam</i>	The knowledge and vision of liberation
<i>vinaya</i>	The monastic disciplinary code
<i>viññāna</i>	Consciousness
<i>vipaṇcitanñū puggala</i>	An individual who attains enlightenment after hearing a detailed explanation of the dhamma
<i>vipariṇāma dukkha</i>	The suffering produced by change
<i>vipassanā</i>	Insight
- <i>balava vipassanā</i>	- Strong insight
- <i>taruṇa vipassanā</i>	- Immature insight
<i>vipassanā bhāvanā</i>	Insight meditation; mindfulness meditation
<i>vipassanā ñāṇa</i>	Insight-knowledge
<i>vipassanā paññā</i>	Insight-wisdom
<i>vipassanupakkilesa</i>	Corruptions of insight
<i>virāga</i>	Dispassion
<i>viriya</i>	Effort
<i>visuddhi</i>	Purification
- <i>sīla visuddhi</i>	- The purification of morality
- <i>citta visuddhi</i>	- The purification of mind
- <i>diṭṭhi visuddhi</i>	- The purification of view
- <i>kaṅkhāvitarana visuddhi</i>	- The purification by overcoming doubt
- <i>maggāmagga ñāṇa dassana -visuddhi</i>	The purification by knowledge and vision of what is path and what is not- path
- <i>paṭipadā ñāṇa dassana</i>	The purification by knowledge and vision of the way

<i>visuddhi</i>	
- <i>ñāṇa dassana visuddhi</i>	The purification by knowledge and vision
<i>vuṭṭhāna gāminī</i>	Insight-knowledge leading to path-knowledge
<i>vipassanā ñāṇa</i>	
<i>yasa</i>	Famous; renowned
<i>yathābhūta ñāṇa</i>	The knowledge and vision of things as they really are
<i>dassana</i>	
<i>yoniso manasikāra</i>	Wise attention; careful consideration

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## ENDNOTES

### INTRODUCTION

- <sup>1</sup> VRI, Catukkanipātapāḷi:a.ni.-4-PTS:2.135.  
VRI, Puggalapaññattipāḷi:abhi.-PTS:0.6.

### CHAPTER 1

- <sup>2</sup> VRI, Niruttidīpanī: -Mya.:0.18.  
<sup>3</sup> VRI, Mūlapaṇṇāsapāḷi:ma.ni.-1-PTS: 1.59.  
<sup>4</sup> MN 10,34; *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima Nikāya*, translated by Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, Wisdom Publications, 1995.  
<sup>5</sup> VRI, Mūlapaṇṇāsapāḷi:ma.ni.-1- PTS: 1.59.  
<sup>6</sup> MN 10,34; *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima Nikāya*, translated by Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, Wisdom Publications, 1995.  
<sup>7</sup> VRI, Mūlapaṇṇāsapāḷi:ma.ni.-1- PTS 1.57.  
<sup>8</sup> MN 10,8; *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima Nikāya*, translated by Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, Wisdom Publications, 1995.  
<sup>9</sup> VRI, Mūlapaṇṇāsapāḷi:ma.ni.-1- PTS: 1.57.  
<sup>10</sup> SN 56.11; *The Connected Discourses of the Buddha: A New Translation of the Saṃyutta Nikāya*, trans. Bhikkhu Bodhi, Wisdom Publications, 2000.  
<sup>11</sup> VRI, Khuddakapāṭhapāḷi:khu.ni.-PTS: 0.1.  
<sup>12</sup> *A Handful of Leaves: An Anthology from the Khuddaka Nikāya*, translated by Thanissaro Bhikkhu, The Sati Center for Buddhist Studies & Metta Forest Monastery (Author's translation).  
<sup>13</sup> VRI, Khuddakapāṭhapāḷi:khu.ni.-PTS: 0.1.  
<sup>14</sup> *A Handful of Leaves: An Anthology from the Khuddaka Nikāya*, translated by Thanissaro Bhikkhu, The Sati Center for Buddhist Studies & Metta Forest Monastery (Author's translation).  
<sup>15</sup> VRI, Khuddakapāṭhapāḷi:khu.ni.-PTS: 0.1.  
<sup>16</sup> *A Handful of Leaves: An Anthology from the Khuddaka Nikāya*, translated by Thanissaro Bhikkhu, The Sati Center for Buddhist Studies & Metta Forest Monastery (Author's translation).  
<sup>17</sup> VRI, Majjhimaṇṇāsapāḷi:ma.ni.-2-PTS: 1.421  
<sup>18</sup> MN 62, 3; *The Middle Length Discourses of the Buddha: A New*

