



THE TRIPLE GEM
MEDITATION

MINDFULNESS OF
BREATHING

RISING-FALLING

MIND-BODY

DHAMMAKAYA
MEDITATION

A STUDY GUIDE FOR
SAMATHA-VIPASSANA MEDITATION
BASED ON THE FIVE MEDITATION
TECHNIQUES

THE NATIONAL COORDINATION CENTER OF PROVINCIAL
MEDITATION INSTITUTES OF THAILAND



NAMO TASSA BAGAVATO ARAHATO
SAMMĀ SAMBUDDHASSA

HOMAGE TO THE LORD,
THE EMANCIPATED,
THE ALL-ENLIGHTENED BUDDHA



A STUDY GUIDE FOR
SAMATHA-VIPASSANĀ MEDITATION
BASED ON THE FIVE MEDITATION TECHNIQUES

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THE SUPREME PATRIARCH



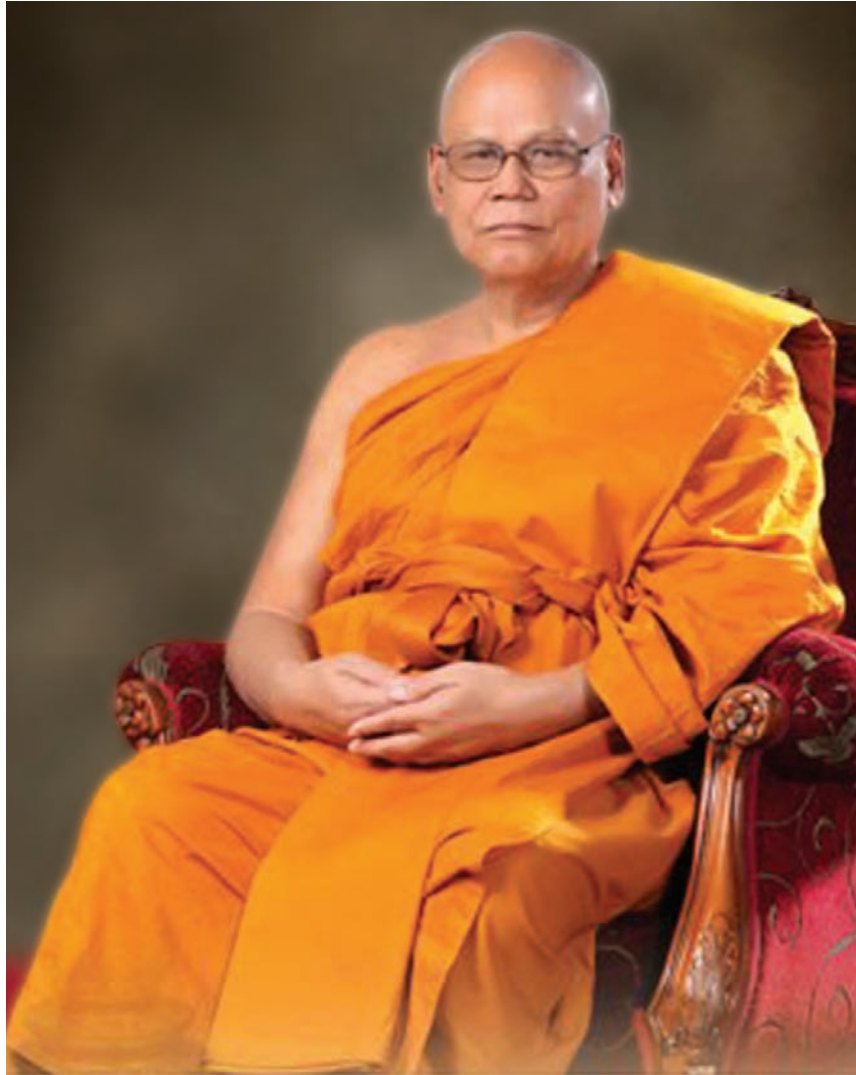
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FOREWORD

Phra Thepyanmongkol, the President of the National Coordination Center of Provincial Meditation Institute of Thailand, and its committee members have made a resolution to publish, **A Study Guide for Samatha-Vipassanā Meditation based on the Five Meditation Techniques**, as a book. Those five techniques are (i) the Triple Gem Meditation (Buddho); (ii) Mindfulness of Breathing (ānāpānasati); (iii) Rising-Falling (inflating-contracting); (iv) Mind (nāma) and Body (rūpa); and (v) Dhammakaya Meditation (sammā arahang). The purpose for this publication is a study guide for right practice of the Lord Buddha, based upon these five meditation techniques. A meditator independently practices any one of these, based upon one's own temperament.

The book has been completed and published as a book for Dhamma dissemination and the great benefits to our beloved Buddhists who are seeking for the right practice.

The information of this publication was collected from five different mediation centers before being translated into English. I agree that this book will be of great benefit for those who study and practice samatha-vipassanā meditation, based on their own temperaments. Moreover, the book, *A Study Guide for Right Practice of the Three Trainings based on Visuddhimagga*, which has been published before, is highly recommended for meditators to study, along with this book, for leading straightly (ujupaṭipanno) and rightly (ñāyapaṭipanno) to the Right Practice of Lord Buddha and to ultimate achievement or Nibbāna.

I would like to congratulate everyone for this success, especially, Phra Thepyarnmongkol, the President of the National Coordination Center of Provincial Meditation Institutes of Thailand, who encouraged supporting the publication.

Finally, with the Power of the Triple Gem, I would like to wish everyone to prosper in the Teaching of Lord Buddha with the Right Practice for escape from the triple round (rounds of defilements, kamma or karma and results) and attainment of Paths (magga), Fruits (phala) and Nibbāna. And, I wish all may have a long life, good looks, Happiness, Health, Wisdom and good fortune. May whatever you so wish for be yours.



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ACKNOWLEDGEMENT

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

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

The committee members agreed to publish **A Study Guide for Samatha-Vipassanā Meditation based on the Five Meditation Techniques**, as a book. Those five techniques are the Triple Gem Meditation (buddho), Mindfulness of Breathing (ānāpānasati), Rising-Falling (inflating-contracting), Mind (nāma) and Body (rūpa), and Dhammakaya Meditation (sammā arahang). The purposes for this publication were for disseminating the Right Dhamma Practice to the directors and meditation masters of Meditation Centers across Thailand and Buddhists worldwide who study and practice the Right Practice of Lord Buddha, and, most importantly, for all meditators independently practicing any one of these based on one's own temperament.

The book has been translated by Phra Maha Natpakanan Gunanggaro, and edited by Phra Maha Wannapong Wannavanso, David Dale Holmes, Eunice E. Cerezo, Mr. Sakrapan Eamegdool, Mr. Watcharapol Daengsubha, and Ms. Jessica Dawn Ogden. Please address any questions or comments to www.dhammacenter.org.

I would like to thank everyone for their strenuous efforts and to congratulate them on this successful contribution to the promulgation of the Dhamma. May these meritorious actions lead all to have prosperity of life and to achieve the Paths, Fruits and Nibbana. May Lord Buddha bless you all, as well as your meritorious work.



Phra Thepyanmongkol

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

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

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

(Khuddaka-nikaya 25/35/65)

THE TRIPLE GEM MEDITATION

BY

PHRA NYANVISITH-SAMIDDHI-VIRAJARN
(PHRA AJARN SING KHANTAYAGAMO)

Wat Pa Salawan
Nakornrajsima

AND

MEDITATION INSTRUCTION

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PHRA NYANVISITH-SAMIDDHI-VIRAJARN

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1 THE TRIPLE GEM MEDITATION

With deep compassion, Lord Buddha imparted his lasting teachings to the world and offered the perfect discipline through the Triple Gem Meditation. However, during the time of the Buddha, the teachings for this style of meditation were not yet well-established, where the practice could be imprinted with compassionate endurance. Therefore, I (the author), would like to provide a foundation that will uphold the Triple Gem Meditation for practicing Buddhists of today and tomorrow.

1.1 THE TRIPLE GEM AS REFUGE

Generally, Buddhists may be classified into four main categories: (1) Monks and novices, (2) Nuns and female novices, (3) Laymen, and (4) Laywomen.

These four groups practice the teachings to declare themselves as those who take refuge in the Triple Gem.

After Lord Buddha finished giving His compassionate sermon to King Pimpisara, along with his 110,000 companies, and the young man Singala, King Pimpisara and the 100,000 companies attained sotapatti-phala or stream entry. Another 10,000 took the Triple Gem as their refuge.

After the sermon, the young man Singala, then, made a vow to take refuge in the Triple Gem by announcing:

Esāham bhante sucirapariniibbutampi taṃ
bhagavantam saranam gacchāmi dhammaṃca
bhikkhu-saṅghaṃca upāsakam (upasikam) maṃ
saṅgho dhāretu ajjatagge pāṇupetaṃ saranam
gataṃ.

Tutiyanti Esāham ... ajjatagge pāṇupetaṃ
saranam gataṃ.

Tatīyamti Esāham ... ajjatagge pāṇupetaṃ
saranam gataṃ.

Even though Lord Buddha made the Great Decease a long time ago, I take Him, His Dhamma, and the Noble Disciples as my refuge, recollection and respect forever. I would like the Sangha to recognize me as a layman [a laywoman] from now until I die.

For the second time ...

For the third time ...

With the teachings the Lord Buddha gave to the sixty Arahants (Perfect Ones) at the Isipatanamigadaya Forest, near the city of Paranasi, He sent them to declare the Triple Gem method and to conduct ordination to all followers. Currently, the Triple Gem method of meditation is taught to laymen, laywomen and is also used for novice ordination.

1.2 IMPARTING THE TRUTH

Meditation masters of the Triple Gem method teach their students to honor their vow and adhere to the truth in the Triple Gem as follows:

1. Aspirants kneel down and prostrate by allowing the head, hands and feet to touch the ground three times. While sitting and kneeling, with hands in a prayer position, one declares one's vow to take the Triple Gem as refuge.

2. One declares oneself to take the Triple Gem for refuge by embracing the virtues of the Lord Buddha, the Dhamma and the Sangha.

3. One declares one's willingness to recall the virtues of the Lord Buddha, the Dhamma, and the Sangha throughout one's practice.

4. One declares to uphold the truth and to respect the virtues of the Lord Buddha, the Dhamma and the Sangha as one's refuge with recollection and respect from now until death.

1.3 HOMAGE TO THE BUDDHA, DHAMMA AND SANGHA

When the truth has been made, one recites out loud as follows:

Arahāṃ sammā-sambuddho bhagavā buddhaṃ bhagavantāṃ
abhivādemī (prostrate one time),

Svākkhāto bhagavatā dhammo dhammāṃ namassāmi (prostrate
one time),

Supatipanno bhagavato sāvakaśaṅgho saṅghāṃ namaṃ
(prostrate one time).

1.4 TAKING THE THREE REFUGES

Buddhaṃ saraṇāṃ gacchāmi,
Dhammāṃ saraṇāṃ gacchāmi,
Saṅghāṃ saraṇāṃ gacchāmi,
Dutiyampi Buddhaṃ saraṇāṃ gacchāmi,

Dutiyampi Dhammaṃ saranaṃ gacchami,
 Dutiyampi Saṅghaṃ saranaṃ gacchāmi,
 Tatiyampi Buddhaṃ saranaṃ gacchāmi,
 Tatiyampi Dhammaṃ saranaṃ gacchāmi,
 Tatiyampi Saṅghaṃ saranaṃ gacchāmi,

I seek the Lord Buddha, the dhamma and the noble disciples as my refuge, with recollection and respect for the teachings until death.

1.5 RECOLLECTION OF LORD BUDDHA'S VIRTUES

Itipi so bhagavā arahamā sammā sambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavāti.

Recite while making the five-point prostration:

Kāyena vācāya va cetasā vā
 Buddhē kukammaṃ pakataṃ mayā yaṃ
 Buddha paṭiggaṇhatu accayantaṃ
 Kālantare saṃvaritum va buddhe.

When finished, one rises.

1.6 RECOLLECTION OF DOCTRINE

Svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṃ veditabbo viññūhīti.

Recite while making the five-point prostration:

Kāyena vācāya va cetasā vā
 Dhamme kukammaṃ pakataṃ mayā yaṃ
 Dhammo paṭiggaṇhatu accayantaṃ
 Kālantare saṃvaritum va dhamme.

When finished, one rises.

1.7 RECOLLECTION OF SANGHA

Supaṭipanno bhagavato sāvakaśaṅgho ujupaṭipanno
bhagavato sāvakaśaṅgho ñāyapaṭipanno bhagavato sāvakaśaṅgho
sāmīcipaṭipanno bhagavato sāvakaśaṅgho yaditaṃ cattāri purisayugāni
attha purisapuggalā esa bhagavato sāvakaśaṅgho āhuneyyo pāhuneyyo
dakkhineyyo añjalīkaraṇīyo anuttaraṃ puññaakkhettaṃ lokassāti.

Recite while making the five-point prostration:

Kāyena vācāya va cetasā vā
Saṅghe kukammaṃ pakataṃ mayā yaṃ
Saṅgho paṭiggaṇhatu accayantaṃ
Kālantare saṃvaritum va Saṅghe.

When finished, one rises and prostrates three times. Aspirants return to sitting on the floor with legs folded back. Holding two palms together at the prayer position, they listen to the teachings on how to practice the Triple Gem Meditation.

Those who make a vow to aspire to the virtues of Lord Buddha, dhamma and sangha are Buddhists. Their obligation as laymen and laywomen is to practice the Teachings of Lord Buddha.

1.8 PURIFYING THE TRIPLE GEM

One must be faithful with the Triple Gem as his or her true refuge and recollection. When one is heedless, the virtues of the Triple Gem are broken. The following are practices for keeping the Triple Gem Meditation pure:

1. One is well established in six respects by:
 - a. Paying homage to Lord Buddha
 - b. Displaying dedicated practice of the Dhamma
 - c. Being reverent towards noble disciples

- d. Having sustained awareness, not being heedless in one's practice
- e. Maintaining practice of the three trainings – morality, concentration and wisdom
- f. Displaying of kind-reception or friendly greetings

2. One must abstain from being faithful to any guardian spirit. One does not respect evil spirits, devils, or guardian-spirits of various places, celestial beings, spells, magic or any non-Buddhist knowledge. If one does, the virtues of the Triple Gem are broken.

3. One does not become a cleric of another religion. One does not believe in non-Buddhist rituals, nor take them for refuge. If one does, the virtues of the Triple Gem are broken.

4. One does not believe in Brahman rituals, such as horoscopes or exorcism. If one does, the virtues of the Triple Gem are broken.

5. One believes in the law of karma, for example, when one does evil, one will eventually receive evil due to unkind actions. Similarly, when one commits good actions, one will eventually receive good results due to one's kind actions. One does not believe in omens and prognostication. One must always sustain samādhi or concentration. Whenever one lacks samādhi, the faith of the Triple Gem is broken. If one lacks faith, the virtues of the Triple Gem become impure. One believes in the enlightenment of Lord Buddha as supreme.

1.9 DAILY CHANTING AND MEDITATION

The virtues of the Lord Buddha, Dhamma and Sangha are mentally-achieved through cultivating one's own mind. They are mental requisites for the practice of the Triple Gem.

One cultivates one's mind through diligently chanting and meditating each day.

Pathamaṃ yāmaṃ caṅkamāya nisajjaṃ āvaraṇiyehi dhammehi cittaṃ parisodheti. Before bedtime, one practices walking meditation, pays homage to the Triple Gem and develops the brahma-vihāras (the four divine abidings). One meditates to calm and stabilize the mind into samādhi before going to sleep.

Addharattaṃ caṅkamāya nisajjaṃ āvaraṇiyehi dhammehi cittaṃ parisodheti. One rises at midnight, because it is peaceful and tranquil. Next, one practices walking meditation, pays homage to the Triple Gem and develops the brahma-vihāras. One then meditates to ease and balance the mind into samādhi before returning to sleep.

Pacchimaṃ yāmaṃ caṅkamāya nisajjaṃ āvaraṇiyehi dhammehi cittaṃ parisodheti. Before dawn, one rises and cleanses one's face. Next, one pays homage to the Triple Gem, develops the brahma-vihāras and meditates to still and stabilize the mind while entering samādhi. One also practices walking meditation until dawn.

1.10 DEVELOPING LOVING KINDNESS (METTĀ)

Sharing Loving Kindness to Oneself

Ahaṃ sukhito homi. May I be happy.

Niddukkho homi. May I be without suffering.

Avero homi. May I be free from vengeance.

Abyāpajjho homi. May I be free from ill will.

Anīgho homi. May I be free from frustration.

Sukhī attānaṃ pariharāmi. May I be happy forever.

Sharing Loving Kindness to Others

Sabbe sattā sukhitā hontu. May all beings who are brothers in the suffering of birth, old age, sickness and death be happy.

Sabbe sattā averā hontu. May all beings who are brothers in the suffering of birth, old age, sickness and death be free from vengeance.

Sabbe sattā Abyāpajhā hontu. May all beings who are brothers in the suffering of birth, old age, sickness and death be free from ill will.

Sabbe sattā anīghā hontu. May all beings who are brothers in the suffering of birth, old age, sickness and death be without frustration.

Sabbe sattā attānaṃ pariharantu. May all beings who are brothers in the suffering of birth, old age, sickness and death be happy forever.

1.11 DEVELOPING COMPASSION MEDITATION

Sabbe sattā sabbadhukkhā pamuñcantu. May all beings who are brothers in the suffering of birth, old age, sickness and death be free from all suffering.

1.12 DEVELOPING SYMPATHETIC JOY MEDITATION

Sabbe sattā laddhasampattito mā vigacchantu. May all beings who are brothers in the suffering of birth, old age, sickness and death not lose their wealth.

1.13 DEVELOPING EQUANIMITY MEDITATION

Sabbe sattā kammaṣakā. May all beings who are brothers in the suffering of birth, old age, sickness and death have their own karma,

kammadāyādā – have fruit of karma

kamayonī – be born due to karma

kammaṇḍhū – be followed by karma

kammaṭṭisaraṇā – have karma as their refuge and dwelling

yam kammaṃ karissanti – commit to whatever karma
kalyanaṃ vā pāpakaṃ vā – good karma or bad karma
tassa dāyādā bhavissanti – be the ones who consume the result
of their own karma.

1.14 PAYING HOMAGE TO THE TRIPLE GEM BEFORE MEDITATION

Enshrine the Triple Gem with flowers, joss sticks (incense) and
candles:

Yamaṃ sammāsambuddhaṃ bhagavantaṃ saraṇaṃ gato (gatā
for female). I take the Lord Buddha who is rightly self-enlightened as
my refuge for ending suffering.

Iminā sakkārena taṃ bhagavantaṃ abhipūjayāmi. I enshrine the
Lord Buddha with this homage (Prostrate).

Yamaṃ svākkhātaṃ bhagavatā dhammaṃ saraṇaṃ gato (gatā
for female). I take the dhamma which Lord Buddha has laid down as my
refuge for eliminating danger.

Iminā sakkārena taṃ dhammaṃ abhipūjayāmi. I enshrine the
dhamma with this homage (Prostrate).

Yamaṃ supaṭipaññāṃ saṅghaṃ saraṇaṃ gato (gatā for fe-
male). I take the noble disciples of Lord Buddha who practice well as
my refuge for curing disease.

Iminā sakkārena taṃ bhagavantaṃ abhipūjayāmi. I enshrine
those noble disciples with this homage (Prostrate).

2 BHĀVANĀ (MEDITATION)

Bhāvanā is an effort that Buddhists widely accept as the right and utmost practice. There is no better practice.

2.1 SOURCES OF BHĀVANĀ

Bhāvanā is derived from four efforts (sammappadhāna):

1. Pahāna-padhāna, the effort to abandon or eliminate evil from mind.
2. Saṁvara-padhāna, the effort to prevent all evil from arising in mind.
3. Bhāvanā-padhāna, the effort to develop wholesomeness or merit to arise in mind.
4. Anurakkhanā-padhāna, the effort to maintain wholesomeness or merit in mind.

Bhāvanā-padhāna, or the effort to develop merit, is the right practice of Buddhism. There is no better practice. It is the obligation of Buddhists [monks, novices, laymen and laywomen] to practice bhāvanā-padhāna for the cessation of saṁsāra [the round of rebirth], growth of analytic insight, a more profound understanding of the three Tipitaka (central teachings of Lord Buddha) and ultimate attainment of Nibbāna. It is impossible to end the suffering in the round of rebirth and achieve Nibbāna without bhāvanā-padhāna.

Bhāvanā-padhāna is the peak of right practices. Buddhists who practice dāna or generosity, sīla or morality must practice bhāvanā or meditation. Buddhist monks and novices must establish all four efforts or Sammappadhāna with bhāvanā-padhāna as their foundation. They practice sīla, samādhi and paññā or wisdom without heedlessness.

Bhāvanā can be defined as the process of developing or becoming – teaching the mind, speech and body to cultivate sīla (morality), samādhi (concentration) and paññā (wisdom), developing the mind of ordinary persons to become noble disciples of Buddhism. At a higher level, bhāvanā is training one’s mind to become a Bodhisatta (a candidate for becoming a Buddha), while moving towards full enlightenment, as Lord Buddha did. With bhāvanā practice, the meditator becomes one with dhamma-vinaya (dhamma and discipline) encompassing all 84,000 dhamma-khanda (a unit of the doctrine).

2.2 TYPES OF BHĀVANĀ

Phra Anuruddha categorized bhāvanā into two areas:

1. Samatha-bhāvanā, developing mindfulness and awareness, purifying the mind from sensual desire and stabilizing the mind during meditation or samādhi,
2. Vipassanā-bhāvanā, developing the mind, being endowed with mindfulness, awareness and samādhi for the development of wisdom.

Samatha-bhāvanā will be discussed first, followed by vipassanā-bhāvanā.

2.3 THREE STAGES OF MEDITATION

In Abhidhammattha-sangaha, Phra Anuruddha categorized samatha-bhāvanā into three categories:

1. Preliminary Meditation (parikamma-bhāvanā), while meditating one mentally recites a selected word.
2. Proximate Meditation (upacāra-bhāvanā), the mind is stable in proximate meditation.
3. Attainment Meditation (appanā-bhāvanā), the mind is stable in attainment meditation.

2.4 SAMATHA MEDITATION

All 40 meditation techniques are tools for developing concentration of mind. Practicing the 40 meditation techniques properly leads meditators to the noble paths and fruits.

Some meditation masters, however, have confused students by teaching the 40 meditation techniques improperly. They have taught their students to learn all 40 meditation techniques by practicing one technique at a time.

It is wrongly-believed that if the meditator wishes to complete all 40 meditation techniques, he must complete one technique at a time in order to attain all 40. This is considered incorrect teaching.

2.5 ONE 84,000 DHAMMA-KHANDA

Lord Buddha is the Omniscient One and (vibhajjavādī) who categorized the five aggregates of Body and Mind. Thus, one human is both dhamma and vinaya or the 84,000 dhamma-khanda merged into one.

When the dhamma-vinaya is one piece, some teachers teach their students differently. They do not teach them to merge the dhamma-vinaya into one. This is also considered wrong teaching.

From another perspective, since no previous perspective was given, new meditators do not understand development of samatha and vipassanā. If they gain a little concentration and knowledge, they may misunderstand that they have attained insight knowledge or vipassanā-ñāṇa. Thus, they become misdirected, and rather than advancing to vipassanā, they remain in samatha meditation for an extended period of time.

Therefore, to understand the background of samatha, a brief explanation is given:

Lord Buddha knew precisely that teachable-beings are trapped in the cycle of rebirth, and they do not see the path to Nibbāna, the cessation of suffering.

When Lord Buddha taught the *veneyya* (teachable beings) to be free from suffering and from the dangerous cycle of rebirth, He calmed their minds from defilements in order to direct them to the path of *Nibbāna*. This is the supreme path in the world. There is no better path. This path is secure from all conditions which bond world beings.

To calm the mind from defilements and to direct one to the path of *Nibbāna* are important in establishing a beginning for meditators. With His profound wisdom and great compassion, Lord Buddha knew and taught whichever of the 40 methods of meditation which was best suitable to an individual's temperament, instead of teaching them all, one by one, until completing all 40. When the individual found the right method, Lord Buddha, then, taught how to develop that method.

New meditators will have, thus, practiced *samatha* and may, then, develop *vipassanā* which will be further explained.

2.6 VIRTUES FOR MEDITATION

Buddhist meditators consistently observe *sīla*, keep a perfect daily routine and have virtues of great support. The following three are virtues of great support that meditators must cultivate repeatedly: (1) *Appamādo amataṃ padaṃ*, heedlessness as the immortal dhamma (2) *Satimā parimukhasatim*, being mindful, and (3) *Sampajāno*, having full awareness of one's mental states

3 THE PRACTICE

3.1 PRILIMINARY PRACITCE

Upon taking their vows in the Triple Gem, laymen and laywomen undertake and uphold the five or eight precepts. They pay homage to the Triple Gem, practice chanting, develop the four *brahma-vihāras* and deepen their practice through meditation.

Monks sustain purity of practice through the five sampatti (five magnificences) which are vatthu-sampatti, ñatti-sampatti, anusāvanā-sampatti, sīmā-sampatti and paris-sampatti. They purify their sīla, practice chanting and develop the four brahma-vihāras and deepen their practice through meditation.

3.2 MEDITATION PRACTICE

According to Ovāda-pāṭimokkha (the Fundamental Teaching), *Idha ariyasāvako vossaggārammanam karitva labhati samādhim labhati cittassekaggatanti*: Noble Disciples in this dhamma-vinaya [the Doctrine and Discipline], who develop meditation and let go of sense objects will attain samādhi (or concentration) and a one-pointed mind.

Ujum kāyam panidhāya: While sitting in an upright position, practitioners refrain from movement such as bobbing the head or tilting the body to the left or right or forward or backwards. They relax into the meditation posture without unduly stressing any part of the body. For sitting upright, the meditator should follow a Buddha status as model.

Ujum cittam panidhāya: With an awareness of sitting upright, the mind becomes upright, that is, the mind settles into mindful-awareness.

Practitioners assume the lotus meditation position, sitting cross legged, with the right leg resting upon the left leg. The right hand is placed gently on top of the left hand.

With complete awareness of the sense doors (the eye, ear, nose, tongue, body and mind), while being fully present in the moment, the mind begins to shift into one-pointed concentration.

BEING FULLY ALERT

The mind naturally knows. It knows sensing, imagining, thinking, feeling hot and cold, seeing, hearing, smelling, tasting and touch-

ing all things. However, the mind does not consider, discern, analyze or decide upon anything. Thus, the mind does not know what is good, what is bad, what is wrong and what is right.

Mindfulness is the “knower.” Mindfulness can develop power over the mind. It is able to know its various mind states. It knows things better than the mind does; it knows when the mind is good or bad. With mindfulness, our minds are well-governed.

The meditator must control the knower of the mind and be fully alert in order to discern the mind and concentrate the mind to be able to stop still into one-pointedness. Meditators continue to practice until the mind stops still so that mindfulness and awareness are perfect.

DEVELOPING CONCENTRATION

Manasā saṁvaro sādhu
Sādhu sabbattha saṁvaro
Sabbattha saṁvato bhukkhu
sabbadukkhā pamuccati.

It is good to train the mind to stop still. It is good not to let the mind become distracted in any respect. A monk who trains and observes the mind in all respects will escape from all suffering.

To concentrate the mind, one has mindfulness before one and contemplates the mind that naturally knows feeling, imagining or thinking. One also recalls the virtues of Lord Buddha, the Dhamma and the noble disciples to mind. When the virtues of Lord Buddha, the Dhamma and the Sangha are recollected, one will not be concerned about anything and the mind will not wander. One makes a resolution and concentrates only on this sphere of mind.

When ready, the meditator establishes mindfulness before him and concentrates upon the knower of the mind. The meditator recites selected meditation words which bring ease and comfort to the mind.

INVESTIGATION

Before employing recitation words, one examines the mind with mindfulness. For example, if the mind is not still or concentrated, through wise reflection, one examines why the mind is not concentrated. It may be that the mind has not been established in the virtues of Triple Gem or it gets distracted by other sense objects.

If the mind is well-established in the virtues of the Triple Gem, Lord Buddha, Dhamma and Sangha, one can use these words for mental recitation.

If one is not confident in the Triple Gem, one might not be properly able to conjure such words for recitation. Even though one reflects upon the words, the mind may still not be calm and one-pointed. One must think and examine carefully why the mind gets distracted through sense-objects, due to pleasure or hatred.

If the mind is attached by love or hatred, one knows that the mind is biased. As a result, the mind is uncertain and not calm. When one discovers these truths, the following right actions and sound practices are needed:

1. One allows mindfulness to be neutral by locating the sphere of mind at the center, being aware of both love and hatred, being mindful and fully alert.
2. When mindfulness is neutral, the mind is also neutral. When the mind is neutral and aware of both, one concentrates the mind by recalling the virtues of the Triple Gem. When one concentrates thus, the mind will be free from the hindrances and pleasurable objects.
3. One then mentally recites any word that is comfortable, such as “Buddho, Dhammo or Sangho” three times. Next, one combines these words into one word, such as “Buddho, Buddho” as the central sense object. One merely mentally recalls these words silently and does not speak them out-loud. One is continually mindful until the mind falls into bhavanga (life-continuum). To become firmly concentrated, one stops reciting and mindfully contemplates the mind that has entered into bhavanga.

3.3 BHAVANGA

Bhavanga means the original sphere of mind. When the mind first locates its rebirth-consciousness (patisandhi) within the mother's womb, the mind sets up bhavanga as bhava (process of becoming or state of existence). Therefore, the mind enters into bhavanga, called the original sphere of mind.

While the mind enters into bhavanga, its function is to create bhava. The mind does not receive "seeing-and-knowing" from the eyes, ears, nose, tongue or outside of the body.

When the mind locates its rebirth-consciousness in the mother's womb, the mind will set up bhavanga as bhava. As a result, a human is reborn. This is so for all practitioners.

Meditators only need to know the four names of bhavanga in the order of first, second, third and tenth of seventeen thought-moments of the mind as follows:

1. Atīta-bhavanga, the mind that enters into bhavanga and just lets the sense object merely pass from the first to fifteen thought moments of mind,
2. Bhavanga-calana, the mind that is moving and will leave bhavanga,
3. Bhavangu-paccheda, the mind that is cut off from bhavanga,
4. Pañcadavārā-vajjana, the mind that falls into five sense-doors (dvara),
5. Santīraṇa, the mind that carefully considers sense-object,
6. Sampañchanna, the mind that receives sense-object,
7. Voṭṭhibbana, the mind that determines to take sense-object,
8. Kāmācarajavana, the mind that goes forward to receiving sense-object due to the first seven moments,

9. Tadālabana, the mind that has received sense-object successfully,

10. Bhavanga-pāda, the mind that enters into the previous bhavanga state.

Bhavanga-citta and the moments of mind are normal human responses. Even though some may not follow Buddhist practices, these moments of mind still exist.

The process of the mind that leaves bhavanga and falls into bhavanga as mentioned in the seventeen thought moments, occurs very rapidly, within the blink of an eye. For the ordinary person, it is impossible to follow.

While one steadies the eyes on an object and turns the eyes to another object, the mind has fallen into bhavanga and has left bhavanga. As a result, the meditator sees another object. This occurs so quickly that he or she does not feel when it enters and leaves.

Meditators who wish for concentration of mind must penetrate dhamma and vinaya so that they can discern the mind entering into bhavanga.

To discern the mind entering into bhavanga, one mindfully discerns the mind while contemplating the following recitation: When one is mindful of recitation, his or her mind concentrates on the recitation. When the mind concentrates on the recitation, the mind is neutral. When the mind is neutral, the mind is detached from the outside object. When the mind is detached from all outside objects, the mind enters into bhavanga. When the mind enters onto bhavanga, one experiences a feeling of giddiness; giddiness means overexcitement, calmness, stillness, brightness or tranquility. As a result, one detaches and forgets oneself or the words for recitation.

Others have an awareness of their outer surroundings and also feel physically and mentally light, or they experience a sense of tranquility.

Lord Buddha taught that lightness of mental body and mind are called phrayuggala. These can be classified into six types:

1. Kāya-lahutā and citta-lahutā, lightness of mental body and mind,
2. Kāya-mudutā and citta-mudutā, pliancy of mental body and mind,
3. Kāya-passaddhi and citta-passaddhi, tranquility of mental body and mind,
4. Kāyujukata and cittujukatā, rectitude of mental body and mind,
5. Kāya-kammaññata and citta-kammaññatā, readiness of mental body and mind,
6. Kāya-paguññata and citta-pāguññatā, proficiency of mental body and mind.

Phrayuggala simultaneously helps meditators calm unpleasant feelings such as weariness, pain, and hunger. One feels physically and mentally comfortable and clear in mind because the mind has entered into the stage of bhavanga. When such feelings arise, one stops reciting the above words and mindfully discerns the state of mind while it enters into bhavanga. One then mentally draws a circle and discerns the mind focused within the area of mindfulness until the mind becomes refined, clear, pure and one-pointed. All noble paths merge into one mind as eka-citta, eka-dhamma and eka-magga.

When ariya-magga-samangi arises, one mindfully observes that mindfulness, awareness, concentration, wisdom and all factors of the Eight Noble Paths are merging into ariya-magga-samangi.

When one realizes this, one should not be heedless, but fully attentive. One refrains from allowing the mind to become distracted or resign itself. One always discerns and observes the mind until becoming tired. One can, then, ease oneself from meditation. This is a highly refined stage of meditation.

3.4 EXITING MEDITATION

The meditator concludes a meditation session when a feeling of exhaustion arises. To sustain mindfulness, the closing transition is done slowly and with ease. It is not recommended to end a meditation abruptly, where mindfulness may be lost.

Upon closing the meditation, one should contemplate the first and last components of meditation carefully and mindfully, keeping in mind the following:

The first item that the mediator recalls is entrance into samādhi. Through wise reflection, the meditator reflects, “How did I enter into samādhi? Was I able to discern the mind with mindfulness? What words did I recite to calm my mind and become free from sense-objects?”

Considering the last items, the meditator reflects, “When my mind was calm how did I sustain mindfulness and discern the mind? How did I contemplate and realize, as a result, my mind became one-pointed?” At what point did my mind become one pointed?

With samādhi, the meditator considers and recalls, “I entered into samādhi this way. I gained mindfulness that way. I discerned the mind that way. I contemplated and recited the words for meditation this way. My mind was calm and became concentrated this way.”

Furthermore, the meditator reflects, “When the mind was concentrated, I discerned the mind with mindfulness in this way. I contemplated this way. I clearly saw and understood this way.”

With the closing of each meditation session, the meditator consistently engages in wise reflection, “I contemplate my mind with constant mindfulness.”

When beginning a new meditation session, the meditator understands the process, step by step. Even while falling asleep, the meditator continues to show discernment within the mind.

When waking up, the meditator is mindful at all times. While standing, walking, sitting and sleeping, the meditator is attuned to the mind until *vasī* (expertise in skill) develops. There are five components of skillfulness:

Skill in...

1. Recalling *samādhi* (*āvajjanavasī*)
2. Entering *samādhi* (*samāpajjanavasī*)
3. Stabilizing *samādhi* (*adhiṭṭhānavasī*). The meditator can sustain firm *samādhi*.
4. Exiting *samādhi* (*vuṭṭhānavasī*). The meditator can exit *samādhi* by the method taught.
5. Contemplating *samādhi* (*paccavakkhaṇavasī*). The meditator can carefully contemplate while exiting *samādhi*.

Meditators should apply these five skills in order to examine the stages of their mind, and if their minds have attained the Noble Path.

In *Abhidhammattha-sangaha*, Phra Anuruddha taught students to develop *vasī* in accordance with the order of the Noble Path and Noble Fruits.

When one has skillfully entered the first *jhāna* (absorption), one continues the effort for a more refined state by leaving *vitakka* (applied thought) for *vicāra* (sustained thought) while following the appropriate order of the noble path and noble fruit. Next, one pursues the second *jhāna*, the third *jhāna* and the fourth *jhāna* respectively and appropriately for right and sound practice.

4 ARIYA-MAGGA-SAMANGĪ

Ariya-magga-samangī is a spoken word for stage of mind among meditators who concentrate their minds into oneness. Ariya-magga-samangī arises when the Eight Noble Paths, the Four Noble Truths and dhamma-vinaya of 84,000 dhamma-khandha merge during the one-pointed mind.

An adept learner can know immediately when the mind stops still into oneness while ariya-magga-samangī arises. This is called sukhatipadā khippābhiññā.

For the less-adept learner, knowing when the mind stops still into oneness while ariya-magga-samangī arises will be less evident. This is called sukhatipadā dandhābhiññā. Ekavidhābhisamaya, explained by some ancient teachers, can be described as enlightenment while in a moment of one sphere of mind.

4.1 MAGGA, ARIYA-MAGGA, PHALA AND ARIYA-PHALA

Magga is a general path in the human, celestial, and Brahman worlds, as well as the nine supra-mundane paths or Nibbāna. Ariya-magga is navalokuttara or the only path to Nibbāna.

Phala is achievement, attainment and enlightenment. From a mundane point of view, phala refers to achieving one's wishes. From a supra-mundane point of view, phala refers to wisdom.

Ariya-phala are the only paths and fruits for the supra-mundane dhamma, not for the mundane path.

Meditators must be aware of the causes which give rise to magga and phala; they must be aware of the following: Magga and ariya-magga can be created. Phala and ariya-phala cannot be created; they are the existing state. They can only be achieved when magga and ariya-magga are created through right practice.

4.2 WALKING THE MUNDANE PATH

If one seeks mundane benefits, one rightly creates a mundane path (magga). If one wants to walk comfortably, one creates a well-groomed path.

If one seeks knowledge, one engages in self study and seeks knowledge from revered teachers.

If one seeks prosperity and wealth, one carries on business in the right way.

If one seeks to be an upright person, one is honest with oneself and practices right conduct.

If one seeks a good reputation and high rank, one creates oneself as a governor who can manage a country in the right way.

If one seeks the supra-mundane dhamma, one creates ariya-magga based rightly on the teachings of Lord Buddha.

Magga and phala can be compared to a person who grows plants on a farm or grain in a rice paddy. Over time, the plant grows as a young stem which does not produce fruits. If the meditator believes that the fully grown stem will produce fruits during the season, and this does occur, this is the same as magga and fruit.

Ariya-magga and ariya-phala can be compared to a person who builds a fire or lights a lamp. While doing so, the fire is not yet lit, so there is no brightness. This is similar to ariya-magga. When the fire or lamp is lit, brightness occurs. Ariya-phala is the brightness, or wisdom that occurs when the fire or lamp produces light.

Lord Buddha taught of *natthi paññāsamā ābhā* – there is nothing brighter than wisdom. This explains ariya-phala as the sphere of wisdom which produces brightness while the mind is merged by ariya-magga.

4.3 CREATING ARIYA-MAGGA

Laypeople are those who vow to take the Triple Gem as refuge. At first, they begin at the mundane level and then develop into the supra-mundane level. They practice dāna (generosity), observe sīla (morality), adhere to a proper daily routine, and develop mindfulness, awareness and concentration for a merging of the ariya-magga. This is referred to as creating sīla-ariya-maga (path of noble morality).

Monks follow the five sīla-dhamma (moralitiy) as follows:

1. Keep the five sampatti (magnificence) pure from faults by developing the following:
 - a. Keeping vatthu-sampatti pure from vatthu-vipatti (failure).
 - b. Keeping sīmā-sampatti pure from sīma-vipatti.
 - c. Keeping ñatti-sampatti pure from natti-vipatti.
 - d. Keeping anusāvana-sampatti pure from anusavana-vipatti.
 - e. Keeping paris-sampatti pure from paris-vipatti.
2. Purify the body, speech and mind. Keep the five, ten and two-hundred twenty-seven precepts safe from harm. Purify the four pārisuddhisīla.
3. Practice the ten daily routines, thirteen dhutaṅga (austere moral practices) and fourteen khandhavatta without being heedless.
4. Develop mindfulness to higher mindfulness (mahāsati). Be fully alert and concentrate, so that ariya-magga merges. Contemplate the body, feelings, mind and dhammas until mindfulness is established. Be mindful and aware of the mind at every moment.
5. Develop samādhi including the spheres of mind, thought and vision with moral and right intention.

When meditators, laypeople and monks, have developed right and sound practices, the factors of the Eight Noble Path are developed automatically. It is like the watch-spring turned perfectly, so as a result, the other mechanical parts work simultaneously. When the five sampatti, body, speech and mind are pure and are free from danger, the 10 daily routines, 13 dhutanga and 14 khandavatta are also right. The third, fourth and fifth noble paths, right speech, right action and right livelihood are further developed and merge into one with pure sīla as higher morality (adhi-sīla).

When one develops mindfulness to right mindfulness (sammā-sati), along with samādhi and awareness, – knowing oneself and mind at every moment, – the sixth, seventh and eighth noble paths, right effort, right mindfulness and right concentration are also develop. They merge into one with samādhi as higher mentality (adhi-citta).

When one develops knowledge, thought, view and right intention, the first and second noble paths, right view and right thought are also developed and merge into one with wisdom as higher wisdom (adhi-paññā).

To follow ariya-magga (the Noble Path) rightly, meditators should develop sīla (morality), samādhi (concentration) and paññā (wisdom) to adhi-sīla (higher morality), adhi-citta (higher mentality) and adhi-paññā (higher wisdom) to perfection.

4.4 ARIYA-MAGGA-SAMANGĪ

With full mindfulness and awareness, one is able to develop the mind diligently. One mindfully discerns and maintains the mind that enters into bhavanga. One maintains the mind in bhavanga with stability in samādhi, not going, not coming, not leaving, not entering, not going up or down [fluctuating], but brings the mind to a sense of oneness for vihāra-dhamma (the sublime states of mind) and ekavidhābhisamaya (the ability to enlighten at the moment of one sphere of mind).

When the Eight Noble Paths merge into one sphere of mind, only the meditator is aware of himself if his mind is merged with ariya-magga-samangī one time, two times, three times or four times. According to Buddha-tika, in Virtues of Sangha, “Yadhitam cattāri purisayugāni aṭṭhapurisapuggalā” translates as “these four pairs of persons can be reordered into eight persons.”

When the meditator follows the Buddha-tika in the right way, the mind will be merged with ariya-magga four times as four paths and four fruits as previously discussed in the nine supra-mundane dhammas.

4.5 ARIYA-PHALA

Buddhist meditators who follow right and sound practices based on dhamma and discipline taught by Lord Buddha will follow the right direction to the noble paths (ariya-magga). Based on the teachings of Lord Buddha, when the mind is merged with ariya-magga-samangi, Noble Fruits arise. The meditator experiences the following:

1. Vihāra-dhamma arises, as well as dhamma-chakkhu or dhamma eyes, allowing the meditator to see Dhamma clearly.
2. Chakkhu-karaṇī and ñāṇa-karaṇī arise. The meditator sees the middle path of practice without any bias towards love or hatred. As a result, insight arises, as the eyes of Noble Ones, along with transcendental knowledge, leading the meditator to the secure path, free from all bonds that tie man in the cycle of rebirth.
3. Upasamāya and abhiññāya arise. The mind is calm and tranquil. Transcendental knowledge (abhiññā) arises to penetrate dhamma-vinaya.
4. Ariya-phala or wisdom eyes (paññā-chakkhu) arise to see and know all neyyadhamma or all dhamma that should be known.
5. The Lord Buddha is apparent in this world. If the meditator is a Bodhisatta who completes the perfections in all three levels through

the right practices for enlightenment, he will become like an enlightened Lord Buddha with the ten powers of the Perfect (dasa-bala-ñāṇa) One, such as samanta-chakkhu (omniscience), or the brilliant eyes. There is nothing brighter than Lord Buddha. He will declare the dhamma-vinaya of 84,000 dhamma-khanda to the three worlds.

These five noble fruits hereby explained are generally good for both samatha and vipassanā meditation practices. There is no outward sign (indication) for those who achieve the paths and fruits at this level. This is received only through the direct experience of the meditator.

5 WALKING MEDITATION

Walking meditation allows one to concentrate the mind while walking. With standing meditation, the meditator stills and concentrates the mind simultaneously. The meditator may also meditate in a reclining position, similar to that of a reclining Buddha statue, known as Buddha-seyya.

Meditators who wish to practice walking meditation first determine the length of the walking path. The meditator then finds or creates a path, free of distractions upon which to walk comfortably.

Upon beginning a walking meditation session, the meditator stands at the start of the walking path, holding the two palms pressed-together at the forehead, between the eyebrows. Seeking refuge, recollection and respect, the meditator recalls the virtues of Lord Buddha, the Dhamma and Sangha. The meditator makes the following resolution:

Now, I intentionally practice the teaching of Lord Buddha for enshrining Lord Buddha, the Dhamma and Noble Disciples. With the power of the Lord Buddha, Dhamma and Sangha, may my mind be calm and stable in meditation. May I attain wisdom and transcendental knowledge to penetrate the teaching of Lord Buddha.

After the resolution has been made, the meditator places the right hand upon the left hand in the lap, similar to that of an image of the Buddha in a reflective position. The meditator then develops the four brahma-vihāras.

Next, with eyes downcast, the meditator gains mindfulness and recalls the words *Buddho*, *Dhammo* and *Sangho* for meditation (similar to when practicing sitting meditation).

The meditator walks back and forth from the beginning to the end of the pathway without counting. The meditator is mindful and aware if the mind is calm or distracted. If the mind is distracted, the meditator continues walking until the mind is calm. If the mind is calm at first, but the meditator cannot gain mindfulness, he or she should stop walking and stand still to contemplate the mind until it is calm and clear. When mindfulness is regained, the meditator resumes walking. He or she continues to practice diligently to develop expertise and skill in the practice.

Walking meditation employs the same effort and the same recitation words [“*Buddho*, *Dhammo*, *Sangho*”] as in the sitting meditation. Both methods have the same purpose of concentrating the mind, the difference lies only in the posture of walking or sitting. Meditators must avoid being heedless. They must always bring attention to the mind while standing, walking, sitting or lying down, practicing until they become skillful and are able to clearly comprehend the Dhamma.

6 SIGNS OF MEDITATION (NIMITTA)

6.1 THE THREE SIGNS

In *Abhidhammattha-sangha*, Phra Anuruddha explained that *Samatha* meditation consists of three signs (*tīṇi nimittāni*): (1) *Parikamma-nimitta* (the preliminary sign), (2) *Uggaha-nimitta* (the learning sign or visualized image), and (3) *Patibhāga-nimitta* (the counterpart sign).

Phra Anuruddha explained that these three signs are true. Some Buddhist meditators choose to learn from them. Some meditators find them entertaining. Some meditators contemplate them. Those who wish to advance to the supra-mundane Dhamma do not attach to the signs. They use them only as tools for advancing to the supra-mundane Dhamma.

Nimitta appears to be seen or arises when the following occurs:

1. One is sleeping. This is called dreaming.
2. One is meditating. This is called nimitta-samādhi or the meditation sign.

Nimitta-samādhi will be examined so that meditators do not get deluded and so that wisdom is gained to understand and develop the nimitta.

The nimitta-samādhi arises when the mind has settled into bhavanga. If one loses mindfulness, the nimitta that arises might cause great difficulty. If one is mindful, the mind attains khanika-samādhi (momentary concentration), upacāra-samādhi (access concentration) or appanā-samādhi (attainment concentration). Nimittas are mentally seen through cakkhu-dvara and mano-dvara [mental vision].

Some meditators do not employ right, basic practices. These meditators cannot advance to the supra-mundane dhamma. When the nimitta is mentally seen as cakkhu-dvara and mano-dvara, some meditators are so overly-excited that they misunderstand, thinking that they have achieved the paths and fruits. In fact, these meditators are locked into the mundane level, rather than having advanced to the supra-mundane level.

There are, however, meditators who employ the right, basic practices. When the mind enters into bhavanga, there arise nimitta, momentary concentration, access concentration, and attainment concentration. Even though the nimitta is clearly seen through chakku-dvara and mano-dvara, the meditator remains neutral, neither displaying pleasure nor displeasure with the nimitta. The meditator continues to meditate mindfully.

Some nimittas that arise help the meditator gain mindfulness, wisdom and concentration. Some nimittas are appalling, causing fear and mental distraction. New meditators should be mindful and remain calm. Meditators should not become scared, nervous, embarrassed, shy or skeptical. If overly brave, the mind will become distracted. If too fearful, one will lack confidence and give up meditation due to being deluded by nimitta.

Various nimittas may show stories related to humans, heaven or Nibbāna. Some meditators engage with these nimitta and travel into the human world, heavenly world and Nibbāna based on the nimitta that arises. Consequently, the meditators may boast that they reached heaven and achieved Nibbāna, but when they conclude their meditation session, they have not actually achieved anything. Their attachment to the nimitta deludes them into misunderstanding the truth.

A meditator who wishes to achieve supra-mundane dhamma will not attach to the nimittas, but is mindful that the nimitta arises due to developing parikamma-nimitta, a preliminary sign. The nimitta arises to help the meditator develop more stable concentration. This is uggaha-nimitta or the learning sign. If the nimitta arises from within the body or within the body of others, this is patibhāga-nimitta or the counterpart sign. Therefore, meditators are always heedful of the signs of nimitta.

The nimittas that appear as stars, the sun or brightness into one's mind are uggaha-nimitta or the learning signs. These nimittas are not scary in nature.

Nimitta may appear like a skeleton within the body, or the meditator may see himself as a dead body. Nimitta may also be seen as human corpses filling-up the earth. These are patibhāga-nimitta or the counterpart sign. A new meditator may experience fear. An experienced meditator will use the nimitta to develop asubha meditation by contemplating the parts of the corpses and then by contemplating his own body for realization of natural phenomena. He will contemplate others' bodies to develop nibbidāñña or knowledge of disenchantment. The mind which attains patibhāga-nimitta becomes calm, stable, concentrated and better mindfulness.

6.2 DEVELOPING THE NIMITTA-SAMĀDHI

It is necessary to understand the nimitta-samādhī because they are all mundane, not supra-mundane. They are considered the five māras (Evils):

1. The Māra of Defilements (kilesa-māra)
2. The Māra of Aggregates (khandā-māra)
3. The Māra of Karma-formation (abhisankhāra-māra)
4. The Māra as Deity (devaputta-māra)
5. The Māra of Death (macca-māra)

These māras create nimitta to delude and lure the meditators to be trapped into the cycle of rebirth in the three worlds: the sensual world, the formed and formless Brahman worlds. Those who wish to escape from suffering of rebirth must develop the following three nimittas:

1. Ñātapariññā, to remain neutral to the mind and nimitta
2. Tiraṇapariññā, to investigate the nimitta carefully
3. Pahānapariññā, to eliminate the nimitta completely or to root up craving

6.3 ÑĀTAPARIÑÑĀ

This method is appropriate for new meditators who lack meditation experience. Their mindfulness and concentration are not yet strong enough to manage all nimittas. To develop ñātapariññā they attentively observe nimittas or remain neutral to the nimittas.

New meditators often lack experience while beginning the supra-mundane paths. During meditation, the mind that becomes concentrated as momentary concentration (khanika-samādhī) or access concentration (upacāra-samādhī) will advance to attainment concentration (appanā-samādhī) where a nimitta may arise. New meditators may not be able to observe the nimitta as a sense object because it might cause confusion.

As a result, concentration subsides and the nimitta eventually subsides. Therefore, it is important to develop *ñātapariññā*. The new meditator remains neutral until the nimitta subsides on its own.

The purpose of *ñātapariññā* is to strengthen the sense faculty (*indriya*). This helps the mind become more confident and diligent. Mindfulness and concentration become more stable. The meditator gains more wisdom. The more the nimittas arise and the more one develops *ñātapariññā*, the stronger mindfulness and wisdom become. The mind becomes more concentrated, and one can develop the Noble Paths stronger and more rapidly without delay.

Knowledge gained from seeing and knowing something may become *saññā-vipallāsa* (perception distortion), *citta-vipallāsa* (mind distortion) and *diṭṭhi-vipallāsa* (view distortion). This knowledge is not right knowledge based on the teachings of Lord Buddha because it is knowledge which arises from perception or speculation upon nimittas. Therefore, when such knowledge arises, the meditator should not make a decision right away due to seeing and knowing one aspect of the nimatta. The meditator should develop *ñātapariññā* to remain neutral to knowledge gained from seeing and knowing.

Developing *ñātapariññā* is very beneficial because one can overcome the untamed mind. When one is not pleased or one remains neutral with seeing and knowing the nimitta, the mind does not attach to those conditions.

Craving to see a nimitta to arise or wishing for it to go away is harmful to the untamed mind. This is a common experience for most beginning meditators. When a struggle, due to craving arises, the meditator must maintain full awareness and mindfulness. When the meditator sees a frightening nimitta, a common response is aversion or fear of the nimitta, – often wishing the nimitta to go away. If the nimitta does not subside, the meditator will become distressed and worried causing restlessness in the mind. These responses are detrimental to the untamed mind.

When the mind is untamed, paṭhigha or repugnance and carelessness arises, Faith is degenerated and the meditator lacks the effort to practice sīla, samādhi and paññā, furthering him or herself away from the paths, fruits, heaven and Nibbāna. Meditators who consistently develop ñātapariññā can overcome the untamed mind. They become stronger in the practice of mindfulness, contemplating the mind and remaining neutral.

When the mind is concentrated, sensual craving (kāma-taṇha), craving for existence (bhava-taṇha) and craving for non-existence (vibhava-taṇha) are automatically calm. There is no craving for sensual pleasure, for existence or for self-annihilation. The meditator is more confident practicing the middle-way, being neutral and not being overly fearful. Whether or not the nimitta appear or disappear, the meditator is encouraged to remain neutral. Let it all depend on: Sandiṭṭhiko or to be seen for oneself, akāliko or immediate, without delay, ehipassiko or inviting inspection and paccattam Directly experienced.

The meditator who can overcome the untamed mind can also develop samādhi to advance the noble paths by implementing the following improvements:

1. The path to mindfulness is better developed.
2. The path to awareness is better developed.
3. The path of middle way practices (majjhimā-patipadā) are better developed.
4. Forming right views (diṭṭhujukamma) become better developed.
5. The path of concentration, including mindfulness, awareness and views are better-improved.

These practices help the meditator to develop, strengthen and improve the path of Noble Paths or ariya-magga, also called ñātapariññā.

6.4 TĪRANAPARIÑÑĀ

Tīraṇapariññā denotes carefully investigating the causes and effects of nimitta. Meditators who practice samatha meditation and have expertise skills with ñātapariññā must develop tīraṇapariññā.

While practicing tīraṇapariññā, a skillful meditator can concentrate the mind so that a nimitta arises. Prior to deepening vipassanā meditation, an experienced meditator develops tīraṇapariññā or contemplates patibhāga-nimitta thoroughly as follows: (1) external patibhāga-nimitta, such as a human body, not oneself and (2) internal patibhāga-nimitta, such as one's own body

These two types of patibhāga-nimatta are within all human beings. Patibhāga-nimitta arises during meditation practice. Inexperienced meditators do not know how to develop the patibhāga-nimittas. As a result, they are unable to end all suffering because all patibhāga-nimittas are a mass of suffering and mental intoxicants (āsava).

6.5 DEVELOPING THE EXTERNAL PATIBHĀGA-NIMITTA

Upon initial appearance of the nimitta, an experienced meditator first adjusts the external patibhāga-nimitta. During meditation, when the mind becomes concentrated, the nimitta may appear in the form of a human image, a lady or gentleman, a baby or young child sticking-out their tongues, pulling their eyelids up and down or making scary and funny faces. They may also appear as corpses. A mindful meditator is able to wisely reflect: “Is this body permanent or impermanent, old or dead?” After that, he or she stops and concentrates until the mind stops still, becomes neutral and contemplates until the thought appears, “This body image is impermanent and old.”

The meditator contemplates upon the nimitta until it passes away. Eventually, the nimitta decays and is dissolved into earth, water, wind or fire. The meditator understands dhamma-dhātu, dhamma-dhiti

and dhamma-niyāma [all conditioned states are impermanent, subject to oppression or suffering and non-self] thoroughly. This will not be achieved if the meditator exits samādhi and speculates about the nimitta. Experienced meditators follow the right steps and avoid speculating about the nimitta.

6.6 DEVELOPING THE INTERNAL PATIBHĀGA-NIMITTA

If the meditator contemplates the external patibhāga-nimitta clearly, the patibhāga-nimitta has been resolved. However, the meditator should not be heedless and stop the meditation. The meditator directs the mind inwardly to contemplate his or her own body. If the mind is not purified, the meditator will not see any part of the body. He or she should concentrate the mind to stop still.

When the mind is properly concentrated, the meditator resolves, “My sīla is pure. My samādhi is firm. When one has sīla, one also has samādhi. When one has samādhi, one also has wisdom. The meditator reflects, “How is my sīla, samādhi and paññā?”

The meditator closes resolution, concentrates the mind to stop still and reflects with neutral mind until true knowledge arises itself. The wise say, “This is the path of love, this is the path of hatred and this is the middle path.” The meditator will see the seven clear paths. The meditator realizes wisdom as right view, as well as right knowledge

Next, the meditator contemplates to see parts of the body, section by section. He or she, first, contemplates, “How is my body? Is it permanent or impermanent? Does it decay? Is it broken-down and decomposed, like others?” When the meditator ends contemplation, he or she concentrates the mind to stop still and contemplates with neutral mind until true knowledge arises itself. The meditator realizes, “My body is decaying and falling apart at the moment.”

6.7 CONTEMPLATION OF 32 PARTS OF THE BODY

The meditator mentally inquires: “Where are each of the 32 parts of the body located? What are their characteristics? Where is the heart located?” After the meditator ends contemplation, the meditator starts concentrating the mind to stop still and contemplate, with neutral mind, until true knowledge arises itself. The meditator reflects, “The heart is located on the left side of the chest. It looks like a lotus bud. Its function is to distribute blood to feed the body.” When seeing this, the meditator continues contemplating to see the other organs thoroughly. For example, he or she contemplates, “Where is the spleen? What are its characteristics?” He or she then reflects and exits the contemplation. Next, the meditator concentrates the mind to stop still and contemplates, with neutral mind, until true knowledge arises itself:

“The spleen is located on the left side of the heart. It looks like the color of a red liver. The liver is located at the right side of the heart. Its color is black. The lungs are located in the upper chest area. Its function is to assist in breathing and to maintain all parts of the body. The large intestine is connected to the throat, reaching to the stomach. It receives new food. Within the stomach, the colon is located. It is bound by small intestines. Next to the colon, the stomach serves as a holding place for digested food or waste. The anus is an opening for excrement.”

When the meditator sees the organs clearly, he or she contemplates the 32 parts of the body in direct and reverse order. This is to be experienced directly by the meditator, not through knowledge from books. Sages always seek advice or guidance from revered teachers with developed and higher wisdom.

During meditation, when the mind is concentrated, the meditator contemplates:

Taco means skin. It wraps the body. When one dies, the skin of the body is burned. It goes back into the earth.

Kesā means head hair. Where is it? What does it look like? The meditator contemplates these questions and then lets them go. The meditator concentrates the mind to stop still and contemplate, with neutral mind, until it is clearly seen that the hair is on the head. It is of a certain color. It may be short or long. When it gets old, it becomes gray. When one dies, it returns into the earth.

Lomā means body-hairs. They are connected to pores all over the body. When one dies, he or she returns into the earth element.

Nakhā means nails. They are located on the fingertips. Everyone believes that the nails belong to the self. When one dies, he or she returns to the earth element.

Dantā means teeth. When one gets old, the teeth are loosened and fall out to return into the earth.

Taco means skin that wraps the body. When one dies, the skin returns into the earth.

When the meditator clearly understands the truth through direct experience, this is called developing root meditation in direct order. The meditator then develops the process in reverse order, practicing back and forth, until becoming skillful. The meditator continues contemplating as follows:

Maṅsaṃ means flesh wrapped by skin. If the meditator wishes to see the body flesh, he or she needs to first peel off the skin. The meditator peels the skin off with wisdom. When the meditator is able to see, he or she contemplates the skin from the head, peeled off all the way to the floor. When the skin is fully peeled off, he or she will see muscle all over the body. The meditator concentrates the mind to stop still and contemplates the muscle until it has completely slipped off the bones and is left on the ground. Now the meditator clearly sees the sinews that tie all of the bones together. The meditator contemplates all of the sinews until they have completely slipped off of the bones. Now the skeleton is clearly seen, but the internal organs are still intact. The meditator contemplates

the internal organs within the skeleton until they have completely fallen off and away from the skeleton.

The following is a contemplation of the internal organs, piece by piece, until they completely fall off the skeleton: the spleen, heart, liver, pleura or membrane, kidney, lung, large intestine (bowel), and small intestine that is filled with undigested food and feces until they fall off one by one.

When these internal organs have fallen away, the water elements such as blood, pus or urine also flow out from the skeleton to the ground. The skeleton can be clearly seen both inside and outside. The meditator contemplates this in direct and reverse orders.

6.8 CONTEMPLATION OF SKELETON

The meditator concentrates the mind to stop still. He or she then contemplates the skeleton from the top to the bottom as follows:

Rounded and spherical, one clearly contemplates the skull. The teeth are attached to the bone of the skull.

The spinal cord is composed of connected joints. The shoulder blades and collarbone are interconnected to the spinal cord.

Both the lower and upper arm bones, both elbows, both wrist bones, palm bones and ten finger bones are interconnected.

The twenty-four rib bones and spinal joints are connected from the neck bones to the pelvis, ilium, the femur, kneecap, shin bones, ankle bones, foot bones and ten toe bones. Anuloma refers to contemplating the bones in direct order. When one completes this order, one contemplates inversely as follows:

One concentrates the mind into oneness continuously and contemplates the skeleton in inverse order, from the feet to the top of the head. He or she contemplates and thoroughly observes the ten toe bones,

ankle bones, foot bones, kneecaps, femurs, pelvis, spine, ribs, shoulder blades, collarbone, lower and upper arm bones, wrist bones, palm bones, finger bones, spinal cord and skull.

6.9 CONTEMPLATING AT THE CENTER

When contemplation of the skeleton in direct and reverse orders is carefully completed, the meditator contemplates the entire skeleton at the center of the chest as follows:

The meditator is mindful, concentrating the mind and contemplating the skeleton from the top, down to the bottom and from the bottom, up to the top. The meditator concentrates the mind in the chest and mindfully contemplates, “This body is just a body. If there is no mind, there will be no feelings, no imagining, no thinking and no movement. Only the sphere of consciousness is the chief of life. This body is governed by the mind. Therefore, the meditator realizes the need to concentrate the mind into oneness or eka-citta, eka-dhamma and eka-magga and to be still at the chest.” This is referred to as developing *tīraṇapariññā*.

6.10 DEVELOPING PAHĀNA-PARIÑÑĀ

Pahāna-pariññā refers to eliminating or detaching the nimitta completely. Meditators who wish to achieve supra-mundane dhamma need to practice pahāna-pariññā. Pahāna-pariññā is developed by three methods of vipassanā meditation:

1. Vipassanā-nuloma, using parikamma-bhāvanā for vipassanā
2. Vipassanā-suññatā-vimokkha, using parikamma-bhāvanā for extinguishing perception or saññā completely
3. Vipassanā-vimokha-parivatti, using parikamma-bhāvanā for completing vipassanā-ñāṇa or insight knowledge, severing nimittas from attachment of aggregates, and rooting out craving

The following are explanations of the mind stages of meditators who are qualified to develop vipassanā:

1. Some meditators can concentrate the mind to stop still, but they have strong pīti or joy which overpowers the mind. They are not able to develop their minds comfortably.

2. Some meditators can concentrate the mind to stop still. When a great number of nimitta arise, they cannot handle them. As a result, the meditator's perception attaches to the mind so excessively that the meditator cannot let it go. These meditators need to develop vipassanā-suññata-vimokkha by contemplating, "Sabbe saṅkhāra, sabbasaññā anattā – all conditioned phenomena are impermanent, all perceptions are non-self."

3. Meditators with a high stage of mind have developed nāta-pariññā and Tīraṇapariññā thoroughly. Their high stage of mind can surpass vipassanā-nuloma and vipassanā-suññata-vimokkha. These meditators should develop vipassanā-vimokkha-parivatti.

While examining patibhāga-nimitta, all internal and external organs have fallen away, leaving only the skeleton. The meditator has carefully contemplated the skeleton in direct and reverse order, has concentrated the mind to stop still at the chest, and has contemplated the skeleton with wisdom which arises of itself.

The meditator now contemplates that the skeleton is non-self, not I, not mine, not theirs. The meditator now contemplates, "the skeleton is non-self, not I, not mine, not theirs." This is seeing anattā or impermanence, with his or her own mind. He or she sees impermanence and suffering. When the meditator is sure, he or she develops vipassanā-vimokkha-parivatti by contemplating, "Sabbe dhammā anattā, sabbe dhammā aniccā, sabbe dhammā dukkhā – all phenomena are non-self. All phenomena are impermanent. All phenomena are suffering." The meditator contemplates only silently in the mind, not verbally.

The meditator contemplates with a neutral mind until he or she sees the skeleton fall to the ground. He or she then develops vipassanā-vimokha-parivatti by reciting, “All phenomena are non-self. All phenomena are impermanent. All phenomena are suffering.” He or she contemplates until each organ falls away and is dissolved into the earth, water, wind and fire elements.

When the meditator calms the perception toward the earth awkwardly, he or she develops vipassanā-vimokkha-parivatti.

When feeling, perception, volition and consciousness are calm, the meditator develops vipassanā-vimokkha-parivatti.

When the four arupa-jhānas or formless jhānas are calm, the meditator develops vipassanā-vimokkha-parivatti.

Finally, there is a warning that results from developing vipassanā-vimokkha-parivatti. The meditator has contemplated the skeleton and the organs until they have dissolved themselves into earth, water, fire and wind. He or she has contemplated the ground upon which the skeleton and organs have dissolved. The meditator should be mindful and concentrate the mind to stop still into oneness as eka-citta, eka-dhamma and eka-magga. Most importantly, the meditator is not heedless, does not ignore the practice of meditation and does not allow the mind to become distracted.

As with right and sound practice explained with an explanation of right and sound practice, we can see that Buddhist ways of practice The Triple Gem Meditation provides ultimate benefits, truly leading the meditators to reach the Triple Gem.

With an explanation of right and sound practice, we can see that the Triple Gem Meditation provides ultimate benefits, truly leading both beginning and advanced meditators towards attaining the Noble Paths and Noble Fruits.



PHRA AJARN MUN BHURIDATTO

7 MEDITATION INSTRUCTION GIVEN BY PHRA AJHAN MUN BHURIDATTO

7.1 BENEFITS OF MEDITATION

To meditate (bhāvanā) is to train the mind to be intelligent concerning cause and effect and to have an understanding of natural phenomena (attha and dhamma). Meditation helps one to understand oneself and other things wisely. Meditation is a fence which keeps the distracted mind rational. Practicing meditation is the path to happiness. A mind without meditation is like an untrained animal from which we cannot obtain benefits as we might like.

It is necessary to train the mind for benefit as it should be. The mind needs to be trained to understand self and to be workable for all tasks, whether big or small, completed internally and externally.

Those who practice meditation always think and read carefully before doing things. They do not take risks. They do not cause destruction to themselves or to their colleagues. Meditation is work for both present and future benefits. All actions done by the mind of those who practice meditation will be completed neatly. They work considerably and carefully based on benefits gained. They are reasonable. They take righteousness as the compass for bodily, verbal and mental actions. They do not give an opportunity for themselves to be involved with unlimited desire because original desire is caused by defilement and craving which do not care about what is wrong, what is right, what is good or what is evil.

Inevitably, our desires and cravings bring us to ruin. Nobody can blame our cravings and desires. We just lose to benefits, unfortunately. Without mindfulness, we will not only lose old things, but miss new things as well. There is no way to recover the loss. Therefore, meditation is a tool which destroys unreasonableness of self.

To meditate is to observe the wandering mind and mindfully comprehend its movement by mentally reciting effective dhamma words (parikamma-dhammapada).

One must focus the mind on recitation of words (dhammapada). One does this persistently during meditation. This will bring calm to the unwholesome mind that is constantly searching for suffering. One begins to let go and pay more attention to the routine obligation of developing concentration. When the mind is calm and concentrated, it becomes so tranquil that one does not forget this feeling of ease. It powerfully motivates the mind to continue with one's practice. One with wisdom lives with dhamma and makes an effort to break down defilements day and night, without sluggishness.

Whenever one lacks mindfulness, the virtues of effort are broken, even if one is practicing walking or sitting meditation. It is just a practice. It is not yet right effort. One must emphasize mindfulness more than any other form of dhamma because mindfulness is the important foundation for every type of effort. Respectively, one uses every means to develop towards higher mindfulness which leads to wisdom.

The primary stage of tranquility requires great mindfulness practice. For the next stage, mindfulness and wisdom are sustained simultaneously.

7.2 SILA (MORALITY)

What is sīla? True sīla is sustained with mindfulness, knowing what is right or wrong, restraining the three sense-doors or controlling the bodily, verbal and mental actions in accordance with morality.

Sīla is moral restraint. Sīla is not being careless with body, speech and mind. One with sīla, who is beautiful by body, speech and mind is considered upright and moral.

Where is sīla? Does it exist? Who is its keeper? Who is the body of sīla?

Sīla is with self. Moral intention is the body of sīla. Intention is mind. If there is no mind, there will be no self. The body only can do nothing. Body and mind must rely on each other. If the mind is immoral (without sīla), the body does anything it wishes, without restraint. One who has sīla is not harmful. He is balanced, presentable and unshaken. He does not search or beg for things. One will suffer if one searches or begs for things. The more one begs, the more craving and difficulties there will be.

We have bodies and minds. They are with us. We obtain them from our fathers and mothers perfectly. Observe sīla immediately. Sīla is here with us now. Observe it without delay, giving results without delay.

One with sīla has pride and courage. One with sīla has happiness. Those who have sīla experience prosperity without starvation or poverty because they observe sīla perfectly. Those with sīla are without vengeance and danger. The sphere of mind is sīla, samādhi and wisdom.

7.3 KNOWING ONESELF

Maintaining self or mind is supreme in this world. If one governs the mind one will attain dhamma. To see one's own mind is to see dhamma. To know one's mind is to know all dhamma. To overcome the mind is to achieve Nibbāna. The mind is a noble treasure. One should not overlook it.

One who fails the mind is one who does not train the mind, which is like a wonderful sphere in the body. Even if one is reborn 100 or 1,000 times, one still fails.

This mind is the keeper of virtues or wholesomeness, paths, fruits and the path to heaven and Nibbāna. It is only the mind that goes to heaven and Nibbāna. Nothing else goes to Nibbāna but the mind energy.

7.4 DEVELOPING WISDOM

Internal and external sense objects normally exist; the mind receives them. One must train the mind often, eliminating ignorance, suffering and the causes of suffering so that nirodha (cessation of suffering) arises and ñāṇa (wisdom) stands.

To let the mind or “seeing and knowing” wander outside of the body is micchā-diṭṭhi (wrong view). To have “knowing and seeing” in the body and mind is sammā-diṭṭhi (right view).

One who lets the mind become distracted externally is micchā-diṭṭhi (wrong view). One who lets the mind stop still in the body is sammā-diṭṭhi (right view).

Do not let the mind contemplate externally (outside). Know and see within the self. When one knows self, then one understands that self is the root cause of suffering?

Sleeping and entering jhāna is food for the mind and body. With samatha practice, one must rest the mind from contact to sense objects. With vipassanā practice, one follows the Three Characteristics (tilakkhāna) for comprehending the Four Noble Truths. When one is tired, one allows the mind to rest. When the mind is recharged, one re-examines the Four Noble Truths. One thinks and investigates with wise reflection while taking a rest and training the mind.

7.5 ARAHANT

One will never leave samatha and vipassanā practice. If one is skillful with these two, one will escape from defilements. Become great sīla, great samādhi and great wisdom. There is coarse sīla [five precepts], moderate sīla [eight precepts] and refined sīla [ten and 227 precepts], as well as cetasika or mental concomitants and ten wholesome courses of action (kammāpāda) which enable the practitioner to develop sīla from the coarse to the refined. Do not commit evil, either in secret or in pub-

lic. Be brilliant both internally and externally. Have great mindfulness, awareness, liberation (vimokkha and vimutti), permanence (akuppaddhamma), and a pure and concentrated mind like the mind of an arahant who is brilliant internally and externally.

If an ordinary person criticizes an arahant, he or she receives bad karma because an arahant is pure. His body is Nibbāna. His speech and mind are Nibbāna. There are two types of Nibbāna, Nibbāna with life remaining and Nibbāna without life remaining. The arahant awaits to take the vehicle to Nibbāna. (This means that while the arahant is alive he is Nibbāna with life remaining. When he perishes he becomes Nibbāna without life remaining).

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**MINDFULNESS OF BREATHING
(ĀNĀPĀNASATI)**

BY

BUDDHADASA BHIKKHU

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BUDDHADASA BHIKKHU

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1 PRELIMINARIES AND ENVIRONMENT

1.1 METAPHORS

The trainee in ānāpānasati must have a clear idea of the practice as a whole, deriving what help he can from metaphors. The teachers of old were very fond of metaphors; for instance, in his introductory verse the writer of the “Path of Purification” describes the practice as follows (Visuddhimagga, 1):

“The wise man, standing firm on the ground, takes up the edged weapon in his hands, sharpens it on the stone, and, working diligently, succeeds in clearing away the thick jungle.”

The “wise man” is anyone with inborn insight (sahajātapaññā) or what is nowadays called intelligence. This is an immature form of insight which has to be developed into true and genuine insight (vipassanāpaññā). The person who is to take up the mental training has to be sufficiently sharp to develop further intuitive insight. A dull person cannot take up the practice in the way dealt with here. As a rule he has first to follow the way based on faith or resort to the various kinds of rites and rituals.

Although possessed of intelligence, the meditator must “stand firm on the ground,” the ground of moral discipline (sīla). He must be well-established in moral discipline so as to be free from the coarser type of defects and free from suffering caused by the things about him. Moral discipline is compared to ground that is firm and solid enough to stand on securely, as opposed to muddy ground or treacherous, marshy ground. Anyone who earnestly wishes to undertake mental training, irrespective of whether he is a bhikkhu or a layman, must make the ground of morality clean enough to stand on.

The “edged weapon” is worldly-wisdom, the various kinds of understanding that come from study, especially those relating to mental development. By a process of “sharpening” this mundane wisdom is transformed into supramundane wisdom which is penetrating enough to put an end to the Fetters (saṃyojana) and the Inherent Tendencies (anusaya). The “hands” are pārihārika-paññā, “operative insight, “the type of insight that shows a person wandering on in samsara just what he has to do. It means natural insight so developed that one realizes exactly what has to be done and how to do it.

The “stone” is concentration. Concentration must be practiced before insight; it is the basis for wisdom and insight (vipassanā). Concentration, whether natural or consciously developed, is the stone on which the weapon is sharpened. “Diligence” implies the Four Bases of Power (iddhipāda), which are; willingness and earnestness in what one does; determination, that is, taking the practice seriously; keen interest in the practice, that is, devotion to the practice from beginning to end without any deviation; spirit of enquiry accompanied by clear comprehension to solve intelligently and in time any problem that may arise in the course of the practice.

These four Bases of Power, aspiration, energy, concentration, and investigation (chanda, viriya, citta, vimamsā), are essential for success. The “thick jungle” is the tangle of mental defilements. These defilements pierce and prick just as does the thorny undergrowth in a thick jungle. To

succeed in clearing away the thick jungle is to clear away the cluttering undergrowth of defilements as one would clumps of thorny bamboo, thick, inextricably interwoven.

These metaphors outline the way of practice and also clarify the inter-relationships between the various wholesome qualities (morality and so on). They serve to clear up misunderstanding and also to give encouragement to practice. “The wise man, standing firm on the ground, takes up the edged weapon in his hands, sharpens it on the stone, and working diligently, succeeds in clearing away the thick jungle.” This formula must always be clear to the inner eye of anyone who practices. A person who has made up his mind to take up mental training has first to get rid of the Impediments. The Impediments (*palibodha*) are physical things big and small that may tie the meditator down in various ways.

1.2 ELIMINATING IMPEDIMENTS

The following are the ten well-known examples of impediments:

1. Dwelling (*āvāsa-palibodha*): Here the meditator is concerned about his dwelling, worried about where he is to live and also about the comfortable monastery and quarters that he has to abandon in order to train in the forest or elsewhere. The Impediment of dwelling even includes concern with responsibilities to the small hut in which one is to practice, such as getting rid of termites, mending a leaking roof, or anything else that may need taking care of. All these are Impediments, obstacles in the way of the practice. The meditator must solve all of these problems completely right at the outset so that once he has started to practice there is nothing for him to be concerned about whatsoever.

Clearly, then, it is better for a beginner to go and practice in a completely new environment where nothing belongs to him. Better still is to practice under a tree rather than in a hut though the tree chosen must be in a secluded place where the meditator will not be disturbed by curious

onlookers. If he cannot find such a tree, he must just remain indifferent, taking no notice of anyone who may come to stare. Living under a tree, one gets completely rid of the Impediment of Dwelling.

2. Family (kula-palibodha): This Impediment consists in concern on the part of the meditator regarding his supporters the people who maintain and help him in any way : worry about their perhaps being ill, missing them if unable to meet them every day, and so on. Affection and attachment to supporters is bound to be a cause of worry. The meditator must change his mental attitude in such a way that for him his supporters are, for the time being, as if no longer alive.

3. Worldly gain (lābhapalibodha): Here the meditator is afraid of losing advantages he had before taking up the practice. Included under this Impediment is the feeling of expectation of still more gain, name, fame, and so on after completing the practice. Taken together, these all amount to fear of loss. The meditator must clearly see gain, name, and fame as repulsive because detrimental to the practice for the attainment of Nibbāna on any level. While in training, the meditator must give up all possessions, past, present, and even future, and accept a life of poverty. If needs arise during the practice, he should not talk or think about them then and there but should leave them to be dealt with later.

4. Social commitments (gaṇa-palibodha): This Impediment consists in concern about the people under one's authority, care, or responsibility ; such social commitments must be completely given up. The meditator must be firmly-determined to live really alone. Even if he is to go back to live in society at the end of the training, he must, until then, be free from all concern about such matters.

5. Work (kamma-palibodha) : Any kind of work left unfinished, for which the meditator is responsible, or of which he is extremely fond, or to which he is habituated – these are to be counted as impediments. The meditator must reflect wisely and see clearly that no work is of importance other than the present practice of mental development. No work of trifling value may be given precedence over this, the most valu-

able and important work of all. Or if it is possible to solve in some way the problem of a trivial job, for instance by assigning it to some suitable person, then that should be done before beginning the practice.

6. Travel (addhāna-palibodha): Worry resulting from making journeys constitutes an impediment for two kinds of person. It is an impediment first of all, for anyone who practices while travelling.

In this case, the meditator must not allow himself to be worried about anything related to his journey, such as where he is going to stay the following day, and the like. The technique for eliminating this impediment is to feel as if one is travelling only a short distance. Secondly, it is an impediment for a person who trains while staying in one place, but who enjoys travelling to distant parts. Such a person must overcome his feeling of attachment to travelling. He should, for instance, be unconcerned about the season and about the weather and should give no thought to this or that place as worth seeing, worth living at, and the like. Furthermore, he should not think about past trips which he enjoyed so much. And during the Rains Retreat he should not make plans about where to go after the period of retreat is over.

7. Relatives (ñāti-palibodha): Concern about kith and kin, right from father and mother down to distant relatives, can be an impediment. The meditator must not allow concern about the happiness or unhappiness of relatives, far or near, to be a stumbling block in the way of his practice. If he earnestly intends to practice, he must not let himself be influenced in any way by such things. If a monk, he should recall that to be a monk is to renounce the world; being a monk he is understood to have completely-renounced his relatives. He should further reflect that, especially during the training period, one must develop a sense of complete renunciation of everybody and everything. If a householder, the meditator should reflect that he is going in search of the very best thing for both himself and his relatives. Further, both monk and householder may reflect that no relative can help one to attain freedom from the vicious circle of samsara. In this even the nearest relatives, parents, sons, daughters, cannot be of any help at all. Each being has to help himself

and so should be given every chance to do so. Only a person who has freed himself from the round of samsara is in a position to help relatives still wandering on and on in samsara. No one can help others to become free if he is not to some extent free himself.

8. Sickness (ābādha-palibodha): The meditator must not be afraid of possibly falling-ill as a result of the unfamiliar way of practice and living he has adopted; and if he does fall ill while practicing, and if there is no possibility of his being cured, then he should cheerfully tolerate his condition and persevere in practice without caring for his life. The main thing is not to be worried about the possibility of future illness. The meditator should not worry about what may happen to his health, whether or not he will be able to get treatment, or where he will get medicine. He should not consider these matters of any importance. To practice mental culture is to take the medicine of immortality, which can cure the most dangerous disease of all, namely the disease of defilements and suffering. The Dhamma medicine guarantees permanent freedom from these diseases, and this each one can realize within-himself.

Anyone who is already in bad health should lose no time in getting cured so that he does not have to be concerned about treatment while practicing. If he has tried his best, using all ways and means, and has still failed to get rid of his illness, then he had better give up treatment and stop being concerned about it. The meditator must fight death through practicing mental development with determination and perseverance. He must be bold, mentally strong, and not let fear of illness and death find a place in his mind at all. He must keep up his practice as long as life endures.

9. Study (gantha-palibodha): It is not practicable to practice mental development and study at the same time. If a person has decided to take up the practice of mental development in earnest, and if he wishes to attain the full result of the practice, he must suspend his studies. (Note that the word “study” refers here to scholarly study; it does not include the kind of study that consists in asking a good friend or meditation teacher necessary questions concerning the practice.) Anyone who is addicted to

bookish learning will definitely have to give up his attachment. Likewise a teacher must give up any attachment to his teaching if he is to again the full result of the practice.

10. Supernormal powers (iddhi-palibodha): Some people become attached to the idea of gaining miraculous or magical powers, which they find very tempting. Anyone who is infatuated with the desire to possess supernormal powers and practices meditation specifically for this purpose may very easily become deranged. The meditator must completely get rid of any wish to possess supernormal powers; only then will his practice proceed directly towards the Noble Paths and Fruits, and to Nibbāna. This is how to get rid of the Impediment of Supernormal Powers for those who have not yet started practice. A person who has been practicing sincerely and has reached the stage where his mind is capable of performing certain psychic wonders naturally feels a strong interest in them. He then begins to cherish a desire to divert his practice towards the attainment of such supernormal powers of all kinds. This is a very strong obstacle barring the way of higher practice, which is aimed at bringing insight into the three Universal Characteristics, namely Impermanence, Unsatisfactoriness, and Non-selfhood. This insight must be attained in order that Nibbāna may be attained; and it is not possible to attain both Nibbāna and supernormal powers, much as some may wish it were. It is, however, possible that a person who has, through practice, attained to the highest truth may attain supernatural powers as well, as a byproduct. This is not a common phenomenon; it happens only to certain types of people under certain conditions. The way of practice leading to the attainment of supernormal powers is distinct and different from that leading to Nibbāna, and the two must not be confused. The meditator must be genuinely seeking Nibbāna and must not be seeking after supernormal powers. The attaining of supernormal powers is certainly a way of getting name and fame and wealth, but it is useless for the destruction of mental defilements.

The ten Impediments just discussed are examples of stumbling-blocks lying in the way of mental development. To fail to clear these

obstacles away is to fail to find the stone of concentration on which to sharpen the blade of insight. And without a sharp blade how can the jungle of mental defilements be cleared away? Clearing away the impediments is, then, a very important preliminary task which has to be attended to.

The meditator must know how to choose the place and environment most favourable to his practice. To be able to do this, he must first of all know his own characteristics and know just what kind of environment is best-suited to them. Although the training is aimed at the attainment of freedom, which implies neither liking nor disliking the environment, not being influenced by it, nevertheless a beginner must select his environment with some care. It is imperative, therefore, that the meditator should clearly understand the nature and mode of interaction of the environment and his own character or temperament. He must know whether or not the two go well together; and if they do go together, he must know just how and to what extent.

1.3 TEMPERAMENTS

Character or temperament is technically termed *carita*, which literally means behaviour and implies a certain set of habit patterns acquired through repeatedly behaving or reacting in certain ways over a long period. Having recognized his *carita*, the meditator is able to create or select a suitable environment and avoid unsuitable ones. The different character-types or classes of temperaments are considered to be six in number. They are: the Lustful (*rāga-carita*), the Hating (*dosa-carita*), the Dull (*moha-carita*), the Faithful (*saddhā-carita*), the Intelligent (*buddhicarita*), and the Speculative (*vitakka-carita*). We shall now examine these six character types in turn and discuss the sort of environment suitable for each of them:

1. The Lustful Character-type: This is the person whose mind is dominated by lust or desire. He feasts his eyes on anything beautiful and attractive. He is very strongly attached to tidiness and orderliness.

He is far too sensitive to the taste of food and very selective as regards mode and place of living. A person of this type is advised to select an environment that is untidy, dirty, and unsightly. His clothing should be of poor quality cloth and should be much patched, darned, and torn. Even his utensils should be of poor quality, dented, rough, and much mended. If the meditator is a bhikkhu, he should go for alms in a direction that is dirty and unsightly and where there is nothing pleasing to the eye. He should go to a poor locality where he will receive unattractive food. He should select for his almsround a village where people are unsightly and shabby and give food in a rough and unpleasant manner.

As to posture, he should remain as far as possible in the postures of walking and standing and should avoid sitting and lying. He should take great care to apply the same principle to all other things, doing nothing that might arouse lust or strong attachment. The articles he uses should be coloured blue or some similar dark hue. If he wishes to use one of the colour kasinas as his concentration object, he should choose the blue one. To sum up, all the different things the meditator of lustful temperament has to do with should be displeasing, ugly, unattractive, and rough, since such qualities are suitable and favourable to his practice. If he does not realize the importance of this whole matter, difficulties will arise unnecessarily in one way or another with regard to his nature carita and will be an obstacle of progress in his meditation.

2. The Hating Character-type: This is the person who easily becomes angry, who is short-tempered and liable to become irritated without reason. The environment recommended this type is just the reverse of the one beneficial to the Lustful type. It is recommended that the person of hating character type should create, or live in, an environment where everything is tidy, orderly, beautiful, and pleasing to the eye. His dwelling should be perfectly neat and clean, spick and span, free from anything irritating. His clothing should be of fine quality, of pleasing colour, not smelly and of smooth, superior material. If a bhikkhu, he should go for alms to a village that is very clean and tidy and where the people are cultured and well-mannered. The environment he lives

in should be in no way depressing but suitably clean, orderly, and tidy. He should spend more time sitting and lying down than standing and walking. Other minor things should be arranged along the lines already indicated. As to colour, he should give preference to dark green, the least stimulating of all the colours.

3. The Dull Character-type: This is the type of person who is slothful and always feels sleepy and inactive. By nature he is not at all lively or wide awake. It is recommended that the environment suitable to this type of person should be clear, bright, open and spacious. The lodgings, for instance, should have a view rather than being shut-in; should be of fine quality and should be light and sunny. Clothing type and food should also be as in the case of the hating type. The utensils and other objects used by the dull character type should be of large size. Even the kasina he concentrates on should be as large as he can make it. Of the four postures he is advised to remain in the postures if standing and walking more than in the other two.

4. The Faithful Character-type: This is the person who readily believes, trusts, accepts on faith alone without much understanding of the matter in question. For this type all the directions given for the hating type apply. In addition it would be beneficial for the faithful type to live in an environment that stimulates his thinking power or intellect. He should also live near or associate with someone who can advise him and stimulate his imagination in the proper way.

5. The Intelligent Character-type: This is the person who always wants to know, study, and think to increase his knowledge. For this type there is almost no problem with regard to environment. All the directions given for the other types are suitable for the intelligent type since he can adapt himself to any environment. In fact nothing specific need be said about him at all.

6. The Speculative Character-type: This is the person whose mind easily becomes restless, but not in an intelligent way. His thinking is restless without having any direction or guiding-principle. He wanders

and is not certain of anything. The environment suitable for this type is one that does not stimulate or encourage thinking, and one does not cause confusion or create further problems. His dwelling must be small, but neat and clean and sufficiently light. He should have only a few simple essential things and should not associate with people who indulge in meaningless talk. All other things such as posture and colour should be as for the lustful type.

Summing up, the lustful type is dominated by desire and must use unpleasant things as an antidote. The hating type readily becomes angry, and must use clean neat and beautiful things as an antidote. The dull type is deluded; as an antidote he needs spacious, open, bright living quarters. The faithful type believes too readily; for him the antidote consists in following definite and orderly principles. The intelligent type stresses understanding; he should use his own intelligence and think for himself. The speculative type should use as an antidote environmental conditions that stimulate thinking. When the meditator has examined himself and come to know his own nature or temperament correctly, he will be able to select a suitable environment without much difficulty and thus be largely self-reliant in his practice. Moreover he can even choose the concentration object best suited to his nature. If he is of the lustful type he should use one of the ten Loathsome Objects (asubhakkammaṭṭhāna); if of the hating type one of the four Sublime Abodes (brahma-vihāra) or Illimitables (appamaññā); the dull type should choose Analysis of the Four Elements (catudhātu-vavaṭṭhana); the faithful type should choose one of the Ten Recollections (anussati) such as Recollection of the Dhamma; for the intelligent type there is no specification; the speculative type should choose an object of a calming or pacifying nature, such as Mindfulness of Breathing or a kasina disc. The Buddha did say, however, that Mindfulness of Breathing (ānāpānasati) is suited to every character type.