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- Translation of the Majjhima Nikāya*, translated by Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, Wisdom Publications, 1995.
- <sup>19</sup> VRI, Sagāthāvaggapāli:sam.ni.-1-PTS:1.136.
- <sup>20</sup> SN 6:1; *The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikāya*, trans. Bhikkhu Bodhi, Wisdom Publications, 2000.
- <sup>21</sup> VRI, Sagāthāvaggapāli:sam.ni.-1-PTS:1.136.
- <sup>22</sup> SN 6:1; *The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikāya*, trans. Bhikkhu Bodhi, Wisdom Publications, 2000..
- <sup>23</sup> VRI, Milindapañhapāli:khu.ni.-PTS:0.35.  
VRI, Visuddhimagga-2:-Mya.:2.94.
- <sup>24</sup> *Milinda's Questions*, Vol. I, II.x, translated from the Pāli by I.B. Horner, M.A., Luzac & Company, Ltd., London, 1969;  
Vism XIV,140; *The Path of Purification* by Bhadantācariya Buddhaghosa, translated from the Pāli by Bhikkhu Ñāṇamoli, BPS 1991.
- <sup>25</sup> VRI, Visuddhimagga-2:-Mya.:2.94.  
Dhammasaṅgaṇi-aṭṭhakathā:Abhi.aṭṭha.-PTS:0.120.
- <sup>26</sup> VRI, Visuddhimagga-2:-Mya.:2.94.
- <sup>27</sup> Ibid.
- <sup>28</sup> VRI, Visuddhimagga-2:-Mya.:2.94
- <sup>29</sup> Ibid.
- <sup>30</sup> VRI, Mahāvagga-aṭṭhakathā(dī.ni.):dī.ni.aṭṭha.-2-PTS:2.529.  
VRI, Majjhimapaññāsa-aṭṭhakathā:ma.ni.aṭṭha.-2-PTS:2.326.  
VRI, Pāthikavagga-aṭṭhakathā:dī.ni.aṭṭha.-3-PTS:3.1029.  
VRI, Pañcaka-chakka-sattakanipāta-aṭṭhakathā:a.ni.aṭṭha.-3-PTS:3.257.
- <sup>31</sup> VRI, Dhammapada-aṭṭhakathā:khu.ni.aṭṭha.-PTS:2.126.
- <sup>32</sup> VRI, Dhammapada-aṭṭhakathā:khu.ni.aṭṭha.-PTS:1.37.
- <sup>33</sup> VRI, Duka-tika-catukkanipāta-aṭṭhakathā:a.ni.aṭṭha.-2-PTS:2.215.
- <sup>34</sup> VRI, Sīlakkhandhavagga-ṭīkā:dī.ni.ṭī.-1-PTS:1.366.
- <sup>35</sup> VRI, Sīlakkhandhavagga-aṭṭhakathā:dī.ni.aṭṭha.-1-PTS:1.232.

## CHAPTER TWO

- <sup>1</sup> VRI, Dhammapādapāli:khu.ni.-PTS:0.27.
- <sup>2</sup> DhP 183, *The Dhammapāda*, Narada Thera, B.M.S. Publication (India), 1978.