If a person shows a variety of temperaments, he should, in selecting his meditation object, consider first the dominant one; then he can consider the next strongest.

1.4 SUITABLE CONDITIONS

Having dealt with the conditions “inside,” that is, the different character types, we must now speak about conditions “outside.” As a guide to selecting a suitable environment, we shall discuss the so-called sappāyadhamma, or Things Beneficial to the Practice. They are reckoned as seven, namely:

As Suitable Dwelling, Resort, Speech, People, Food, Climate, and Posture. These seven will now be discussed one by one:

1. A Suitable Dwelling is a place that is convenient to live in. Besides being suited to the character type as discussed above, the dwelling selected should be as follows : Not too big (otherwise it will require too much care), not too new (otherwise a lot has to be done to maintain it), not dilapidated (for a dilapidated building presents danger both in itself and in the form of the reptiles and other vermin it harbours), not on a roadside (in order to be free from disturbance from traffic and visitors), not near a public well or tank (to be free from disturbance by people coming to drink or draw water, especially people of the opposite sex), not near a place where edible leaves and vegetables grow (for otherwise there will be disturbance from people collecting them, especially people of the opposite sex), and also not at a place where there are useful flowers and fruits (for the same reason). It should not be a famous shrine (since it would then be frequented by pilgrims coming to pay homage). It should not be near a city (because a city is a source of all manner of disturbances and inconveniences) and not near a source of firewood or near arable fields (since there would probably be disturbance from noise or from the people themselves). Preferably, it should not be near things or persons that are in any way unsuitable (such as hot-tempered people, members of the opposite sex, and so on). It should not be near a boat landing (because, there, people are constantly coming and going), not too far up-country (since the people there may not be disposed to give support and may even misunderstand and give trouble), and not on the frontier of the kingdom (since that area is strictly-checked by the authorities in charge, and there would be the possibility of the medita-

tor's being adversely-affected in case of a border conflict). Lastly, the dwelling should not be in a place where the seven Suitable Things are unavailable and where neither a good friend nor a meditation teacher can be contacted.

All these examples of things to be avoided provide a basis for deciding on the best place to stay, particularly in the case of a bhikkhu. When the meditator has found a place free from all these faults, he is said to have a Suitable Dwelling. The term "Suitable Dwelling" may imply a whole village, a whole forest, a whole monastery, or a part of it, or just a single hut, cottage, a cave, the foot of a tree, a valley, or even the meditator's own room. Briefly put, the meditator should live in a place free from disturbance and favourable to the practice of mental development.

2. A Suitable "Resort" is a place where the meditator can conveniently obtain his food and such other necessities as facilities of communication, especially those required for his practice. The important point about the "Resort" is that food should be obtainable there without too much difficulty, and that there should be no unfavourable objects. Particularly to be avoided are objects poisonous to the mind, the sort that harm the mind, objects that depress, that may lead to ruminating over past experiences and, perhaps, eventually bring about a return to the worldly way of life. The commentaries compare the meditator looking for a suitable "resort" to a cow looking for a suitable pasture.

3. Suitable Speech is speech that is conducive to success. It is talk that is good and profitable, talk that may resolve doubts and encourage the meditator to practice, talk that is agreeable to his temperament. Even the calls of certain kinds of animals may or may not be agreeable, let alone the talk of human beings. Noisy and clamorous sounds and also alluring sounds are to be regarded as Unsuitable. By contrast talk that encourages and gladdens the meditator, that strengthens and inspires him in his practice, will add to his knowledge and understanding of his duty and is to be considered Suitable. Most particularly are the words of a good friend to be regarded as Suitable Speech.

4. Suitable People: The people around the meditation teacher, friends, fellow trainees, and supporters, both men and women are suitable, if they are able to get on well together and live in harmony. The function of the teacher is to uplift the meditator; the function of the meditators' companions, his fellow wayfarers, is to provide company for him and make him feel secure; the function of the lay supporters is to help him along, so that he makes quick and smooth progress. This is what is meant by Suitable People.

5. Suitable Food is food that suits the temperament of the meditator in the ways mentioned above under "Character types." To be suitable the food must nourish the body and protect it from illness; and, of course, the meditator must eat it correctly, mindful of its true purpose. Whether the food is to be vegetarian or not, whether it is to include fruit or starches, and so on, depends on time, place, and personal preferences and ideas. No general rule can be laid down for all people; but if the food the meditator gets is just what his body and mind require, that food is to be regarded as definitely suitable.

6. Suitable Climate implies a favourable season, a time of year that provides good environment, good scenery, good weather, and the like. The choice of climate will be made under either of two conditions: If the meditator is going to practice for only a limited period, or if he is about to practice for the first time, he should select the best season possible. In this case there will be ample opportunity to select time and place. If, on the other hand he is practicing continuously, he has very little choice. He may, however, select a season in which to practice one particular aspect of the training more strictly than usual. And, in either case, he may, if conditions permit, move to a locality where atmospheric conditions are such as to constitute Suitable Climate. The meditator may decide, for example, where he will live in summer, where in winter, and where during the rainy season. Or if he is not in a position to move from one place to another, he may adjust his residence in such a way as to achieve the same result.

7. Suitable Posture is any one of the four postures: sitting, lying, standing, and walking that is beneficial to the practice. Which particular posture is to be preferred can be discovered through personal experimenting. The meditator must find out in which posture his mind can most easily become concentrated and remain so. Having found his Suitable Posture, he should keep to it. Once he has become proficient in concentration, he can use the remaining three postures as well so that he can develop one-pointedness regardless of posture.

Summing up, all these seven Suitable Things are things immediately-related to the meditator which are favourable to his practice. They can on no account be ignored. The seven are, once again: Abode, Resort, Speech, People, Food, Climate, and Posture. The better the meditator is able to select them the more cheerful and fresh he will be and the more free of tiredness and boredom with the practice. Hence, these seven are recognized as things to be carefully studied and attended to.

1.5 THEORETICAL BACKGROUND

Two kinds of preparation are needed for the practice of meditation or mental development (*bhāvana*). First the meditator must have technical know-how, theoretical understanding. With a sufficient theoretical understanding, he is able to practice along the right lines without going astray. Having prepared himself by studying the theory, the meditator can decide what kind of practical preparation is needed, and how much. Then he has to put it all into practice. The general theoretical points that the meditator must know have been listed under eight headings, as follows:

1. What is concentration? This can be answered in various ways depending on whether one has in mind the actual work of meditation, the course of meditation, or the result of working on the meditation object. Any one of these three can be called concentration (*samādhi*). The definition of concentration given in the texts is this: “a wholesome mind steadily fixed on an object.” In this definition concentration is considered

as the result. The term, “concentration,” can, however, also cover the mental work that will give rise to this wholesome mind steadily-fixed on its object.

Actually the term “wholesome” is much more important than “steadily fixed on an object”; because, if the mind happens to be unwholesome, then, even though it may be steadily-fixed on an object, the result is wrong concentration. For this reason the object used for the practice of concentration must be one that can serve as the basis for a wholesome mind. Furthermore, the motives for practicing concentration must be pure from the very outset, and, as mentioned before, must be based on insight and right view.

2. What is the technical meaning of “concentration”? Technically speaking, concentration is the firm establishing of the mind (citta) and the mental factors (cetasika). The mind is firmly-established because the mental factors coexisting with it are wholesome and make it so established. The expression “firmly-established” implies that the mind is fixed on one single object, not disturbed by any other object, and not dominated by any of the hindrances or defilements.

3. What are the characteristic, function, manifestation, and proximate cause of concentration? The characteristic of concentration is non-distraction; its function is overcoming of distraction, and, hence, the attainment of calm; its manifestation is non-wavering; and its proximate cause is happiness. It should be remembered that there must always be satisfaction, ease, cheerfulness and joy – in a word, “happiness.” Happiness is the proximate cause of concentration.

4. How many kinds of concentration are there? This is a purely theoretical point, really just a matter of linguistic convention, and we need not concern ourselves with it overmuch. The following brief account will suffice for our purposes: Concentration may be regarded as of just one kind, namely, the state of mind which is firmly-established. Or, it may be regarded as of two kinds if we classify it as mundane and supramundane, or as access concentration and full concentration (upacāra

and appanā samādhi) ; and there are several other pairs of this type. Again, concentration is of three kinds if we classify it as inferior, medium, and superior. We may also classify it into four kinds, each accompanied by one of the four Bases of Accomplishment (iddhipāda). And it is divided into five kinds on the basis of the jhāna factors. All these classifications are of purely theoretical interest.

5. What is the defilement of concentration? In the language of the texts the defilement of concentration is the state of mind that reverts to sensuality and the unwholesome. This is concentration on the mundane level, which can still relapse and, deteriorate if not well-guarded.

6. What is the cleansing of concentration? The answer is : the state of mind precisely the opposite of the one just mentioned, in other words a mind free from defilements and worries, always radiant because accompanied by mental factors (cetasika) belonging to the category of insight.

7. How is concentration to be developed? This is concerned purely with practice. We shall deal with it in detail later and here merely sum it up briefly as follows: Purify conduct, eliminate the various impediments, approach a teacher in the right way, study well, receive a concentration object, live in a place suitable for practice, remove minor impediments, and then develop the concentration object. This last will be dealt with in a separate chapter.

8. What is the benefit of concentration? The meditator must know in advance the benefit or fruit that will be obtained from what he is going to do. Such knowledge, apart from being a continual source of inspiration, is a necessary foundation, which helps prepare the way to the goal. Because concentration is of several kinds, the benefits derived from it are also various. In the texts, we find that five benefits of concentration are listed. These are:

- a. Happiness here and now (ditṭhadhammasukha). This is experienced by anyone whose mind is concentrated, but in particular

by fully-purified beings (arahants), who enter concentration in order to rest.

- b. Insight (vipassanā). Each of the various states of concentration is a basis for insight that is, seeing impermanence, unsatisfactoriness, and non-selfhood so penetratingly that the mind is freed from clinging.
- c. Higher knowledge: This differs from insight. A person who has gained insight may not necessarily have higher knowledge. Far more preparation and concentration practice of a specific kind is necessary before higher knowledge can arise. Higher knowledge, here, refers to various kinds of psychic power (iddhividhī) of a wholesome nature.
- d. Attainment to a supernormal plane of existence: This generally refers to the “Brahma world” (brahmaloka). Concentration at all levels raises the mind to planes of existence higher than that of the sensual world (kāmaloka). But merely aiming for the Brahma world is not in keeping with the spirit of the Buddha’s teaching which aims at transcending existence, at completely destroying the “circle of becoming.” Unfortunately, the aims of pre- and non- Buddhist meditation practices are always being confused with the true and ultimate aim of Buddha-dhamma. The meditator must understand this point and keep it in mind because there is a possibility that, without realizing it, he may start craving for and clinging to life in the Brahma world. The danger of clinging is much greater here than in the case of (c) above.
- e. Attainment of “extinction” (nirodha-samāpatti): This is the highest of all the “extraordinary achievements.” It can be described, as a form of the Happiness of Freedom (vimut-tisukha). This attainment is reserved exclusively for some types of Non-returners (anāgāmi) and for fully-liberated beings (arahants). It is not to be aspired for by all, being inaccessible to the general run of people. There is, therefore,

no need to discuss it here in detail. Although this list of five benefits was made by teachers of quite a late date, it is of value in helping a meditator to decide which kind of concentration he is going to practice.

1.6 PREPARATION

Now we deal with the second aspect of preparation for the practice. Certain rules have been prescribed as a guide in preparing for the practice of mundane concentration, that is, concentration by persons other than Ariyans, “Noble Ones.”

1. Purification of moral conduct: This means giving up any kind of conduct that leads to hesitation and self-reproach.

2. Elimination of the various Impediments: This too has been explained already (see Section 1).

3. Approaching a “good friend” (kalyāṇamitta) or meditation teacher: In the texts lengthy explanations are given on this point. But all those explanations apply to a particular place, period, and culture, namely that of the country where the various manuals of practice were written. Hence, we cannot take all those explanations and apply them directly, to the letter; to insist on doing that would be superstitious and ridiculous, as we mentioned at the very beginning. Briefly, one must choose an appropriate time and place for contacting the teacher in order, first of all, to create a feeling of respect and trust and secondly, to let him know just what one wants. Patience is recommended; it may even take some months before the various things have been carefully and subtly done by both teacher and disciple.

Nothing should be done in a short cut manner as is these days the fashion. It must be realized that things must be allowed to take their course. This should be self-evident. For instance, it takes a long time for a teacher to get to know the temperament of his pupil; he can do this only if the pupil serves and attends on him over a period of time.

Another thing to do is to find out how much opportunity there will be for contact with the teacher. If the disciple is to practice at the teacher's residence, there is no problem, since he can easily consult the teacher whenever doubt arises. But if he has to stay at a place far away, there must be preparation as to the instructions to be received, their quantity and frequency, all of which it is the teacher's duty to decide. Detailed advice has been given based on the way of life prevailing in olden days. It is said that the disciple should visit the teacher once every two days, every three days, or every seven days after the almsround, and, having eaten at the teacher's return to his dwelling place. This is how it was done in ancient times, in keeping with the way of life prevailing then. Such customs should still be taken into consideration nowadays and adapted to present day needs to the best advantage. If the meditator lives far away in the countryside, he is advised first to make arrangement for receiving the concentration object (*kammaṭṭhāna*) and to contact the teacher afterwards in the proper way. It is up to us to adapt as necessary all these traditional practices. If all this is not arranged properly, confusion will arise, which will be difficult to deal with. Consider, for instance, the advice given in the ancient manuals regarding discussion between disciple and teacher. There it is advised that when speaking to each other disciple and teacher should sit back to back at the foot of a tree; with the tree between them, and with their eyes closed. They should speak carefully, correctly, straightforwardly, and to the point, discussing only as much as is necessary. Then, they should get up and leave without seeing each other's faces at all. This is intended purely and simply to eliminate sources of disturbance as far as possible. Having understood the purpose of practices like this, one is in a position to make preparations for contacting the teacher. This creates good relations, right from the time the pupil first meets the teacher and maintains them through the stages of receiving instructions and advice and discussing difficulties, thus ensuring unbroken progress.

4. Studying the concentration object (*kammaṭṭhāna*): Meditation objects are of two kinds, general and specific. General objects are for continuous use and are not changed; specific objects are practiced

in order to accomplish the desired result as quickly as possible. The former-class are practiced everyday and are chosen to suit the meditator's temperament. For example, everyday a timid person should develop loving-kindness (*mettā-bhāvanā*), a person of lustful character type should practice daily meditation on repulsiveness (*asubha-kammaṭṭhāna*), and a heedless and dull type of person should daily practice recollection of death (*maraṇanussati*). All these general meditation objects are to be practiced daily before one of the specific ones is taken-up. Apart from the main meditation object, the teacher decides which general object is suited to the pupil's personal needs. Every meditator should take up these two kinds of meditation object as the teacher recommends.

5. Suitable Dwelling: We have already discussed at length the kind of dwelling suitable for a meditator, and there is no need to discuss it further.

6. Elimination of Lesser Impediments: There are certain small tasks which the meditator should attend to before beginning to practice so that he will not need to worry about them again. Such things include having his hair cut, shaving, burning out his bowl, mending washing or dyeing his robes, taking a purgative and the like, as may be necessary for different individuals. The meditator should be free from worry and concern about all these things for as long as possible.

7. The actual practice of concentration: The meditator begins to practice according to the method he has been given and keeps it up until he reaches the goal. The details of this will be discussed later.

WHY ĀNĀPĀNASATI

Before going on to discuss the practice of mindfulness of breathing, we must pause to consider just why the breathing has been selected as the principal meditation object. Understanding this point will make the actual practice easier. Mindfulness of breathing (*ānāpānasati*) is just one of the forty traditionally recognized objects of meditation.

These forty are classified as follows: First, come the ten kasinas (literally “totalities”): (1) Earth kasina, (2) Water kasina, (3) Fire kasina, (4) Air kasina, (5) Blue kasina, (6) Yellow kasina, (7) Red kasina, (8) White kasina, (9) Light kasina, and (10) Space kasina.

Then, come the ten Loathsome Objects (asubhakammatthana): (11) Bloated corpse, (12) Livid corpse, (13) Festering corpse, (14) Corpse cut open, (15) Gnawed corpse, (16) Scattered corpse, (17) Hacked and scattered corpse, (18) Bleeding corpse, (19) Worm-infested corpse, and (20) Skeleton

Next, come the ten Recollections (anussati): (21) Recollection of the Buddha, (22) Recollection of the Dhamma, (23) Recollection of the Saṅgha, (24) Recollection of Virtue, (25) Recollection of Generosity, (26) Recollection of Divine Beings (i.e. of their qualities), (27) Recollection of Death, (28) Recollection (or Mindfulness) of the Body, (29) Recollection (or Mindfulness) of Breathing, and (30) Recollection of Peace (i.e. of Nibbāna).

Next, come the Four Sublime Abodes (brahma-vihāra): (31) Loving-kindness, (32) Compassion, (33) Sympathetic joy, (34) Equanimity

Next, come the four Formless Spheres (arūpayatana):, (35) Boundless space, (36) Boundless consciousness, (37) Nothingness, and (38) Neither perception nor non-perception

Then come the final two: (39) Repulsiveness of Food (āhārepaṭikūlasaññā) and (40) Analysis of the Four Elements (catudhātuvavatthāna)

With the ten kasinas the stress is on form; they are meant for training the mind in the psychic powers from the very beginning.

The Loathsome Objects are primarily intended to overcome sensual lust. The four objects belonging to the Formless Spheres lead to what are called the Formless Absorptions (arūpa-jhāna), high mental levels which, however, are not on the path to insight.

Altogether there are forty meditation objects. The reasons for selecting the one object, mindfulness of breathing (No.29) from among these forty are as follows:

1. Mindfulness of breathing covers three of the four types of mental training, namely:
 - a. The practice leading to Happiness “here and now” ;
 - b. The practice leading to “Knowledge and Vision” (ñāṇadassana), of the sort called divine, namely: Divine Ear and Divine Eye (dibbasota, dibbacakkhu);
 - c. The practice leading to Awareness and Clear Comprehension (satisampajañña);
 - d. The practice leading directly to the Extinction of the In-flows (āsavakhaya).

Mindfulness of breathing covers completely the first, third and fourth of these types of mental training but not the second, which has in any case nothing at all to do with the overcoming of suffering. Just how ānāpānasati covers these three types of mental training will be discussed in detail later on – or the meditator may prefer to wait and see this on his own, as a result of having actually practiced it. None of the other meditation objects covers as wide a range of benefits, as mindfulness of breathing does.

2. Mindfulness of breathing is very calm and subtle as regards both object and destruction of defilements. Other meditation objects, including mindfulness of body (kāyagatāsati), which is very similar to mindfulness of breathing, lack these qualities. Mindfulness of the body is calm and subtle only in destroying defilements; it is not calm and subtle as to object. By contrast, in mindfulness of breathing the object is calm and cool, comforting, not frightening, not repulsive, not difficult to work on; what is more mindfulness of breathing can absolutely destroy the defilements. These are the qualities that make it so special – in mindfulness of the body the object is fear-inspiring, repulsive; the loathsome

objects are even more so. Because mindfulness of breathing has such advantageous qualities, it was recommended by the Buddha himself as suitable for everybody. He praised it as the meditation object through which all the “Noble Ones,” himself included, had achieved success and which they regularly practiced.

3. Further, mindfulness of breathing can be used throughout the entire course of training. There is no need to change from it to another meditation object. This means that by practicing mindfulness of breathing alone the meditator can develop, first of all, concentration, secondly concentration accompanied by intuitive insight, and, finally, the highest intuitive insight which eradicates the Inflows (āśava). Other objects of meditation include, especially the kasinas. To go on and develop insight, the meditator has to change over to another object. But with mindfulness of breathing, when the meditator has fully-developed all the sixteen stages described below, he has completed both concentration practice and the insight practice.

As mentioned above, mindfulness of breathing alone leads to three kinds of concentration in one; no other meditation object is as convenient and comfortable or as highly praised as this one. It is for these reasons that we have here selected ānāpānasati as the main meditation object to be studied and practiced.

WHO SHOULD DEVELOP ĀNĀPĀNASATI

Now we shall pose the question : Who should develop mindfulness of breathing? We find that in his discourses on this subject the Buddha used the words: “Bhikkhus, in this Teaching and Discipline or (Dhamma Vinaya).....” He was referring, then, to people studying in this Teaching, people who have looked at the world, seen suffering in all clarity, and wish to make an end of that suffering. “Only here in his Teaching and Discipline are there found the first Ascetic, the Second, the Third Ascetic, and the Fourth.” (Majjhima-nikāya 11) In other words, individuals at the four stages on the way to freedom from suffering,

namely, the Stream-enterer, the Once-returner, the Non-returner, and the Arahant, are to be found only in this Teaching and Discipline, only with this way of practice. In other teachings and disciplines, in other systems, individuals at these four stages are not to be found. All this shows that the person who is to develop mindfulness of breathing is one who aims at making an end of suffering by way of this Teaching and Discipline. Such a person must equip himself by way of study and practice as will be further explained.

We now go on to consider what the Texts tell us about developing mindfulness of breathing. On this subject we have as our authority the words of the Buddha himself. The standard source is the “Ānāpānasati Sutta,” the “Discourse on Mindfulness of Breathing,” found in the third section of the Majjhima Nikāya (Discourse No.118). The subject is referred to in many other places in the Tipitaka besides this. Essentially the description is everywhere the same, though in non-essential details it varies somewhat according to the situation. We shall take as our basis for practice the “Ānāpānasati Sutta,” itself, which deals specifically with the development of mindfulness of breathing – including the ultimate Fruit of the practice.

This Discourse of the Buddha begins like this: “Now, Bhikkhus, a bhikkhu in this Dhamma and Discipline, having gone to the forest, to the foot of a tree, or to an empty house, sits down cross-legged with body erect, and firmly establishes mindfulness. Mindfully, he breathes in, mindfully he breathes out.”

The Buddha then goes on to explain how to contemplate in and out-breathing and everything that manifests in the course of breathing in and out. He explains all the sixteen stages, in four sets of four. Then, in the succeeding sections he goes on to explain the benefits that arise out of this. He explains how the practice gives rise to the Four Foundations of Mindfulness (satipatṭhāna) and the Seven Factors of Enlightenment (bojjhanga), collectively and individually, and finally how it gives rise to Knowledge-and-Freedom (vijjāvimutti), which is the complete cessation of suffering.

To clarify our Understanding of the subject, we shall take these words of the Buddha and consider them in order, section by section, explaining each step as required.

1. Consider the opening phrase: “Now, Bhikkhus, a bhikkhu in this Dhamma and Discipline,...” This has already been explained in answering the question “Who should develop mindfulness of breathing?” These words refer to any seeker who intends to practice seriously according to the Buddha’s Teaching.

2. “...having gone to the forest,...” This needs a detailed explanation. The meditator should go to the forest mainly in order to get away from his accustomed environment. Here an analogy is in order: When a farmer sees a calf sufficiently grown to be suitable for training, he separates it from its mother and leads it away to a place apart. There, he fastens it until it forgets its mother and its habit of being near her. The farmer then trains it or does with it whatever else he wishes. When the calf is tied-up away from its mother, it cries and struggles in every way; but in time, being unable to break loose, it gives up struggling and goes to sleep next to the post. The mind is just like the calf : it may be trained in this way or that. Its habituation to worldly objects corresponds to the calf’s clinging to the mother cow. Or, taking it another way, the environment full of attractive and tempting objects is the cow and the meditator about to embark on the practice is the calf. Going to the forest corresponds to the separation of the calf from its mother. We may think of the Buddha as a person skilled in surveying and apportioning land. He has recommended the forest as suitable for anyone intending to undertake mental development. Here is another simile given by the Buddha; “As a tiger, go and hide, waiting to catch the prey: only then will you catch something and it will be easy to catch.” Here the prey is the Path and Fruit, and the tiger is the monk who is ready to strive earnestly to develop his mind.

According to the Books of the Discipline (Vinaya Pitaka) the word “forest” refers to a place at least five hundred bow-lengths away from the nearest village. But the meditator may take the word “forest”

as meaning any place away from a usual tempting environment. The recommended distance of five hundred bow-lengths is a good guide in any case. In the Discourse, “forest” refers to a clearing in the jungle or a habitable grove. Later teachers commented that one should go in summer to the forest or to an open, airy region, in the winter to the foot of a tree or to a thick forest, and in the rainy season to a cave or overhanging rock that protects one from the rain. At some places in the Pali literature, it has been further pointed-out that in summer it is more comfortable to spend the day in the forest and the night in the open, while in winter it is better to spend the day in the open and the night in the forest. But the Buddha himself generally mentions only three kinds of place: “the forest, the foot of a tree, or an empty house.” It seems that later teachers seeing this list of three kinds of place prescribed them for the three seasons. The meditator should note what kind of place is suitable, having in mind only that it should be a “forest” in the sense of a place of solitude, free from disturbance by worldly objects and conducive to physical detachment (kāyaviveka). That is what is required.

3. “...sits down cross-legged...” Here we must, consider why the sitting posture is to be used and just what is meant by sitting cross-legged.

The sitting posture is the most suitable one for meditation because it enables one to give one’s whole attention to the practice. There is no danger of stumbling as in the posture of standing; and it is not conducive to sleep or any other unprofitable condition as is the posture of lying. For these reasons, the sitting posture has been used since time immemorial. Other arguments in favour of sitting have been given in the section on character types. It does not follow, of course, that the meditator has to remain seated without ever changing his posture; nor is it implied that concentration cannot be developed in other postures.

The term “cross-legged” indicates a firm and balanced posture that can support the body easily and conveniently and is comfortable insofar as it permits proper circulation of blood and air. The right way to sit cross-legged is as follows: Lower the body into a sitting position

and stretch both legs out in front. Bend the left knee so that the sole of the left foot comes to be placed under the right thigh; and then lift and bend the right leg and place the right foot on the left thigh. Place the hands one on the other. This is called the Half-Lotus posture. If the left foot is then lifted and placed on the right thigh, there becomes the still more stable Full Lotus Posture or padmasana. In Thailand, it is called Nang-khat-samādhī-phet, the Diamond Samādhī Posture. It is to this cross-legged posture that the Sutta refers. Whether or not the meditator has difficulty sitting in this posture will depend very much on the culture in which he was born and reared. He must, in any case, make an effort and train himself to it. No other posture will yield the same results. He may sit otherwise only if really necessary, as for instance through illness or physical disability. For a normal person, it is highly desirable to make an effort to become accustomed to the lotus postures, even if it requires long training. The Chinese call this āsana the Indian posture because the Chinese normally use chairs. But for anyone who wishes to practice meditation, the Indian posture is essential – as is attested to by Chinese Buddhist literature dating back over a thousand years. So no one should introduce any variation in the posture of meditation. That anyone can train himself to sit in the proper way has been proved.

4. “...with body erect...” This means simply “sitting up straight.” The word “erect” indicates that the spine is to be kept as straight as if it were reinforced with a straight iron rod. It is desirable that all the vertebrae of the spine should fit in perfectly with one another in order that blood and air may circulate naturally – a most desirable condition under the circumstances. Unpleasant feelings arising from obstruction of the circulation of blood and air will thus be minimized. Physically these are the benefits aimed at achieving.

Mentally, the aim is to make the mind upright also, preventing it from tending to left or right, forwards or backwards, preventing it from inclining to indulgence in either sense pleasures or self-mortification, and so on. It should be noted here that one who can do this well will keep his body straight at all times no matter whether his eyes are open or shut, and even when the mind is in deep meditation and, so, not consciously

controlling the body.

5. “.....firmly establishes mindfulness.” (...satiṃ parimukhaṃ paṭṭhapetvā, usually translated “...establishes mindfulness in front of him.”) This refers to mindfulness, which is firmly established concentrated on the object, which is here the breathing. It may be paraphrased as “making the mind one-pointed on the breathing,” meaning that the mind is exclusively aware of and concentrated on the breathing. The mind is simply fixed on its object; as yet no knowledge (ñāṇa) is present, the mind being only in the very beginning-stage of concentration. Essentially, then, the words quoted mean: “He directs his whole attention, his entire awareness, towards the breathing.”

The meditator need not necessarily keep his eyes shut. He can practice with eyes open by fixing his gaze at the tip of the nose until he sees nothing else. Provided he has strong will-power, he will have no difficulty practicing in this way. Even if the eyes are open and the meditator is gazing at the tip of his nose, the mind does not become focused there because it is aimed at the breathing and following the breathing alone. It is more difficult to practice with the eyes open than with them shut. It demands a great deal of effort in the beginning, but this is compensated for by the fact that the meditator is less-likely to become sleepy and in the end will have stronger willpower and a better ability to establish mindfulness firmly. Anyone who is determined to practice solidly and become a perfect meditator is advised to begin practicing with the eyes open.

6. “Mindfully he breathes...” Here the key word is “mindfully.” The meditator has to be mindful of breathing in and out. As long as he has his mind focused on the in and out breathing he is what is called a satokari, “one who is exercising mindfulness.” The outgoing breath is called āna, the incoming breath āpāna. These two words, combined in accordance with the phonetic rules, form the compound, ānāpāna, meaning “breathing in and out.” Mindfulness fixed on outbreath and in breath is called ānāpānasati; one who is exercising this kind of mindfulness is called a satokari.

2 THE FIRST TETRAD: MINDFULNESS OF BODY

Having dealt with the necessary qualifications and the posture of the person who is to develop mindfulness, the Buddha went on to speak of the successive steps in concentrating on the breathing, as follows:

1. Breathing out long, he knows, “ ‘I’ am breathing out long” ; Breathing in long, he knows. “ ‘ I’ am breathing in long.”
2. Breathing out short, he knows, “ ‘I’ am breathing out short”;
3. Breathing in short, he knows, “ ‘I’ am breathing in short.” “Experiencing the whole body (of breath), ‘I’ shall breathe out,” thus he trains himself; “Experiencing the whole body ‘I’ shall breathe in,” thus he trains himself.
4. “Calming the bodily formation, ‘I’ shall breathe out,” thus he trains himself; “Calming the bodily formation, ‘I’ shall breathe in”, thus he trains himself.

These four stages are collectively called the First Tetrad of mindfulness of breathing. Various points of practice must be explained at length before the next Tetrad can be dealt with. On a certain level the practice of this, the First Tetrad, is complete in itself; from it the meditator may proceed directly to the practice of insight (vipassanā-bhāvana) without passing through the second and third Tetrads. This being the case, this first Tetrad is worth considering in some detail:

STAGE 1: BREATHING OUT LONG

*Dīgham vā assasanto dīgham assasāmīti pajānāti
dīgham vā passasanto dīgham passasāmīti
pajānāti.*

Breathing out long, he knows, “ ‘I’ am breathing out long;” Breathing in long, he knows, “ ‘I’ am breathing in long.”

This stage deals primarily with the long in and out breathing. What needs to be understood is the word “breathing” itself. In order to understand long breathing the meditator should practice breathing in and out as long as he can and observing, so that he gets to know just what the longest breath is like. Then, he should compare this with the shorter than normal breath, as at a time of fatigue, so that he is able to recognize just how short or long his breaths are. Lastly, he should make the experiment of intentionally breathing as short as he can in order to make a further comparison. In the end, he will be able to distinguish long breathing from short breathing and what they are actually like. He will be able to concentrate in the right way on the long and short breathings as required.

In the long breathing practice, each breath, that is, each incoming breath and each outgoing, breath, may take as long as thirty to forty seconds. ‘This practice will be successful only if the meditator breathes being completely relaxed and sitting perfectly upright. In making the longest possible in breath he will note that the abdomen contracts to the maximum and the chest expands to the maximum; conversely, on making the longest possible outbreath the abdomen expands to the maximum and the chest contracts to the maximum. Such breathing can really be called the longest in the sense of both distance and time.

To see this properly, the meditator should examine also the short breathing for the sake of comparison. Short breathing has the opposite manifestations. On the in breath the abdomen expands; on the outbreath it contracts. It can be seen that the reason for this is that so little breath is taken in that the upper portion of the chest hardly expands and contracts at all. So the manifestations at the abdomen are just the opposite of those associated with long breathing. The meditator must know just how to observe, otherwise, he will misunderstand and become completely confused.

As a guiding principle, an in breath is “short” if it causes the chest to expand only a little while not causing the abdomen to contract at all; if a breath does cause the abdomen to contract, then, it is to be

considered “long.” Conversely, to “breathe out short” is to breathe out only so much as to make the chest contract slightly and not so much as to make the abdomen expand. If the abdomen does expand, the breath is to be considered “long.” The criterion is the degree of contraction of the chest. The movements at the abdomen will always be the opposite of those at the chest, at least in the case of long breathing. Anyone who has carefully studied the respiratory system will follow this account quite easily.

With regard to “breathing long” the commentaries advise us to observe two kinds of animals: In animals of the first kind, such as the elephant, the duration of the breathing is longer than in animals of the second kind such as mice and rabbits, so to speak, in terms of time and describes the breathing as slow or rapid is the same thing as saying that the breathing is long or short. What has been said here applies only to what the meditator observes; the actual quantity of air entering and leaving is quite a different question.

MINDFULNESS OF BREATHING

Another point to be observed is whether the breath is heavy or light, coarse or fine. If the air “strikes the nostrils forcefully,” the breathing is described as heavy or coarse; if it does not “strike the nostrils forcefully,” so that the contact is not felt, the breathing is spoken of as light or fine. These two characteristics of breathing should be understood, as well, because they are relevant to the following steps:

We come now to the various ways of concentrating on the breathing. Here the practice consists in first testing all the organs concerned with respiration, such as nostrils palate wind pipe, lungs, and so on, making sure they are in normal and fit condition; and letting the breath move in its natural way, occasionally forcing it to be longer or shorter than normal. This preparatory step is, first of all, intended to familiarize the meditator with the natural rate of breathing, which is normally constant. Having done this, he should begin examining just how long or short the breathing is.

Whether the breathing is short or long depends on the state of the mind and the condition of the body. In fact, no sooner does one start taking an interest in the breathing than the breathing becomes longer or shorter than usual. So, in the first step, the meditator must observe how the length of the breath changes according to circumstances. For example, if the state of mind is normal the breathing is long; and if the state of mind is bad, as when there is anger, the breathing is short and abrupt. Again, when the body is at ease, the breathing is longer than when it is in some abnormal condition owing to fatigue or the like. In whatever condition the breathing happens to be, as soon as the meditator concentrates on it, it is naturally bound to become longer. He must be aware, then, of changes in the breathing in this respect as well; only then will he be able to concentrate on the breathing and observe how long or short it is. When he has concentrated on the breathing for a considerable-time, he will be more acutely aware of the length or shortness of it.

In the beginning, the meditator should breathe as roughly and as slowly as possible in order to observe what the breathing, itself, is like: how it strikes the nostril as it enters; where it appears to terminate; where and for how long it stops before reversing direction.

If he breathes lightly and finely from the very beginning, he will be unable to observe these things and will find it difficult to concentrate on the breath and perhaps so difficult that he fails completely in the attempt. In addition, it is advisable for the meditator to breathe so roughly and heavily that a sound is produced which will be audible to him. The ears are helpful in concentrating on breathing.

Actually to “establish mindfulness of the breathing” is to concentrate not on the air itself but on the surface of the skin where the air strikes. Air, being so fine and intangible, is very difficult to observe; but when it happens to strike the surface of the skin at a sensitive spot, it is easy to detect its presence and to observe the duration of the contact. And when there is an audible sound as well it is all the more easy it is to observe how long or short the breaths are. This is the advantage of breath-

ing heavily in the beginning. Even in the later stages of the practice, the meditator will find it advantageous to breathe deeply and heavily until he has become used to it, and it has become a habit. This will always be beneficial to the training in succeeding stages, quite apart from being very good for bodily health. It is advisable, then, to train oneself to breathe deeply and heavily in a natural way at every opportunity.

BREATHING, MIND AND MINDFULNESS

Now we come to the point where the breathing has become naturally long as a result of attention having been directed towards it.

This concentrating is simply “the act of fixing attention on the breathing which is moving in and out in its own way.” We may also say that it is “observation of the breathing in a certain state and at a certain time.” But we prefer the clear and vivid definition found in the meditation manuals and the Abhidhamma: “Tying the mind to the breathing with the tether of mindfulness.”

So now we have to study at least three things: breathing, mind, and mindfulness. In addition we have to study the various results of this “tying the mind to the breathing.” The first of these three things, the breathing, has already been discussed.

Now we come to the second one, the mind. The mind has previously been absorbed in all manner of worldly objects; now it is being deprived of them and made fast to the breathing with the tether of mindfulness; it will no longer be allowed to mingle with those worldly objects as it has been doing so far. Mindfulness is a wholesome mental factor or *cetasika*. It serves to lift or draw the mind and tie it to the breathing, which is purely physical but not a basis for unwholesome states; so through the power of this factor of mindfulness the mind can become free from the unwholesome and attain to the wholesome. In this step there is still only concentration, knowledge or *ñāṇa* not having arisen as yet. Hence, we speak of it as “Preliminary work” (*parikamma*). This “preliminary

work” is a kind of mental activity which we shall classify later as a Factor of Absorption (jhāna), called Directing of the Mind (vitakka). (It should be realized that the word vitakka here has this meaning and not the commonly known meaning of thinking and speculating.)

ARISING OF KNOWLEDGE

Concentrating in the manner described prepares the way for the automatic arising of knowledge and awareness of the length or shortness of the breathing and the like. When the breath is moving in and out and the mind is tied to it with mindfulness, the mind, as it were, moves in and out, following the breath. Knowledge then arises quite automatically. This knowledge is not Insight (ñāṇa); it is just Clear Awareness (sampajañña), full awareness of the present condition of the breathing. (In some texts, however, the word ñāṇa is used for this kind of knowledge as well, a fact that has to be realized in order to avoid confusion. The word ñāṇa has a wide range of meanings; it can mean knowledge of any kind at all, but, strictly speaking, applies to intuitive knowledge. The word ñāṇa is over-popular, often being used where a weaker word would do. Some teachers classify even the awareness that “I am breathing in Long” as a kind of ñāṇa all of which leads to unnecessary confusion.) So knowledge arises right at the very beginning of the practice of ānāpānasati. No sooner does the meditator concentrate on breathing out long than he is aware “‘I’ am breathing out long.”

CONCENTRATION ON BREATHING

The sequence of events during this concentrating on breathing is as follows:

1. After long practice in concentrating on the breathing the meditator finally manages to concentrate successfully. As a result, there arises in him for the first time the wholesome mental factor of.....

2. Zeal (chanda). When zeal is present the breathing appears longer than before. It also becomes finer, if not in the early stage of the arising of Zeal, then in the later. And when the meditator, aided by the power of this zeal, establishes mindfulness for some time on this longer and finer breathing, he experiences....

3. Gladness. The Word “gladness” (pamujja) implies a lighter form of Rapture (Pīti), a wholesome mental factor later to be ranked as one of the five important constituents of the First Absorption. By the power of this gladness the breathing becomes still longer and finer and the mindfulness of the meditator is so firmly-established that it just does not leave the object. The mind at this stage is therefore said to be.....

4. Air-originated. The term “air-originated mind” is used because the mind in this stage is conditioned exclusively by the breathing and concentration on the breathing. It merely indicates that the mind has just become one-pointed, that is, fixed on one single object and has attained this one-pointed condition by way of the breathing. After this there arises....

5. Equanimity (upekkha) towards worldly objects. The various Hindrances (nivarana) no longer disturb the mind; equanimity is clearly manifest. Meanwhile....

6. The breathing is replaced by a mental image (nimitta) called the Acquired Image (uggahanimitta). This image is very clear to the Inner-eye in one form or another. The particular form it takes differs for different people. When this mental image has become well developed it can be said that

7. Mindfulness has become automatic. It is manifest as a mental factor as well as fulfilling its function of concentration. Because mindfulness is operating uninterruptedly there arises what is called sampajanna or Full Awareness. Here, however, we give it a new name and say that.....

8. Knowledge becomes manifest. Just what this means depends on the particular step of the practice in which the knowledge arises. In

this, the first stage of the practice, the knowledge which arises is merely Full Awareness, which simply makes one aware of the fact that “I’ am breathing out long,” or “I’ am breathing in long.”

9. The “body” (kāya) becomes manifest also. The breathing is referred to as “the body” (kāya), being part of the physical body (rūpa-kāya), a constituent of matter though strictly speaking a mental body (namakāya) is also manifest. Consciousness and its factors, zeal, gladness, and so on, which are referred to as the mental body (nāma-kāya) are all present. But since the practice in this step is only in its beginning stage, and since the meditator is only aiming at concentrating on the breathing, that is, on the physical body or rūpakāya, the word “body” (kāya) refers only to the physical body and in particular to the breathing. When the body, that is to say, the breathing is perceived, mindfulness is established and knowledge arises. Thus, all three are present, and the meditator, or more precisely the mind of the meditator, has attained to.....

10. Complete success in establishing mindfulness of the body. This is achieved even here in stage one based only on concentration on the long breathing.

In the first three of these ten steps the length of the breathing passes through three phases: (1) The breathing is naturally long and slow, (2) It becomes longer owing to the zeal that has arisen, and (3) It becomes still longer on account of the gladness that arises following zeal.

Another three modes of breathing may be recognized according as (1) the out breath is long, or (2) the in breath is long, or (3) Both the out and the in breath are long.

These three, when combined with the three phases in the length of breathing listed above make a total of nine, known as the nine Modes of Length. These nine Modes of Length form a sound guideline for the training in concentration on long breathing in stage one.

STAGE 2: BREATHING OUT SHORT

Rassaṃ vā assasanto rassaṃ assasissāmīti
pajānāti; rassaṃ vā passasanto rassaṃ
passasissāmīti pajānāti.

Breathing out short, he knows “I’ am breathing out short.” Breathing in short, he knows “I’ am breathing in short.”

This stage differs from the first only in that it deals with short breathing rather than long. Breathing short here refers only to breathing that occurs intermittently, namely while the meditator is training himself by purposely taking short breaths. As soon as he knows just what the short breath is like, he stops breathing short.

The terms “short” and “long” may be applied to normal breathing depending on one’s choice of criteria. If a person realizes that his breathing is naturally shorter than that of the average man, he should recognize that as normal for himself. As his practice progresses, zeal and gladness will arise and gradually increase the length of his breaths. The various stages dealt with under “long breathing” will be attained one by one until all ten are completed.

Short breathing occur during the practice because of fatigue, excitement, illness, fear, pain, or because of confusion in the initial stages, that short breathing should be observed and acknowledged as short. If it is not made much of, it will pass and not occur again. Once such short breathing has passed, there is no need to think about it again. If the meditator trains himself to breathe short as an experiment, the observing of the short breathing lasts only as long as the experiment. The real objective of training in short breathing is to give the mind experience in dealing with the more difficult conditions, so that it will be equipped to attain concentration with every kind of breathing.

To sum up, breathing short in stage two has been taught as a preparation for the short breathing that will occasionally occur of itself.

It is also used as a means of observing and comparing the characteristics of long and short breathing. When the meditator has well understood both kinds of breathing, he will be equipped to attain full concentration without hesitation regardless of whether the breathing is short or long. Normal breathing changes in response to various natural factors such as zeal. Exceptionally short or long breathing may intervene at times but never for long. This may be adjusted, as the situation demands. For instance, the arising of uneasiness can be detected by noting that the breathing has become shorter. The breathing can then be adjusted, made long again, by developing gladness. Full awareness on the part of the meditator enables him to concentrate on both short and long breathing. No matter how complicated the manner in which they arise, he will always be able to gain concentration.

Stages one and two can be illustrated by the analogy of a swinging cradle. A hanging cradle is kept swinging by the nurse looking after the child. The baby, when it has just been put into the cradle, does not want to sleep. It tries to climb out of the cradle, and is likely to fall at any moment.

The nurse has to be very careful and keep her eyes fixed on the child. No matter in which direction the cradle swings, and regardless of whether it swings short or long, fast or slow, because of the movements of the baby or because of her own irregular pushing, she must constantly follow each swing with her eyes. She is fully aware when the cradle swings short and when it swings long.

Stages one and two of *ānāpānasati* are similar. Through the power of mindfulness or the mind's concentration on the breathing, the state of the breathing long or short, fast or slow is known at all times. Because mindfulness never leaves the breathing but remains fixed on it in this way until it becomes regular and smooth, the meditator moves on to stage three.

STAGE 3: THE WHOLE BREATH

Sabbakāyapaṭisaṃvedī assasissāmīti sikkhati;
Sabbakāyapaṭisaṃvedī passasissāmīti sikkhati.

“Experiencing the whole body (of breath), ‘I’ shall breathe out,” thus he trains himself; “Experiencing the whole body, ‘I’ shall breathe in”, thus he trains himself.

Some points here require careful attention. Consider the words “he trains himself.” Ānāpānasati has now reached the stage where insight (ñāṇa) is attained. The words “he trains himself” refer to the practice of the Threefold Training, namely the Training in Morality, Concentration, and Insight (sīla, samādhi, paññāsikkhā). The meditator practicing this Threefold Training fully is advised to reflect that, when concentrating on the breathing, one has restraint and that when practicing restraint one is morally pure. This is perfect morality.

While practicing in this way the meditator cannot transgress the moral precepts and so is practicing the Training in Morality. When his mindfulness remains fixed on the object, in this case the breathing, he has full concentration (samādhi). His mind has only one object, and is established in that object. A person in such a condition is said to be practicing the Training Concentration. Next when the meditator sees the various objects present together with their characteristics, and realizes that his mindfulness is clearly manifested in relation to those objects, he is said to have knowledge or insight. The meditator is then practicing the Training in Insight. In this way the meditator is practicing the entire Threefold Training. The interesting point is that by merely practicing this “experiencing of the whole body” all three aspects of the Training are cultivated. Even just this much practice guarantees perfect Morality, Concentration, and Insight. This is the remarkable thing about Morality Concentration Insight. It answers the question how a person who has not studied the scriptures can thoroughly practice the Three-fold Training perfectly.

Another point to observe is that the Buddha begins using the words “he trains himself” here at stage three and then uses them with every stage up to the sixteenth and last. From stage three onwards we are concerned with the real practice, the training proper. What is more, this practice is complete as regards the Threefold Training. Stages one and two are just preliminaries, the bare beginnings of the training in how to concentrate on an object. They consist merely in restraint, there being as yet no true Morality, Concentration, and Insight. The Threefold Training is completed for the first time in stage three, and it can therefore be said that it is here that true knowledge or insight first arises.

The word “experiencing,” as used in the lines quoted, implies complete knowledge, something higher than the mere *sampajañña* (Full Awareness) of stages one and two. “Experiencing,” means knowing everything completely and clearly and in detail. The compound *paṭisaṁvedi* implies knowing clearly and completely the various phenomena in their natural sequence. It further implies knowing the “body,” that is, the breathing itself, as to its characteristics, its state of being, its causes and results, and so on.

Since the word “body” refers here to the breathing, it follows that “knowingly” means knowing the breathing as short or long, knowing the movement of the breathing, knowing the source of the breathing, namely the life force, and knowing the result of breathing, namely the function of respiration, the necessary condition for the body and the whole physical aspect of life. To sum up, “experiencing the whole body” simply means knowing immediately everything related to the breathing. This knowledge culminates in knowledge of the impermanence, unsatisfactoriness, and non-selfhood of all these states and functions – a point which will be dealt with in the higher stages of the practice.

Now consider the phrase “the whole body.” To understand this we must first consider the word “body” (*kāya*). *Kāya* means literally “group”. As mentioned before, there are two kinds of *kāya* or “body,” the mental and the physical (*nāmakāya* and *rūpakāya*). The mental body or group includes the feelings (*vedanā*), perceptions (*saññā*), mental

conditionings (saṅkhāra), and consciousness (viññāṇa). Thus it covers a wide range; but in the present case the reference is to the various mental states that arise during concentration on breathing, such as zeal, gladness, mindfulness, full awareness and the like.

All of these belong to the namakāya, the mental body. The rūpakāya is the physical body made up of the four Primary Elements (mahābhūta), Earth, Water, Fire and Air. But here it refers in particular to the breathing, which is closely related to the Primary Elements, being what maintains them and gives them value and purpose, as well as being the basis for the continued existence of the mental body. In short, the “body,” that is, the breathing, performs the function of kāyasankhara, body-conditioner. It conditions the physical body, maintaining it as the basis for the continued existence of the mental body. A thoughtful person who has perceived the nature of the whole body, physical and mental, and seen how its two aspects are interrelated, can discover for himself the significance of the breathing and see it as worthy of special consideration. Hence, it suffices to say that the monk “contemplates the body in the body” : out of the entire body, physical and mental, the meditator selects and watches one particular body, the breathing. Hence, it is that ānāpānasati is called the Foundation of Mindfulness Consisting in Contemplation of the Body (kāyanupassana-satipaṭṭhāna). The essence of this is natural and uninterrupted “contemplation of the body in the body,” which means knowing each in and out breath.

Now consider the word “whole.” Though this word is used in connection with every kind of body, here it means simply that body which is the whole breathing or everything related to that body. Since the word “body” refers here to the breathing, the things to be known are all the things directly connected with that breathing. This means knowing the characteristics of the breathing and knowing what arises as a consequence of the breathing. Again, ānāpānasati in this third stage is still primarily concerned with concentration; thus, the words “the whole body” have meaning mainly insofar as they are concerned with concentration developed through the breathing. We can specifically say, then, that “the whole

body” means the entire breathing process. To experience the “whole body” is to experience the breathing thoroughly, in all respects.

As to how to “experience the whole body,” an easy way has been suggested. It consists in first analysing the breathing into three phases: beginning, middle, and end. The meditator must feel where the breath originates, how it moves, where it ends, on both in and out breath. In the case of breathing in, the breath can be said to originate at the nostrils or some point in that region where the meditator feels the incoming air strike.

Normally, the incoming air is felt to strike at the tip of the nose, though a person: with prominent lips will feel it on the upper lip, which is then to be taken as the point of origin. The “middle” of the breath is the interval between the point of origin and the end of the breath. So next we must consider the point where the breathing ends. We need not be too seriously concerned as to just where the in breath ends and turns about. It suffices to take as the endpoint a feeling that appears more clearly than others and is more convenient to concentrate on than others.

When breathing in to the maximum, the meditator should feel the end of the vibrating movement and pressure of the breathing. It is generally held that the in breath ends at the navel. It should be borne in mind that we are here concerned with the practice of meditation and not with anatomy or physiology. The exact point at which the breath ends is unimportant; what is important is to establish mindfulness on the breathing and to experience it. So the navel may as well be taken as the endpoint of the in breath. It suffices for our purposes. We may say, then, that the in breath has as its point of origin the tip of the nose, as its endpoint the navel, and as its middle the whole interval in between these two. For the out breath, it is just the other way about; the point of origin is the navel and the endpoint the tip of the nose.

Experiencing the whole body (breathing) is possible when the meditator is aware of the beginning, middle, and end of the entire in and out breathing, not letting any part of the process pass unobserved.

In practice, however, the mind is very fickle, very easily distracted. Even during a short period of breathing in and out, if mindfulness is not thoroughly established; the mind is bound to leave the breathing object and wander out to other things. For instance, the mind may be well-fixed on the breathing at the beginning of the in breath, only to go astray in the middle of the breath and dwell on something quite different for a shorter or longer period.

For this reason the meditator is cautioned to concentrate particularly carefully during the middle phase of the breathing. He is advised to apply different methods to keep the mind properly directed. One rough method advised for beginners is to count slowly, from one to five or from one to ten, for the duration of each in or out breath. If the meditator applies himself constantly to counting throughout each in and out breath, his mind will have no chance to wander.

This technique also helps the meditator to control the length of the breathing. He can make his breathing longer or shorter by lengthening or shortening the count. A detailed explanation of the method of counting will be given in stage four, to follow:

Here is another method, which is quite subtle and delicate. It is recommended that the meditator should imagine his mind as actually tied to the breathing. He should visualize the air as dragging the mind in and out all the time as he breathes. In order to do this he must breathe strongly enough to be able to feel the movement of the air. He should feel as if his breathing passages were highly-sensitive. He should distinctly feel the air as something seemingly solid which scrapes as it moves in and out. By this means the meditator will be able to feel the entire breathing cycle and concentrate on it. He will then easily discern where it begins, how it moves, where it ends, and where and for how long it rests before reversing direction. He visualizes the breath as a kind of gem which is being swept along a track, and determines not to let it out of his sight for an instant.

In terms of the cradle analogy, the person swinging the cradle must take great care not to let the child fall out. As long as the child is still awake and trying to climb out, the nurse watches it constantly. No matter

whether the cradle is at the end of its swing to either side, or at some point in between, there always exists the danger that the child may climb out of the cradle. For this reason, the nurse keeps her eyes constantly fixed on the child. As long as she is doing this she can be said to see the child fully. Anything that happens to the child will be fully-known to her.

Similarly, the meditator establishes or fixes his mindfulness on the breathing and sees mentally the entire process without interruption. In this way, he is able to experience the whole body of breath uninterruptedly : beginning, middle, and end.

When this method is applied the breath body is seen clearly, mindfulness is seen clearly, and knowledge (ñāṇa) is seen clearly as well. Mindfulness is seen as mindfulness, knowledge as knowledge, and the breath body as the breath body. They are not seen as objects of attachment, such as “being,” “person,” “ego,” “self,” “soul,” “me,” “mine.” When this stage has been reached the meditator can be said to know the breath body to its entirety. He is not subject to any defiling state of mind such as covetousness and grief, and has constant equanimity, which is the basis for true samādhi, to be developed in the next stage.

STAGE 4: CALMING THE BODILY-FORMATION

Passambhayaṃ kāyasaṅkhāraṃ assasissāmīti
sikkhati; Sabbakāyapaṭisaṃvedī passasissāmīti
sikkhati.

“Calming the bodily-formation, ‘I’ shall breathe out,” thus he trains himself; “Calming the bodily-formation, ‘I’ shall breathe in,” thus he trains himself.

In this description of the fourth stage, the terms to be examined and understood are “bodily formation” and “calming.” They are explained as follows:

The term “bodily formation” means here the breathing as sustainer or preserver of the Primary Elements, which are the basis of feeling, and so on. This has been mentioned already and need not be discussed again. However, it should be understood that breathing is very closely-co-ordinated with the rest of the body, being the source of a variety of bodily phenomena, such as temperature, movement, flexibility, and so on. Breathing and body are interrelated, influencing each other mutually as to grossness or fineness, restlessness or calmness, and so on. As may be seen, when the body is stiff or restless the breathing tends to be likewise gross or restless.

Conversely, when the breathing is fine and calm the body tends to become flexible and calm as well. So to control the body is to control the breathing; and conversely, to control the breathing is to control the body. When the breathing is fine, the body is tender and flexible. It is in no way stiff, painful, or restless. This observation, besides revealing the close relationship existing between body and breathing, indicates the value of taking into consideration both body and breathing, training them, simultaneously, so that they may calm each other mutually.

One point needs to be stressed, in this connection. The normal breathing (before beginning to practice) is conventionally termed gross or fine, calm or restless; irrespective of the state of the body. But, regardless of how fine and calm the normal or natural breathing may be, it must, in terms of the practice, be regarded as still gross. It will become truly subtle and calm through the meditation practice, and it is precisely that process that constitutes stage four.

CALMING BODILY-FORMATION

The word “calming” is to be understood in terms of effect. As mentioned above, the normal or natural breathing is to be reckoned as gross, even though it may not appear so. As soon as it is watched with concentration, it will be seen to be distinctly gross and rough, but then it will begin to grow finer. The more the breathing is scrutinized, the more

subtle and calm it will become. In this it resembles the sound of a gong. A gong when struck produces a loud sound. When that sound subsides only long reverberations or vibrations remain. At first, the reverberations are almost as loud as the sound directly produced by the stroke; but, then, they gradually subside and become fainter and fainter until finally they disappear altogether.

It is just as if the reverberations produced by the gong were compared to the breathing, which also has the characteristic of becoming calmer and calmer, (when given the “stroke” of concentration and scrutiny). Unless the gong is struck, no sound arises; likewise, unless the breathing is scrutinized, examined, “silence” seems to prevail, no breathing is detected at all, although it is undoubtedly going-on automatically. When the meditator does begin examining the breathing, he immediately perceives it and recognizes it as gross, just as on striking a gong one at once hears a loud or gross sound. Once the meditator has begun to scrutinize the breathing, it becomes progressively more and more subtle in proportion to the intensity of his scrutiny.

The more minutely and closely he observes and examines the breath, the more calm it becomes. All this is said to point out two important facts: At first, if there is no act of scrutinizing or concentrating, the breathing is gross in its natural way, though this grossness is not noticed. Second, when the breathing is scrutinized, it gradually becomes more subtle. But it is not sufficient for it simply to calm down of its own accord in this way. The meditator must deliberately calm it down as far as possible by practicing this fourth stage. And this is what is meant by the term “calming” in the phrase “calming the bodily formation.”

Now, how is the bodily formation to be calmed? This can be done in either of two ways: through concentration or through insight. Here concentration is the process of establishing mindfulness on the breathing as explained in stage three. The more the meditator concentrates, the more subtle his breathing becomes. It may even become so-fine as to be indiscernible and have to be brought back into focus. Or it may become so fine in the correct way that there arises the Counterpart Sign

or patibhāga-nimitta. Both of these phenomena result from calming the breath by way of concentration.

Concentration of this sort is Tranquillity Meditation, pure and simple. It contrasts with Insight Meditation, the practice that leads to Insight, the direct path to Intuitive Insight (*vipassanā*), which by-passes the highest stages of Tranquillity Meditation. Put another way, it is a method for the meditator who wishes to simultaneously practice Tranquillity Meditation and Insight Meditation. To develop insight the meditator may take as object the breathing or any other phenomenon that goes on throughout the course of the breathing cycle. The finer the phenomenon the more finely he will discern it and, consequently, the finer his breathing will become. So a person practicing this stage in *ānāpānasati* can be said to be “calming the bodily formation.”

We shall now describe how, through the developing of insight, the breathing becomes progressively finer in proportion to the fineness of the object taken for scrutiny.

In the beginning, when there is no scrutiny, the breathing is naturally gross. When the nature of the breathing is scrutinized, it immediately tends to become calm. (In the texts the word used is “fine”; but since fineness of breath presupposes calmness, the word “calm” is equally appropriate.)

When the Primary Elements (Earth, Water, Fire, Air) which are connected with the breathing are scrutinized, the breathing becomes still calmer. With the scrutinizing of Derived Matter (*upādāya-rūpa*), that is, the various characteristics and properties derived from and more subtle than, the Primary Elements, the breathing becomes even calmer.

When both Primary Elements and Derived Matter are scrutinized in terms of the dependence of the latter on the former, the breathing becomes still calmer. When the non-physical (*arūpa*), such as space, consciousness, and so on is scrutinized, the breathing becomes still calmer. When both the physical and the non-physical (*rūpa-arūpa*) are

scrutinized in terms of their differences, interrelationships, and so on, the breathing becomes more subtle still.

When the conditions (paccaya) determining the physical and the non-physical-otherwise Mind-and-Body (nāma-rūpa)-are scrutinized with such fineness as to penetrate clearly into the mode and conditions of their arising, the breathing, becomes even more subtle. And when the impermanence, unsatisfactoriness, and non-selfhood of mind-and-body are discerned, the breathing becomes even more subtle and calm.

This developing of insight following upon concentration, this close scrutiny aimed at intuitive insight, renders the breathing progressively more-and-more calm. The way of insight is distinctly different from that of straight-out concentration (such as the undiscerning mindfulness on breathing of the earlier stages), which leads only to tranquillity (samatha).

In passing, an important point in connection with the whole practice must be noted. If the meditator has reached this fourth stage and wishes to carry on through all the sixteen, he should continue practicing concentration until he attains the highest stage of tranquillity meditation, namely the Fourth Absorption (catuttha-jhāna).

After that he should pass on to practice successively stages five to twelve. Then, to attain the climax of this practice, he should carry on to practice the last Tetrad (stages thirteen to sixteen), which deals with the penetration of impermanence, unsatisfactoriness, and non-selfhood. On the other hand, if the meditator does not wish to reach the higher stages of tranquillity meditation (First to Fourth Absorptions), preferring to develop insight immediately and directly, he may do so.

What he must do in that case is to change the concentration on breathing into scrutinizing of Mind-and-Body in terms of impermanence and so on as, mentioned above. Then, by the power of intuitive scrutiny alone, he may proceed directly to the last Tetrad, - all of which will be discussed in its proper place.

So anyone who wishes to develop insight directly does not need the absorptions. He needs just a limited degree of concentration to serve as a basis for the insight, because he is aiming at the cessation of suffering and does not care for any special ability or quality such as Higher Supernormal Powers (*abhiññā*) or the like. This technique of scrutinizing in order to develop insight will be explained in detail later (in stages thirteen and fourteen).

Now we shall clarify the process of calming the bodily formation for straight-out tranquillity meditation. Even while practicing the calming of the bodily formation, there is a calming or straightening of wrong beliefs or views regarding “being,” “me,” “mine.” This is, however, no more than a simple knowledge of impersonality, of the non-existence of ego, self, soul. Since the meditator merely perceives the body as body, the breathing as breathing, the mind aware of the breathing as mind, and awareness of the whole process as awareness. (The meditator “perceiving the body as body” has no sense of “me” or “mine” with regard to the various phenomena which arise, nor does he identify himself with them.) He views things rightly as mere natural phenomena, not misconceiving any of them as a “being,” “self,” “person,” or “soul” - which might be the basis for liking or disliking.

He can, therefore, get rid to some degree of covetousness and disappointment. The main point here is, that even though the practice is exclusively tranquillity meditation, it can to some extent do away with attachment to wrong views such as the idea of “being,” “self,” and the like, since the development of concentration is complementary to insight meditation which destroys such wrong views completely.

This happens, however, only if there is already some Right Understanding (*sammā-ditthi*). We shall, therefore, go on to deal further with the practice for calming the bodily formation by tranquillity meditation. But, first, we shall discuss in detail how the meditator can attain concentration up to the stage of the absorptions.

EIGHT STEPS TO ABSORPTIONS

At this point, we must pause to summarize the entire practice. The course of practice from beginning to end, up to the attainment of the Noble Paths and Fruits (ariya-magga-phala), may be divided into eight major steps, as follows:

1. Counting (gaṇanā): Counting is used to determine the length of the breath and also to control the breathing by way of experiencing its beginning, middle, and end. It is practiced while the breathing is still gross and applies to stages one, two and three.

2. Connecting (anubandhanā): “Connecting” is the practice of following the breathing closely, and without interruption, tying the mind to it with mindfulness. It is done without counting and without following or marking the beginning, middle, and end of the breaths. Connecting applies in stage three in particular.

3. Contact (phusanā): Here mindfulness is directed to the single point where the breath contacts the skin surface, in order to bring about the arising there of the Acquired Image or Sign (uggaha-nimitta). It applies to stage four.

4. Fixing (thapanā): In this step the mind is firmly fixed on the point where the Acquired Sign has arisen in order that this Acquired Sign may in due course be converted into a distinct and well-established Counterpart Sign (patibhāga-nimitta), which in its turn leads to the attainment of full concentration or absorption. Fixing is relevant in stage four.

5. Observing (sallakkhaṇā): The meditator observes mind-and-matter, developing insight in order to perceive them as impermanent, unsatisfactory, and devoid of selfhood. It applies from stage five to the end.

6. Turning away (vivattanā): This is the technique for turning away from or getting rid of the defilements or impurities and acquiring in their place good qualities, starting with dispassion or detachment (viraga)

and continuing right up to the attainment of the Noble Paths. It applies in stage thirteen to sixteen.

7. Purifying (parisuddhi): This is the gaining of the Noble Fruit destroying the impurities, which is commonly known as Deliverance (vimutti) or Deliverance by Destruction (samuccheda-vimutti). It is the result of developing ānāpānasati according to the last stage.

8. Looking back (patipassanā): This consists in looking back on or reviewing the destruction of the defilements or Fetters, and the Fruit gained thereby. The meditator contemplates the Noble Fruit while mindfully breathing.

Of these eight steps the last four deal with intuitive insight and the Noble Paths and Fruits. The third and fourth, contact and fixing, are immediately concerned with calming the bodily formation. Counting is simply the establishing of mindfulness on the long and short breaths in stages one and two. Connecting means carrying on mindfulness uninterruptedly with each in and out-breath. Since success in stages three and four depends on an understanding and proper practice of stages one and two, it is necessary that stages one to four be considered and explained afresh in such a way as to show how they are related to the first four of these eight steps or techniques.

The first technique, of “counting,” serves two purposes. It is used firstly to discover the length of the breaths, and secondly to prevent the mind from wandering from the breathing. To be of use, counting must coexist with the control of the mind and be in harmony with it. The meditator should count at least up to five but not beyond ten. If he prefers just to estimate the length of the breaths rather than actually counting, he may do so in the way explained, in stages one and two.

In any case he must do it with the proper state of mind; avoiding the extremes of sluggishness and excessive effort. Counting is an effective means of facilitating concentration, though rather coarse compared with the technique of estimating. Each time the meditator takes an in-or out-breath he counts “One, two, three, four, five,” the last number co-

inciding with the end of the breath. Even if he counts right up to ten by saying (mentally): “One, two, three,... eight, nine, ten,” he must exercise judgment so that the counting ends at the end of each in-and out-breath. And whichever number he chooses to count to, he must so arrange things that the end of the counting coincides with the end of the breath. It is best to count up to either five or ten, rather than to intermediate numbers. Obviously the technique of counting is used only when the breathing is naturally or normally long and is experienced in terms of beginning, middle, and end.

The reason for not counting less than five or more than ten is this: If the meditator stops short of five, the intervals in counting (between each number and the next) are long enough to give the mind a chance to wander from the object (the breathing), Counting less than five is too coarse, too slack, and is not appreciably different from merely concentrating on the breath in terms of beginning, middle, and end. If on the other hand the meditator goes beyond ten, he has to count too quickly and the mind will become flurried. Being lost in such flurried counting, his mind will once again deviate from the object, It is undesirable to be too sluggish or too hurried or to count in intervals excessively long or short. These faults affect the mind adversely and confuse it.

This is the technique of counting. The meditator should experiment with it in its various forms. This trains the mind and keeps it in-trim. This also helps the mind to get to know itself better.

The technique of estimating the length of the breaths without counting has already been explained amply in stages one and two dealing with concentration on long and short breathing. It has to be realized that this practice of estimating the lengths of the breaths must always be done with mindfulness and equanimity. The meditator must be neither impatient and over-eager nor sluggish and lax. In the first case the mind is scattered and so cannot concentrate on the object; in the second the mind has the chance to wander off the object. The breath is just like a small bird, which, if caught and held in the hand only loosely, will slip through the fingers, and if held too tightly, will die. In either case there is

no hope of keeping the bird alive. The same holds true of the meditator who fails to avoid these two extremes.

Both the technique of counting and that of estimating the length of the breaths without counting are covered by the single term *gañāna*. Both techniques are to be practiced while contemplating the breathing, long or short. Both are to be practiced from the first applying of mindfulness up to the stage of following the course of air. Once the breathing has become to some extent smoothed and calmed down, such a coarse technique as counting is no longer appropriate. Another more subtle technique is then required, namely concentration on the breathing at just one particular point. This technique is dealt with in detail under “Contact” (*phusanā*). Here we discuss it only in brief and only insofar as it overlaps with counting.

When the meditator finds it no longer necessary to follow the breathing all the time, because the mind has become quite tranquil, he should concentrate on just the single point where the air touches his nostril or lip as it passes in and out. He should count or estimate while attending to that point. To understand this clearly, we must return to the analogy of the cradle. Let us picture the nurse sitting near the post at the foot of the cradle. The child in the cradle is not yet asleep, nor is it inclined to sleep. It seems to be trying to climb out of the cradle.

And it is for this reason that the nurse is constantly watching it, turning her face to right and left. Her eyes are always fixed on the baby, giving it no chance to climb out of the cradle. The child then becomes drowsy and looks as if it is about to go to sleep. The nurse need not now watch as closely as before. She just watches the cradle as it passes in front of her. That is enough. She need no longer watch it by turning her head to right and left; for to do so would be a waste of energy. Likewise, when the breathing first becomes tranquil, when the “body becomes calm,” the practice enters a new phase more delicate and subtle than before, in which the meditator fixes his attention at one particular point, not following the breath in and out. This change in technique is very advantageous and suitable.

We have mentioned earlier that the track or path of the breathing can be divided into three regions, namely the nose-tip, the middle of the chest, and the navel area. We must now consider the results of directing attention to each of these locations. Suppose we direct attention to the middle of the chest. This region is too large for it to be possible to fix on a limited point there. If attention is directed to the navel region, the mind will likewise wander.

This is because, as in the case of the chest, the body sense can only delimit a large circular region, and is not able to fix on a small area. The only place left is the nose tip, the small area where the breath passes in and out. Here the breathing can be clearly felt and easily concentrated upon. It is for this reason that the nose tip has been accepted as the best place on which to establish mindfulness in this part of the practice.

The analogy of the gate-keeper helps to clarify this technique. A gate-keeper remains at the gate and does not leave it. He need not examine people who have not yet arrived at the gate, nor need he examine those who have already passed through and are now inside the town. He examines only the people actually passing through the gate. That is all he needs do. In this way he achieves the desired result, without tiring himself or wasting his time. Similarly, the meditator, at this stage in his practice, must be mindful of the breathing at the nostril, or more precisely, just within the inner side of the nose tip. He should imagine that the flesh at that point is very tender, like a sensitive wound, so that even a very small movement of air can be clearly felt there.

His mindfulness must be fixed at this single point, which, to anticipate, is known as the Point of Contact (phusana, to be dealt with in detail below). For the average person this point can be located easily, and for anyone with a bent or hooked nose it is all the more easy to locate. But a person with a turned-up or flattened-nose may find it rather difficult to feel the air at the nose tip because it strikes directly and is felt at the upper lip rather than at the nose tip. In such a case, the meditator should fix the point at the upper lip instead of the nose tip. It is something for each one to work out for himself.

So mindfulness based on counting, while following the whole course of the breathing, becomes mindfulness based on counting while fixing the mind at either of the two points just discussed. The technique of counting is changed as well. The meditator is advised to count by fives, saying “Five, ten, fifteen, twenty, twenty-five,” as each breath passes the contact point. Or he may count by tens: “Ten, twenty thirty, forty, fifty.” As for estimating without counting, this should be done by fixing the mind right at the contact point in order to be aware of whether the breath is passing in or out and whether the breaths are long or short, heavy or light, coarse or fine, and so on.

Now in the technique of Connecting (anubandhanā) the meditator follows the breath continuously like a shadow. This practice closely resembles stage three, “experiencing the whole body. “Here, too, mindfulness is established on normal breathing, but the practice is more refined. Accessory techniques are kept to a minimum. As long as mindfulness is established by means of counting or by observing beginning, middle, and end, the technique is still gross. The meditator observing the beginning, middle, and end of the breath-unit perceives the breath as “rising-falling-rising-falling.”

The Applied Thought or Initial Application (vitakka) that he uses to fix mindfulness is still coarse, agitated. It is directed not towards the breath unit as a whole, but towards its various phases: now towards the beginning, now towards the middle, now towards the end. Thus the mind is applied in a gross way. So the meditator now abandons this method and scrutinizes the breathing uninterruptedly. This uninterrupted scrutiny, whether carried-out by following the whole breath unit or by fixing on the point of contact is more refined and subtle. The cruder counting technique is now given up completely.

From stage three, “experiencing the whole breath body,” the practice has now progressed to the point where there is no more observing of beginning, middle, and end. Even when mindfulness is fixed only at the point of contact, not following the course of the breath, the

meditator can be said to be experiencing the whole bodily formation or the whole breathing process. He is then like the gate-keeper examining the breaths only as they enter or leave by the gate and disregarding their other movements.

Limiting mindfulness to the single point of contact comes to the same thing as following the breathing in and out uninterruptedly. And it is in this sense that connection, the second step, is to be understood. The practitioner who wishes to progress easily must understand the connection perfectly and practice it. The subtler the breathing and the technique of watching, the more refined the mind automatically becomes; hence, the techniques that the meditator uses for contemplating his breathing should be progressively more subtle and refined.

The third step is Contact (*phusanā*). This step is to be studied together with Fixing, the fourth step. Fixing means focussing the mind, firmly and unswervingly, at the point of contact. Obviously then, Fixing and Contact are closely related; in addition they overlap with the second step of Connecting.

The word *phusana* may be taken as referring either to the point of contact or to the act of contacting or touching. In practice the distinction is irrelevant since without the act of contacting, there can be no point of contact. In other words, if there is no concentration on the breathing there is neither act of contacting nor point of contact. Concentration implies Contact.

In stages one, two and three, the whole breath from beginning to end is observed. Though there is contact in those stages, the practice is not specifically concerned with it. In the early stages the objective is to establish mindfulness on the breathing itself. The breathing, as preparatory object of concentration or Preliminary Sign (*parikamma-nimitta*), is relatively gross. In the technique based on contact the mind is directed towards one particular point, the spot where the air touches the skin, and takes that as the Sign for a more refined kind of practice.

The meditator begins, therefore, to direct his whole attention to that point of contact and finally locates it at the nose tip. In this way the Sign, or object of concentration, is changed from the “flowing breath” to the nose tip. The nose tip then becomes the basis for another new sign called the Acquired Sign (*uggaha-nimitta*) to be utilized in the higher stages. The meditator then has to develop this new sign uninterruptedly. In the course of doing so, he succeeds in surmounting various kinds of obstacles, details of which will be discussed later on. The step in which this new sign is firmly established is spoken of as Fixing (*thapana*). It culminates in the arising of the Counterpart Sign (*patibhaga-nimitta*); and following on this Counterpart Sign comes Absorption.

Once again, let it be noted that Contact and Fixing are very closely related. In fact, it is not possible to draw a clear line between them. At whatever point mindfulness of breathing is established, Contact is present; and there too is Fixing, though it is not as yet recognized as such. When concentration on Contact can be maintained at will, Fixing is also established. In this step of Fixing there is “concentration without concentrating,” that is, concentration without conscious effort.

In other words the conscious effort of concentrating has ceased because the state of concentration has been fully attained.

This can be compared to the process of grasping an object with the hand. When the object has been grasped, then, although the hand is still holding it, the act of grasping is already accomplished. The object is in the state of “having been grasped,” while the hand, having finished actively grasping it, merely holds it firmly fixed. Here “grasping” corresponds to Contact and the state of “hand holding firmly” corresponds to Fixing. Care is needed to distinguish between “grasping the object” and “state of the object’s having been grasped,” that is, between Contact and Fixing. The nature of Contact and Fixing must be clearly perceived by the meditator. Once he has perceived this, he can proceed to a more subtle sign or object and thereby render the mind progressively calmer.

So Counting and Connecting are based on the Preparatory Sign (parikamma-nimitta), Contact has to do with the Acquired Sign (uggaha-nimitta), and Fixing with the Counterpart Sign (paṭibhāga-nimitta).

We shall now consider these three kinds of Sign in order the better to understand Contact and Fixing as well as the more refined techniques to follow:

MEDITATION SIGNS

The Signs, so called, are of three kinds. In the case of certain meditation objects (kammaṭṭhāna) not all three of the signs appear; such meditation objects do not result in absorption. The others, in which all three signs normally appear, do lead to absorption.

The sign of stage one is the Preparatory Sign (parikamma-nimitta), the object that the meditator takes as his working ground for concentration in the preparatory stage. In the case of ānāpānasati it is the ever-moving breath. The second sign is the Acquired Sign (uggaha-nimitta). This sign is visualized, seen by the inner eye. Being a mental image, it is distinctly different from the sign taken as object in the preparatory stage. In ānāpānasati this second sign is a white point or spot seen as a clear mental image at the point of contact (phusanā), that is, at the nose tip. The third or Counterpart Sign (paṭibhāga-nimitta) is also a mental image, being a modified form of the Acquired Sign, which had by this stage undergone various changes in form, features, colour, size, and so on. The Counterpart Sign can be shifted about at will. The meditator can maintain it in any particular state he wishes, and having established it firmly in one particular state, can use it as the most subtle and lofty foundation and stronghold of the mind. When the mind has this sign as its foundation and is completely absorbed in it, it attains the state called Absorption (jhāna).

To understand this phenomenon more easily we must compare ānāpānasati with meditation practices based on objects having a clear cut

shape. In the practice of the kasinas, for instance, the meditator sets up a blue or red disc front of him and concentrates on it. In this case the Preparatory Sign is the disc itself. Concentrating on it is called Preparatory or Preliminary Work (*parikamma*). The Preparatory Work is completed when the meditator, after having concentrated on the sign continuously for some time, can see it clearly in his mind's eye. This new sign, seen with the inner eye as an image, is the Acquired Sign. It becomes in its turn the object of concentration. This makes clear the distinction between Preparatory Sign and Acquired Sign: the Preparatory Sign is the external device, the acquired Sign the mental image created by concentrating on the Preparatory Sign. Having concentrated steadily on this internal Acquired Sign until he is able to see it satisfactorily in its original form, the meditator then develops the ability to control and change its form and size. For example, the red or blue disc generally used has a diameter of about six inches. This may be magnified by the mind of the meditator to the size of the sun or moon or reduced to a mere point; or it may be changed in some other way. Eventually the features most suitable for concentration are developed and the Sign is stabilized in that form. When firmly-established, in this way the Sign is said to be fixed or "nailed." This is Fixing, which will culminate in the attainment of absorption; and the sign that is so altered and stabilized is the Counterpart Sign.

As another example, consider the practice of meditating on various kinds of loathsomeness (*asubha-kammatthāna*). In contrast to the *kaṣiṇa* discs this kind of object is rather repulsive and tiresome. The meditator sits with a corpse of some kind in front of him and examines it closely, noting carefully all its features and characteristics. This corpse used as object of contemplation is the Preparatory Sign. The next step consists in acquiring a mental image of the corpse, so that it can be seen with the eyes shut at least as clearly as with them open. This picture of the corpse, this mental image which can be seen with the eyes shut is the Acquired Sign. The meditator next concentrates on this Acquired Sign in a more refined way so that he becomes successively more skilled in modifying it at will. He modifies it in such a way as to produce in himself a maximum of disenchantment and detachment towards objects of

sensuality and a deep feeling for the ultimate destiny of mortals. Having done this, the meditator stabilizes the mental image in a certain form, which he retains as his concentration object. This final mental image is the Counterpart Sign.

Now in *ānāpānasati* the signs are just as explained above. In this case the breathing itself is the initial object of concentration or the Preparatory Sign. In the next stage, instead of concentrating on the breathing as a whole, the meditator directs his attention to a particular point where the air touches the nostril. This point is visualized as a sensitive wound against which some object is rubbing roughly in and out. While visualizing, there is no need to be conscious of the fact of breathing, or of air moving back and forth, or of anything whatever inside or out. Directing attention exclusively to that sensitive point results in the formation of a mental image – as an Acquired Sign. This Acquired Sign is subject to change because of its dependence on various things, such as the breathing. As the breathing becomes progressively finer, so does the Acquired Sign. Again, changes are produced in the Sign by past images or memories peculiar to the individual.

The Acquired Sign eventually becomes stabilized as the Counterpart Sign, which may appear as a fixed sensation other than the original one of touch. It has different forms for different individuals. To one type of person it is felt at or near the point of contact as a tuft of cotton or a puff of smoke. To another type it is seen vividly, as a round object hanging at the nostril, or as a round gem or pearl, or sometimes as a cotton seed. To some other persons, it appears as a wooden peg or a bunch of flowers or a garland or a spiral of smoke. To other people it appears as a stretched cobweb, a film of irregular clouds, a lotus bloom, or as a many-spoked wheel. And there is still another type of person who sees the Counterpart Sign as a very large sun or moon. All these appearances or phenomena arising in the course of *ānāpānasati* are called Counterpart Signs. Though diverse in form, each one is nevertheless firm, fixed, a steady object for the mind to concentrate on in order to attain absorption with the breathing as object. The Counterpart Sign shows a much greater

variety of form than it does with other meditation objects such as the kasina discs or the aspects of foulness (asubha). There are two reasons for this: Firstly, breathing is subtle, lacking definite form; it cannot be distinctly visualized as can a kasina disc or the limbs of a corpse. Secondly, and more importantly, each individual has his own characteristic store of memories of former sense impressions, accumulated over a long period and built into his temperament. They manifest in their various forms from out of the unconscious whenever they have an opportunity, as for instance when the mind is dwelling on the Acquired Sign. The signs created by the mind have varying characteristics because of these varying kinds of past impressions or memories built into the character of each individual. The meditator should not allow himself to be disturbed by the inconsistency or unpredictability of these phenomena. To do so would result in uneasiness and obstruct the development of concentration. If, however, he chooses to delve into this subject, he will be following another quite different branch of mind-psychology having nothing to do with the practice of mental development.

Now different meditation objects not only give rise to different kinds of signs; they also affect different kinds of changes in temperament. To give a concrete example, suppose a meditator takes an inanimate object such as a lump of yellow clay and, having made it into a disc (yellow kasina), concentrates on it. His mind will not be affected in the same way as it would if he were to contemplate a decomposed corpse. To be sure, contemplation of either of these objects leads to one-pointedness; but the effects are very different in the two cases. The two objects produce different results with regard to sensuality, greed, the nervous system, and so on. Reflection and individual experiment reveal that a lump of clay used as an object of meditation makes one feel heavy, passive, and sluggish. Being inanimate, it neither stimulates nor harms the nerves. A corpse, on the other hand, is much more meaningful and may even suggest something supernatural (“more than alive”) to a person who fears ghosts.

Ānāpānasati, in which breathing is the object of concentration, occupies a middle position. It neither induces passivity, as does a lump of clay, nor does it arouse a feverish-thrill, as does a decomposed corpse. Each Preparatory Sign produces its own characteristic results. This must be remembered: though any Preparatory Sign may give rise to an Acquired Sign and a Counterpart Sign and finally lead to absorption, nevertheless each one brings about its own characteristic side-effects. Certain meditation objects are designed to solve specific individual problems concerned with specific mental defilements before leading on to the usual goal (absorption). Other objects are less specific, forming a middle or “general” category. Among these ānāpānasati is the foremost. The sign produced by ānāpānasati is peaceful, calm, and fine from beginning to end. Being in the middle category, ānāpānasati is suitable for every kind of person, householder or monk, man or woman, bold or timid. Certain meditation objects cannot give rise to a Counterpart Sign. Such are the concepts (arūpa-dhamma), for example the Virtues of the Buddha (Buddha-guna) used as meditation object. Such an object can be used only in the beginning as a Preparatory Sign, because meditation on a concept yields only knowledge. Unlike a kasina disc or the breathing, a concept is intangible; no Acquired Sign arises from it. A concept such as the virtues of the Buddha cannot possibly transform itself into a mental image-unless the meditator is utterly creed-bound, in which case the image produced is irrelevant, a digression, and therefore disadvantageous. Since meditation practices like Recollection on the Buddha (buddhānussati) cannot even give rise to an Acquired Sign, there is no possibility of attaining absorption by way of them. They are useful for other purposes, such as developing certain mental faculties and for calming the mind before embarking on the practice of the principal meditation object. Recollection on the Buddha cannot make the mind steady even to the extent produced by Counting or Connecting, let alone yield the degree of concentration attainable by Contact.

So the degree of concentration attainable depends on the object used. If, for a given meditation object, any of the three signs is lacking, or if one of the signs is in some way unsuitable, that meditation object

will yield the degree of concentration corresponding to Contact and Fixing. Anyone who is really interested in the practice of ānāpānasati must understand the signs as to their characteristics and mode of arising. He must know how to concentrate on a sign, how to change it, and finally how to stabilize it. A meditator who understands all these things about the signs will be successful in concentrating on them. He will have no difficulty concentrating on the breathing, rendering it subtle, and being mindful of it throughout the entire practice.

OBSTACLES TO ABSORPTION

We shall now discuss in detail the possible obstacles to the practice of concentration in stage four, which consists in concentrating on the fine breathing, that is, on the thoroughly calmed “bodily formation.”

Initial Obstacle: Breathing too fine to be discerned.

Inability to discern the breathing because it seems to have disappeared constitutes an Obstacle. The mind encountering this situation for the first time becomes agitated, doubtful, and worried. The problem can be dealt with in either of two ways:

1. Breathe strongly and begin concentrating afresh. With certain adjustments this Obstacle is easily overcome and the practice goes ahead more smoothly than before.

2. If this fails, or the meditator does not wish to revert to the coarse practice of the beginning stages, he should simply comfort and encourage himself, determining boldly to bring back the breathing. Such a state of mind soon restores the breathing.

The technique by which the meditator comforts and encourages himself is as follows: Having taken several long breaths, he tells himself firmly: “The breathing has not really stopped at all. It is well known that the only individuals who do not breathe are: unborn babies, people with their heads underwater, the Unconscious Beings (asañña-satta), the dead, meditators who have attained the Fourth Absorption, those who have at-

tained to the Fine-Material and Non-Material Spheres, and finally those who have attained 'Cessation'. "Since I am in none of these categories, I must be still breathing. The breathing is there." Once he has convinced himself about this, his mind becomes steady and the breathing becomes gently evident, despite its extreme fineness. In this way the meditator restores awareness of the breathing without having to begin afresh. Later he will realize why the breathing seemed to disappear. He will realize that it was partly because the breathing was so fine, partly because it became fine too quickly, partly, because the point of Contact was not properly perceived, and partly because of haste and carelessness at the time of Fixing.

Knowing about this technique, the meditator will be able to adjust and develop the various conditions leading to the reappearance of the breath. This done, the breathing becomes all the more clearly manifest and the problem of not being able to locate the breath is solved. Later, the meditator will be able to discern the breathing in all the steps, Counting, Connecting, Contact, and Fixing. The problem of non-manifestation of the breath generally arises during Contact. The Counterpart Sign does not appear because the meditator fails to feel the breathing at the point of Contact. The point is not apparent, not perceived. He should solve this problem in the way described. When the Counterpart Sign, the new mental image, does arise, mindfulness must be directed towards it. Mindfulness is still associated with the breathing, though only indirectly. If the breathing is not rhythmical and Fixing is not firm, the sign may not arise at all, or if already arisen, may soon disappear.

One further point in this connection: As already mentioned, the Counterpart Sign can move from the point of Contact (phusana) to any other point in response to individual characteristics. It may move inwards and appear in the chest or the navel; and it may move outside and hang somewhere in front of the meditator. The point of Fixing must then be changed accordingly, attention being directed at the Sign by way of both Contact and Fixing. The meditator learns to do this with increasing flexibility and subtlety, and the breaths become progressively smoother as he

does so, there being no need to be actively more conscious of them. So breathing may be taking place even if the meditator is not aware of it.

He must, therefore, observe the breathing as clearly and as smoothly as he can, being in no doubt about its existence. He must not make the mistake of believing that the breathing has actually stopped: it is still there even though he cannot detect it—moreover, it is going on smoothly without his conscious control, a direct result of proper and adequate training. To sum up, the breathing does not actually stop, and if the meditator thinks it has stopped, he is mistaken. By applying either of the two techniques mentioned, he will be able to discern the breaths which have merely become extremely fine. This is how to recognize and overcome the obstacle that may arise at the beginning of stage four.

NINE PAIRS OF OBSTACLES

There are also certain general obstacles, which may arise at any stage of the practice. Some of them are encountered by certain individuals and not by others, depending on temperament. All the obstacles of this sort which different individuals may encounter are listed below. The meditator should clearly understand and get to know them.

The first pair of obstacles: (1) Distraction inwards while mindful of out-breath. (2) Distraction outwards, externally, while being mindful of the in-breath.

The second pair: (3) Expectation, satisfaction, and craving with regard to the out-breath. (4) Expectation, satisfaction, and craving with regard to the in-breath.

The third pair: (5) Forgetting in-breath owing to domination by out-breath. (6) Forgetting out-breath owing to domination by in-breath.

The fourth pair: (7) Distraction by out-breath while watching the sign. (8) Distraction by sign while watching out-breath.

The fifth pair: (9) Distraction by in-breath while watching the sign. (10) Distraction by sign while watching in-breath.

The sixth pair: (11) Attention to out-breath disturbed by in-breath. (12) Attention to in-breath disturbed by out-breath.

The seventh pair: (13) Distraction through running after the past. (14) Wavering through looking forward to the future.

The eighth pair: (15) Indolence due to slackness. (16) Agitation due to over-exertion.

The ninth pair: (17) Desire (rāga) due to over-sensitivity. (18) Ill-will (byapāda) due to lack of feeling or dullness.