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- <sup>3</sup> VRI, Mahāvagga-aṭṭhakathā:saṃ.ni.aṭṭha.-5-PTS:3.140.  
VRI, Mahāvagga-ṭikā:saṃ.ni.ṭi.-5-Mya.:2.415.
- <sup>4</sup> VRI, Sagāthāvagga-ṭikā:saṃ.ni.ṭi.-1-Mya.:1.56.
- <sup>5</sup> VRI, Dhammasaṅgaṇi-aṭṭhakathā:abhi.aṭṭha.-PTS:0.75.
- <sup>6</sup> VRI, Dasakanipātapāli:a.ni.-10-PTS:5.92.  
AN X,51; *Numerical Discourses of the Buddha: An Anthology of Suttas from the Aṅguttara Nikāya*, translated and edited by Nyanaponika Thera & Bhikkhu Bodhi, Altamira Press, 1999.
- <sup>7</sup> VRI, Cūlavagga-pāli:vinayapiṭaka-4-PTS:2.107.
- <sup>8</sup> MN 61,3-8; Ambalaṭṭhikārāhulovāda Sutta, *Majjhima Nikāya*, translated by Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, Wisdom Publications, 1995.
- <sup>9</sup> Aṅguttara Nikāya 8:54; contained in: *In the Buddha's Words: An Anthology of Discourses from the Pāli Canon*, Bhikkhu Bodhi, Wisdom Publications, 2005.
- <sup>10</sup> The Sigālaka Sutta, *The Long Discourses of the Buddha, A Translation of the Dīgha Nikāya*, trans. Maurice Walshe, Wisdom Publications, 1995.
- <sup>11</sup> VRI, Dhammapādapāli:khu.ni.-PTS:0.11.
- <sup>12</sup> *The Dhammapāda*, ohn Ross Carter and Mahinda Palihawadana, Oxford University Press, 1987.
- <sup>13</sup> VRI, Jātakapāli-1:khu.ni.-Mya.:1.165.
- <sup>14</sup> *The Jātaka*, Vol. III, (Book VII,368), translated by H. T. Francis, M.A. and R. A. Neil, M.A.,The Pāli Text Society, Oxford, 1990.
- <sup>15</sup> VRI, Jātakapāli-1:khu.ni.-Mya.:1.165.
- <sup>16</sup> *The Jātaka*, Vol. III, (Book VII,368), translated by H. T. Francis, M.A. and R. A. Neil, M.A.,The Pāli Text Society, Oxford, 1990.

### CHAPTER THREE

- <sup>1</sup> VRI, Namakkāraṭṭikā: Mya.:0.87.
- <sup>2</sup> VRI, Pañcanipātapāli:a.ni.-5-PTS:3.252.  
Sīla Sutta; *The Book of the Gradual Sayings*, Vol. III (V, XXII, 213) translated by E. M. Hare, The Pāli Text Society, Oxford, 1988.
- <sup>3</sup> VRI, Dasakanipātapāli:a.ni.-10-PTS:5.3.
- <sup>4</sup> Aṅguttara Nikāya X:2; contained in *Numerical Discourses of the Buddha: An Anthology of Suttas from the Aṅguttara Nikāya*, translated and edited by Nyanaponika Thera & Bhikkhu Bodhi, Altamira Press, 1999.

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- <sup>5</sup> VRI, Dasakanipātapāḷi:a.ni.-10-PTS:5.1 and Ekādasakanipātapāḷi:a.ni.-11-PTS:5.0. Kimatthiya Sutta; *The Book of the Gradual Sayings*, Vol. V (X, I, 1) translated by F. L. Woodward, Pāḷi Text Society, Oxford, 1986. Upanisā Sutta; *Ibid*.
- <sup>6</sup> VRI, Nidānavagga-aṭṭhakathā:sam.ni.aṭṭha.-2-PTS:2.53.
- <sup>7</sup> VRI, Sattakanipātapāḷi:a.ni.-7-PTS4.98.
- <sup>8</sup> MN 6, Ākankheyya Sutta; *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima Nikāya*, translated by Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, Wisdom Publications, 1995.