These eighteen Obstacles in nine pairs are called in Pali the upakilesa. They are also known as the Perils; because they are dangerous to the practice of concentration. When any of them arises, both body and mind become troubled, agitated; when they are absent, concentration can be developed easily. Other Obstacles, known as the Minor Obstacles, are relatively unimportant; they can easily be overcome once these major ones have been destroyed. A mind freed of all these Obstacles is said to be fully purified, or to have attained Unique Excellence (ekatta).

HINDRANCES AND JHĀNA FACTORS

The stage of the practice with which we are concerned here is concentration; the practice of insight comes later. As far as the Hindrances are concerned, our present task is to practice tranquillity meditation in order to restrain the Hindrances and remove them from the mind by developing the qualities opposed to them. The technique for attaining this concentrated state is mindfulness of breathing, “tethering the mind to the post of breathing” until all the Beneficial Factors arise. As each of these Factors is unique and opposed to a specific Hindrance, the Hindrances have no chance to overpower the mind as long as mindfulness is maintained. When the mind is fixed on the breathing or whatever the object of concentration happens to be, Hindrances are absent and only Beneficial

Factors present. The meditator must understand clearly how to develop the Factors of Unique Excellence. Renunciation, for example, can be said to come into existence at the very moment of going into retreat, in order to practice, and to increase from then on. It starts to develop and establish itself from the stage of Counting or concentrating on the breathing itself, and by the stage of the Counterpart Sign (*paṭibhāga-nimitta*) it is perfectly developed. Other specific Beneficial Factors such as Goodwill are developed in the same way. All this will be easier to understand after we have discussed each Factor of Absorption (*jhānanga*) and its corresponding Factor of Unique Excellence. We turn therefore to the Factors of Absorption.

The Pail term *jhānanga* literally means “constituent of absorption.” No factor by itself constitutes absorption; several must be present together to make the *Jhāna*. The First *Jhāna* has five constituents, the Second three, the Third two, and the Fourth also two. The five factors of the First *Jhāna* are: *Vitakka*, *Vicāra*, *Pīti*, *Sukha*, and *Ekaggata*. They are explained as follows:

1. *Vitakka*: This word generally has the meaning of thinking or considering; but as a technical term in meditation it does not mean that unless, that is, we understand by “thinking” not consideration of some matter but close attention of the mind to one single object. The factor *vitakka* is poorly developed during Counting and Connecting, and fully developed during Contact and Fixing. To be understood properly *Vitakka* must be considered together with *vicāra*.

2. The term *vicāra* usually means investigation; but in the technical language of meditation it means something different. It refers to the state in which the mind thoroughly knows the concentration object, namely the breath. *Vicāra* first appears in the stage of Connecting. *vitakka* and *vicāra* are best explained in the analogy of examining an object. *Vitakka* corresponds to the act of looking at the object and fixing the eyes on it; *vicāra* corresponds to seeing and knowing the object thoroughly. Or it may be compared to the sprinkling of water. When the

water touches the earth on which it is sprinkled, that is Vitakka; when the water is absorbed by the earth, that is vicāra. Again, there is the well known analogy of training a calf. The calf to be trained is separated from its mother and tethered to a post. The calf is the mind, the post is the breath, and the tether is mindfulness. The calf's being tied to the post is vitakka, its prancing around the post vicāra. The meditator should observe the distinction between these two and should also understand how it is that they may be present at the same time. The state of the calf's being tied is simultaneous with its prancing, and vice versa.

Although these two states, being tied and prancing are simultaneous, they are not the same in nature. Having understood this, the meditator will understand how vitakka and vicāra are simultaneously present in the First jhāna. This can be further clarified by the analogy of the man polishing a pot. The man holds the pot with his left hand and polishes it with his right. The acts of holding and polishing are simultaneous. The left hand corresponds to vitakka, the right to vicāra.

To sum up, vitakka and vicāra are two simultaneous and inter-related characteristics of the mind, vitakka being the concentration on the sign and vicāra the close association with it.

3. Pīti generally means rapture, and this is the meaning it has in the technical language of meditation also. It is defined as “Joy dissociated from sensual desire.” Rapture free from sensual desire results only from such feelings as: “I have achieved what was to be done,” “I shall surely succeed,” and the like. This kind of Rapture is associated with renunciation rather than with sensual desire. Pīti could, then, be defined as Rapture resulting from success in overcoming sensual desire. Rapture is regarded as a wholesome Mental Factor (cetasika) belonging to the Group of Feelings (vedanā-khandha). This is the difference between Rapture (pīti) and Happiness (sukha) : Rapture belongs to the Group of Mental Formations and Happiness to that of Feelings. Rapture is the source of Happiness.

4. Sukha means Happiness that arises because the mind is not disturbed by the Hindrances and is suffused with Rapture. In every-day life when we enjoy Rapture it is impossible not to feel happy as well; but such happiness lasts only a short while. More lasting is the Happiness that arises when the mind is undisturbed, by the Hindrances. Once the nature of Happiness is understood, it becomes easy to see that Rapture and Happiness are two different states, though they can, like *vitakka* and *vicāra*, exist simultaneously.

5. Ekaggatā is short for *cittekaggata* or *citta-ekaggata*, which means mental one-pointedness. The mind in this state has just one single object, on which it is concentrated, just one point, on which it is fixed and established. Now, ordinarily the mind skips and flutters, from object to object, always shifting and changing, being light and easily influenced. Only when it has been properly trained can it become steady and fixed on a single object for any length of time. In concentration practice *ekaggatā* refers to the state in which the mind is firm and steady following the practice of Fixing (*thapanā*) on the Counterpart Sign. At the stage before Fixing the mind is only intermittently one-pointed. *Ekkaggatā* is concentration or *samādhi* in the true sense of the word. In some texts *ekaggatā* is also called *adhitthāna*.

JHĀNA FACTORS

We shall now discuss how the Jhāna Factors exist in the mind and how their functions are interrelated in the First Absorption. In the First Jhāna all five Factors are present and co-ordinated to make a single whole. Now it may be asked how five factors can be present simultaneously, while the mind is concentrated on just one object, one-pointed, with-out thinking. Anyone who does not know the answer to this question cannot understand what is meant by “concentration at the stage of the First Absorption.”

First of all “it must be understood that these so-called Factors are merely constituents or components, which combine to make up the

whole, just as a rope composed of five strands is regarded as one rope, or a sweet having five different ingredients as one sweet. This is what the word “factor” or “constituent”, means.

In the First Jhāna the five associated Factors are present in the mind simultaneously. Each is firm in itself; and at the same time each supports and is supported by the others. They are like five poles which are already fixed firmly in the ground and become all the firmer when joined together at the top.

With the Counterpart Sign (*patibhāga-mitta*) firmly established, the mind has Full Concentration (*Appanā*), firm collectedness, which means that the five Factors are joined together as a single whole. This state is called Jhāna, firm concentration.

With the appearance of the Counterpart Sign, *Vitakka* is no longer present in the form of concentration of the in- and out- breaths, having been transformed into concentration on “air at one point.” It is not that *Vitakka* fades away in the early stages of Counting and Connecting and Contact, but that it becomes progressively more subtle and calm, and remains so right up to the stage of Fixing or the Counterpart Sign.

In the same way *vicāra* is present from the very start of the practice, be-coming finer and finer right up to the stage of Fixing, at which point it helps the mind to perceive the Counterpart Sign and to comprehend it thoroughly. *Vicāra* and *vitakka* collaborate right from the beginning, and so *vicāra* is fully present at the stage of the Counterpart Sign. Then Rapture (*pīti*) arises at first only slightly, as a natural successor to *Vitakka* and *Vicāra*. In fact Rapture is present right from the beginning steps, even during the practice of Connecting and contact, though then only intermittently, only in fits and starts.

When *vitakka* and *vicāra* become firmer and subtler Rapture is also present, even at the stage of Fixing or the arising of the counterpart Sign. Happiness (*sukha*) is present also, as it always is when there is Rapture. The state in which the mind is firmly fixed on the Counterpart

Sign without wavering is called One-pointedness (*ekaggatā*). Thus with the arising of the Counterpart Sign all five Jhāna Factors are fully established.

When the mind, by way of the Counterpart Sign, has attained Full Concentration in the First Absorption, the five Factors are established simultaneously and interdependently as constituents of Jhāna. At this stage there is no need to pay attention to the image or Counterpart Sign because the Jhāna factors establish themselves in its place. Thus there remains only a natural automatic supervising by the power of the five Factors harmoniously combined. It is as if a driver were sitting in his cart, holding the reins unworried while a docile horse pulls the cart along a smooth road. It must not be thought that the five Factors have to be established intentionally, one by one. The harmony and unintentional unification of the five Factors comes about simply as a result of proper practice, just as, in the case of the cart, everything goes smoothly even though the driver, holding the reins indifferently, is not actively concerned.

ELIMINATING HINDRANCES

It should also be realized that each of the five Jhāna Factors is like one single object which can appear different when seen from different angles. The characteristics of each Factor change with the passing of time and progress through the stages of the practice.

To clarify this we return to the analogy of training the calf. Consider the situation in which the calf has already been subdued, become perfectly obedient to its owner, and is lying peacefully by the post. Let us review the process of training and see which characteristics remain of those present in the beginning. At first the calf, on being tied up, jumps to and fro and prances around the post. The conditions of being tied and, prancing about correspond to *vitakka* and *vicāra*. But now the behaviour of the calf has changed these characteristics corresponding to *vitakka* and *vicāra*. The calf is lying peacefully close to the post. The character-

istic of being tied corresponds to vitakka, and that of lying close to the post to vicāra. Essentially both characteristics remain, though they have been changed in form: the calf has become gentle. At first the calf was obstinate, disliked the owner, and delighted in disobeying him. Now it is content to be familiar with the owner and delights in obeying him.

This corresponds to Rapture. Happiness corresponds to the condition in which the calf sleeps undisturbed because the owner does not strike it and the rope does not chafe it as a result of its own struggling. And the last Factor, one-pointedness, corresponds to the calf's not leaving the post, but staying by it permanently. The five characteristics of the calf's behaviour together constitute the training of it; and they correspond to the five Factors of the First Jhāna, which together constitute success in developing this level of concentration.

The five Jhāna Factors are not to be developed intentionally and separately; they are results of one single practice, the Jhāna, which has five different characteristics as it is viewed from different angles. And it is for this very reason that the Jhāna Factors can exist spontaneously in the one mind; and at the one time. Understanding this clears up once and for all the question how five mental states can exist in the one Jhāna.

Now we shall discuss how each Jhāna Factor is effective in destroying one of the five Hindrances:

To understand this one must know which Jhāna factor is opposed to which Hindrance. This can be seen by examining their effects.

Vitakka implies fixing the mind on any single object. As long as Vitakka is present the Hindrances that are opposite in character, such as Restlessness and Worry, cannot arise. Sensual Desire cannot arise either, because the mind is fixed on the concentration object.

The same holds good of vicāra. As long as vicāra is present there is activity without hesitation or interruption, and thus Sceptical Doubt is directly diminished. Rapture and Happiness are the natural enemies of Ill-will and Torpor. They also diminish Sensual Desire because, although

they do bear some resemblance to desire, their object is the very opposite of sensuality. While Sensual Desire is very much concerned with and dependent on sense objects, Rapture and Happiness are dependent on renunciation of them. As for one-pointedness, it diminishes all five Hindrances.

Thus each Jhāna Factor is opposed to a particular Hindrance, and is also to some extent an enemy to all the other Hindrances. Like darkness and light, these two opposed groups cannot exist together.

The Hindrances begin to diminish from the time of Neighbourhood concentration (upacāra-samādhi), that is, before Jhāna appears. Once Jhāna or Full Concentration (appanā-samādhi) has been attained, all five Jhāna Factors are fully developed. It is not the case that any particular Jhāna Factor subdues only that Hindrance which is its paired opposite; nor is it the case that all the Jhāna Factors have to be gathered in Appanā-samādhi before the Hindrances can be driven out; this process of eradication has been going on since Upacara-samādhi.

As a matter of fact the Hindrances begin to disappear at the stage of fixing the mind on the Preparatory Sign, and from the stage of the Acquired Sign onward they are completely absent. As long as any Hindrance remains, the Acquired Sign will not appear. Thus when the stage of the Counterpart Sign is reached, the Hindrances have already completely disappeared, even though the Jhāna Factors have not yet arisen in full strength and concentration is only at the level of Neighbourhood Concentration. When all five Jhāna Factors appear clearly and firmly in the form of full Concentration of Jhāna, then the Hindrances are eliminated; and they remain absent for the entire duration of the Jhāna, even when only a trace of it remains, namely the Happiness that arises out of concentration. In order to understand this fully we must consider the different kinds of samādhi.

TWO TYPES OF SAMĀDHI

Genuine Samādhi or concentration is of two kinds: Upacāra-samādhi and Appanā-samādhi. Upacāra-samādhi is, literally, Neighbourhood Concentration, a level of concentration approaching very near Jhāna, almost attaining it, in fact. Appanā-samādhi is Full concentration, concentration that is firm, concentration at the level of absorption. The concentration of the beginning stages such as Counting and Connecting is not yet true Samādhi. It may be called Preparatory Concentration (parikamma-samādhi). It produces none of the effects implied in our definition of the word samādhi. Hence, it is not included here as Samādhi, and we reckon only two kinds of Samādhi.

Comparing Neighbourhood Concentration and Full Concentration will help us understand them both better: Let us speak first about their effects. Neighbourhood Concentration is the state of being “in the immediate vicinity” (upacāra-bhūmi) of Jhāna, approaching very close to Jhāna but still falling short of it; while Full Concentration is the state of having arrived, the actual attainment of Jhāna. On the analogy of going to a village, the first of these two states corresponds to reaching the boundary of the village, the second to reaching its centre. Both amount to reaching the village.

In terms of the progress of the practice, Neighbourhood Concentration is attained as soon as the Hindrances disappear. Freedom from Hindrances is the only condition. Full Concentration, on the other hand, is attained only with the full arising of the Jhāna Factors, in particular One-pointedness. Note that the falling away of the Hindrances and the appearance of the Jhāna Factors do not necessarily take place simultaneously.

Another difference between these two forms of Concentration is that Neighbourhood Concentration is unsteady. It collapses and rises again like a child learning to walk, because the Jhāna Factors are sometimes present and sometimes not, arising and ceasing, arising and ceasing repeatedly. By contrast, in Full Concentration all the Jhāna Factors are

present constantly, steadily, so that this form of concentration is stable, resembling the walking and standing of a grown-up person rather than the stumbling of the child learning to walk.

To explain more specifically, when ānāpānasati has reached the stage of Neighbourhood Concentration, the mind has the Counterpart Sign as concentration object. The five Jhāna Factors are not yet fully established, arising and disappearing by turns. Hence concentration cannot be shifted from the Counterpart Sign to the Jhāna Factors. This is why the mind cannot as yet be raised to the level of the Jhāna Factors. It is not yet firm enough to attain Full Concentration, which comes only when attention is transferred from the Counterpart Sign to the five Jhāna Factors, making them clearly manifest as the object to be firmly concentrated on. When Full Concentration terminates in Jhāna in this way, the meditator is conscious of all five Factors at one time without any kind of thinking.

At this stage in the practice the important thing is to preserve the Sign carefully until the mind has successfully gathered together the Jhāna Factors. If the sign fades away, the mind will not be sufficiently composed to develop and gather in the five Factors. In other words the mind can gather all the five Jhāna Factors only if the Sign is present, clear and firm. To put it yet another way : The meditator can concentrate the mind fully by gathering all the five Jhāna Factors while the mind is firmly fixed in Neighbourhood Concentration. Thus the Counterpart Sign is very important, and must be maintained and supported the entire time the mind is in Neighbourhood Concentration, no matter how many days, months, or years that may be. If the meditator wishes to attain Jhāna, he must preserve the Sign with unflagging effort until he achieves Full Absorption.

The meditator is advised to protect the Sign and keep it safe and sound at all times, just as a queen protects the embryo of the emperor-to-be that she carries. The Sign is the developing embryo; giving birth to the child, the attainment of Jhāna. If the queen is not careful the child may die in the womb so that she will have to wait for a new conception;

the case where both mother and child die would correspond to giving up the practice of concentration altogether, in which case all is lost. The meditator must guard the Sign well as a foundation for gathering in the Jhāna Factors until they are firmly established and appear clearly, giving rise to Full Concentration of Absorption. No part of the practice of concentration is taken more seriously than this.

The gathering in of the Jhāna Factors by way of the Counterpart Sign is the most delicate process in the whole practice of meditation, both tranquillity and insight. This technique is like delicate handicraft. It must be done neither too energetically nor too sluggishly, neither too tensely nor too loosely, neither too rapidly nor too slowly, with neither too much determination nor too little, with attention that is neither strained nor slack. Each of these things must be present to just the right extent. The process is largely automatic. It goes ahead readily of its own accord when the various necessary conditions come together in the proper way. If they do not come together in just the right way, the process will automatically stop and come to nothing.

The meditator must do two jobs at once: he must fix his mind on the Counterpart Sign and at the same time gather in all five Jhāna Factors, maintaining them until they gradually grow distinct and firm.

Success in fixing the mind on the Sign can be achieved with the experience gained from guarding the sign and establishing it firmly in the mind. It will take weeks to make the Sign firm enough to serve as a basis for gathering in the Jhāna Factors completely and perfectly. Some people may have to practice for months, or years, or may - because of an unsuitable disposition, or for some other reason - fail altogether to reach Full Concentration. Such people must give up concentration and take up insight meditation instead, aiming at “Deliverance through Insight” (paññā-vimutti).

People who have a disposition suitable for concentration practice may achieve success by first gathering in the Jhāna Factors and attaining Jhāna step by step, and then, practicing insight meditation aided by their

powerful concentration, attain “Deliverance of Mind” (ceto-vimutti), Anyone interested in this practice of Full Concentration must, therefore, have especially strong perseverance to guard the Sign without becoming discouraged, so long as it has not yet given rise to Full Concentration. This is what is meant by guarding and supporting the Counterpart Sign during Neighbourhood Concentration until the attainment of Full Concentration.

To facilitate the attainment of Full Concentration the meditator guarding the newly arisen Sign is advised to create the most favourable physical conditions possible. For example, he should use foot-wear rather than going barefoot so that he need not waste time or be distracted by washing his feet. The annoyance occasioned by such acts may distract his mind and prevent his guarding the Sign and making it progressively finer. In some cases the use of a walking-stick is recommended so that standing is comfortable and walking easy and steady, conducive to guarding the Sign. The meditator should also carefully examine and adjust once more the seven Beneficial Things: dwelling, resort, speech, persons, food, climate, and posture, so that they are as favourable as possible to the guarding of the Sign.

Continuous guarding of the Sign may become boring and discouraging. To avoid boredom and develop zeal and satisfaction, the meditator should understand the sequence of phenomena leading to Jhāna. This sequence is as follows:

1. The arising of the Counterpart Sign diminishes the Hindrances, but Full Concentration is still unstable, arising and fading continually until such time as all five Jhāna Factors have been fully gathered in.
2. Once the Hindrances have been diminished, the Jhāna Factors appear. The meditator has to develop them until all five are fully present. This he does using the Counterpart Sign as basis and the five arising Factors as objects.
3. When all five Factors are Fully-present, the level of concentration called the First Jhāna is attained.

This makes it clear that in this step of the practice the task is to guard the Sign and keep it firm and steady, and at the same time to gather in the five Jhāna Factors and so as to induce Full Concentration.

There exist techniques for speeding-up the attainment of Full Concentration at the stage of guarding the Sign; they are called Appanā-kosalla, “Skill in inducing Full concentration.” Ten kinds of skill have been recommended:

1. Creating favourable physical conditions;
2. Harmonizing the five Mental Faculties;
3. Skill regarding the Sign;
4. exerting the mind when it needs to be exerted;
5. subduing the mind when it needs to be subdued;
6. encouraging the mind when it needs to be encouraged;
7. controlling the mind when it needs to be controlled;
8. avoiding unstable people and things;
9. associating with stable people;
10. bending the mind according to the situation.

These ten Skillful Means are collectively called Appanā-kosalla. All ten have the same objective; they are all means of speeding the mind along the way to Appanā or Full Concentration. To practice them is to cultivate and consolidate good mental habits and faculties. And Appanā-kosalla leads not only to successful tranquility meditation; it benefits the entire Dhamma practice, even in its final stage of insight meditation, If Appanā-kosalla is performed well at the stage of Guarding the Sign and Gathering in the Jhāna Factors, the result will be Full Concentration and the attainment of Absorption.

ATTAINMENT OF ABSORPTION

To understand the steps of the practice during the attainment of Jhāna, we must go back to the point at which the Counterpart Sign appears.

Just before the appearance of the Counterpart Sign (patibhāga-nimitta) the Acquired Image (uggaha-nimitta) becomes very clear; the mind becomes very calm and the meditator feels contentment and satisfaction in the practice; concentration comes so easily that it is hardly necessary to make any effort at all. These are all indications that the Counterpart Sign is about to appear.

Once the Counterpart Sign has appeared it must be guarded for as long as necessary in the manner explained earlier. Even though there are at this stage no Hindrances, the Full Concentration of Appanā still collapses again and again. This is because the factors of Jhāna are not as yet firmly and completely-established. The meditator must keep his mind well-balanced using the ten Skillful Means for attaining Jhāna in order to arrive as rapidly as possible at Full Concentration.

He can draw his mind together and reach Full Concentration by gradually gathering in the five Jhāna Factors, making them well-defined and establishing them firmly. When the five Jhāna Factors are firmly established the meditator is said to have attained Full Concentration (appanā-samādhi) or the First Absorption.

As is well known the mind must have an object of one kind or another. This being so, the question is: what is the object of the mind during Jhāna? To simplify matters we shall recognize two stages: that of entering Jhāna and that of being firmly-established in Jhāna.

The mind, when on the verge of entering Jhāna, is said to be “mature” (gotrabhu-citta). Its object is Appanā, the state of Jhāna that it is about to enter. The mind, when already established in Jhāna, cannot be said to have an object in the usual sense; however the Jhāna Factors, which are present clearly and in full measure, can be regarded as

the mind's object at this time-this because the mind is aware of their presence. In practice, of course, this distinction between entering Jhāna and having entered it is not important, since the two stages follow each other automatically. What is important is the question: what is the object of the mind at the moment of entering Jhāna, and just how is the mind involved in that object?

As has been explained previously, at the moment when the mind is about to enter Jhāna, it is engaged in moving towards Appanā or Full Concentration, so that Appanā itself is then the object. This means that the mind, at that time, no longer has as its object any of the three Signs, Preparatory, Acquired, or Counter-part. This is an important point: none of the three nimittas (among which the breath is included) serves as an object of the one-pointed mind, or even of the mind which is about to become one-pointed. All three are, however, manifest owing to the power of Mindfulness; the mind is not distracted; Energy is present, and the meditator accomplishes the task of entering Jhāna. This point must be understood well, for it may be regarded as “the secret of the attainment of Jhāna.”

The meditator should take note of the essential points of the above matter. Firstly, though none of the three Signs, the breathing included, is the object of the mind during this step, they are nevertheless still manifest. Secondly, though the mind does not have any of these Signs as object, it is not distracted; there is application of energy and the practice goes ahead smoothly until at last the mind is fully concentrated. It may be wondered how all this is possible. The question may arise: If none of the Signs, the breathing included, is the object of the mind, how can they be apparent to it? Or: How can an effort be made to develop the mind and how can the practice go smoothly when the mind is calm, motionless, and unwavering? This is why the word “secret” was used. But in fact there is no secret, no trick. It is just that this aspect of the meditation is so particularly subtle. In practice it all goes ahead naturally and in accordance with natural laws. To any-one who has not observed this process closely or has not studied it sufficiently all this may well seem

impossible. When some point cannot be explained directly and easily in words, an analogy may well clarify it. Here we resort to the well-known old analogy of the saw.

Imagine a carpenter engaged in sawing wood. The saw is cutting the wood but the man is not paying any particular attention to the exact point of contact between saw and wood. He is nevertheless clearly aware of himself sawing wood simply because his action of sawing is taking place. We note the following points:

1. The carpenter is aware of sawing even though he is not paying particular attention to the spot where the teeth of the saw are actually cutting the wood.
2. Though the teeth of the saw move back and forth in response to the carpenter's pulling and pushing, still there is unity or "one-pointedness" in the action of sawing. Thus one pointedness and motion back and forth can be present at one and the same time.
3. The activity of the carpenter goes on without his paying attention to the exact spot where the saw is cutting the wood or to the effort he is making. Even mindfulness is not very actively involved in controlling the effort. Nevertheless, be it noted, effort is being made, precisely as demanded by the task.
4. Lastly we note that even if the carpenter were to shut his eyes the wood would continue to be cut and finally would be sawn right through. So the task gets done without the carpenter's paying particular attention to the teeth of the saw, to the action of sawing, to his own effort, or to anything else. There is only mindfulness, watching over the various aspects of the sawing to the extent necessary. These various things being properly coordinated, the task is completed successfully.

Each of these four points has its counterpart in the condition of the mind approaching Absorption. The wood corresponds to the Sign, the Point of Contact (*phusana*) and the teeth of the saw to the air moving in and out past the Sign. The carpenter seeing the teeth of the saw indirectly

is the meditator who no longer fixes his mind on breath or image, but yet remains mindful of them, mindful in an extremely subtle way. The carpenter's lack of attention to the back-and-forth movement of the saw is the meditator's lack of interest in the breathing and the Counterpart Image, both of which are, nevertheless still present. The meditator is simply mindful, thus maintaining the necessary effort to gather in the Factors of Jhāna or Appanā in that seemingly mysterious way without any conscious intention. The carpenter is not concerned how deep the saw has cut into the wood; his effort is there and the saw just keeps on cutting. Likewise the meditator, not caring about image or breathing, makes no conscious effort whatsoever, and yet his effort continues and the task of attaining Jhāna progresses smoothly by itself.

All this makes clear the significance of the point that neither image nor breath is object of the mind and yet both are manifest. Once this point has been understood correctly it is not hard to understand also how it is that the mind at this stage is not concerned with the Counterpart Image or the breath; that it is not fixed on any of the three Signs at all; and that mindfulness operates by itself, watching over the various things concerned with Neighbourhood Concentration (*upacāra-samādhi*), making sure they function correctly until Full Concentration or Jhāna is attained. To put it another way: mindfulness watches over the different elements so that they are well-adjusted, merely "standing guard" while the different mental activities go ahead automatically. The mental activity concerned here is the process of gathering in the Jhāna Factors. No factor becomes excessively strong, oppressing or dominating the others; the mind is now well trained and well adjusted, and all the various factors are in perfect harmony. It is for this reason that Mindfulness was compared to a charioteer who simply holds the reins while the chariot goes along smoothly until the destination is reached.

The point to note is this: Right from the very beginning the object of concentration has been the breathing or one of the other Signs. At this point, the situation changes. The mind is no longer fixed on any of the Signs, yet the result is the same as if it were so fixed. Mindfulness

is able to maintain the various conditions leading to Tranquillity. Full awareness of the signs is an important feature of developing concentration right from the very beginning. Up to the present point these objects have always been involved in one way or another. But now in the final step the situation is different. Of this last step it may be said:

1. The mind is not fixed on anything as object.
2. Despite this absence of special attention everything remains apparent.
3. There is awareness of all the various elements such as the Jhāna Factors, but with-out any conscious intention.

These are the three important points concerning the state of the mind at the time of entering Absorption.

THE FOUR ABSORPTIONS

Having dealt with the state of the mind during the First Absorption or Jhāna, we shall now go on to discuss the remaining Absorptions, the Second, Third, and Fourth.

The four Absorptions differ mainly in the number of Jhāna Factors involved. Each of the higher Absorptions has fewer Jhāna Factors than the one preceding it and is correspondingly more subtle and calm. The First Absorption, containing as it does the greatest number of Factors, is the coarsest of the four. The five Factors and their characteristics have already been dealt with in detail. Here we need only deal with the way in which these Factors are successively discarded and how the increased calmness and fineness of the higher Absorptions is developed.

First we must be clear as to just which Jhāna Factors are present in each Absorption.

In the Pali canon, which represents the actual spoken words of the Buddha, we find the following account:

1. In the First Absorption all five Factors are present: Applied Thought, Sustained Thought, Rapture, Happiness, and One-pointedness (vitakka, vicāra, pīti, sukha, ekaggatā).

2. In the Second Absorption, there are three Factors: Rapture, Happiness, and One-pointedness.

3. In the Third Absorption, there are two Factors: Happiness and One-pointedness.

4. In the Fourth Absorption, there are two Factors: One-pointedness and Equanimity.

The account given in the Abhidhamma Pitaka is somewhat different; but the differences arise merely out of the mode of classification and are in fact of no real significance. Here we shall follow the scheme found in the Sutta Pitaka, believed to be the one taught by the Buddha Himself.

THE DIFFERENCES

Here are the distinguishing features of the four Absorptions based on the Buddha's own words as recorded in the Pali canon:

1. The First Absorption arises out of detachment from sensual objects and unwholesome states of mind, and is accompanied by Applied Thought and Sustained Thought and by Rapture: and Happiness, which, though born of detachment, are still coarse. It is the first level in the Fine-material Realm (rūpa-jhāna).

2. The Second Absorption arises through the subsiding of Applied Thought and Sustained Thought and is accompanied by inner tranquillity and oneness of mind and by Rapture-and happiness which are calmer and more refined since born of concentration. It is the second level in the Fine-material Realm.

3. The Third Absorption arises through the fading away of Rapture, is accompanied by reflection with Mindfulness and Clear Comprehension of the highest order, and brings the meditator an even more refined Happiness. It is the third level in the Fine-material Realm.

4. The Fourth Absorption arises through the disappearing of all feelings, pleasant and unpleasant, which were present in the earlier stages, and is the purification of Mindfulness which is now, applied to reflection on this neutral feeling. It is the fourth level in the Fine-material Realm.

When the four Absorptions are compared from the practical point of view, certain significant differences become evident.

1. Taking as our basis for comparison the sources, or causes of arising, of the different Absorption, we see that:

- a. The First Absorption is born of detachment from sensuality and unwholesome states of mind;
- b. The Second is born of detachment from vitakka and vicāra;
- c. The Third is born of detachment from Rapture; and
- d. The Fourth is born of detachment from all feelings, pleasant and unpleasant.

As to whether or not the higher Absorptions are, like the First, detached from sensuality and unwholesome states of mind, it should be understood that anything discarded in a lower stage remains absent in higher stages and is therefore not mentioned again. We mention only things that remain, as problems still to be solved, at the higher levels of Jhāna. For instance, in the First Absorption sensuality and unwholesome states of mind neither disturb nor even appear to the slightest degree, while Vitakka and Vicāra are problem to be dealt with. So, in dealing with the Second Absorption, we no longer, mention sensuality and unwholesome states of mind but speak only of Vitakka and Vicāra, whose

turn it now is to be given up in order to leave a more intensified Rapture and Happiness. On attaining the Third Absorption, the meditator realizes that Rapture must be given-up as well in order that the next-higher level may be attained in which there remains only Happiness. Finally with the Fourth Absorption, even this very subtle form of Happiness must be given up completely leaving only Equanimity.

Summing up, the First Absorption arises only when there is no more disturbance by sensuality and unwholesome mental states; the Second Absorption arise only when there is no more disturbance by Applied Thought and Sustained Thought, the Third Absorption arises only when there is no more disturbance by Rapture; and the Fourth Absorption arises only when there is no disturbance by Happiness.

2. Taking distinguishing characteristics as the basis for classification, we note that the First Absorption is characterized by Applied Thought and Sustained thought. In the Second Absorption these are discarded and Rapture and Happiness become the distinguishing characteristics. In the Third, Rapture is also discarded. Even Happiness is not very marked, and the distinguishing characteristic is focussing of the mind with perfect Mindfulness and Clear Comprehension. In the Fourth Absorption the distinguishing characteristic is the purification of Mindfulness through Equanimity. These are the distinguishing characteristics of the various Jhānas.

3. Taking the “taste” or happiness concerned with Jhāna as our basis for classification, we note that in the First Absorption Rapture and Happiness are born of detachment; in the Second they are born of Concentration; in the Third there is Happiness alone on a very refined level; and in the Fourth Absorption; there remains only Equanimity with not the least trace of Rapture or Happiness.

Let us elaborate on this a little. In the First Absorption Rapture and Happiness are born of detachment; they are coarse compared with the Rapture and Happiness born of concentration. This is because in the First Absorption Happiness still depends on Applied and Sustained Thought

and is merely a state of freedom from disturbance by the Hindrances. Concentration, too, is still rough; it is not yet of the quality required to produce genuine Happiness.

In the Second Absorption Concentration has enough power to induce a new kind of Rapture and Happiness subtle than that born of detachment.

In the Third Absorption Happiness becomes so refined that Rapture is given-up. The Happiness that remains is purely spiritual, an agreeable feeling on a sublime level, befitting a person who truly possesses Mindfulness and Clear Comprehension. The “Noble Ones” acknowledge this as True Happiness.

In the Fourth Absorption there remains only a calm equanimity which has gone beyond happiness and suffering, beyond liking and disliking. These are the levels of Jhāna, recognized on the basis of “taste.”

4. The numerical ordering of the Jhānas as First, Second, Third, and Fourth, is purely a labeling device convenient in discussion and study. Anyone familiar with this system of nomenclature knows immediately all the Factors and characteristics involved when the name of any particular Jhāna is mentioned. If the meditator has thoroughly studied the various aspects of the four Absorptions as just explained, his practice proceeds more easily than if he waits for these things to appear before asking what they are and what to do about them. The general student, too, if he understands these matters, can get a fairly accurate picture of the states of mind involved in Jhāna. This is likely to arouse his interest in these things, so that he wishes to study them further, rather than looking down on them as of no use to modern man.

FIVE KINDS OF MASTERY (VASI)

Vasi means experience, proficiency, skill in some task that one is doing. A man possessed of vasi is endowed with absolute mastery over something.

Literally the word vasi means “one who has power,” which here implies one who has power over his actions, who can do what he wants to do, as can a powerful man. He is able to act with proficiency, speed, and skill, unhindered by anything, and succeeding as he wishes. Power in practicing samādhi is the result of skill in practice. The more skilful one is, the more power one acquires. Therefore the meaning of vasi here is precisely “one who has power because he has skill in means.” Such a person has skill in relation to Jhāna in five ways: (1) Skill in adverting the mind to Absorption, (2) Skill in entering Absorption, (3) Skill in maintaining Absorption, (4) Skill in emerging from Absorption, and (5) Skill in reviewing Absorption. These are explained as follows:

1. Mastery in adverting the mind (āvajjanavasi): This means skill in quickly fixing the mind on the objects, Signs, and Jhāna Factors; and ability to increase this speed at will. When the meditator has practiced until he can induce the First Absorption, he should ask himself: “Just how did I fix my mind on objects, Signs, and Jhāna Factors? How long did it take to fix the mind on each object at the different steps? This time I shall do it all better and more rapidly. Thus he practices afresh right from the very beginning, again and again, and trains himself in fixing his mind more rapidly each time. He increases the speed with which he is able to fix his mind on the in- and out- breaths, on the phusana and the thapna to induce the Acquired Sign and the Counterpart Sign, and finally, on the basis of the Counterpart Sign, to gather in the five Jhāna Factors. Briefly put, to acquire this Mastery means to become proficient in fixing the mind on objects, Signs, and Jhāna Factors by repeated practice.

To gain speed in attaining each step and to accelerate the progress from step to step, the meditator should practice like this: When he has increased his speed of adverting to a certain object, then he should, in the beginning stages, observe that object for just as long as it takes to see it clearly and then try to move on to the next object. This is important for firmness of the object which can now be adverted to at the newly increased rate. He should go on doing this in due order and at the same time should gradually increase his speed until finally he is skilful enough

to be able to advert instantly to anything at any step, from the different objects and Signs right up to the gathering in of the five Jhāna Factors. As a result of this kind of practice he will be able in his later samādhi practice to increase his speed with each successive attempt, and also improve in firmness and steadiness.

As an analogy, consider the case of a person learning to cook, selecting and preparing the ingredients. The first time he does this he is clumsy and slow; it takes him a long time to get all the ingredients ready according to the recipe. However, when he cooks the same dish for the second, third, or fourth time, he is able to prepare it more quickly each time. Finally it becomes child's play to him. This is the result of experience and skill gained from observing in his previous attempts which ingredients are needed and in what proportions. Eventually, he is able to cook without any trouble at all. The same applies to anyone who has attained Jhāna for the first time and then practices to gain mastery in adverting the mind to each successive object, Sign, and Jhāna Factor.

2. Mastery in entering Jhāna (samāpajjana-vasi): “Entering Jhāna” here means the mind’s activity of gathering in the Factors of Jhāna on the basis of the Counterpart Sign. Gathering all the Factors together for the first time is hard work and slow, and must be practiced and speeded-up as just explained. The objective is to be able to call forth the Counterpart Sign instantly and to be able to achieve awareness of the five Factors by making them appear all at once with ever-increasing proficiency. The meditator must persevere with this practice until finally he is so proficient at it that he is able to attain Absorption the moment he decides to. In fact there is nothing new here; the meditator practices just as before until he gains mastery and can enter Jhāna with great speed and efficiency. Being a purely mental process, this entering of Jhāna can be speeded-up until it can be done in the time it takes to snap the fingers or blink the eyes.

The analogy of the cook applies also. Our cook, who used to take a full hour to prepare a certain dish, becomes able to do it in fifty

minutes, forty minutes, thirty minutes, gradually reducing the time. Finally he becomes so proficient that he can do the job in the shortest time physically possible, perhaps taking only ten minutes or so. As he becomes more proficient in getting ready the ingredients and cooking them, the speed of the whole process increases accordingly. The cook's proficiency in preparing the ingredients corresponds to the meditator's Mastery in Adverting; while proficiency in the cooking itself corresponds to Mastery in Entering. Only when the meditator can enter Jhāna at any desired speed, whether in the wink of an eye or longer, has he Mastery in Entering.

3. Mastery in Remaining in Jhāna (adhitthāna-vasi): Literally the word adhitthana means “to be established in.” Here it implies having established the staying or dwelling in Jhāna. Mastery in remaining in Jhāna means ability to stay in Jhāna for as long as one wishes. In the beginning the meditator lacks this ability. He must train himself to stay in Jhāna for progressively longer periods, for a few minutes, a few hours, and finally for the maximum possible duration, namely seven days. He must also train himself to remain in Jhāna for exactly the length of the time he resolves beforehand. If he decides to stay in Jhāna for five minutes he should stay for exactly five minutes, not a single second more or less. Only then can he be said to have Mastery in Remaining in Jhāna. Actually, the most important kinds of Mastery are proficiency in entering and emerging from Jhāna. Remaining in Jhāna is merely the interval between entering and emerging; so if the meditator can control at will his entering and emerging, the duration of his stay in Jhāna is automatically taken care of. Mastery in Remaining automatically implies Mastery in Entering and Emerging. The ability to sleep for exactly the length of time intended and wake up on the instant is considered wonderful; but far more marvellous than this is for a meditator to train himself and develop the Mastery of remaining in Jhāna, demanding as it does so much more power of resolution. All this becomes possible with the power gained from strict training; in the end the meditator is entitled to be regarded as vasi, one who has power.

This situation corresponds, in our analogy of the cook, to the serving-up of the prepared food. This is the next kind of proficiency gained by the cook, once he has mastered the preparing of the raw ingredients and the cooking of them. How long the meditator should stay in Jhāna depends on his motives for entering in the first place. For instance if he is seeking tranquillity then he remains in Absorption for as long as he sees fit. But if he is entering a lower Jhāna merely in order to move on to a higher one, then of course he stays in that lower Jhāna for a short time only. If one enters Jhāna in order to develop some kind of mental power, the transition to the higher stages of Jhāna is to be achieved still more quickly. Only one who has the ability to enter, remain, and emerge as and when he wishes is reckoned as having Mastery in Remaining in Jhāna.

4. Mastery in Emerging from Jhāna (vuthāna-vasi): This is the reverse of Mastery in Entering. It consists in proficiency in emerging from Absorption. A meditator should come out of Jhāna by the same way that he entered it. Anyone who is not proficient in coming out does so very slowly - at least he cannot emerge as quickly as he wishes from Jhāna to the ordinary state of awareness. The meditator has to train himself to withdraw just as quickly as he enters. To achieve this he must first practice withdrawing gradually from the awareness of Jhāna to awareness of the Jhāna Factors, then to counter-part Sign and Acquired Sign, and so back to the Preparatory Sign, that is the refined breathing and finally to the normal breathing. When he has practiced this thoroughly, he can emerge with lightning speed - in which case it is of course difficult to observe the various stages. The best way to develop this Mastery is to train slowly and carefully in the systematic step-by-step manner just mentioned: from being established in Jhāna to fixing the mind on the Jhāna Factors, then reverting to the Counterpart Sign, to the Acquired Sign, to fixing the mind on thapana and phusana, and then to the Preliminary Work (parikamma) in which the mind is fixed on the long in- and out- breaths. If the meditator practices conscientiously in this orderly fashion his speed will increase until ultimately the process of emerging takes place in a flash. A meditator who has achieved that stage is to be regarded as having absolute power of vasi in emerging.

5. Mastery in Reviewing Jhāna (paccavekkhana-vasi): This means proficiency in thoroughly reviewing the different factors and procedures involved and their relationships to the Jhāna. This skill in reviewing must be developed if the meditator is to be proficient and quick in every aspect of the practice. He must review the whole process forwards and in reverse, which means recapitulating the entire course of the practice. The way to practice this Mastery is as follows: After having emerged from Jhāna the meditator must not stand up immediately, but must remain seated; he must not direct his mind to some other topic, but rather should reflect on the Jhāna. He should review it from, start to finish, that is, review thoroughly all the steps involved in Entering and Emerging by letting the mind “sweep back and forth.”

While reviewing the process of attainment of Absorption, the meditator should review from the very beginning up to entry into Jhāna, and the experiencing of the happiness of freedom from impurities which results from remaining in Jhāna. Having done this for a sufficient length of time, he should likewise review the process of withdrawing from Absorption right back to the stage of Preliminary Work. Reviewing in this way, he sees his samādhi from beginning to end, both “the forward trip and the return,” examining all the steps in detail and thereby gaining ever more understanding and skill for further practice. This practice has the additional good effect of arousing interest in the development of the Bases for Success (iddhi-pāda) and bringing about the maturing of the Mental Faculties, making them ever stronger. Unless the meditator is proficient in this last Mastery, he cannot truly acquire the preceding four kinds of Mastery. Hence, this vasi of Reviewing includes all the proficiencies involved in the other fields of Mastery.

Anyone who has perfected these five kinds of practice is reckoned as having Mastery of the First Absorption. His task is then to train further and gain Mastery in the remaining Absorptions, the Second, Third, and Fourth. Once he has attained the Second Absorption the meditator must train himself in all the five kinds of Mastery just as he did in the case of the First; there is no difference except in level.

Thus the meditator progresses through the four Jhānas. However in carrying out this training the meditator must start each time from the very beginning of the First Absorption. He has to be proficient in each and every phase of the whole course of practice right from beginning to end; he must not carelessly skip over the early stages and train himself only in the later steps. Since mental training is an extremely delicate procedure, Mastery of any step already gained may easily be lost again; consequently it is necessary to go through the whole course of practice every time. Even though the meditator has practiced in this way and has reached the Fourth Absorption, while practicing in order to gain Mastery in the Fourth Absorption, he must go back each time and practice from the very beginning of the first Absorption. This must be done in order to gain skill in the whole procedure of practice and proficiency in moving from one Absorption to another.

This kind of practice not only brings full understanding of and steadiness in Absorption, it can also lead on to higher attainments, such as the four Non-material Absorptions, for anyone interested in attaining them.

To sum up, training in the five kinds of Mastery is carried out in order to develop skill, speed and ability in entering Absorption at will. In other words it gives the meditator control or power over the Absorptions - which is what the term *vasi* really means. This training in the five kinds of Mastery is so important that, if it is not carried-out, the practice will bog down and finally collapse altogether. The meditator must observe and see the necessity for practicing over and over again to become proficient. This applies of course to every kind of work. A person practicing music, for example, may in the beginning practice a certain tune or only a part of it; and if he does not work hard at it and does not really master it, he forgets it again after only a few days. Moreover if he leaves it and starts practicing a different tune, he will become confused and mix up the two tunes. So in every kind of work it is necessary to practice and gain skill in every part of the job right from the beginning; and this is particularly true in the case of mental training such as this developing of the Absorptions. Even school-children studying mathematics have to be

drilled to memorize multiplication tables and so on, to be well-versed in every step of the subject; only then can they carry on and study further. Without this basic work and constant revision everything becomes confused. This is what is meant by Mastery. This proficiency leads to greater speed and dexterity and to seemingly miraculous abilities. To illustrate Mastery, we may instance the speed of a skilled worker who can make bricks or pots so fast that an ordinary worker is baffled to see him at it, working twenty times faster than himself. And finally, skill and speed are the means of achieving the intended result.