#### CHAPTER FOUR

- <sup>1</sup> VRI, Visuddhimagga-2:-Mya.:2.130. Vsm XVI,34; *The Path of Purification* by Bhadantācariya Buddhaghosa, translated from the Pāḷi by Bhikkhu Ñāṇamoli, BPS, 1991.
- <sup>2</sup> MN 10; *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima Nikāya*, translated by Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, Wisdom Publications, 1995.
- <sup>3</sup> VRI, Mūlapaṇṇāsa-aṭṭhakathā:ma.ni.aṭṭha.-1-PTS:1.236.
- <sup>4</sup> VRI, Itivuttaka-aṭṭhakathā:khu.ni.aṭṭha.-PTS:1.142.
- <sup>5</sup> SN 47:16; *The Connected Discourses of the Buddha: A New Translation of the Saṃyutta Nikāya*, trans. Bhikkhu Bodhi, Wisdom Publications, 2000.
- <sup>6</sup> VRI, Vibhaṅga-mūlaṭṭhikā-anuṭṭhikā:abhi.mūla-anuṭṭhikā.-Mya.:0.1.
- <sup>7</sup> VRI, Visuddhimagga-mahāṭṭhikā-1:-Mya.:1.209.
- <sup>8</sup> VRI, Visuddhimagga-mahāṭṭhikā-1:-Mya.:1.209.
- <sup>9</sup> VRI, Pārājikakaṇḍa-aṭṭhakathā:vi.aṭṭha.-1-PTS:1.145.
- <sup>10</sup> Vsm XI,120-4; *The Path of Purification* by Bhadantācariya Buddhaghosa, translated from the Pāḷi by Bhikkhu Ñāṇamoli, BPS, 1991.
- <sup>11</sup> VRI, Visuddhimagga-1:-Mya.:1.281.
- <sup>12</sup> VRI, Visuddhimagga-1:-Mya.:1.281.
- <sup>13</sup> VRI, Visuddhimagga-mahāṭṭhikā-1:-Mya.:1.342.
- <sup>14</sup> VRI, Visuddhimagga-1:-Mya.:1.281.
- <sup>15</sup> Vsm VIII,232; *The Path of Purification* by Bhadantācariya Buddhaghosa, translated from the Pāḷi by Bhikkhu Ñāṇamoli, BPS, 1991.

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- <sup>16</sup> VRI, Visuddhimagga-mahāṭīkā-1:-Mya.:1.342.  
<sup>17</sup> Visuddhimagga-mahāṭīkā: author's translation.  
<sup>18</sup> VRI, Visuddhimagga-1:-Mya.:1.347.  
<sup>19</sup> Vsm XI,44; *The Path of Purification* by Bhadantācariya Buddhaghosa, translated from the Pāli by Bhikkhu Ñāṇamoli, BPS, 1991.  
<sup>20</sup> VRI, Visuddhimagga-mahāṭīkā-1:-Mya.:1.436.  
<sup>21</sup> Visuddhimagga-mahāṭīkā: author's translation.  
<sup>22</sup> VRI, Khuddasikkhā-mūlasikkhā:vi.tī.-Mya.:0.55.  
<sup>23</sup> VRI, Mahāvagga-aṭṭhakathā(dī.ni.):dī.ni.aṭṭha.-2-PTS:3.753.  
<sup>24</sup> MN 10; *The Middle Length Discourses of the Buddha*, translated by Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, Wisdom Publications, 1995.  
<sup>25</sup> VRI, Majjhimaṇṇāsapāli:ma.ni.-2-PTS:1.421.  
<sup>26</sup> MN 62,3; *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima Nikāya*, translated by Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, Wisdom Publications, 1995.  
<sup>27</sup> VRI, Dasakanipātapāli:a.ni.-10-PTS:5.3.  
<sup>28</sup> AN X,2; *Numerical Discourses of the Buddha, An Anthology of Suttas from the Aṅguttara Nikāya*, translated and edited by Nyanaponika Thera & Bhikkhu Bodhi, Altamira Press, 1999.  
<sup>29</sup> MN 10.5; *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima Nikāya*, translated by Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, Wisdom Publications, 1995.  
<sup>30</sup> Ibid.  
<sup>31</sup> MN 10.6; Ibid.  
<sup>32</sup> VRI, Visuddhimagga-2:-Mya.:2.342.  
<sup>33</sup> VRI, Visuddhimagga-1:-Mya.:1.362.  
Vism XI,93; *The Path of Purification* by Bhadantācariya Buddhaghosa, translated from the Pāli by Bhikkhu Ñāṇamoli, BPS, 1991.  
<sup>34</sup> VRI, Visuddhimagga-1:-Mya.:1.345.  
VRI, Visuddhimagga-mahāṭīkā-1:-Mya.:1.431.  
<sup>35</sup> MN 10.12; *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima Nikāya*, translated by Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, Wisdom Publications, 1995.  
<sup>36</sup> VRI, Khandhavaggaṇṇāpāli:sam.ni.-3 -PTS:3.167.  
SN 22:122; *The Connected Discourses of the Buddha: A New Translation of the Saṃyutta Nikāya*, trans. Bhikkhu Bodhi,

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Wisdom Publications, 2000.