These are the benefits of the benefits of the fivefold Mastery. Every meditator must take special interest in these five kinds of Mastery and train himself in them enthusiastically; if he does, he will have in his hands, the stage four of ānāpānasati; he will have gained Mastery over the process of “calming the bodily formation” and be able, within a very short time, to bring it to perfection.

Stage four of ānāpānasati, “calming the bodily formation,” has now been explained at length. It can be summarized in terms of the following four phases:

1. In the first phase the breathing is coarse and the meditator takes it as his Sign. He concentrates on this Sign very intently, really putting his heart into the task, until eventually the breathing is no longer coarse.
2. In the second phase the breathing is fine and delicate, and this the meditator takes as his Sign. He concentrates on the fine breathing until eventually it too disappears.
3. In the third phase the fine breathing no longer appears in the meditator’s consciousness, since it has given rise to a new Sign, a mental image. The meditator then takes this image as his object of concentration.
4. In the fourth phase the meditator concentrates this mind on his image and finally attains one-pointedness.

When all this has been carried out successfully, it can be said that the calming of the bodily formation has been achieved.

SUMMARY OF STAGES ONE TO FOUR

The first Tetrad of ānāpānasati may be summarized thus:

Stage One: Concentration on long breathing.

Stage Two: Concentration on short breathing.

Stage Three: Concentration on every aspect of the breathing.

Stage Four: Concentration on the breathing, which as a result becomes progressively calmer until Absorption is attained.

The meditator begins by concentrating on the breathing, at first in a forced-way and then in a natural way, until the breathing is at all times well-regulated. Then he transfers attention to the so-called Counterpart Sign, the mental image that arises out of concentration. Finally, he abandons the Sign also. He now develops another kind of awareness which results from his increasingly delicate concentration.

Thus his mind attains a state of utmost calm known as Absorption or Jhāna. The breathing is actually present at all stages, but it gradually changes from its normal coarse condition to a condition so fine that eventually the meditator is not aware of it at all. It is then loosely said to have become “extinct.” This point marks the completion of the first Tetrad.

This state of great calm is the consummation of the practice of tranquillity meditation. It is called the State of Bliss Here-and-Now (*diṭṭha-dhamma-sukha-vihāra*). This bliss here-and-now has the same taste as the bliss of Nibbāna, differing from it only in being temporary and liable to change.

Some people are content with this temporary bliss and never aspire to anything higher. Before the time of the Buddha there were people who mistook this state for Nibbāna itself. Those who had right understanding could see that there was something higher than this to be attained; for them the Buddha taught higher forms of practice, which are covered by the remaining stages five to sixteen.

It must not be forgotten that there exists another way of practice which leads to intuitive insight directly. This is the way of Emancipation through Insight, which by-passes the Jhānas. A meditator who has practiced only as far as Neighbourhood Concentration may proceed directly to insight meditation (*vipassanā-bhāvanā*), which aims at bringing insight into the three universal characteristics of impermanence, unsatisfactoriness, and non-selfhood.

Thus anyone who has practiced up to the last stage of the first Tetrad may well omit the second and third Tetrads and proceed directly to the fourth, which is directly concerned with the developing of insight. For the sake of completeness we shall discuss the second and third Tetrads also, but anyone who wishes to take the short-cut should by-pass them and take up the practice leading directly to insight.

3 THE SECOND TETRAD: MINDFULNESS OF FEELING

Now we come to the method of practice in the second Tetrad which deals with the next four steps: (5) Experiencing rapture while breathing in and out, (6) Experiencing bliss while breathing in and out, (7) Being aware of the mental formation while breathing in and out, and (8) Calming the mental formation while breathing in and out.

These four stages together form a group in mental development in which feeling is used as an object of meditation in place of the bodily-formation (i.e., the breathing) as in the first Tetrad.

STAGE 5: RAPTURE

The first step of the second Tetrad or the fifth stage in the whole of the *ānāpānasati* practice is,

Pītipaṭisaṃvedī assasissāmīti sikkhati;
Pītipaṭisaṃvedī passasissāmīti sikkhati.

“Experiencing rapture, I shall breathe out,” thus he trains himself. “Experiencing rapture, I shall breathe in,” thus he trains himself.

Accordingly there are three main points: 1. training oneself; 2. experiencing rapture while breathing in and out; 3. knowledge (ñāṇa) mindfulness (sati) and other things (dhammas) which arise as a result of practice in this stage.

Let us consider the first point “training oneself”. This involves the threefold training of Morality or Higher Virtue (adhisīla), Higher Concentration (adhicitta – lit. Higher Mind) and Insight or Higher Wisdom (adhipaññā) - as in the case of the previous steps (see especially stage 3). In the present stage, the meditator contemplates rapture rather than the breathing.

Having induced rapture, the meditator maintains mindfulness so as to be aware of that rapture by way of contemplation - that is what is meant by “training oneself”.

As long as he maintains mindfulness of rapture, he is established in Higher Virtue because during all that time he does no harm to anybody and his body and speech are composed in the full sense of the term “higher virtue.”

And when he contemplates rapture as an object of mind so that there is no distraction, agitation, etc., then he is fully established in higher concentration because the mind is calm, firm and one-pointed in the full sense of the term “higher concentration,” and it is ready for developing wisdom.

And when he contemplates rapture in this stage as being impermanent, unsatisfactory, non-selfhood, non-self or void, then he has “higher wisdom” in its full sense.

Thus the whole threefold training can be seen in the act of contemplating rapture when this act is viewed from different angles of the practice.

It should be noted here that the terms “he trains himself” as found in all the following stages as well has, in essence, the same meaning as here. The only difference is the object of concentration, which varies in each case. For example, in this stage the object is rapture, the next stage has bliss as the object, the stage after that has the mental-formation as the object, and so on. This is the principle which the meditator must clearly understand from the beginning in order to be fully aware of the fact that with each stage of ānāpānasati, higher virtue, higher concentration and higher wisdom are present together.

The second point is: “Experiencing rapture.”

The Pali term pīti (rapture) literally means “joy” but also includes such feelings as delight, (pāmuja), rejoicing (āmodanā), joyousness (pamodanā), cheerfulness (hāso), glee (pahāso), elation of mind (cittassa odagayam), satisfaction of mind (cittassa attamanata). Briefly, the meaning is heart-felt satisfaction born of the feeling of progress. Rapture is the very result of success in the practice of ānāpānasati right from the first stage until this stage when rapture is developed fully - the mind is free of distraction, calm and one-pointed. In the fifth stage the meditator is contemplating rapture directly.

ARISING OF RAPTURE

There are various ways for the arising of rapture, both high and low, gross and subtle, according to the nature of the contemplation and its object. These various ways can be recognized as sixteen in number:

1. When the meditator knows (pajānato) that the mind is not distracted but one-pointed (concentrated) by the power of contemplating long or short breathing or being fully aware of the whole breathing or by calming the breathing (bodily-formation), i.e., throughout the four bases or eight modes (For convenience “breathing out” is referred to as a “mode”, likewise “breathing in”. The two taken together are referred to as a “base” of which there are four in each of the four tetrads (hence eight modes in every tetrad), rapture arises.

2. When he contemplates (*āvajjato*) that the mind is not distracted but one-pointed (concentrated) by the power of contemplating long or short breathing, etc.... in the above-mentioned eight modes, rapture arises.

3. When he perceives (*jānato*) that the mind is not distracted but one-pointed (concentrated) by the power of contemplating long or short breathing, etc... in the above-mentioned eight modes, rapture arises.

4. When he sees clearly (*passato*) that the mind is not distracted but one-pointed by the power of contemplating long or short breathing, etc.... rapture arises.

5. When he reflects (*paccavekkhato*) that the mind is not distracted but one-pointed by the power of contemplating long or short breathing, etc.... rapture arises.

6. When he decides mentally (*cittaṃ adhiṭṭhato*) that the mind, etc.... rapture arises.

7. When he resolves with faith (*saddhāya adhimuccato*) that the mind, etc.... rapture arises.

8. When he exerts energy (*viriyam paggaṇhato*) that the mind, etc.... rapture arises.

9. When he establishes mindfulness (*satim upaṭṭhāyato*) so that the mind, etc.... rapture arises.

10. When he concentrates the mind (*cittaṃ samāhato*) so that the mind, etc.... rapture arises.

11. When he knows clearly through wisdom (*paññāya pajānato*) that the mind, etc... rapture arises.

12. When he knows thoroughly through the highest knowledge (*abhiññāya abhijānato*) that the mind, etc.... rapture arises.

13. When he understands what is to be understood (pariññeyyaṃ parijānato) so that the mind, etc.... rapture arises.

14. When he abandons what should be abandoned (pahātabbaṃ pajahato) so that the mind, etc.... rapture arises.

15. When he develops what should be developed (bhāvetabbaṃ bhāvayato) so that the mind, etc.... rapture arises.

16. When he realizes what should be realized (sacchikābbaṃ sacchikaroto) so that the mind, etc.... rapture arises.

Each of these sixteen ways individually shows the cause of the arising of rapture. They will now be explained briefly:

According to items, one to five, rapture arises because one contemplates and is aware of non-distraction through one-pointedness of mind through breathing in and out, in each of the four bases of eight modes of the first Tetrad. This means rapture can arise while one is contemplating breathing in any of the four bases. Items one to five show the five ways of contemplation arranged in ascending order from low to high or gross to subtle: contemplation in general is called pajañāṇaṃ; contemplation of a higher level is specific and is called avajjanaṃ; knowing clearly is at a still higher level and is called jañāṇaṃ; seeing clearly is higher again in level and is called passanaṃ; lastly specific reflection in detail is termed paccavekkhanaṃ. All these five ways are directed towards concentration of mind and consequently rapture arises in each case.

In each of the five cases rapture differs in intensity, being gross or subtle according to the nature of the contemplation. Item six says one “decides mentally” - this implies the directing of the mind to some higher state and keeping it firmly set on that state without any change. To be specific, the meditator here directs his mind towards attaining calmness in the practice of meditation. Rapture arises because the mind is successfully set at that time.

Items seven to eleven imply that each of the five mental faculties operates in full swing and thereby rapture arises.

Item seven means that the meditator resolves all doubts and believes that his practice is his refuge, and thus rapture arises. Item eight means that there is an even greater earnestness owing to the previous power of satisfaction from rapture, and that this gives the meditator more energy to practice.

Item nine means that when the meditator is able to maintain mindfulness to his satisfaction, i.e., can develop mindfulness as required in all stages of the practice, rapture arises.

Item ten means that awareness by the meditator that he is able to concentrate the mind gives rise to rapture.

Item eleven means rapture born out of knowledge that he is able to induce wisdom (*paññā*); he knows clearly through wisdom all the characteristics concerned with the eight modes of breathing. All these five ways (seven to eleven) are also based on the eight modes of breathing, but they are successively more subtle in quality.

Item twelve means knowledge on a higher level than is mentioned in item eleven, that is to say, the meditator knows more than just the characteristics concerned with breathing. He knows more about the things (*dhammas*) directly leading to cessation of suffering, and consequently rapture arises.

The four items thirteen to sixteen refer to direct knowledge of the Four Noble Truths: Item thirteen implies clear knowledge about suffering; the meditator knows suffering and its nature; rapture arises because in suffering he finds the main source of trouble and is full of hope to destroy it.

Item fourteen implies knowledge that the cause of suffering is defilements (*kilesa*). He knows, too, he has destroyed, and is destroying, some defilements and consequently rapture arises.

Item fifteen means knowledge of the thing which should be developed or has developed or is developing. This refers to the way leading to the cessation of suffering. By destroying his defilements while contemplating breathing in this stage some forms of suffering calm down or are destroyed. On knowing that this method will end suffering rapture arises.

Item sixteen is to know what should be realized, i.e., the state of extinction of suffering called Cessation (nirodha) or the Unconditioned (nibbāna) or deliverance (vimutti). A state of freedom from suffering appears clearly in proportion to the destruction of defilements. When he is aware of this state of freedom from suffering, even for a moment, rapture arises. Contemplation in these four ways is also based on the eight modes of breathing as already mentioned.

To sum up, no matter whether rapture is strong or weak, it is based entirely on breathing in and out. Therefore, it has been said “Experiencing rapture I shall breathe out... shall breathe in”. Each kind of rapture here is an object of contemplation of breathings in this stage. Let the meditator gradually train himself and induce rapture in the full sense of the term and he will be entitled to be called “one having perfection in the fifth stage of ānāpānasati”.

BHĀVANĀ

The literal translation of bhāvanā is “inducing” or “developing”, but in practice one can use the term bhāvanā only if there is an actual “inducing” or “developing” as such. Therefore a term like satipaṭṭhāna-bhāvanā is meaningful only if a “development” by means of mindfulness does take place as in the case of contemplating rapture or feeling in seven ways (as previously mentioned). As far as ānāpānasati is concerned Bhāvanā, is defined in four ways:

1. In the sense of non-excess of the mental states arisen through contemplation by means of mindfulness. Bhāvanā is something manifest

and therefore we speak of this satipaṭṭhāna (establishment of mindfulness) as having arisen or being developed (hence the full name satipaṭṭhāna-bhāvanā).

2. We speak, of bhāvanā in the sense of the arising of mental states such as Faculties (indriya), which collectively perform the same function and bring about the same result.

3. There is bhāvanā in the sense that the practice gives rise to energy which is in conformity with different mental states including the Faculties.

4. There is bhāvanā in the sense that the mind is involved in going through the experience.

Explanation of the four ways of bhāvanā:

1. Expressed in simple language, success in any worthwhile undertaking depends on inducing the necessary conditions by means of an appropriate action which has due measure. All these conditions, which have been induced, must be co-ordinated harmoniously; no single one of them should be either in excess or deficient, nor should they encroach one upon another. For example, the practice penetrative insight into impermanence should be in full accord with, or lead to, insight into suffering. Likewise, penetration of suffering should conform, or lead to, penetration of non-self. Penetration of non-self, again, should lead to weariness, arousing dispassion, etc. When the practice follows this course, we can call it bhāvanā, development or progress.

Here is an example from modern affairs: In the world of today, the whole progress in science, technology and so on is not being appropriately and adequately used for peaceful purposes, which means all the so-called progress in different fields leads increasingly to more turmoil and trouble rather than to peace. This shows that some things are in excess and others deficient; some things are over-rated while others are under-rated, and, consequently, no real bhāvanā or progress is achieved.

2. The second definition of *bhāvanā* implies a harmonious co-ordination of different things serving as instruments. People must join hands to work for one single desirable aim; otherwise, progress cannot be achieved. In the world of today the tens and hundreds of branches of knowledge are not co-ordinated for one single aim: peace. They are put to use for various purposes according to men's vested interests; and often those interests do not include peace.

In the process of mental training, all the mental states (*dhammas*) which are instrumental in practice must be applied in a co-ordinated manner to bring about at a given moment the very result required, otherwise no *bhāvanā* is realized. The Buddha has pointed out: The way of practice concerned with material gain is one thing, and the way of practice leading to Nibbana is something quite different (*anna hi labhupanisa anna nibbanagamini*). This means that action may be the same but motivation quite different. For instance, strict observation of the precepts may be activated either by mere desired material gain or by a genuine will to overcome egocentricity. The former is for the sake of material gain, the latter is aimed at Nibbana, despite the fact that the line of conduct is the same in both cases. This same principle applies to right effort, the practice of concentration and insight or of any other action. If all these ways of practice are not carried-out honestly and harmoniously, then an influx of craving or wrong views will result and the *bhāvanā* of this (fifth) stage will no manifest. All the parts of a vehicle must work together for one purpose.

3. The third, definition of *bhāvanā* means that all different kinds of effort are directed towards sustaining energy in order to bring about the desired results and to use everything at hand as instruments performing their respective duties. This is *bhāvanā*. Whether *bhāvanā* is taken in the sense of "inducing" or "developing", it must be able to control directly all efforts or energy for the desired aim. In the subtle practice of Dhamma, all effort must be controlled strictly and with right understanding; otherwise, the practice, from the first step, will bear no fruit. If there is sufficient knowledge of the principles of practice but the

knowledge of the application, of those principles is lacking, or if they are applied wrongly, then nothing will bear fruit. This third definition of bhāvanā should be kept in mind.

4. The fourth definition is that “the mind is involved very much in practice; therefore, it is called bhāvanā”, i.e. the mind is practicing constantly until it reaches a certain climax while experiencing some fruits of the practice. Such fruits, however, belong to the initial steps and only form the basis for further practice.

To conclude: if one devotes one’s time and energy exclusively to one single object, the practice can be called bhāvanā.

In the process of mental training, the word “practice” has a wide connotation. It implies all necessary effort to be made in the beginning, in the middle and in the end. The beginning stage includes both the preliminary actions and the undertaking of the actual practice. In the middle stage previous achievements have to be maintained and stabilized until, in the end, one strives for the final goal.

The task of entering and dwelling in the different absorptions (jhānas), the emerging from them and then reviewing them is quite difficult for the mind. Attainments can very easily be lost, so mental training concerning the absorptions must be done with the utmost thoroughness, a task not to be compared with any physical work.

The fourth definition of bhāvanā also means that if there is genuine bhāvanā the mind is pleased to continue the practice and to practice with such a familiarity that the meditator heads higher and higher.

Summing-up the whole theme: Bhāvanā signifies successful practice which depends upon these facts: one is able to induce various mental states in a proper and harmonious way, one has control over the devices in order to co-ordinate them for a single purpose in meditation, one has the necessary energy at one’s disposal to control the devices and that one practices sincerely and wholeheartedly throughout. The meditator should remember these four points.

STAGE 6: BLISS

“The guideline of the second step the second Tetrad or the sixth stage in the whole of ānāpānasati practice is this :

Sukhapatisamvedī assasissāmīti sikkhati;
Sukhapatisamvedī passasissāmīti sikkhati.

“Experiencing bliss, I shall breathe out.” Thus he trains himself; “Experiencing bliss, I shall breathe in.” Thus he trains himself.

The explanation of this stage follows in all respects the pattern of the explanation of the preceding stage – almost word for word. The only difference is that in this stage the meditator, instead of rapture, contemplates bliss, which is akin to rapture. But since bliss and rapture are both feelings, we can treat them collectively as one. Therefore, the explanation of contemplation of bliss is in every way the same as that of contemplation of rapture. The only thing to be taken into consideration is the differences in the specifically individual characteristics of rapture and bliss.

THE TERM “BLISS”

The Pali term for bliss is sukha, which refers to two kinds of pleasant feelings, namely, bodily pleasant feeling 84 and mental pleasant feeling. Bodily bliss has its root directly in body or material objects (rūpa-dhamma) and it is manifested in the body or through the body for the most part. On the other hand, mental bliss is more refined or subtle than the former and, in the main it has its root in the mental object (nāma-dhamma) and is manifested especially in or through mind. Mental bliss also has a natural effect on the body, inducing physical bliss as a by-product, but one should contemplate the bliss for the most part as it occurs in the mind.

Sukha or bliss as it is experienced during the practice of ānāpānasati signifies happiness, which, like rapture, is a factor of Jhāna. As such, bliss here refers to happiness which is experienced in mind only and which is to be contemplated as a kind of feeling to carry out the practice of the sixth stage in the same way as the practice of the preceding stage dealt with rapture as an object.

THE METHOD OF PRACTICE

To practice the present stage, the meditator should go back and train himself in contemplating in the fourth stage in order to clearly note the different Factors of Jhāna once again. When all Factors are manifest clearly, he should then concentrate his attention on sukha in order to carry out its contemplation which agrees in every way with the contemplation of rapture, explained in the fifth stage. Here the method of contemplation or practice will be explained briefly by answering the following questions :

1. What is bliss; what are its characteristics?
2. When does bliss arise?
3. What does it result from? What practice to use in order to induce it?
4. After the arising of bliss, how are knowledge (ñāṇa) and mindfulness (sati) induced?
5. In what way does the meditator contemplate bliss and what does he abandon or thereby give-up?
6. In which sense is the contemplating of bliss satipaṭṭhāna-bhāvanā?
7. While there is gathering together (samodhāna) of different dhammas how does he, the meditator, know the domain and penetrate the Samattha?

8. What in detail are the groups of dhammas which are gathered together?

9. Generally speaking, how many dhammas are induced or gathered together in all?

10. What is the distinct and exhaustive method of contemplating the arising, manifesting and cessation of bliss?

The answers will give only the essential points of the method so as to enable one to understand the whole system of practice.

1. Bliss means mental bliss (*cetasika-sukha*); its characteristic is coolness, which directly is the basis for tranquillity (*passaddhi*) or concentration (*samādhi*).

2. Bliss as a feeling in connection with the practice of an *ānāpānasati* can arise right from the very beginning onward to the second stage, third stage and develop at its height into full-fledged bliss in the next three stages : fourth, fifth and sixth (see the details in the explanation of the preceding two stages, especially the fourth stage, where it deals with the Factors of *Jhāna*).

3. Bliss arises from applying the mind wisely in any of the sixteen ways connected with breathing in and out beginning from knowing (*pajāñāṇa*) that the mind is one-pointed right up to realizing what should be realized (*sacchikatabbam sacchikaroto*) by the power of contemplating on breathing in and out. (All the sixteen ways correspond to the sixteen ways for the arising of rapture).

4. When bliss has thus arisen in any of these sixteen ways it is experienced by the meditator by means of in and out breathing, Mindfulness, besides functioning as “mindfulness”, forms the basis for contemplation that leads to concentration and also comes to function as Insight-Knowledge (*anupassanā-ñāṇa*). Bliss is manifest and serves as object (*ārammaṇa*) of contemplation. On the other hand, mindfulness is manifest as a means of contemplating the object of bliss. The meditator

experiences bliss by means of that mindfulness (leading to concentration) and that knowledge (ñāṇa leading to insight) (for details see the explanation of the fifth stage).

5. The meditator contemplates bliss as impermanent, unsatisfactory and non-self, and, in doing so, he abandons the perceptions of permanence, pleasure and self respectively. He comes to be weary (of bliss) and, in doing so, he abandons enjoying it; he becomes dispassionate and abandons passion; he puts an end to it and abandons arousing; he renounces bliss and abandons clinging to it (see details in the fifth stage).

6. While the meditator is contemplating bliss as impermanent, etc., that is called satipaṭṭhāna-bhāvanā (development of mindfulness), (1) in the sense of non-excess of the mental states arisen through contemplation; (2) in the sense of making faculties, etc. function jointly for the same end through the power of contemplation by means of mindfulness; (3) in the sense that he is able to give rise to energy which is in conformity with different mental states, including Faculties; (4) in the sense that he practices intensively over and over again. Thus it is in this fourfold sense that the contemplation of bliss, in the true sense of the word, amounts to bhāvanā, development (see stage four for further details).

7. Development (bhāvanā) in its fourfold sense being in full swing, different mental states, such as Faculties and the like, are induced and gathered together. With the very rising or manifestation of those mental states the meditator knows their domain (gocara) or object (ārammaṇa) and penetrates their samattha (benefit of calm) resulting from the gathering together of those mental objects (as explained in stage four).

8. The meditator induces four groups of dhammas, namely, the Five Faculties, the Five Powers, the Seven Factors of Enlightenment and the Eight Links of the Path. Each of these groups has its own significance. Each constituent of the four groups has its own specific function in conformity with the whole practice.

9. Generally speaking, twenty-nine kinds of dhammas or states become manifest by way of gathering together-right from the Faculties up to Nibbāna, the Deathless.

10. the distinct and exhaustive method of contemplating bliss means to note the arising, manifesting or appearance and ceasing of bliss together with perception and thought which arise in succession to bliss. In case of arising the meditator notes the condition for arising and ceasing of each of the trio. With regard to appearance, he contemplates and closely sees each of the trio (bliss, perception and thought) as impermanent, unsatisfactory and non-self, so much so that dissolution, fear and voidness respectively become manifest.

To sum up, the practice of the sixth stage of ānāpānasati corresponds to the fifth stage in all respects, the only difference being that in the former the object of contemplation is the feeling of bliss, while in the latter it is the feeling of rapture. The contemplation of bliss has been dealt with separately because bliss is a basis of clinging far stronger than rapture. For this reason, the result of contemplating bliss is naturally higher than that of contemplating rapture, and, moreover, feeling is thus experienced in its entirety.

STAGE 7: MENTAL-FORMATION

The guideline for practicing the seventh stage of ānāpānasati is in the Master's own words:

Cittasaṅkhārapatisaṃvedī assasissāmīti sikkhati;
Cittasaṅkhārapatisaṃvedī passasissāmīti sikkhati.

“Experiencing the mental-formation, I shall breathe out,” thus he trains himself; “Experiencing the mental-formation, I shall breathe in,” thus he trains himself.

Now the points to be examined are: “What is the mental-formation (*citta-saṅkhāra*)? When, and to whom, does it manifest? In what way is it experienced?”

Here the mental-formation is perception and feeling, which fall into the category of phenomena bound to the mind (*cetasika-dhamma*). Perception and feeling are called the mental-formation because they fabricate or condition the mind. In the two preceding stages the trio of feeling, perception and thought was dealt with, but in the present stage only feeling and perception are dealt with by name, and “thought” as such has been left out. The reason is that in the present case thought (*vitakka*) is included in mind (*citta*) itself and does not function as a conditioning factor thereof.

To make the above point more clear : as we observed, feeling is the specific and immediate condition for perception, and perception in its turn is the specific and immediate condition for thought. It follows that thought or thinking, or mind as referred to here, has both feeling and perception as its conditions.

As mentioned earlier (stage six), with the arising of a feeling, there arises perception (*saññā*). *Saññā* has two phases: firstly it is a coming to awareness which involves both recognition and noting the feeling as to what kind of feeling it is. Secondly, after being aware, it is to perceive or misconceive the feeling as an entity, “self” or as “mine” and “me” with the sense of attachment. Perception, in its first phase, refers to perception in the five aggregates (*pañcakkhandha*) and arises automatically and naturally each time any of the senses comes into contact with its corresponding object, that is, it does not involve volition (*cetanā*) as yet, so it is neither wholesome (*kusala*) nor unwholesome (*akusala*). Conversely, perception in the second phase is positively a form of defilement (*kilesa*); it is unwholesome because it is rooted in delusion (*moha*); being rooted in delusion (*moha*), it causes one to perform any kind of action, especially mental action (*mano-kamma*), which means to cherish a thought volitionally to act in some way. With the appearance of thinking, mental action is done. The very act of performing the mental action

presupposes that the mind has been conditioned through perception and feeling to act that way, whether or not any bodily action (kāya-kamma) or verbal action (vacī-kamma) is performed.

It is with action in relation to the mental action that perception and feeling are called “conditions for the mind,” because if there is neither perception nor feeling no thinking or thought can be conceived.

It should be noted here that perception and feeling in the past can also condition the mind in the same way as do perception and feeling in the present at a given moment. All of them are called immediate conditions or root causes for arousing the mind. There are also indirect causes or conditions in the background. By them are meant various forms of perception which serve as supplements in different ways or forms. They are instinctive in nature.

They go under such names as perception of permanence (nicca-saññā), perception of pleasure, (sukha-saññā), perception of beauty (subha-saññā) and the like. These forms of perception are supplementary to, and become blended-with, perception of form, of sound, of smell, of taste, etc., which is to perceive or conceive form, etc. as entities as “him”, “me,” “his,” “mine.” When the, two kinds of perception (perception of permanence. etc. on the one hand and perception of form, etc. on the other) interact on each other, different ways of thinking or thought come into being. All this shows that all kinds of perception are conditions for the mind (citta-saṅkhāra).

Now, a point especially worth noticing is that in the present stage of ānāpānasati perception is placed before feeling. Generally speaking, or in all other cases, feeling is always put before perception; see, for instance, the trio of feeling, perception and thought, as dealt with in the fifth stage.

The fact that in the present stage perception is before feeling shows that it is the perception, itself, that is the ultimate condition of mind. If a feeling is free from, or does not involve, perception, i.e., if a

feeling does not give rise to perception, the feeling alone cannot condition the mind, as in the case of the feeling of an Arahant.

To sum up, it is only feeling which is connected with perception, or perception which is connected with feeling that can function as a condition for mind. If there is no feeling, then perception cannot take place. Hence, there is nothing to condition the mind; the same holds true for feeling. The feeling arises but if it does not condition perception, it follows feeling does not condition the mind; on the other hand, if feeling conditions or becomes the condition for the arising of perception, then it does condition the mind. This is the way perception and feeling function in their capacity as the mental-formation (*citta-saṅkhāra*).

In the present stage feeling is contemplated as being a condition for mind as opposed to the two preceding stages in which feeling was contemplated as such. In the fifth stage feeling was contemplated in the form of rapture. In the seventh stage feeling is thoroughly contemplated, or closely watched with respect to its function of at first conditioning perception and thereby finally conditioning the mind. One should clearly understand this difference of contemplation of feeling on different levels; otherwise, one is apt to be confused because names are very much alike (such as rapture, bliss, etc.) and the explanation of each stage is based on common principles following a certain pattern.

We now come to consider the next point: When and to whom does the mental-formation become manifest?

One should clearly observe and grasp the important principle that underlies the whole practice of *ānāpānasati* that the objects to be contemplated in each stage must be present and manifest to the meditator right from the very beginning up to the stage that he is at present undertaking. As for feeling (which is the object to be contemplated in the present stage or Tetrad), we can say that it has apparently been present all the time, right from the first stage dealing with contemplating the long in and out breaths, as such, up to the present. But when practicing the first stage the meditator gathers his attention and focuses it on the in- and

out-breathing as such, rather than contemplating the feeling, which in its initial stage of development is in fact arising at that time as a result of the very act of contemplation: even though the feeling (whether rapture or bliss) in the first stage is in its developing state, and as such very faint or insignificant - yet it is feeling after all.

After the meditator has gone through all the stages contemplating “in and out breathe”, etc., from the first stage onwards and has reached this present seventh stage, he is advised to go back and start contemplating again from the first stage onwards. But this time, instead of contemplating the breath as such, he is to contemplate the feeling in order to know what the feeling is like in each stage—from the first stage to the second, third, fourth and fifth. While contemplating like this, he observes that the feeling which is bliss has been developing all the time and is developed fully in the fourth stage.

With the feeling fully developed in the fourth stage, the meditator comes to contemplate it all the more intensely in different ways as described in the following two stages, i.e., the fifth and sixth. When he comes to the seventh stage he contemplates the feeling as basis for conditioning the mind or as māra, the Tempter, the Evil One, who deludes one into having subtle but strong attachment for the Cycle of Becoming (vaṭṭa-saṃsāra).

Having learnt that feeling is actually present in all the stages, let one make no mistake that it is advisable to contemplate feeling in each and every stage. Let it be clear that what has been said above is just to point out that, although feeling is present in each stage, the meditator contemplates differently in each stage. He begins to contemplate long breathing and then gradually contemplates short breathing, the whole body; he calms the breathing, and contemplates the specific feeling of rapture arisen thereby and then bliss as feeling and finally he contemplates feeling as a condition for mind.

When the meditator comes to a stage of practice which deals with training of contemplating feeling as impermanent, unsatisfactory

and non-self, he has to go back and start anew the practice from the first stage and gradually observe feeling in all the following stages up to the stage in which he is training at present (this may be any of the four steps of the second Tetrad).

He is to practice in this way so as to see clearly that feeling is impermanent, unsatisfactory and non-self, not only in the first, second and third stage but also in the fourth stage in which the feeling, no matter how lofty and perfect it is, is still impermanent, unsatisfactory and non-self. As he goes on contemplating feeling as impermanent, etc., he comes to be successively more moved (*sañvega*) in proportion as the feeling becomes more refined and delicate.

When he reaches the fifth and sixth stages and is wholly bathed in the feeling which is pleasurable at its height, the hard facts of impermanence, unsatisfactoriness and non-self become most clear, that is, incomparably more clear than in the previous steps of contemplating long breathing, etc. therefore, in answer to the question “when and to whom does the mental-formation, that is perception and feeling, manifest?”, we may say that they arise and become manifest to the practitioner at the time when he trains himself through all the stages while breathing in and out—beginning from the first stage up to the present seventh stage.

In the first stage he sees pleasant feeling which is still faint and then after having passed through the third stage he comes to feeling which is highly-developed to the extent that it is accompanied by one-pointedness or concentration of mind, hence firm and steady in the form of happiness. or joy as one of the Factors of *Jhāna*, especially the third *Jhāna* in which it is full-fledged and most clearly manifest. The more the feeling becomes manifest, the clearer it becomes that it is impermanent, unsatisfactory and non-self. Only when the three characteristics become clear can the feeling be said to be seen in the true sense of the word.

To sum up, whether in its general meaning or as the mental-formation (*citta-saṅkhāra*) feeling can become manifest to the meditator in all stages from the first up to the seventh and even at the time when the three general characteristics of impermanence, etc. are seen.

Henceforth, we shall consider in what way perception and feeling as the mental-formation are experienced.

The guideline, “experiencing the mental-formation” follows the way of practice as in the case of experiencing rapture and bliss as dealt with in the preceding two stages. We can say that the way of practice is almost the same; that is, both feeling and perception are manifest to the meditator as the mental-formation when he applies his mind by means of breathing in and out in sixteen ways, that is by way of knowing, contemplating, perceiving, clearly seeing, reflecting, deciding mentally, resolving with faith, exerting energy, establishing mindfulness, concentrating the mind, knowing clearly through wisdom, knowing thoroughly through the highest knowledge, fully-understanding, abandoning what should be abandoned, developing what should be developed, realizing what should be realized.

By means of breathing in and out he experiences clearly within himself that the feeling apparently joined with perception conditions the mind. It should be noted here that in each phase of applying the mind in sixteen ways feeling is manifest in its function of conditioning the mind-it is the same as in the fifth and sixth stages.

To sum up, while breathing in and out in whatever stage and in whatever ways, the meditator all the time experiences feeling in its capacity as a condition of mind. As for the characteristics of feeling they have already been mentioned in the fifth stage.

The next points to be considered are : how mindfulness (*sati*) and knowledge (*ñāṇa*) arise, each performing its function at its height. 96 In what sense the contemplating of feeling is termed *vedanānupassanā-satipaṭṭhāna-bhāvanā*; how different groups of dhammas such as Faculties, etc., in particular, and twenty-nine dhammas in general are gathered together; how the meditator knows the domain (*gocara*) and penetrates the benefit of calm (*samattha*) of those dhammas. All those points were discussed in the last part of the fifth stage.

Thus, the whole theme of the seventh stage is exactly the same as explained in the fifth and sixth stages in the method of practice. The only point which differs is, of course, that in the present stage the meditator, instead of merely contemplating what or how the feeling is, contemplates how feeling together with perception conditions the mind.

STAGE 8: MENTAL-FORMATION

The guideline for practicing the eighth stage is:

Passambhayaṃ cittasaṅkhāraṃ assasissāmīti
sikkhati; Passambhayaṃ cittasaṅkhāraṃ
passasissāmīti sikkhati.

“Calming the mental-formation, I shall breathe in;” thus he trains himself.

Calming the mental-formation (citta-saṅkhāra) is connected with calming the bodily-formation (kāya-saṅkhāra) which means breathing. It is therefore advisable that the meditator wisely calm his breathing in order to calm perception and feeling, the twin conditions of mind. He should resort to the calming of breathing if he is overwhelmed by the force of perception and feeling and is thereby lost in any kind of thinking (vitakka), even if it be wholesome (kusala). As the coarse breathing is gradually calmed down so is the force of perception and feeling calmed down in proportion, and consequently the thinking of thought calms down also. Such is in general the basic skilful meant (upāya) for calming the mental-formation.

Further hints on the method of practice: let the meditator note, and focus his attention on, the intensity of the perception and feeling taking the intensity itself as the object or sign (nimitta) of his contemplation. He should clearly note in the beginning how intensive perception and feeling really are and how, afterwards, they tend to become successively more calm or feeble as he gradually controls his breathing, rendering it successively more subtle and delicate.

Let it be clear that, as a rule, along with the controlling of the breathing, the perception and feeling are controlled automatically. If one can control the breathing (making it gradually more calm) one naturally is able to weaken the intensity or force of perception and feeling. It should be remembered, however, that in this stage the meditator does not contemplate the breathing, which is now being gradually calmed down, as the object, instead, he takes as the object of contemplation the very perception and feeling, which are gradually being calmed through the calming of the breathing. Thus the meditator trains himself in calming of the mental-formation.

The important principle is : the finer the breathing, the calmer are perception and feeling and, as a result, the more calm and non-distracted the mind becomes. On the principle that the mind reaches non-distraction because perception and feeling are calmed down-or on the principle that the mind reaches non-distraction because perception and feeling are contemplated as the object-we can say the meditator takes as object the feeling itself, which is the immediate mental condition (*citta-saṅkhāra*) and which is now calming down gradually. Thus the breathing in and out is present quite clearly; mindfulness is fully established on the feeling which is slowly calming down with the calming of the breathing; and, as a result of all this, the mind is fully concentrated or one-pointed and collected.

In this way mindfulness and concentration are perfected through the contemplation of the mental conditions of perception and feeling.

As for insight-knowledge (*anupassanā* or *ñāṇa*) in connection with this stage of *ānāpānasati*, the meditator sees the feeling which is calming down as being the mental formation which is impermanent, unsatisfactory and non-self. In doing so, he eventually abandons the perceptions (*saññā*) of permanence, pleasure and self or soul respectively. This is both insight knowledge (*anupassanā*) and calming down the perception that feeling is permanent, etc. In this way, knowledge (*ñāṇa*) and calming of the mental formation (*citta-saṅkhāra*) go together. As a result, the meditator becomes wearied and dispassionate of feeling, thereby causing

cessation, he renounces feeling; being dispassionate he abandons greed for feeling; while causing cessation he abandons arousing and while renouncing, he abandons clinging (to feeling). All this process takes place in exactly the same manner as we observed in detail while discussing the fifth stage and it is in this sense that the development of the contemplation of feeling is called Vedanānupassanā-satipaṭṭhāna-bhāvanā 100 in the true and full sense of the term bhāvanā (development). And since the development is at height there is the gathering together (samodhāna) of different dhammas, beginning from the Five Faculties and culminating in Nibbana, the Deathless (amatogadha nibbāna) and all this, as well, takes place as dealt with in the fifth stage.

The term “calming” has the meaning of cooling down by degrees until finally the state of perfect calm emerges. This refers to the fact that, in the beginning, feeling becomes successively weaker and more powerless until it ceases to be manifest, as a result it conditions the mind less and less until eventually there is no conditioning of the mind at all. This is called “calming the mental-formation”. This way of gradual calming down can be brought about because perception and feeling are controlled through controlling the breathing. In the beginning, with the aid of mindfulness perception and feeling are gradually calmed down; then by means of concentration they are made calm and disappear; and finally by the force of contemplation or insight (anupassanā or ñāṇa) 101 their power of conditioning is neutralised, invalidated. All the time the meditator is developing contemplation during this stage, the kind of perception and feeling that works as the mental-formation does not exist.

To sum up, mindfulness, concentration and contemplation (anupassanā) which here constitute development (bhāvanā) are developed by means of breathing in and out, and they control the breathing in such a way that perception and feeling are controlled.

Thus the development resulting in controlling perception and feeling is called ānāpānasati (mindfulness of breathing) because it is carried out by means of, or is connected with, breathing in and out, as are all the preceding stages. Again, this development is called vedananupassana-

satipaṭṭhāna-bhāvanā because it is concerned with the establishment of mindfulness by way of contemplating feeling. As this development has to do with each in- and out-breathing, so it is called both ānāpānasati as well as satipaṭṭhāna-bhāvanā.

This is the explanation of the eighth stage, and concludes the second Tetrad dealing with feelings as the object throughout the four steps of this Tetrad.

Final remarks: In the second Tetrad one is advised to observe that there are eight kinds of knowledge (ñāṇa) concerning contemplation and eight kinds of establishment of mindfulness. This means that (1) while experiencing rapture he breathes in mindfully, (2) while experiencing rapture he breathes out mindfully, (3) while experiencing bliss he breathes in mindfully, (4) while experiencing bliss he breathes out mindfully, (5) while experiencing the mental-formation he breathes in mindfully, (6) while experiencing the mental-formation he breathes out mindfully, (7) while calming the mental-formation he breathes in mindfully, and (8) while calming the mental-formation he breathes out mindfully.

Only when the meditator is in this way endowed with these eight kinds of knowledge of contemplation (one to eight) through the eight kinds of Establishment of Mindfulness is the practice of the second Tetrad perfected.

4 THE THIRD TETRAD: MINDFULNESS OF MIND

From contemplating the characteristics of mind up to liberating it from things born with it

Stage 9: Experiencing the mind while breathing in-and-out

Stage 10: Gladdening the mind while breathing in-and-out

Stage 11: Concentrating the mind while breathing in-and-out

Stage 12: Liberating the mind while breathing in-and-out

As is clear from the above account the present Tetrad deals with mind as opposed to “breathing” in the first Tetrad and “feeling” in the second.

STAGE 9: OBSERVING THE MIND

The guideline for practicing the ninth stage of ānāpānasati is this:

Cittapatisamvedī assasissāmīti sikkhati;
Cittapatisamvedī passasissāmīti sikkhati.

“Experiencing the mind, I shall breathe out,”
thus he trains himself; “Experiencing the mind, I
shall breathe in,” thus he trains himself.

The essential points which should be discussed are, these: (1) He trains himself, (2) Experiencing the mind, and (3) Knowledge (ñāṇa) and mindfulness (sati) together with other dhammas which are developed by virtue of practice. The explanation is as follows:

The point “he trains himself” has the same meanings as all the other stages from the third stage onwards : Generally speaking, while the meditator is practicing any of the stages of practice, no wrong action takes place whether in body or in speech and he is well-restrained in the way of virtue or morality (sīla) - thus he is established in the Higher Training of Morality (adhisīla-sikkha). At that time his mind is not distracted - thus he is established in the Higher Training of Concentration (adhicitta-sikkha). When he contemplates the object, be it breathing, feeling or the mind, as the case may be, he sees it as impermanent, etc., thus, he is established in the Higher Training of Wisdom (adhipaññā-sikkha). Such being the case, we can say that while training himself in any stage, the meditator is training himself in the Threefold Training (tisikkha) in the full sense of the term.

It should be noted here that it does not matter by means of what object and in what stage the meditator trains himself, for in each case

he fully trains himself by way of the Threefold Training. The expression “thus he trains himself”, as it also occurs in the rest of the stages has the same meaning in terms of the Threefold Training.

As regards the second point of “experiencing the mind”, we have here to consider the “experiencing” and “the mind” separately. “Experiencing” has the same meaning as explained in the preceding stages.

In summary, to experience anything implies to give rise to that thing and contemplate it as an object, thereby thoroughly knowing what it is and what characteristics it has, with the result that the meditator is wearied, dispassionate and finally renounces it, all the time breathing in and out. Presently, all this process of “experiencing” by way of giving rise to and finally renouncing applies to the mind, which will be explained in the following :

The mind is known by various names : intellect (*mano*), intellection (*manasaṃ*), heart (*hadayaṃ*), lucidity (*paṇḍaraṃ*), mind-base (*manāyatanaṃ*), mind-faculty (*manindriyaṃ*), consciousness (*viññāṇaṃ*), consciousness-aggregate, (*viññāṇa-kkhandho*), mind-consciousness element (*mano-viññāṇa-dhātu*) – all these terms refer to, or can be used in place of, *citta*, the mind.

Even though the term “heart” (*hadayaṃ*) is included in the list, it should be taken to represent the mind and not the physical organ of that name, as it is ordinarily understood. One should therefore know the meaning of all these terms and take them as different shades of meaning, of the term, mind or *citta*.

Where can the mind be experienced? Those who practice *ānāpānasati* know well that the mind can be experienced in each and every stage of *ānāpānasati*. Therefore, the meditator who has reached the present ninth stage should note the state of the mind while practicing each of the preceding eight stages. He has to begin anew from the very first stage and successively proceed to the eighth stage, noting in each the state of the mind. He will then see clearly how the state of the mind is

while (1) contemplating long breathing, (2) contemplating short breathing, (3) experiencing the whole body, (4) calming the bodily-formation, (5) experiencing rapture, (6) experiencing bliss, (7) experiencing the mental-formation, and (8) calming the mental-formation.

Thus while noting the differences in states of mind in all corresponding stages, he comes to pierce through the mind as impermanent, unsatisfactory and non-self. Having gained the penetration of impermanence, etc., he rids himself of the perception of the mind as permanent, pleasurable and as a self or entity, with the result that he becomes wearied and has no passion for the mind; he reaches “cessation of the mind” and finally renounces it. All this gradual practice is made possible by contemplating in a successively more subtle manner by means of the sixteen ways.

At this point, to summarize the sixteen ways, we can say that citta, in each stage, becomes manifest to the meditator when he contemplates by means of breathing in and out in sixteen ways, that is, by experiencing the mind in sixteen ways, namely, by way of knowing, contemplating, perceiving, clearly seeing, reflecting, deciding mentally, resolving with faith, exerting energy, establishing mindfulness, concentrating the mind, knowing clearly through wisdom, knowing thoroughly through the highest knowledge (*abhiññāya abhijānato*), fully understanding, abandoning what should be abandoned, developing what should be developed and finally realizing what should be realized.

As the meditator practices in this manner with his mind one-pointed and not distracted in each phase of breathing in and out, the mind as a whole is clearly manifest to him as something compound, created (*saṅkhāta*) and, therefore, impermanent, unsatisfactory, non-self, etc. This is the explanation of “experiencing the mind”.

Apart from the above explanation, we find in some places in the Scriptures other ways of looking at the characteristics of the mind (e.g., see *Mahāsatiṭṭhāna Sutta*, *Digha-nikaya*). We can in addition take them into account as principles with which to understand the mind.

They are to see whether (1) the mind is greedy or not greedy, (2) hateful or not hateful, (3) deluded or not deluded, (4) contracted or scattered, (5) developed or under-developed, (6) surpassable or unsurpassable, (7) concentrated or unconcentrated, and (8) liberated or unliberated. However, all this shows that, no matter in what state the mind is, it has the general characteristics of impermanence, etc. From whatever angle a state of the mind is viewed, it leads to exactly the same result.

The third point, regarding knowledge (*ñāṇa*) and mindfulness (*sati*) together with other dhammas developed as a result of practice, has the same explanation as in the previous stages. Only the gist of it is given here :

When the meditator contemplates or experiences the mind in each or any of the sixteen ways, it is manifest clearly, by means of breathing in and out, mindfulness is established and eventually performs the function of Insight Knowledge (*anupassāṇā-ñāṇa*). The meditator by means of that mindfulness and that knowledge experiences the mind through breathing in and out (in each of the eight modes of each of the first two Tetrads). In this way Development of Mindfulness reaches culmination and is called *cittānupassnā-satipaṭṭhāna-bhāvanā* because it is development or *bhāvanā*, complete in all the four definitions or senses : In the sense that there is non-excess of the mental states arisen through (1) *satipaṭṭhāna* establishment of mindfulness); (2) that the faculties, etc. function jointly to the same result; (3) that energy is in conformity with Faculties and other dhammas; (4) that the mind enjoys.

When the practice of *satipaṭṭhāna-bhāvanā* is thus full-fledged, there is the gathering together (*samodhāna*) of the twenty-nine dhammas: the Five Faculties, the Five Powers, Seven Enlightenment-Factors, Eight Links of the Path, the Four Foundations of Mindfulness, and so, on to emancipation, and *nibbāna* or *Nibbāna*. Again, it is always understood that with the gathering together of different dhammas that the meditator always knows the Domain (*gocara*) and penetrates the Benefit of Calm (*samattha*) of those respective dhammas or groups of dhammas. In short,

there arises mindfulness, performing the function of contemplation and with it knowledge (ñāṇa) arises; development (bhāvanā) is at its height; twenty-nine kinds of dhammas come together: the state of weariness, dispassion, cessation and renunciation in regard to the mind are manifest as in the case of rapture, etc.

Thus, is the coming into being of knowledge, mindfulness, etc. by the power of the present stage in which the meditator watches closely different kinds of mind as the object of his contemplation; he has insight into the fact that no matter how many different kinds of mind there are, all of them are equally subject to impermanence, unsatisfactoriness and non-self.

Now at this juncture we should observe the differences among the three Tetrads by taking a bird's eye view. When the three are compared it can be seen clearly that the first Tetrad deals with noting and controlling the breathing in various ways; the second Tetrad deals with noting and controlling feeling in various ways; the third Tetrad further deals with noting and controlling the mind in different ways.

Here it should be kept in mind that the term “noting” in each case refers to actually seeing what characteristics the several objects of contemplation really have, what they arise from, how they cease to be and so forth; on the other hand, the term “controlling”, implies calming down the objects in each case by making them successively more subtle, delicate and weaker so that gradually they become powerless and eventually condition nothing - or by successively clinging less and finally abandoning clinging (ādāna) to them altogether. All this is the main objective of practicing ānāpānasati-kammaṭṭhāna.

To sum up, the meditator experiences the mind by means of Mindfulness and knowledge, thoroughly examines all states of mind which are manifest in ānāpānasati – with the result that eventually he does not in any way conceive the mind as ego or self in any form and is wearied and dispassionate with regard to clinging to it, regarding it as his ego or self as he previously used to.

STAGE 10: GLADDENING THE MIND

The guideline for practicing the tenth stage of ānāpānasati reads:

Pamodayaṃ cittaṃ assasissāmīti sikkhati;
Pamodayaṃ cittaṃ passasissāmīti sikkhati.

“Gladdening the mind, I shall breathe in,” thus
he trains himself.

Here the expression “he trains himself” follows the pattern of explanation as given in the preceding stage and elsewhere. The point to be discussed here is with regard to “gladdening the mind”; when does gladdening of the mind arise? What is gladdening of the mind like? The explanation is as follows:

Precisely, gladdening of the mind which is wholesome through dhammas can be induced while practicing any of the stages of ānāpānasati. Therefore, the meditator undertaking the practice of the present stage has to strive to give rise to gladdening of the mind in each of the preceding stages. He has to go back and practise, beginning with the first stage onwards up to the ninth stage, all the time striving to gladden the mind until gladness becomes manifest clearly and becomes gradually more subtle in each successive step as follows:

1. While clearly knowing one-pointedness and non-distraction of mind by means of long in and out breathing, there arises gladdening of the mind.
2. While clearly knowing one-pointedness and non-distraction of mind by means of short in and out breathing, there arises gladdening of the mind.
3. While clearly knowing one-pointedness and non-distraction of mind by means of experiencing the whole body there arises gladdening of the mind.

4. While clearly knowing one-pointedness and non-distraction of mind by means of calming the bodily-formation, there arises gladdening of the mind.

5. While clearly knowing one-pointedness and non-distraction of mind while experiencing rapture, there arises gladdening of the mind.

6. While clearly knowing one-pointedness and non-distraction of mind while experiencing bliss there arises gladdening of the mind.

7. While clearly knowing one-pointedness and non-distraction of mind by means of experiencing the mental-formation there arises gladdening of the mind.

8. While clearly knowing one-pointedness and non-distraction of mind while calming the mental-formation there arises gladdening of the mind.

9. While clearly knowing one-pointedness and non-distraction of mind while experiencing the mind there arises gladdening of the mind.

When the practice goes like this, it is called the practice of the tenth stage of ānāpānasati. The significance of this stage is not only to know how, but to be able, to gladden the mind in each stage, and then to contemplate the very gladdening of the mind itself as an object that is impermanent, unsatisfactory and non-self.

Gladdening of the mind can always be induced in many different ways provided that ways and means which are its causes and conditions are developed. In the case of ānāpānasati gladdening of the mind can be brought about in various ways in connection with the nine stages as follow:

1-2. In the first two stages of ānāpānasati gladness, or gladdening of the mind arises, primarily, because of the feeling of satisfaction which results from practicing as such, or thought of having the chance

to practise the way leading out of suffering propounded by the Buddha. Secondly, gladness arises because contemplation of both long and short breathing meets with success.

3. In the third stage there arises gladness which is more refined because the contemplation of the breathing becomes more subtle than before. At this time, the mental objects connected with the third stage, such as Zeal (*chanda*) and the like, become more intensive; and therefore gladness becomes more refined.

4. In the fourth stage, the practice of contemplation advances to the extent that *Jhānas* arise. With their arising gladness becomes more delicate by experiencing happiness, here and now (*diṭṭha-dhamma-sukhavihāra*).

5. In the fifth stage, the meditator experiences *Pīti* which is a definite factor of *Jhāna* and very close to gladness itself. Gladness is thus exclusively contemplated and seen more clearly than ever before. At this time, it comes to be more involved with wisdom or insight through penetrating different feelings such as impermanent, etc.

6. In the sixth stage, gladness, or gladdening of the mind, has similar features to the fifth stage, (but more refined, of course), because it is contemplated or experienced in the form of a *Jhāna* Factor, i.e. in the form of bliss.

7. In the seventh stage, gladness becomes proportionately more delicate owing to the higher development of insight, and various feelings are noted as mental conditions. When feelings are thus known, the meditator becomes aware how things condition craving (*taṇhā*), clinging (*upādāna*), etc.; so much so that he now sees the way out of suffering more clearly, and, hence, gladness in proportion to the vividness of seeing the way.

8. In the eighth stage, the mind is fully gladdened and the meditator is able to calm the mental-formation. Because of this ability, he has the certainty that the control of defilements is within his reach.

9. As for the ninth stage, gladness arises because the meditator understands clearly all about the mind by knowing how it comes to be, how it ceases to be, what it delights in and so on - to the extent that he has the conviction: "I can control the mind"

10. Finally, in the tenth stage, all the foregoing kinds of gladness are seen and dealt with being thus noted and contemplated.

And thus the meditator comes to have an added kind of gladness, due to this sense of certainty: "Now I am able to control the mind just as I wish in the way in which I am presently ably controlling the mind and inducing gladness in diversified forms, at will, and with the widest scope". Thus, his mind is accordingly joyful through this most embracing and most-lofty of gladnesses.

Now the point what gladness or gladdening of the mind is like can be discussed in two ways :

What is its meaning? In how many ways does it arise? There are these synonyms of "gladdening of the mind" (*cittassa abhippamodo*) : rejoicing, satisfaction of mind. All of these terms help us to know the state of mind from different angles. Generally speaking, gladdening of the mind, like rapture (*pīti*) and bliss (*sukha*) can be induced by sense pleasures (*geha-sita*), 123 and also by renunciation of sense pleasures (*nekkhamma-sita*). But, here, it is connected with Dhamma, the renunciation of sense pleasure. One should observe that the single expression "gladness" or "gladdening the mind" is used in both the above cases but its meanings in the two cases are as far apart as the earth and the sky.

As to the point; in how many ways does gladdening of the mind arise which is connected with the Dhamma, it is clear from the method of *ānāpānasati* that it arises in two ways : it arises firstly in connection with Tranquillity (*samatha*) or Concentration; and secondly in connection with Insight Knowledge or Wisdom.

Gladdening of the mind in, connection with concentration, evidently implies rapture and happiness, which are factors of *Jhāna* or the

feeling of happiness (sukha) resulting from one-pointedness (ekaggata) and non-distraction of the mind present in each stage. All this refers to happiness born of Jhāna.

However, even the sense of gratification, strongly rising on account of succeeding in practice, is also reckoned as gladdening of the mind through concentration because it is also rooted in concentration or tranquillity.

Gladdening the mind in connection with Insight Knowledge or Wisdom is more subtle, more lofty and of greater value: it arises when the meditator contemplates the gladness itself which is a feeling of all conditioned things (saṅkhāra) and sees them as impermanent, unsatisfactory and non-self. The contemplation of impermanence, etc. gladdens the mind because the meditator knows that he has now gone deeply into the understanding of dhammas – this is gladdening of the mind which is purely on the level of dhamma. To make it clear, let us, for instance, take rapture. Rapture, which is a Factor of Jhāna, is reckoned as gladdening of the mind connected with Tranquillity, but when that rapture is, like all feelings, contemplated as impermanent, etc. there arises another of kind, rapture which is rapture on a higher level of pure dhamma in connection with wisdom-so, there are two levels of rapture.

To sum up, one kind of gladdening of mind arises at the time when the mind is endowed with Tranquillity of concentration; and another kind of gladdening arises when the mind is possessed of Wisdom.

These two kinds of gladdening the mind permeate, are involved in, or, as it were, exist simultaneously in each stage of ānāpānasati. In whatever aspect or at whatever time, the practice of ānāpānasati is dominated by concentration (samādhi), gladdening of the mind in that respect is connected with that concentration; on the other hand, in whatever aspect or whatever level the practice of ānāpānasati is dominated by wisdom, gladdening of the mind in that respect is connected with wisdom.

In this way we can say that gladdening of the mind, which the meditator has been inducing in all the nine stages and by virtue of which he now develops the tenth stage, refers to only these two kinds of gladdening of the mind already mentioned - that is, only these two kinds of gladdening, which are connected with renunciation (*nekkhamma*) are meant here and of the ones connected with worldliness (*geha-sita*) or sensual pleasures (*kāma*).

Here is a point to be observed : the practice of this tenth stage is far greater fun than all the other stages. Why? It is because to put it in ordinary language practicing this stage means amusing one-self. It is sporting in the exercise of meditation, enjoying now this and now that kind of happiness. Now in sport or at play with this object of contemplation, now with that, backward and forward, in and out, in endless ways he amuses himself. It is fun for the meditator, so to say. For this reason the tenth stage is most distinguished. It stands out in the line of practice of *ānāpānasati* as a whole. Even if one has reaped the fruit of one's practice of *ānāpānasati* only this much by being able to gladden the mind, we can say that one has attained to the Gem of dhamma (*Dhamma-ratana*). One is rich in gems of the dhamma, knowing no limit. One should therefore, not only be highly-interested in, but should also train oneself in, the practice of *ānāpānasati*.

Finally, the last point to be considered: how knowledge (*ñāṇa*) and mindfulness together with other dhammas come about-has in the main the same explanation as given in the previous stages. The point to be especially understood, particularly with regard to the tenth stage, is that contemplation of gladness induced in each stage by the power of one-pointedness and non-distraction is what is called (The Establishment or Foundation of) Mindfulness.

Mindfulness or Recollection, when applied to watching gladness so-closely that it is seen as impermanent, unsatisfactory and non-self is referred to as Insight Knowledge and this is briefly called Knowledge. The meditator develops the contemplation of the mind which is endowed with different kinds of gladness by means of that Establishment of Mind-

fulness (satipaṭṭhāna) and that Knowledge (Insight Knowledge) - and this practice of his is. Sati anupassanā-ñāṇam : Mindfulness in Insight Knowledge, called cittānupassanā-satipaṭṭhāna-bhāvanā – it is bhāvanā, development complete in all the four definitions or senses. At that time the mind, being one-pointed and non-distracted by means of in- and out-breathing, the meditator gathers together as usual all the twenty-nine dhammas, knows their domain (samattha), and penetrates their Benefit Calm (gocara) as usual.

STAGE 11: CONCENTRATING THE MIND

The guideline for practicing the eleventh stage of ānāpānasati is:

Samādahaṃ cittaṃ assasissāmīti sikkhati;
Samādahaṃ cittaṃ passasissāmīti sikkhati.

“Concentrating the mind, I shall breathe out,”
thus he trains himself; “Concentrating the mind,
I shall breathe in,” thus he trains himself.

The explanation is as follows:

The essence of the point “he trains himself” is in all respects the same as dealt with in the tenth stage and especially in the third stage. The points considered with regard to the Threefold Training which are to be especially understood particularly in the present stage are as follows: As far as the Higher Training of Morality is concerned, one should know and examine properly how it is involved in the practice of the eleventh stage. Fundamentally, the meditator is restrained. He has control over the mind by not letting it leave the object of contemplation in different stages. This is called sīla (morality). Why is it so called? It is so called because whenever the mind is controlled nothing wrong is done either in body, speech or otherwise. This observation is useful in that, through it, one is not misled into thinking that it is not present or is unnecessary in this higher stage of practice, which is crowned with both concentration

and wisdom. One should therefore keep in mind that as a rule when one restrains the mind by the power of mindfulness in any way, the training of morality is there, in-full, in the very act of restraining. Even though one is absorbed in the practice of ānāpānasati on such high levels as, for instance, at the present stage, restraint of Morality plays its part to the full as usual. Thus there are the three aspects of the training by way of harmonious unity of dhammas in full swing. Therefore, the expression “he trains himself” here, and in all of the remaining stages, has the meaning of training oneself fully in all the three aspects of the Training.

As far as concentration and wisdom are concerned, the state of affairs is clear : as we saw in every stage (especially from the third stage onwards) there is focusing of the mind on the respective objects leading to concentration, simultaneously there is penetrating of the objects as impermanent, etc. leading to wisdom. But as for the aspect of sīla, it is invisibly present, and one must know how to examine to see it clearly. In the first three stages of ānāpānasati the meditator is restrained by mindfully controlling the mind, so as to apply it to the breathing in different modes and manners; this restraint on his part fulfills sīla. In the fourth stage, restraining, which is more difficult than before, is manifested by making efforts to gradually calm down the breathing. Restraint in the fifth and sixth stages is manifested by noting rapture and bliss with unswerving non-delusion (i.e., to be restrained as regards yielding to their attraction).

In the seventh stage restraint can be seen in watching feelings closely in their function of conditioning the mind.

In the eighth stage, restraint manifests in the form of striving to control feelings so that they do not condition the mind (or if they do, they do so to the minimum).

In the ninth stage, restraint is blended with watching closely and observing different states of mind.

In the tenth stage, it is involved in encouraging the mind to be gladdened and with contemplating different kinds of gladness as impermanent, etc., so that one is not intoxicated by them.

Restraint in the eleventh stage can be seen in striving to uphold the mind to be concentrated in various ways. All this restraint, as manifested in different stages is always essentially *sīla* or accomplishment of the Training of Higher Morality (*adhisīla-sikkha*) in each case.

In the same way, Morality should be understood in connection with the remaining five stages. All this will not be discussed again at length, except to throw light on some particular angle, as may be deemed necessary.

The next point – “concentrating the mind” – is considered from two angles, that is : what is concentrating the mind, and when does it come into being?

Here the expression “concentrating the mind” means, in essence, attaining one-pointedness. As the state of concentration can be viewed from many different angles such questions as what concentration is can be answered by mentioning the following synonymous terms : establishment, stability, steadiness, undisturbedness, non-distraction, undisturbed attention, tranquillity, Faculty of Concentration, Power of Concentration, and Right Concentration. The list of synonyms is enough to give an idea of what concentration is like - though there are many more synonyms which could well be added to the list.

Here is given a brief account of the above terms characterizing concentration so as to render them clear: First of all, it should be borne in mind that establishment, stability, etc., all refer to the state of the mind called concentration (*samādhi*).

Now to take them one by one:

1. Establishment means the mind is established, unshaken by any of the hindrances (*nivaraṇa*).

2. Stability means that the mind is stabilized, firmly-established, and able to fight with the stimuli of different hindrances.

3 Steadiness means the mind is not unsteady or lacking in firmness and cannot be allured or overpowered by any stimuli.

4. Undisturbedness: the Pali term for this is *avis'-aharo* which is a metaphorical expression literally translated as “state free from poisoning of food”. When food becomes poisoned in the stomach one feels restless like a man going to die; one is disturbed in one’s activities and unable to do any work, not cheerful nor in any way in a happy mood. The mind is the same when there is inward poisoning of the mind, the mind is dead to the good, it is disturbed and cannot be exercised for any action; it loses its freshness and is not bright. Therefore, the state of concentration of the mind is compared to the physical state free from or undisturbed by poisoned food.

5. Non-distraction means that the mind is fixed on one single object and does not wander in the jungle of sense-objects. The mind is in a state comparable to that of an animal who, having got enough of what he wants in his lair does not wander hither and thither like a monkey, jumping from one tree to another, searching for fruits throughout the jungle.

6. Undisturbed-attention: The Pali expression for this is *avis'-ahata-manasata* which literally means “the state of mind being unaffected by poison.” Poison here means hindrances and the host of all other defilements. When defilements do not affect the mind, it remains calm in its natural way. That the mind is un-affected, means it is free from the promptings of defilements, for instance, the promptings of craving, aversion, etc. When all such defilements are absent from the mind, the mind is calm and concentrated.

7. Tranquillity: The mind is calm and at peace with no more struggling; free from the force of passions it is undefiled and cool.

8. Faculty of Concentration: This means concentration which is developed fully, so that it is one of the chief or predominant qualities.

9 Power of Concentration: This term has virtually the same meaning as the preceding one in that it refers to concentration which is fully-developed so that it is one of the powers used to oppose the forces of hindrances.

10. Right Concentration: This is to be understood as proper and correct concentration (which is a constituent of the Noble Eightfold Path as taught in Buddhism). There are outside Buddhism various kinds of concentration of mind; there are multifarious ways of concentrating the mind, which upon going astray lead to wrong concentration (*miccha-samādhi*). None of them are intended here.

When one thinks over the implications of each of these ten terms in all their subtleties, one can thoroughly understand what concentration (*samādhi*) is like.

From the practical point of view, concentration defined precisely in the light of *ānāpānasati*, is one-pointedness and non-distraction of mind by means of long and short breathing in and out, or to put it in other words “by means of breathing in and out, concentrating the mind, the mind becomes one-pointed without any distraction-that is called *samādhi*. The essence of all this is : when one has an object for contemplation and focuses one’s mind on it, the very act of focusing is called concentration. No matter whether it is low medium or high, moderate or subtle, it is all equally referred to as concentration. That is all about the meaning of concentration.

As mentioned above, concentration is present all the time one focuses one’s mind on an object. This is a general fact about concentration. What is more, concentration can be found even at the time of developing insight (*vipassanā*), that is, when the mind contemplates the object by way of penetrating its characteristics of impermanence, etc. Therefore, to sum up the whole theme, it can be said that there is concentration on three main levels on three occasions.

1. Concentration at the time of the beginning of focussing on an object. This refers to Preparatory concentration (*parikamma-samādhi*) and Access Concentration (*upacara-samādhi*).

2. Concentrating at the time when the mind is fixed and has reached absorption. This is Full Concentration (*appanā-samādhi*).

3. Finally, there is concentration which is called *Anantarika-samādhi* (Immediate Concentration; it implies concentration co-existing simultaneously with the developing of Insight) – going along with Wisdom (*paññā*) at the time when there is focusing on an object, contemplating its characteristics of impermanence, etc.

It is concentration in an indirect or implied sense, that is, it is not of a sufficiently high standard to be called “pure” concentration. It is comparable to a child not yet fully-matured into a man. Nevertheless, to have concentration in its undeveloped form is, still, better than not of have it at all. The essence of concentration on this first level is : as soon as the meditator undertakes the practice of concentration, he begins to have, from the very outset, concentration in its undeveloped form, and, as he goes on practicing he achieves access concentration.

This is the state of concentration in which the mental hindrances (*nivaraṇa*) sometimes calm down, sometimes spring up again or, at the most, are weakened because the Factors of *Jhāna* which make for full concentration have not yet been firmly-established. Therefore, concentration in this early stage is concentration in the implied or indirect sense; however, it is, as said, worth attempting anyway.

In the second case, Full Concentration (*appanā-samādhi*) refers to the state of absorption which is pure concentration in the full sense of the term “*samādhi*”. When we speak about concentration in its literal sense, we mean attainment of absorption on one level, or the other, whether material, based on Form, or immaterial, based on Non-Form. 150 If the meditator wants to attain the immaterial or formless absorptions (Absorptions based on Non-Form) through practicing *ānāpānasati*,

he may do so in this eleventh stage – an explanation has been given to this effect elsewhere because, here, we are only really concerned with the four material absorptions (Absorptions based on Form).

In the third case, concentration is inseparably connected with Wisdom (*paññā*) and is, like concentration in the first case, regarded as such in the applied sense because at this stage wisdom predominantly performs its function side by side with the power of concentration.

How do concentration and wisdom become connected? The process is as follows : First, the meditator focuses his attention on an object of concentration and finally attains absorption. He stays in absorption for some time – the period needed to get the mind strengthened, straightened and wieldy – and then he emerges from absorption.

Having come out of absorption, he takes up an object for developing Insight (*vipassanā*), for instance, feeling (*vedanā*) and contemplates it, penetrating its characteristics of impermanence, etc. At this time, the power of concentration involved is the very act of contemplation. Concentration is harmoniously-blended with wisdom in due proportion, i.e., when contemplating by developing wisdom becomes intensified, the power of concentration becomes proportionately intensified; if contemplation slows down; the power of concentration is correspondingly slowed down - all this happens automatically without any intention on the part of the meditator.

This kind of concentration is called concentration at the time of developing Insight (*vipassanā*), and, for this reason, it is referred to here as concentration in an implied sense; however, this is higher in value than concentration in the first case (which is also concentration by implication, since it is not full concentration).

From the characteristics of the above-mentioned three levels of concentration, it becomes clear when concentration comes into being, at what time, what characteristics and functions it has - all this makes one thoroughly understand the state of the mind when it is concentrated.

The main principle in the eleventh stage of ānāpānasati is to concentrate the mind by means of breathing in and out. The meditator must, therefore, go back as usual and start practicing from the first stage onward in order to contemplate, as object, the state of concentration of mind which has different characteristics in the various stages.

At this time, the essence of the training is to focus attention on the state of concentration, no matter in what stage of ānāpānasati one is training oneself. In the light of the explanation of the preceding stages, one can see that, although there is training in a particular stage of ānāpānasati, bearing the same name and dealing with the same theme, yet the way of contemplation is different : to give an illustration, when the meditator trains himself in the first stage, he focuses his attention on the breathing in and out itself; but when he comes to train himself in the eleventh stage and for this purpose returns to the first stage, he does not directly focus his attention on the breathing as such, but instead must contemplate the state of concentration of the mind, whatever its degree of development at that time by means of breathing in and out.

In this way, beginning from the first stage he moves onwards in order to note and examine the state of concentration of mind in all subsequent stages of ānāpānasati. In each particular stage, he notes by seeing what degree of concentration has developed and what level it has reached. He knows clearly in which stage and which way concentration gradually becomes blended with Insight (*vipassanā*) or Wisdom (*paññā*). In this way, eventually, through his own experience he knows concentration of all kinds or types from all aspects and angles, in all degrees and levels. We can, therefore, see clearly that even though the meditator recommences from the first stage, the way of concentration is different.

To sum up, training in this eleventh stage implies training in contemplating all kinds of concentration existing in all stages from the point of view of both Tranquillity (*samatha*) and Insight (*vipassanā*), with the result that one is well-versed in concentrating the mind skillfully, in every way, – as one wishes.

As for the explanation of the last point: how, at this time of practice, does knowledge and mindfulness together with other allied dhammas arise? One should know that when, by means of breathing in and out, the mind is concentrated, irrespective of the level of concentration; there are manifest concentration of mind and mindfulness which are established in performing the function of contemplating that state of concentration, and, thus there arises the mind which knows clearly, i.e., *viññāṇa-citta*, and all this accounts for Insight Knowledge (*anapassanā-ñāṇa*) as explained previously.

Such being the case, there is contemplating the mind in the mind by the power of mindfulness to the extent that concentrated as the mind is, it is, on all levels, pierced through as impermanent, unsatisfactory, and non-self.

Viññāṇa-citta lit. the conscious mind, or “consciousness-mind:” Mind which is consciousness. When the practice proceeds in this way, it is termed *Cittanupassana-satipaṭṭhāna-bhāvanā* – it is *bhāvanā* (development) complete in all the four definitions or senses.

At this time of practice, there is gathering together of all the twenty-nine kinds of dhammas together with knowing their domain (*gocara*) and penetrating their Benefit of Calm (*samatha*) as explained in the fifth stage.

STAGE 12: LIBERATING THE MIND

The guideline for practicing the twelfth stage of *ānāpānasati* reads:

Vimocayaṃ cittaṃ assasissāmīti sikkhati;
Vimocayaṃ cittaṃ passasissāmīti sikkhati.

“Liberating the mind, I shall breathe out,” thus he trains himself; “Liberating the mind, I shall breathe in,” thus he trains himself.

The explanation is as follows:

To train oneself in the three aspects of the training (sikkha) through practicing this stage : to gather mindfulness, to closely watch the mind by way of liberating it from different things, or even to note different kinds of liberation of the mind is restraint which is highly developed and is most refined. In the present stage this amounts to the fulfillment of the Training of Higher Morality (adhi-sīla-sikkha). As for the remaining two aspects of the training, i.e. Higher Concentration (adhi-citta-sikkha) and Higher Wisdom (adhi-paññā-sikkha), they are here fulfilled as in the other stages previously explained. Hence, there is no need to consider them again.

At this stage the point “liberating the mind” is to be considered in two ways: (1) How is the mind liberated? (2) What is it liberated from?

These questions are dealt with as follows: the point how the mind is liberated is to be considered first because this point can be easily understood; we can avail ourselves of the explanations of related matters given earlier, especially the Factors of Jhāna dealt with in the fourth stage, and the abandoning of the perception of permanence (nicca-saññā), etc., explained in the fifth stage.

The expression “liberating the mind” has two meanings. The first meaning, which is of immediate concern to us, here, is liberating the mind from things which have arisen in it; the second meaning is liberating the mind from things for which it has clinging (upādāna), resulting from ignorance, which lies hidden as a latent tendency (anusaya). To put all this in another way, instead of saying “liberating the mind” we may say “removing things which should be removed from the mind” – it amounts to the same thing; the way of expression is different.

To liberate the mind, or to remove things which should be removed from the mind, refers to making the mind free from the hindrances (nivarāṇa) while developing concentration, beginning from the first level

up to the full-fledged condition in the form of absorption. Concentration which has not culminated in absorption also suppresses hindrances to some extent in proportion to its intensity; being as yet undeveloped, it is still wavering and is, at times, high and low like the tide in its natural course; however it has the function of removing hindrances from the mind, however weak they may be. When the meditator diligently and earnestly practises this stage, the mind is liberated from the hindrances. This shows further that for training himself in the twelfth stage, the meditator must enlarge the field of his practice, that is, he has again to go back to the early stages and practise contemplation there to see how the hindrances are suppressed or removed in each of those stages.

I must be stressed, that “liberating the mind” has, here, the meaning of completely freeing the mind from hindrances and not just merely a partial suppression as mentioned in the early stages. We have here only referred back to their partial suppression for the sake of pointing out to what point in the practice the removal of hindrances can be eventually seen. He who wants to go back and train himself in noting this process of removing hindrances, from the first stage onwards, should do so. By training himself like this, the hindrances which are still lingering in the state of rising and falling, creeping and crawling, are removed, with the result that he will finally understand the meaning of the expression “liberating the mind” in connection with all stages, - beginning from the early ones.

To liberate the mind from hindrances at the level or stage of tranquillity (*samatha*) means to put an end to the Five Hindrances by the power of the first absorption. This is called removing the Five Hindrances from the mind. Ascending a little higher, applied thought and sustained thought are removed by the power of the second absorption - think how much the mind is then cleansed.

Then coming still higher, rapture is removed by the power of the third absorption and, finally, by the power of the fourth absorption the mind is released from the feelings of both pleasure and displeasure.

The meditator must strive to note how the mind is released from the Hindrances - how it becomes pure or cleansed thereby; how it is successively released from the coarser Factors of Jhāna and thereby becomes correspondingly more pure. Thus he trains himself over and over again and becomes skilled in. Various ways of liberating the mind-to the point where it has become mere child's play for him, as it were. Consequently, he is successful in liberating the mind on the first level of Tranquillity.

Next, we come to the second level, in which the mind is liberated from things which it itself is grasping (upādāna). This refers to releasing the mind on the level of Insight. Releasing the mind on this level can be realized while practicing ānāpānasati by taking up any material (rūpa) or mental (nāma) phenomenon and contemplating it as impermanent, unsatisfactory, non-self, etc. If the meditator goes back and begins to train himself from the first stage, he takes breathing in and out long as object of contemplation to see the characteristics of impermanence, etc., of the breathing. In every stage of the first Tetrad, it is the breathing itself in different forms which is used for contemplating by seeing its characteristics. In the whole of the second Tetrad it is the feelings of different kinds that are used for this purpose and in the third Tetrad it is the mind in different forms that is used for this purpose, i.e., used as object for contemplating to see its impermanence., etc.

Whenever contemplation is fully-operative the three general characteristics are fully-realized. Therefore whoever and wherever and in whatever context there is the seeing of impermanence, then and there, the mind is liberated from the Perception of Permanence (nicca-saññā); whenever anything is seen as unsatisfactory, the mind is liberated from the Perception of Pleasure (sukka-saññā) at that very moment, in that connection; whenever there is the penetration of the characteristic of non-self, the mind is liberated from the Perception of Self (atta-saññā).

When the mind comes to be wearied, it is liberated from Nandi, i.e. enjoying the objects concerned. When the mind becomes dispassionate it is liberated from greed or passion; when the mind is “ceasing” then

there being nothing for it to fabricate, it is liberated from conditioned-arousing, i.e. being conditioned; when the mind renounces, it is liberated from clinging – all these points have already been dealt with in detail in the fifth stage – that is what is meant by liberating the mind on the level of Insight (*vipassanā*). On the level of Tranquillity (*samatha*), the mind is liberated from the hindrances (*nivaraṇa*) and different unwholesome things, together with the different Factors of Jhānas by the power of the succeeding absorptions; but on the level of Insight (*vipassanā*) the mind is liberated from wrong views (Perception of Permanence, etc.) and different subtle defilements (*kilesa*) by the power of Wisdom.

The explanation for the twelfth stage ends here.

To conclude the third Tetrad, one should especially note one more point, i.e., while each step is equally concerned with concentration of the mind (*cittanupassana*) the way of contemplating varies in each case : In the first step the mind is concentrated by way of watching closely its different characteristics as manifested from the very beginning of practicing *ānāpānasati* (from the first step of the first Tetrad), right up to this stage. In the second step the concentration is applied to the mind which is gladdened in the Dhamma or which (automatically) has gladness in the Dhamma by watching how gladdening of the mind becomes successively more subtle. In the third step contemplation is directed towards the mind, which is being concentrated, noting carefully how the mind gradually comes to be concentrated from the lowest level to the highest, from the coarsest level to the most subtle. And, finally, in the fourth step contemplation is directed to the mind which is being liberated, watching closely how the mind is liberated from different unwholesome things. All these various kinds of contemplation are carried out by means of breathing in and out to the extent that the development of the establishment of mindfulness is at its height. As a result different dhammas are gathered together or induced (*samodhāna*) equally in each and every case or step of practice.

5 THE FOURTH TETRAD: MINDFULNESS OF DHAMMA

From the Contemplation of Impermanence up to the Contemplation of Relinquishment

The method of practice in the fourth Tetrad which deals with The last four stages is as following :

Stage 13: Contemplating Impermanence all the time while breathing in-and-out.

Stage 14: Contemplating Fading away all the time while breathing in-and-out.

Stage 15: Contemplating Cessation all the time while breathing in-and-out.

Stage 16: Contemplating Relinquishment all the time while breathing in-and-out.

These four stages form a group concerning mental development. In order to train himself in these four stages, the meditator uses a mental object which becomes manifest, as an object of contemplation instead of the bodily-formation i.e. the breathing, feelings of rapture and bliss, and the mind in different mental states, as mentioned in the 1st, 2nd, and 3rd Tetrads respectively.

In this Tetrad the first point to be noted is that - the four things to be contemplated, – namely impermanence, fading away, cessation, and relinquishment – do not include the terms unsatisfactoriness (*dukkha*) and non-self (*anattā*).

How is it that the facts of unsatisfactoriness and non-self have not been referred to? Are they not significant here? In this case it should be understood that if a person has fully comprehended impermanence, he will also understand unsatisfactoriness. The comprehension of impermanence together with unsatisfactoriness pierces through the characteristic

of non-self. Everything is in flux. There is no ‘self’ or ‘soul’ to be grasped at. There is no ‘real being’ in the whole being of the supposed, so-called individual or person. Look at a flowing ‘stream’, We say that there is a stream, that there is water in the stream, that the ‘stream’ flows. But is there really a ‘stream’ that flows?

He who understands the nature of ‘flowing’ understands the truth of non-self of ‘the stream’ Thus, non-self is seen with the seeing of flowing of impermanence of all the material and mental processes (nāma-rūpa). Impermanence and non-self, being inter-related, cannot be thought of separately. If one of the three characteristics is seen, the other two are also inevitably understood; this is natural. For this reason, in the discourse on ānāpānasati, having mentioned only Impermanence, the Buddha passes over to fading away (virāga) without mentioning unsatisfactoriness or non-self by name.

In another place, the Buddha says : “Perception of Non-self, Meghiya, appears to the person who has Perception of Impermanence; he who has Perception of Non-self attains to the destruction of the conceit ‘I am’ and thereby experiences Nibbāna here and now”. This shows that he who has Perception of Impermanence (anicca-saññā) attains Nibbāna. The seeing of impermanence (which leads to Nibbāna) is not half-way or vague as is taught in other doctrines: At some places in the Pali scriptures, other teachers, such as Āraka, also used the doctrine of impermanence; but, however elaborate it was, it was shallow and vague compared with what the Buddha meant by impermanence. By contemplation of impermanence in the practice of ānāpānasati the meditator gains a deep, clear, and complete vision encompassing the penetration of unsatisfactoriness and non-self. Further, the term ‘impermanence’ as used by the Buddha has two shades or levels of meaning:

Firstly, if used to make a trio with ‘unsatisfactoriness’ and ‘non-self,’ ‘impermanence’ is confined only to the meaning ‘state of being impermanent.’ Secondly, if used alone, it also covers the meaning of the other two terms - any one of the three terms used alone covers the other

two). The use of ‘impermanence’ in the thirteenth stage of ānāpānasati is an example of this.

The practice of the fourth Tetrad as a whole aims essentially at developing Insight (vipassanā) or Wisdom (paññā), and in this it differs from all the foregoing twelve stages, of which some are concerned with Tranquillity (samatha) and some with Tranquillity-plus-Insight. Therefore, for the training in all the four stages of this last Tetrad, it is advised that the phenomena (dhamma) such as impermanence should be contemplated. This Tetrad is given the name Dhammanupassanā satipaṭṭhāna and will now be considered step by step.

STAGE 13: CONTEMPLATING IMPERMANENCE

The guideline for practicing the thirteenth stage is this:

Aniccānupassī assasissāmīti sikkhati;
aniccānupassī passasissāmīti sikkhati.

“Contemplating impermanence, I shall breathe out,” thus he trains himself; “Contemplating impermanence, I shall breathe in,” thus he trains himself.

While the meditator is contemplating or seeing impermanence, there is no chance for him to have any evil ‘intention’ (cetanā), that is, he cannot break any moral precepts - thus he trains himself in the Training of Higher Morality. While contemplating in this way, his mind is one-pointed and focussed. He is endowed with the right level of concentration, so it can be balanced with wisdom; thus, he trains himself simultaneously in the Training of Higher Concentration. Seeing impermanence is in itself fully-established in the three aspects of the Training while contemplating impermanence.

Regarding the expression ‘contemplating impermanence’ these points have to be considered: What is impermanent? In what sense does

impermanence manifest itself? How to contemplate impermanence? Who contemplates impermanence? All conditioned things are impermanent; the nature of impermanence is manifested by applying Mindfulness (sati).

The person who watches closely the nature of impermanence all the time with each breathing in and breathing out is called one who contemplates impermanence.

1. As an answer to the question “what is impermanent?” the statement “all conditioned things are impermanent” is too brief and vague; it does not help one to understand clearly the distinct practice for contemplating what is impermanent. There must be a more comprehensive answer to the question. Therefore, as a rule, among meditation practitioners the answer to this question is commonly given like this : The five Aggregates, all six Internal Sense-Bases, and the twelve links of Dependent Origination (paticca-samuppāda) are impermanent. All these dhammas are to be considered individually:

The first group, the five Aggregates, referring to Materiality, Feeling, Perception, Mental formations and Consciousness, has a wide connotation encompassing everything in the world, and can be summarized as materiality and mentality. All these things here have the position or status of objects (ārammaṇa), that is, things which are seen, heard, done, etc. No matter in how many ways they are divided, they are all comprised in the expression ‘the five Aggregates’, or ‘Mentality and Materiality’.

They form in general the object (ārammaṇa) of Insight (vipassanā). The group of six Sense-bases refers to eye, ear, nose, tongue, body, and mind, including the corresponding Consciousness (viññāṇa) arisen through each of these six Sense-bases, together with other things which function jointly. All these things have the status of subjects, each performing the corresponding function of seeing, hearing, etc. The five Aggregates as objects and the Bases as subjects are to be contemplated so that all things in their entirety are included, and the meditator, having

seen that both the subjective and the objective worlds are impermanent, does not cling to them, As a result the meditator realizes that form (the object) and the eye, (the subject) are both impermanent. The same applies to the other Sense-bases and their corresponding objects.

The next group, the twelve links of Dependent Origination, signifies the mode or manner of all kinds of conditioned arisings at the moment of seeing a form, hearing a sound, etc.

At that time the meditator notes how many different conditioned arisings there are in succession and what modes of conditions are involved in that process of arising. He contemplates each of the modes as impermanent; that is, he observes closely that Ignorance, the first link, conditions Kamma-formations; Kamma-formations condition Consciousness; consciousness conditions Mentality-plus-Materiality; Mentality-plus-Materiality conditions the six Sense-bases; these condition Sense-impression; this condition Feeling; Feeling conditions Craving; Craving Clinging; clinging conditions Process-of-becoming; this conditions Birth and Birth finally conditions Old Age, Death, Sorrow, Lamentation, Pain, Grief and despair. In this way he sees the conditioned arising of different phenomena (dhamma). And then he contemplates the conditioned cessation which follows just the opposite pattern of arising; the cessation of Ignorance makes kamma-formations cease.

The cessation of kamma-formations makes consciousness cease; and so forth until, with the cessation of Birth, Old Age, Death, etc. cease. As with conditioned arising so with conditioned cessation he contemplates each of the twelve modes of cessation and notes, it as impermanent. Thus the meditator sees not only that the six External Bases (bahirani ayatani) such as form, etc. and their corresponding Internal Sense-bases such as eye, etc. are impermanent, but also that the phenomena which arise because of their relations are impermanent as well. In this way he contemplates exhaustively the impermanence of everything whatsoever.

To conclude the whole topic by way of illustrating again, briefly: In the act of seeing a visual form there arise different mental states. To analyze: There is an object or external base, which is the form seen; there is contact with the object of form, the internal base, the eye; there are different modes or manners in which the first two things are related, that is, for instance, the manner in which the eye has contacted the form, the manner in which there arises Eye-consciousness (*cakkhu-viññāṇa*), and the manner in which there happens the coming together of the three (eye, form and eye-consciousness) known as Sense-or Sensorial-impression through eye (*cakkhu-samphassa*). The pattern in which that Sense-impression gives rise to feeling (*cakkhu-samphassaja vedanā*) which in turn conditions Perception, Volition (*saññā, cetanā, vitakka, Vicāra,*) etc. and finally one experiences unsatisfactoriness due to their impermanence. Briefly, he knows that the subjective world inside, the objective world outside and the world resulting from their inter-relationship or inter-action are all impermanent.

It is only through contemplating impermanence in this way that one can pierce through the characteristics of unsatisfactoriness and non-self or voidness (*suññatā*), so that one becomes wearied and finally renounces everything without clinging.

To sum up the answer to the question “what is impermanence:” (1) There are things which are contacted, (2) there are things which perform the function of contact, (3) there are various different modes and manners or patterns in relation to contact. These three categories comprise all that is impermanent, otherwise called conditioned things (*saṅkhāra*). It does not matter in how many ways each of the categories is divided; all must be actually seen as impermanent in the way described above.

2. How impermanence manifests itself and how to contemplate impermanence: The characteristic or nature of impermanence is manifested essentially in the sense of arising, decaying, and ceasing, as is clear from the Pali scriptures: “All conditioned things are impermanent; they are of the nature of arising and decaying; having arisen they cease to be.” This shows that nothing is in the same state all the time; there is

continuous change. This continuous change means there must be arising and ceasing. If there is no cessation there can be no change, no new arising. Therefore, change implies arising, then ceasing, then arising anew in other forms, endlessly. The term “impermanence” not only shows the process of arising and ceasing but also shows that each new arising is not the same as the preceding arising.

3. How to contemplate impermanence: There are various stages in which to contemplate it – from shallow to successively deeper and deeper. The very first stage, that is, the earliest way which an ordinary person would understand, is to consider the impermanence of conditioned things (saṅkhāra) in groups. For example, consider the five Aggregates which taken together are conventionally called a ‘person’. A person is born as a child and then gradually grows up, grows old, and finally dies. Or to analyse, the life span is divided into three periods, youth, middle age, and old age, and each period is full of very many changes. However, contemplating or considering this way is still coarse. Things change not only every day, every hour or minute or even second; they are actually changing every single moment (citakkhaṇa). This ‘moment’ cannot possibly be measured by the ordinary means of measuring time. According to the language of Abhidhamma, a moment is so short that it cannot be precisely measured. A cittakkhaṇa (lit. thought moment) is incomparably faster than anything in the world, for instance lightning etc. This means that all things whether material or immaterial or mental are invisibly and continuously changing every thought moment.