- <sup>37</sup> VRI, Mūlapaṇṇāsa-aṭṭhakathā:ma.ni.aṭṭha.-1-PTS:1.251.
- <sup>38</sup> VRI, Mūlapaṇṇāsapāli:ma.ni.-1-PTS:1.59.
- <sup>39</sup> MN 10.34; *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima Nikāya*, translated by Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, Wisdom Publications, 1995.
- <sup>40</sup> Ibid.
- <sup>41</sup> VRI, Apadāna-aṭṭhakathā:khu.ni.aṭṭha.-PTS:0.218.
- <sup>42</sup> VRI, Mūlapaṇṇāsapāli:ma.ni.-1-PTS:1.59.
- <sup>43</sup> MN 10.32; *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima Nikāya*, translated by Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, Wisdom Publications, 1995.
- <sup>44</sup> VRI, Pañcakanipātapāli:a.ni.-5-PTS:3.29.
- <sup>45</sup> VRI, Pañcaka-chakka-sattanipāta-aṭṭhakathā:a.ni.aṭṭha.-3-PTS:3.236.
- <sup>46</sup> VRI, Mahāvagga-aṭṭhakathā(dī.ni.):dī.ni.aṭṭha.-2-PTS:3.743.
- <sup>47</sup> MN 10.8-9; *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima Nikāya*, translated by Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, Wisdom Publications, 1995.
- <sup>48</sup> VRI, Mūlapaṇṇāsa-aṭṭhakathā:ma.ni.aṭṭha.-1-PTS:1.264.
- <sup>49</sup> VRI, Mūlapaṇṇāsa-aṭṭhakathā:ma.ni.aṭṭha.-1-PTS:1.261.
- <sup>50</sup> VRI, Vibhaṅga-mūlaṭṭikā-anuṭṭikā:abhi.mūla-anuṭṭi.-Mya.:0.1.
- <sup>51</sup> VRI, Visuddhimagga-mahāṭṭikā-2:-Mya.:2.399.
- <sup>52</sup> VRI, Saṃyuttanikāya(pu-vi):-Mya.:2.54 (From: Saṃgāyana-pucchā vissajjanā).
- <sup>53</sup> VRI, Mūlapaṇṇāsapāli:ma.ni.-1-PTS:1.61.
- <sup>54</sup> MN 10.38; *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima Nikāya*, translated by Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, Wisdom Publications, 1995.
- <sup>55</sup> VRI, Visuddhimagga-mahāṭṭikā-1:-Mya.:1.77.
- <sup>56</sup> VRI, Visuddhimagga-1:-Mya.:1.46.
- <sup>57</sup> VRI, Tikaniṭṭapāli:a.ni.-3-PTS:1.113.
- <sup>58</sup> VRI, Tikaniṭṭapāli:a.ni.-3-PTS:1.113.
- <sup>59</sup> VRI, Ṭṭikā-co-pāli (abhidhammatthasaṅgha):abhi.ṭṭi.-Mya.:0.64. also listed in VRI, Visuddhimagga-2:-Mya.:2.269.
- <sup>60</sup> VRI, Paṭisambhidāmaggapāli:khu.ni.-PTS:2.238.
- <sup>61</sup> Vism XXI,130; *The Path of Purification* by Bhadantācariya Buddhaghosa, translated from the Pāli by Bhikkhu Ñāṇamoli, BPS, 1991.
- <sup>62</sup> DN 11; *The Long Discourses of the Buddha: A Translation of the*

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*Dīgha Nikāya*, trans. Maurice Walshe, Wisdom Publications, 1987.

- <sup>63</sup> VRI, Mūlapaṇṇāsa-aṭṭhakathā:ma.ni.aṭṭha.-1-PTS:2.338.
- <sup>64</sup> VRI, Mahāvagga-ṭīkā(dī.ni.):dī.ni.ṭī.-2-PTS:2.432.
- <sup>65</sup> VRI, Mūlapaṇṇāsa-aṭṭhakathā:ma.ni.aṭṭha.-1-PTS:2.338.
- <sup>66</sup> VRI, Mūlapaṇṇāsa-aṭṭhakathā:ma.ni.aṭṭha.-1-PTS:2.339.
- <sup>67</sup> Vsm XXII, 92-96; *The Path of Purification* by Bhadantācariya Buddhaghosa, translated from the Pāli by Bhikkhu Ñāṇamoli, BPS, 1991.
- <sup>68</sup> Vsm XXII, 22-23; Ibid.
- <sup>69</sup> Vsm XXII, 25-30; Ibid.
- <sup>70</sup> Vsm XXVIII-XXII; Ibid.  
Paṭisambhidāmagga I, 277-368; *The Path of Discrimination*, translated from the Pāli by Bhikkhu Ñāṇamoli, The Pāli Text Society, Oxford, 2002.
- <sup>71</sup> VRI, Mūlapaṇṇāsa-aṭṭhakathā:ma.ni.aṭṭha.-1-PTS:1.23.  
VRI, Khandhavagga-aṭṭhakathā:sam.ni.aṭṭha.-3-PTS:2.25.  
VRI, Dhammasaṅgaṇi-aṭṭhakathā:abhi.aṭṭha.-PTS:0.351.
- <sup>72</sup> VRI, Visuddhimagga-2:-Mya.:2.312.
- <sup>73</sup> Vsm XXII, 1; *The Path of Purification*, Bhadantācariya Buddhaghosa, translated from the Pāli by Bhikkhu Ñāṇamoli, BPS, 1991.
- <sup>74</sup> VRI, Khandhavagga-pāli:sam.ni.-3-PTS:3.68.
- <sup>75</sup> SN 22:59; The Characteristic of Nonself, *The Connected Discourses of the Buddha, A New Translation of the Samyutta Nikāya*, trans. Bhikkhu Bodhi, Wisdom Publications, 2000.
- <sup>76</sup> VRI, Nidānavagga-ṭīkā:sam.ni.ṭī.-2-Mya.:2.65.  
VRI, Sāratthadīpani-ṭīkā-2:Vi.ṭī.-2-Mya.:2.244.
- <sup>77</sup> VRI, Khandhavagga-pāli:sam.ni.-3-PTS:3.68.
- <sup>78</sup> SN 22:59; The Characteristic of Nonself, *The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikāya*, trans. Bhikkhu Bodhi, Wisdom Publications, 2000.
- <sup>79</sup> VRI, Aṭṭhakadinipāta-aṭṭhakathā:a.ni.aṭṭha.-4-PTS:5.1.
- <sup>80</sup> VRI, Mūlapaṇṇāsa-aṭṭhakathā:ma.ni.aṭṭha.-1-PTS:2.404.
- <sup>81</sup> MN 10.2; *The Middle Length Discourses of the Buddha*, translated by Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, Wisdom Publications, 1995.
- <sup>82</sup> VRI, Dhammapada-aṭṭhakathā:khu.ni.aṭṭha.-PTS:3.73.
- <sup>83</sup> VRI, Mūlapaṇṇāsa-aṭṭhakathā:ma.ni.aṭṭha.-1-PTS:1.232.
- <sup>84</sup> VRI, Mahāvagga-aṭṭhakathā(dī.ni.):dī.ni.aṭṭha.-2-PTS:3.747.
- <sup>85</sup> VRI, Mahāvagga-aṭṭhakathā(dī.ni.):dī.ni.aṭṭha.-2-PTS:3.747.

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<sup>86</sup> VRI, Mahāvagga-aṭṭhakathā(dī.ni.):dī.ni.aṭṭha.-2-PTS:3.748.

<sup>87</sup> SN 22.33; Not Yours, *The Connected Discourses of the Buddha, A New Translation of the Saṃyutta Nikāya*, trans. Bhikkhu Bodhi, Wisdom Publications, 2000.

VRI, Khandhavaggapāḷi:saṃ.ni.-3-PTS:3.33.

<sup>88</sup> VRI, Mahāvagga-aṭṭhakathā(dī.ni.):dī.ni.aṭṭha.-2-PTS:3.750.