Each atom of a material or physical body is changing at tremendous speed, not to mention mental things which are changing at a still greater speed. All this amounts to contemplation from the standpoint of time. That is, we take time as the measure to grasp impermanence. The tiniest thing, indivisible as it may be, is subject to instant changes, i.e. in the shortest conceivable length of time.

Further, in the next stage of contemplation, one sees impermanence in a more subtle way: one, sees that all the different things in the world, whether material or mental, whether within the body or without,

all equally depend on one single instant of consciousness (or mind, citta, that is, a mind which is performing the function of contacting or sensing an object through the eye, ear, etc.). Different things are known in the world because there is consciousness sensing them. If no consciousness arises, then the different things in the world are in effect non-existent. On this ground the arising of mind (i.e. arising of feeling or sensing them) means therefore the arising of all objects (or their appearing to be felt or sensed). As soon as mind (citta) ceases, they too cease, being non-existent for the individual concerned. We can, therefore, say that everything depends on the mind, is in the power of the mind, or has significance only because of consciousness or mind, and are always arising and ceasing with the arising and ceasing of consciousness. Thus, since consciousness is something which is arising and ceasing every moment, it follows that all things, whether material or mental, inside or outside the body, are arising and ceasing every thought-moment too. Contemplating like this is even more subtle than the contemplation described in the preceding stage.

Further, at the next stage of contemplation one contemplates in a still deeper way : One sees that different things come into being dependent on many levels of causes and conditions.

Impermanence or change is not directly inherent in different things as such but is inherent in their causes and conditions, and these are altogether impermanent because they again are dependent on causes and conditions which are again impermanent in themselves, and so on and on. For instance, let one consider why the body changes; one will see that one condition for the sustenance of the body is the supply of food consisting of rice, fish, etc. which are always changing. Why is there change in rice, fish, etc.? It is because they are conditioned by elements, climate, etc. which are always changing. Further, elements and climate are conditioned by other things which are in themselves impermanent as well - thus this process goes on to material things, it is all the more true of mental processes because they are quicker.

To sum up, different things change because they are dependent on conditions which change; and this dependence on conditions goes on in an infinite regress. To see impermanence in this way has a wide meaning, to the extent that one simultaneously penetrates (the characteristics of) suffering or unsatisfactoriness and non-self.

Another way to contemplate impermanence is in the sense that each of the conditioned things consists itself of many things, each of which can be further and further analysed and finally seen as void: It is only because at times different things come into contact with one another in the right proportions that there come into being phenomena appearing to be something substantial, a soul or self, or something satisfactory and desirable. As soon as the mode of their coming into contact with one another changes, the phenomenon concerned disappears. It should be observed that, any kind of combination through which different things come in contact and account for the appearance of a phenomenon, cannot be permanent; it is bound to be broken up and dissolved all the more easily: In the same way, when a group of men are put to work together, differences in opinion will come up all the more easily in proportion to the number of men in the group. As a natural consequence the mode of relationship of the men in the group will be all the more bound to change according to the number of men. The purpose of this illustration is to point out that at this stage one contemplates the impermanence of the mode of combination or relationship of different things as against seeing impermanence in the things themselves as in the preceding stages.

All that has been said is intended to illustrate the nature or characteristic of impermanence from different angles. We shall now further discuss the method of contemplating impermanence.

Generally speaking, to contemplate impermanence means to contemplate and see the arising, continuation, and ceasing of all things. But now it is not intended to give thought to all things, or different phenomena concerning things, and examine them in the light of cause and effect, “concluding” that they are impermanent. To do that would merely be dry intellectualization based on rational or logical thinking and having nothing to do with the development of (insight) meditation.

This way of rational thinking results in generalizing or formulating theories as may be required by convention; it does not at all result in gaining clear insight or the kind of penetration which gives rise to weariness (*nibbidā*), dispassion (*virāga*), etc. To contemplate in the sense of developing insight one has to turn inward, that is, one has to watch closely different things within, which one has made manifest or actually given rise to, then see the change inherent in those things and note at the same time the change apparent in one's own mind as well. All this one does first in the present, that is, when things are present before the mental eye, and then one must note how they come to be past. In the same way, one sees the present in relation to the future by noting that what one is presently contemplating was future just a thought-moment before. While one is practicing like this, one penetrates through the fact of impermanence, thereby thoroughly realizing it.

To illustrate: in the case of contemplating any of the five Aggregates, the meditator must first make the Aggregate become clearly manifest before the mental eye. For instance, while contemplating the body, the meditator has to watch closely a particular aspect of the body, such as the breathing, in order to gain a clear penetration of the fact that the body is impermanent etc., so that there weariness actually arises.

This way of direct realization is quite different from thinking about the body by analysing it into innumerable parts, because intellectual analysis does not actually enable one to see the nature of the impermanence of the body. Breath is the element air, which is one of the four elements constituting the body, and is, moreover, the most significant of all the four.

Why? because if the element air happens to be in disorder the remaining three elements, earth, water, and fire, also come to be in disorder or may even be dissolved. It is most appropriate and wise to contemplate the body in its breathing aspect because breathing is the most significant aspect of the body and is also the one that can be contemplated most conveniently. To contemplate each breathing in and breathing out amounts to contemplating the body directly and closely, and through it

(contemplation of breathing) the meditator can gradually penetrate the impermanence etc. of the body and eventually give up clinging to it, as explained earlier (in stage five).

This is all about the way or method which brings one face to face with the thing that one is contemplating, and eventually one can really contemplate it and can truly see it. It should be evident that this (method) is totally, absolutely different from rationalizing about cause and effect, because mere thinking is too far away from the actual realisation of the nature of the body. Even in the case of contemplating those Aggregates (khandha) which are mental (as against the physical one, the form or body), such as feeling, etc.; the same principles are applied. That is, the meditator must first of all make the feeling become actually manifest before the mental eye, especially by developing concentration until there arises the feeling of Rapture, or Happiness (pīti, sukha). Having given rise to feeling he should then, in the way mentioned above, watch it closely and contemplate its characteristics of impermanence together with the different causes and conditions which account for the state of impermanence.

All this is to show the important fact that in order to contemplate any particular thing one must first make that thing manifest and then watch it with concentrated mind; in this way one will clearly see different characteristics and facts concerning that thing. It serves no practical purpose just to have in mind the name of the thing concerned and ponder it in the light of one's book learning supported by one's power of imagination and thinking, "it must be like that." No matter how much one is gifted with the power of imagination and uses this gift to know the truth, one will just not be able to realize it face to face as can be done through developing insight-meditation as referred to here.

Even though the things to be contemplated are classified into three groups or divisions (of Aggregates, Sense-bases and Dependent Origination), and even though in each division there are several items as discussed earlier, there is a way of practice, through which all these things can simultaneously be seen face to face.

1. The Five Aggregates. We can penetrate the five Aggregates through contemplating the breathing in the manner mentioned earlier : We can penetrate feeling by contemplating Rapture and Happiness arising at the time of practicing concentration or even other kinds of feeling which we are actually experiencing. We can penetrate saññā through contemplating our own perceptions in general, noting how they change. To see in detail, we watch perception arising after feeling (vedana), noting how perception arises, how it changes, how it ceases, etc. To penetrate mental formations (sañkhāra) involves, the same method as in the case of Perception. That is, to see them clearly, we should watch the state of mind, see how it is influenced by thought, no matter of what kind, and should note why and how a certain type of thought has arisen, how it changes and, finally, how it comes to an end or ceases to be. As for penetrating or “seeing in detail,” having given rise to feelings of Rapture and Happiness in the stage of Absorption or otherwise, we watch closely the Perception and Thought (ta) caused by those feelings, seeing how they are impermanent with reference to details at the seventh and the eighth stages [Here it should be understood that by (different kinds of) thoughts is meant the Aggregate of Mental Formations.] In order to penetrate the viññāṇakkhandha we focus on the act of being clearly conscious of a sense-object which has contacted its corresponding sense-organ, noting why and how consciousness arises, in which way it is manifest and how it ceases to be.

However, all this is difficult to do because consciousness arises and ceases too fast; It is better and more convenient to turn to the contemplation of the mind itself, that is, we should closely watch the mind performing different functions. The mind functions sometimes to know objects, sometimes to know feeling, and sometimes to think about various things. The mind is so conditioned that sometimes passion may, or under other conditions, may not arise; sometimes, the mind gives rise to ill-will, delusion, etc. Keeping the above in mind, we must watch closely the states and activities of the mind under all circumstances and at all times. After having observed in this manner, it is possible to conceive of the fifth Aggregate, Consciousness. All other things such as the six

External Sense-bases or objects are included in the five Aggregates and have to be seen when actually serving as objects of contact.

2. The Six Internal Sense-bases. The eye, ear, nose, tongue, body, and mind, which perform the function of knowing external objects, follow the same pattern as the five Aggregates. Each Sense-base performs its function to know its corresponding external object. For example, when the eye sees a visual object, and is conscious of it, we notice that prior to seeing the object, it was as if the eye were non-existent, i.e. it was meaningless. But as soon as a visual object comes into contact with the eye, the eye becomes meaningful. This is what is meant by the “eye coming into being.” When the eye has fulfilled its function of seeing, it is again as if it did not exist, until another form appears for the eye to see.

In this way we see the birth of the eye (concept), its continuation, and its final passing away. The same principle applies to the ear, nose, tongue, body, and mind. We therefore conclude that we can see the impermanence of each of the Sense-bases only by observing it as it functions.

3. Dependent Origination. The same applies in the case of the different modes of Dependent Origination involving material and mental factors.

We can see each mode clearly as impermanent when we closely watch each of the modes while it performs its function. In brief, when the eye comes into contact with form, we should notice how ignorance successively gives rise to the following: (1) Thought-formation (Kamma-formation), (2) Consciousness, (3) Bodily and mental processes (Mental-ity-plus-Materiality), (4) The Sense-bases, ready to perform their several functions, (5) Each Sense-impression in its totality, (6) Feelings, (7) Desire or Craving with regard to Feelings, (8) Strong, intense Clinging, (9) Creative activity, (10) Birth of processes, and finally, (11) Decaying and fading away (aging and death) – as well as other kinds of suffering such as Sorrow, Lamentation, etc. All this is called the complete

Working-out of the various inter-dependent modes of Dependent Origination. Each factor, arising from Ignorance, gives rise to a following factor, which gives rise to another factor, etc. On the whole, we must contemplate closely the impermanence of each of the modes while it is actually performing its function and undergoing successive conditioning.

That is, we can penetrate Ignorance which gives rise to thought-formations because of our delusion. We also can penetrate thought-formations as they really are at the time they condition consciousness, in their capacity of something dynamic, always endowed with creative power. And we can penetrate Consciousness as it is, only when it conditions the functioning of bodily and mental processes. Consciousness gives rise to certain bodily and mental processes appropriate to its nature. By the power of the element of consciousness (*viññāṇa-dhātu*), the functioning of bodily and mental processes is carried out. If there is the element of Consciousness alone, it cannot create anything. But when it comes into contact with body and mind, it manifests its power. In the same way, the mental and bodily processes do not, if they are dissociated from consciousness, come into existence, because one has no bodily or mental feeling without consciousness. Further, we can really know body and mind only when they are manifest in feelings through the Sense-bases of eye, ear, nose, tongue, body and mind. Mind and body make these Sense-bases the basis of Feeling. Even with regard.

THE PRINCIPLES AND PRACTICE
OF INSIGHT MEDITATION:

MINDFULNESS OF POSTURES

[RISING-FALLING (INFLATING-CONTRACTING)]

BY

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1 FOUR FOUNDATIONS OF MINDFULNESS (SATIPATTHĀNA)

Satipaṭṭhāna or the contemplation on the Four Foundations of Mindfulness is the only path of purification to Nibbāna. So, those who wish to attain the Paths, the Fruits and Nibbāna must start with the Four Foundations of Mindfulness Meditation. In the Mahāsatipaṭṭhāna Sutta, Lord Buddha stated (Digha-nikaya [TH]. 10/373/301):

“Ekāyano ayam bhikkhave maggo sattānaṃ
visuddhiyā sokaparidevānaṃ samatikkamāya
dukkhadomanassānaṃ atthaṅgamāya ñāyassa
adhigamāya nibbānassa sacchikiriyāya yaditaṃ
cattāro satipaṭṭhānā.

This path is the major path of purification for beings, surpassing sorrow and lamentation, extinguishing suffering and grief, achieving the right Dhamma, and ultimately reaching Nibbāna. This path is the Four Foundations of Mindfulness.”

1.1 THE MEANINGS

Mindfulness (*sati*) means stopping the mind from falling into evil tendencies by recalling and remaining aware of a virtuous object, thereby keeping the mind pure. Foundation (*paṭṭhāna*) is firmly-established in a sense-object. So, in the Four Foundations of Mindfulness focus means firmly-established in recalling and being aware of a virtuous object. Its particular meanings are firmly-established in focus on the body, feelings, mind and dhammas (*Digha-nikaya Atthakatha [TH] 14/276*).

1.2 TYPES OF FOUNDATIONS OF MINDFULNESS

1. One constantly contemplates the body in the body, inside (internally), outside (externally), and both inside (internally) and outside (externally) with diligence and awareness, thereby mindfully eliminating covetousness and grief in this world.

2. One constantly contemplates the feelings in the feelings inside, outside, and both inside and outside, with diligence and awareness, thereby mindfully eliminating covetousness and grief in this world.

3. One constantly contemplates the mind in the mind, inside, outside, and both inside and outside, with diligence and awareness and thereby mindfully eliminates covetousness and grief in this world.

4. One constantly contemplates dhammas in dhammas inside, outside, and both inside and outside, with diligence and awareness and thereby mindfully-eliminating covetousness and grief in this world (*Vibhanga (TH) 35/431/211*).

1.3 THE PURPOSE OF THE FOUR FOUNDATIONS OF MINDFULNESS

There are two purposes for cultivating mindfulness of (1) the body, (2) feelings, (3) the mind, and (4) the dhammas (*Khunsapkkosol, 41*):

1. One continuously contemplates the designation (paññatti) for tranquility of mind. This is called concentration meditation. Its benefit is attaining jhāna.

2. One consciously contemplates mind and body (nāma-rūpa) for wisdom of the Three Characteristics which are impermanence, suffering and non-self. This is called insight meditation. Its benefit is attaining the Paths, Fruits and Nibbāna.

All conditioned-things are experienced through mind and body, having the Three Characteristics of (1) Impermanence, (2) Suffering and (3) Non-self. There is no true abiding essence. When one is contemplating these Three Characteristics, he or she gains the realization of seeing everything as being merely conditioned fleeting phenomena. As a result, he or she may surpass the wrong view of clinging to permanent pleasure and/or non-pleasure by seeing through only apparent abiding reality in supposedly concrete phenomena. This is the first step to end all suffering.

1.4 PERSONAL TEMPERAMENTS SUITABLE FOR FOUR FOUNDATIONS OF MINDFULNESS

There are two types of persons who practice concentration and insight meditation. The first, Mandapuggala, is one with mild wisdom and, second, Tikkhapuggala, is one with sharp wisdom (Majjhima-nikaya Atthakatha [TH] 12/659).

There are four categories [eight types of persons]:

1. Those with lustful temperament and mild wisdom should practice Mindfulness of Body because it is a coarse-base form of meditation, which is easy and suitable for such individuals to contemplate.

2. Those with lustful temperament and sharp wisdom should practice Mindfulness of Feeling meditation because it is refined-meditation which is easy and suitable for them to contemplate.

3. Those with view temperament and mild wisdom should practice Mindfulness of Mind meditation because it is neither crude nor refined meditation.

4. Those with view temperament and sharp wisdom should practice Mindfulness of Dhamma because it is refined meditation which is easy and suitable for them to contemplate.

5. Samathayānika (those who develop concentration before insight meditation) with mild wisdom should practice Mindfulness of Body meditation because it is easy to attain a meditation sign (nimitta).

6. Samathayānika with sharp wisdom should practice Mindfulness of Feeling meditation so the mind will not be established upon a crude object.

7. Vipassanāyānika (those who develop only insight meditation) with mild wisdom should practice Mindfulness of Mind meditation because it is neither crude nor refined.

8. Vipassanāyānika (those with sharp wisdom) should practice Mindfulness of Dhamma meditation because it is a very refined object.

In addition, Lord Buddha stated that Four Foundations of Mindfulness help one eliminate four misunderstandings of view (vipallāsa) which are (Phra Dhammadhira-rajmahamuni, 83):

1. Subha-vipallāsa or misunderstanding that this body is beautiful.
2. Sukha-vipallāsa or misunderstanding that this body is happy.
3. Nicca-vipallāsa or misunderstanding that this body is permanent.
4. Atta-vipallāsa or misunderstanding that this body is self.

2 THIRTY SEVEN FACTORS CONTRIBUTING TO ENLIGHTENMENT (BODHIPAKKHIYA-DHAMMA)

Bodhi means knowledge. In this sense, it is knowledge of destruction of āsava (mental intoxication), namely, knowledge of the Four Noble Truths and concentration of mind that is attainment of jhāna.

Pakkhiya means a factor. So, bodhipakkhiya-dhamma means Dhamma that supports attainment of jhāna, Paths, Fruits and Nibbāna through developing the Thirty Seven Enlightenment Factors to perfection at the same time, while the mind is attaining Dhamma. In short, there are seven groups of Factors Contributing to Enlightenment, totaling thirty seven (Ibid, p.39.).

2.1 FOUR FOUNDATIONS OF MINDFULNESS (SATIPATṬHĀNA)

(1) Contemplation of the body in the body, (2) contemplation of feelings in the feelings, (3) contemplation of mind in the mind and (4) dhammas in dhammas both inside (internally) and outside (externally).

2.2 FOUR EFFORTS OR EXERTIONS (SAMMAPPADHĀNA)

Sammappadhāna is right effort with ultimate diligence. Even though the body [flesh and blood] desiccates and there are only skin, sinews and bones left, one will never give up until attaining the Dhamma that should be attained. Those ultimate efforts are (Khunsapki-kosol, 47-58):

1. The effort to eliminate unwholesome Dhammas that have already arisen,
2. The effort to prevent the arising of unwholesome Dhammas,
3. The effort to develop new wholesome Dhammas, and
4. The effort to maintain and develop wholesome Dhammas that have already arisen.

2.3 FOUR BASES FOR SUCCESS (IDDHIPĀDA)

Iddhipāda is the cause of achievement. Achievement in this sense is attaining virtues, jhānas, Paths and Fruits. There are four as follows:

1. Chanda (Will): The willingness to do is the cause of achievement. Its component is will mental concomitants (chanda-cetasika).

2. Viriya (Effort): The ultimate effort or exertion to achieve is the cause of achievement. Its component is effort mental concomitants (viriyā-cetasika).

3. Citta (Thoughtfulness): The thoughtfulness or active thought is the cause of achievement. Its component is mind (citta).

4. Vimāṅsā (Investigation): Wisdom is the cause of achievement. Its component is wisdom mental concomitants (paññā-cetasika).

Any virtuous work cannot be without these Four Bases for Success. However, each arises with different strength. Sometimes, Will is strong. Sometimes, Effort is strong. Sometimes, Thoughtfulness is strong. Or, sometimes, Investigation or Wisdom is strong. When one of those has been fully-developed, that one is called iddhipāda (Ibid, pp. 61-62.).

2.4 FIVE CONTROLLING FACULTIES (INDRIYA)

Indriya is a faculty of sense, a power, or a moral quality. Indriya leads one to attain jhana and penetrate the Four Noble Truths. There are five as follows:

1. Saddhindriya or the Faith Faculty is the power that gives rise to wholesome faith up to bhāvanā-saddhā. Bhāvanā-saddhā is samatha or vipassanā meditation method which concerns objects, such as Mindfulness of Breathing. This faith is stronger and firm in mind. In samatha meditation, it is difficult to be degenerated by unwholesome states. If it is vipassanā meditation, it will not be degenerated. This bhāvanā-saddhā is saddhindriya.

2. Viriyindriya or the Effort Faculty is the power that gives rise to ultimate effort. The effort that is perfect with Four Efforts (sammappadhāna) is viriyindriya in Factors Contributing to Enlightenment. Its component is effort mental concomitants (viriya-cetasika).

3. Satindriya or Mindfulness Faculty is the power of recalling an object due to the Four Foundations of Mindfulness. Its component is mindfulness mental concomitants (sati-cetasika).

4. Samādhindriya or the Concentration Faculty is the power of making the mind concentrated, focused, and established in meditation. Its component is one-pointed mental concomitants (ekaggatā-cetasika).

5. Paññindriya or the Wisdom Faculty is the power of knowing and seeing that Mind (nāma), Body (rūpa), Aggregates (khandha), Sense Fields (āyatana), and Elements (dhātu) are full of suffering and the danger of the triple round. Its component is wisdom mental concomitants (paññā-cetasika) (Ibid, pp. 62-63).

2.5 FIVE POWERS (BALA)

Five Powers or bala refer to virtues, which are patience without instability and oppression of enemies. These Five are:

1. Faith Power (saddhā-bala) is belief or faith is the power of patience without instability and oppression of enemies of craving. Its component is faith mental concomitants (saddhā-cetasika). Normal Faith (pakati-saddhā) is faith mixed with craving or controlled by craving, as a result, one is impatient and gets affected by craving easily. Meditation Faith or bhāvana-saddhā is faith that arises from development of meditation, as a result, one is patient without being affected and can cut off craving.

2. Effort Power (viriya-bala) is ultimate effort which enables one to be patient without instability and oppress the enemy of laziness. Its component is effort mental concomitants (viriya-cetasika). Ordi-

nary effort is mixed with sloth; as a result, one is sometimes diligent or sometimes sluggish. For ultimate effort, even though the body [flesh and blood] desiccates, one will never give-up until achieving the goal and oppressing laziness.

3. Mindfulness Power (*sati-bala*) is recalling sense-objects of the Four Foundations of Mindfulness. It encourages one to be patient, without instability, and to oppress the enemy of forgetfulness. Its component is mindfulness mental concomitants (*sati-cetisika*).

4. Concentration Power (*samādhi-bala*) is firmly established in meditation. It encourages one to be patient without instability, and to oppress the enemy of mental distraction. Its component is one-pointed mental concomitants (*ekaggata-cetasika*).

5. Wisdom Power (*paññā-bala*) means understanding cause and effect regarding the truth. This encourages patience without being affected and oppression of an enemy of darkness or delusion. This refers to wisdom mental concomitants (*paññā-cetasika*) (Ibid, pp. 63-65).

Successful development of concentration and insight meditation requires the balance of the Five Powers. If one of those is weak, concentration and insight meditation will not be established. But, there is an expected result depending on situations as follow:

1. One has strong Faith, but his Effort, Mindfulness, Concentration, and Wisdom are mild. He sometimes can overcome craving by having less desire for property, not searching for requisites improperly, contentment or being satisfied with what he has and with the requisites he has obtained properly.

2. One has strong Faith and Effort, but his Mindfulness, Concentration, and Wisdom are mild. He can overcome craving and sloth, but cannot develop Mindfulness of Body and insight meditation.

3. One has strong Faith, Effort, and Mindfulness, but his Concentration and Wisdom are mild. He can develop Mindfulness of Body, but not insight Meditation.

4. One has strong Faith, Effort, Mindfulness, and Concentration, but his Wisdom is mild. He can develop jhāna-samāpatti (meditative attainment), but not insight meditation.

5. One has strong Wisdom Power, but the other four are mild. He can study scriptures or higher Dhamma (paramatti) well, but craving, sloth, muttha, and vikkhepa arise multiply.

6. One who has only Effort and Wisdom Powers with full development of the Bases of Success (iddhipāda) can develop insight meditation.

7. One who is endowed with Faith, Effort, and Mindfulness Powers can achieve the goal because Faith Power overcomes paccayamissataṇhā (craving in four requisites which are food, clothing, shelter and medicine) and lokāmisstaṇhā (craving in four worldly conditions which are gain, dignity, praise, and happiness), Effort Power overcomes kosajja (sloth) and Mindfulness Power overcomes mutthasati (forgetfulness). Later on, Concentration and Wisdom Powers will arise regarding their strength level.

2.6 SEVEN ENLIGHTENMENT FACTORS (BOJJHANGA)

Bojjhanga is the enlightenment factor of the Four Noble Truths. Bodhi is supreme knowledge. Bojjhanga gives rise to supreme knowledge. Seeing and knowing throughout the Four Noble Truths is magga-citta (path of mind). The result of penetrating the Four Noble Truths is phala-citta (fruit of mind) which is called the Seven Enlightenment Factors.

1. Sati-sambojjhanga (Mindfulness) means mindful, mental concomitants (sati-cetasika) that recall the object of Four Foundations of Mindfulness continuously, and as a result, progresses to the Mindfulness Faculty (satindirya), Mindfulness Power (sati-phala) and Right Mindfulness (sammā-sati), respectively. As a result, one can destroy carelessness due to development of insight meditation. Such mindful-

ness is the Mindfulness Enlightenment Factor (sati-sambojjhanga) which enables one to attain magga-ñāṇa (Knowledge of Path). The mindfulness that develops as sambojjhanga or Enlightenment Factor must have four Dhamma supports as follow:

- a. Being endowed with mindfulness and awareness,
- b. Not associating with those who do not develop the Foundations of Mindfulness,
- c. Associating with those who develop the Foundations of Mindfulness,
- d. Developing mindfulness and being self-aware every sense-object and posture.

When these Dhamma supports are completed, the Mindfulness Enlightenment Factor that has not arisen will arise. Its component is mindfulness mental concomitants (sati-cetasika).

2. Dhammavicaya-sambojjhanga (Truth Investigation) is wisdom mental concomitants that know Mind and Body (rūpa-nāma) as impermanent, suffering and non-self. When it is stronger, it progresses to vimāṇsiddhipāda (investigation), the Wisdom Faculty (paññindriya), the Wisdom Power (paññā-bala), and Right View (sammā-ditṭhi). As a result, one can destroy delusion through development of insight meditation. Such wisdom is dhammavicaya-sambojjhanga that enables one to attain magga-ñāṇa (Knowledge of Path). Wisdom that progresses to dhammavicaya-sambojjhanga must have seven Dhamma supports as follow:

- a. Studying six realms of insight or vipassanā such as Five Aggregates, or at least understanding Mind and Body,
- b. Keeping the body clean, including appliances and shelters,
- c. Balancing Sense-Faculties (Indriya) of Faith - Wisdom and Effort - Concentration. If Faith is strong, craving will arise. If Faith is weak, one will lack devotedness. If Wisdom is strong, doubt (vicikicchā) will arise, as a result, one thinks unconven-

tionally. Mild Wisdom makes one misunderstand cause and effect regarding with the truth. Strong Effort causes distraction of mind. Mild Effort gives rise to sloth. Strong Concentration makes one attach to peaceful tranquility. Mild Concentration weakens attention to sense-objects. Mindfulness is always insufficient – one usually lacks it. During development of concentration meditation, Concentration is the key. For insight meditation development, Wisdom is the key,

- d. Not associating with those who lack Wisdom because they have never known dhammavicaya-sambojjhanga or how to develop insight meditation,
- e. Associating with those with wisdom who experience insight meditation and understand Mind and Body,
- f. Developing meditation repeatedly by the object of vipassanā realms,
- g. Contemplating Mind and Body every moment or every posture and sense-object.

When these Dhamma supports are completed, dhammavicaya-sambojjhanga that has not arisen will arise. Its component is wisdom mental concomitants (paññā-cetasika).

3. Effort (viriya-sambojjhanga) is effort mental concomitants developed from the Four Efforts or Exertions (sammappadhāna) until it progress to Viriyiddhipāda (Effort), Effort Faculty (Viriyindriya), Effort Power (Viriyabala) and Right Effort (Sammā-vāyāma). As a result, one can destroy sloth due to development of insight meditation. This is called viriya-sambojjhanga. Effort that progress to sambojjhanga must have eleven Dhamma supports as follow:

- a. Contemplating a danger of four suffering worlds (apāya). If one is still careless, he will not be safe from those four suffering worlds. So, he must make an effort to be secure from those suffering worlds.

- b. Knowing the benefits of effort. Everything is achieved through effort. So, one continues making effort, without letting-up.
- c. Understanding that developing the Foundations of Mindfulness to attaining Paths and Fruits is the only path to be secure from the suffering worlds.
- d. Contemplating that obtaining material worship due to following the right practices, so one should make greater effort,
- e. Contemplating that being reborn as a human due to previous virtues. This is the noble opportunity to make the ultimate effort for higher virtues. So one is deserved to be called noble mind.
- f. Contemplating that Lord Buddha has Noble Virtues due to developing the Foundations of Mindfulness Himself. So we, Buddhists, must follow His path by developing the Foundations of Mindfulness.
- g. Contemplating that the Foundations of Mindfulness are a noble heritage from Lord Buddha. We, Buddhists, should behave ourselves to be qualified for the heritage by developing the Foundations of Mindfulness with great effort.
- h. Considering good friends who together push their effort on meditation. So, the ultimate effort arises.
- i. Not associating with lazy persons.
- j. Associating with those with effort for motivating themselves to push with more effort.
- k. Contemplating that mind and body rise and pass away in every posture and every moment of phenomenality.

When those factors are completed, viriya-sambojjhanga that has not arisen will arise. Its component is effort mental concomitants (viriyā-cetasika).

4. Joy or Rapture (*pīti-sambojjhanga*) is joyful mental concomitants which arise while developing the Foundations of Mindfulness. When mindfulness, wisdom and effort arise while developing the Foundation of Mindfulness, Joy usually arises. Joy, which arises from developing insight meditation will destroy aversion (*arati*) that causes ill will (*bayāpada*). Joy that progresses to *sambojjhanga* has eleven Dhamma supports as follow:

- a. Recollection of Lord Buddha,
- b. Recollection of Dhamma,
- c. Recollection of Sangha,
- d. Recollection of Morality,
- e. Recollection of Generosity,
- f. Recollection of Deities,
- g. Recollection of Nibbāna,
- h. Not associating with those without faith,
- i. Associating with those with faith and good intention,
- j. Devoted to studying the Suttas or scriptures.
- k. Developing the Foundations of Mindfulness consistently.

When these supports are completed, *pīti-sambojjhanga* that has not arisen will arise.

5. Tranquility (*passaddhi-sambojjhanga*) is tranquil mental concomitants with physical and mental tranquility while developing the Foundations of Mindfulness. When the meditator has mindfulness, wisdom, effort, and joy, the mind is excited due to growing joy. When excitement in joy fades away, tranquility (*passaddhi*) becomes stronger. As a result, the mind and mental concomitants are more tranquil, calm and refined. But, if the meditator concentrates on experiencing this feeling too much, he may misunderstand this peaceful feeling is to be Nibbāna and thus, tranquility may also be considered as one of ten impurities associated with insight (*vipassanūpakilesa*). Such tranquility is

not passaddhi-sambojjhanga. Passaddhi-sambojjhanga must be for the Three Characteristics of mind and body. Tranquility that arises due to insight meditation destroy stiffness of physical body and mental agitation. Passaddhi-sambojjhanga arises due to the following seven Dhamma virtues:

- a. Having food in appropriate quality and quantity,
- b. Living in area with suitable weather,
- c. Having suitable posture
- d. Contemplating karma as one's refuge,
- e. Not associating with those without sīla,
- f. Associating with those with peaceful body, speech and mind,
- g. Developing the Foundations of Mindfulness consistently.

When these Dhamma supports are fulfilled, passaddhi-sambojjhanga that has not arisen will arise.

6. Concentration (samādhi-sambojjhanga) connotes one-pointed mental concomitants. Concentration that is firmly established in one object progresses to the Concentration Faculty (samādhindriya), the Concentration Powers (samādhi-bala) and Right Concentration (sammā-samādhi), respectively. Such concentration is samādhi-sambojjhanga attainable in both concentration and insight meditation. For concentration meditation, there are momentary concentration, access concentration, attainment concentration and eight or nine meditative attainments (samāpatti). For insight meditation, there are suññata-samādhi (concentration by seeing emptiness), animitta-samādhi (concentration without a mental sign), and appanihita-samādhi (concentration by being free from desire [in Mind and Body]). Concentration destroys distraction of mind. There are eleven Dhamma supports that give rise to samādhi-sambojjhāna as follows:

- a. Keeping requisites [such as food, clothing or shelter] clean,
- b. Developing and balancing confidence and wisdom as well as effort and concentration,

- c. Knowing how to keep a meditation sign (nimitta) in both concentration and insight meditations,
- d. Strengthening the mind with understanding when effort or viriya is mild, one needs to strengthen wisdom, effort, and joy.
- e. Knowing how to calm the distracted mind,
- f. Making the mind joyful in non-carelessness by contemplating eight virtues which make sorrow happen as follows: birth as suffering, aging as suffering, sickness as suffering, death as suffering, reborn in hell as suffering, reborn as an animal as suffering, reborn as a hungry ghost as suffering, reborn as a demon as suffering.
- g. Developing meditation suitable for one's temperament and without palibhodha or obstacle,
- h. Not associating with those who have no concentration,
- i. Associating with those who have concentration,
- j. Being skillful of contemplating jhāna and insight objects,
- k. Developing the Foundations of Mindfulness repeatedly for concentration of mind.

When these Dhamma supports are completed, samādhi-sambojjhanga that has not arisen will arise. Its component is one-pointed mental concomitants (ekaggatā-cetasika). Palibotha means obstacles of meditation. For insight meditation, there are ten as follow: Shelter, followers, gain, colleagues, work, travel, parents, children, siblings, sickness, study, and magical powers.

7. Equanimity (upekkhā-sambojjhanga) is tattramajjhataṭṭā-cetasika that makes the mind neutral in mediation. While developing meditation, pleasant and unpleasant feelings always arise because the mind is firmly established in the Middle Path. However, if the mind is well-established, tattramajjhataṭṭā-cetasika progresses to upekkhā-sambojjhanga. In addition, tattramajjhataṭṭā-cetasika that is devel-

oped and balances confidence-wisdom and effort-concentration can destroy sensual desire, ill will, drowsiness, restlessness, and doubt. As a result, Knowledge of the Path (magga-ñāṇa) arises, called upekkhā-sambojjhanga. The following are five Dhamma supports giving rise to upekkhā-sambojjhanga:

- a. Being neutral with a being or a person because there is no such being or person. There are only mind and body, which depend on karma, so one should not be prejudiced against the mind and body,
- b. Being neutral with the conditioned (saṅkhāras), persons, objects or things because their characteristics are impermanent, suffering and non-self. This means that one should not be pleased with things one obtains or sad about what one loses because they have no essence,
- c. Not associating with those who cling to things, having a desire or jealousy to beings or things as “mine” or “theirs.”
- d. Associating with those who are neutral with beings, persons and the conditioned,
- e. Directing the mind to upekkhā-sambojjhanga.

When these Dhamma virtues are fully developed, upekkhā-sambojjhanga that has not arisen will arise. Its component is tattramajjhata-cetasika. In Vibhaṅga Atthakathā, there are twelve types of upekkhā or neutrality:

1. Aññapekkhā is neutral, due to knowing nothing. Its component is deluded mental concomitants (moha-cetasika).
2. Chalamupekkhā is neutrality of the Arahants (Perfect Ones) who are no longer affected by either pleasant or unpleasant feelings, when facing the six sense-objects,
3. Brahmavihārupekkhā is neutrality of Brahmans who do not feel sympathy, happy or unhappy to beings, namely no prejudice,

4. Bojjhangupekkhā is neutrality of enlightenment factors, namely, one is neither pleasant nor unpleasant with meditation objects while developing insight meditation,

5. Viriyupekkhā is neutral with effort, namely, one makes a right effort that is suitable for concentration. This is also called following the Middle Path while developing insight meditation. Its component is effort mental concomitants (virīya-cetasika).

6. Sañkhārupekkhā is neutral with the conditioned or Mind and Body that arise and pass away while developing insight meditation. Its component is wisdom mental concomitants (paññā-cetasika)

7. Vedanupekkhā is neutral with feelings that one is experiencing – neither painful, happy, glad, nor sad feeling. Its component is feeling mental concomitants (vedanā-cetasika).

8. Vipassanupekkhā is neutral with Mind and Body, or with the Three Characteristics that one contemplates while developing insight meditation,

9. Āvajjanupekkhā is neutral with objects received from the six sense-doors. Its component is intention mental concomitants (cetana-cetasika)

10. Tatramajjhattupekkhā is neutral without any prejudice caused by love, by hatred, by delusion, or by fear,

11. Jhānupekkhā is neutral with peaceful happiness in the fourth jhāna while progressing to the fifth jhāna. In addition, Equanimity is a jhāna factor that is neutral due to contemplation, stable concentration and normal neutrality without affection of Five Hindrances such as sensual desire. Namely, the mind is firmly neutral with an object that one contemplates.

12. Pārisuddhupekkhā is neutral with the fifth jhāna without clinging to peaceful happiness like the fourth jhāna, namely, the mind

becomes neutral because the meditator eliminates happiness. Here is the simile. Mindfulness and the fifth jhāna are purity of mindfulness (sati-parisuddhi) caused by Equanimity. In other words, parisuddh-upekkhā is the fifth jhāna (Ibid, pp. 65-74). If either mindfulness or bojjhanga arise, the meditator must discern that bojjhanga. If it goes away, he must know it goes away. But, bojjhanga does not arise for new insight meditators. Bojjhanga arises when meditators have attained at least Knowledge of Arising and Passing Away (udayabbayañāṇa) only. While recalling arising and passing away, it is sati-sambojjhanga. When investigating phenomena of Mind and Body, it is dhammavicaya-sambojjhanga of arising and passing away. As a result, concentration becomes stronger and it causes to the attainment of Noble paths and fruits – from the Stream-enterer (sotā-paññā) (Thanit Ubodhi, 129-130).

2.7 THE EIGHT FACTORS OF THE NOBLE PATH (MAGGA)

Path (magga) is the Dhamma which is the cause of deleting defilements and attaining Nibbāna. The Path has eight factors as follow:

1. Right View (sammā-diṭṭhi) is seeing Mind and Body as impermanent, suffering and non-self.
2. Right Thought (sammā-saṅkappa) is thinking to be able to end the suffering due to seeing the Three Characteristics of impermanence, suffering and non-self.
3. Right Speech (sammā-vācā) is mindfully speaking, namely not making evil speech because it is not the way to end the suffering.
4. Right Action (sammā-kammanta) is doing good and avoiding evil. Such wrong action is not the way to end the suffering.
5. Right Livelihood (sammā-ājīva) is making a living properly and rightly. Making a wrong living is not the way to end the suffering.

6. Right Effort (*sammā-vāyāma*) is trying not to think evil, not to do evil, and do only good for prosperity because the right effort is the way to end the suffering.

7. Right Mindfulness (*sammā-sati*) is recalling the Mind and Body as impermanent, suffering, and non-self. Such a recall will not give rise to covetousness, hatred, and delusion. As long as these three remain, one will not end the suffering.

8. Right Concentration (*sammā-samādhi*) is going straightforward to the Foundations of Mindfulness meditation for the end of suffering (Ibid, 74-77).

Each factor of the Noble Path depends on the others to complete the circle of end of suffering. The following shows how each depends on each other:

- a. When one has right wisdom, one thinks rightly.
- b. When one thinks rightly, one speaks rightly.
- c. When one speaks rightly, one does good action.
- d. When one does good action, his livelihood is right.
- e. When livelihood is right, one practices right effort.
- f. When one has right effort, one has right mindfulness.
- g. When one has right mindfulness, one develops right concentration.

Right Concentration, Right Mindfulness, Right Effort, Right Livelihood, Right Action, Right Speech and Right Thought arise due to Right View as the base.

Lord Buddha taught Right View, first, because it is supportive of virtues for meditators to attain Paths and Fruits. Here is the simile: Light as a weapon is wisdom for meditators to eliminate the darkness of ignorance (*avijjā*) and delete bandits of defilements with Right View.

Right Speech, Right Action, and Right Livelihood are *sīla*. Right Effort, Right Concentration, and Right Mindfulness are *samādhi*. Right View and Right Thought are wisdom.

Sīla is moral conduct in body, speech and mind. If one observes it, the mind will be calm and concentrated. When the mind is concentrated, wisdom arises. Wisdom will not arise when the mind is distracted. Right Mindfulness in the Noble Path is *satipatthāna* or the Foundations of Mindfulness which is the focal point for achievement of the Noble Eightfold Path. While realizing *Nibbāna*, thirty seven qualities contributing to enlightenment perfectly merge. As a result, *āsava* (mental intoxication) is eliminated and *Nibbāna* is attained. One reaches permanent happiness and peace. If insight meditation spreads out to the minds of world population, all covetousness, hatred, delusion, and evil conducts are eliminated, as a result, bodies and minds are calm (Phra Maha Thavan Nyanacari, 206).

3 SIX REALMS OF INSIGHT MEDIATION

Meditation and virtues for the path of insight and the foundation of insight meditation development to insight knowledge are called realms of insight meditation which are six items as follow:

3.1 FIVE AGGREGATES

1. The Form Aggregate or “heap” of body qualities has the characteristic of being broken and extinguished in twenty eight forms in terms of materiality.

2. The Feeling Aggregate or “heap” of feeling has the characteristic of experiencing the broken and extinguished form that is feeling mental concomitants (*vedanā-cetasika*) and name mental concomitants (*nāma-dhamma-cetasika*).

3. The Perception Aggregate or “heap” of perception has its characteristic of remembering the broken and extinguished form that is perception mental concomitants (saññā-cetasika) and name mental concomitants (nāma-dhamma-cetasika).

4. The Volitional Aggregate or “heap” of volition has its characteristic of conditioning the broken and extinguished form that is mental concomitants which are 50 spheres left.

5. The Consciousness Aggregate of heap of consciousness has its characteristic of knowing the broken and extinguished form and is eighty-nine minds or 121 spheres (Vbh. [TH] 35/1/1).

3.2 THE TWELVE SENSORY DOMAINS

1. Cakkhāyatana or sense of sight connected with the eye sense-door. Its component is cakkhu-pāsada which is tangible phenomena.

2. Sotāyatana or sense of hearing is the ear sense-field connected with the ear sense-door. Its component is sota-pāsada which is tangible phenomena.

3. Ghanāyatana or sense of smelling connected with the nose sense-door. Its component is ghāna-pāsada which is tangible phenomena.

4. Jivhāyatana or sense of tasting connected with the tongue sense-door. Its component is jivha-pāsada which is tangible phenomena.

5. Kāyāyatana or sense of bodily touching connected with the body sense-door. Its component is kāya-pāsada which is tangible phenomena.

6. Mānāyatana or sense of mind, in this case, means the mind sense-door. Its component is mano-pāsada which is intangible phenomena.

7. Rūpāyatana or form or body. Its component is rūpa-ramaṇa which is tangible phenomena.

8. Saddāyatana or sound. Its component is saddā-ramaṇa which is tangible phenomena.

9. Gandhāyatana or odor. Its component is gandha-ramaṇa which is tangible phenomena.

10. Rasāyatana or taste. Its component is rasā-ramaṇa which is tangible phenomena.

11. Photthabbāyatana or contact. Its component is photthabba-ramaṇa which has three characteristics as follows: Paṭhavī photthabbā-ramaṇa: it is stiff and soft and tangible phenomena, tejo photthabbā-ramaṇa: it is hot and cold and tangible phenomena and, vāyo photthabbā-ramaṇa: it is loosening and stretched and tangible phenomena.

12. Dhammāyatana or mind-objects. Its component is Dhamma as follows: Sixteen sukhuma-rūpa or subtle forms which are tangible phenomena, fifty two mental concomitants which are intangible phenomena, and Nibbāna which is intangible phenomena.

In terms of ultimate sense, the sixth which Manāyatana or sense of mind is the internal sense-field considered ultimate consciousness. The twelfth which is dhammayatana or mind-objects is the external sense-field considered ultimate form, ultimate mental concomitants and Nibbāna. The rest of them are all ultimate forms. In conclusion, the Twelve Sensory Domains are four ultimate phenomena which are consciousness, mental concomitants, form, and Nibbāna (Vibhanga. [TH] 35/154/112).

3.3 EIGHTEEN ELEMENTS

1. The Eye Element,
2. The Sight Element,
3. The Eye-consciousness Element,

4. The Ear Element,
5. The Sound Element,
6. The Ear-consciousness Element,
7. The Nose Element,
8. The Odor Element,
9. The Nose-consciousness Element,
10. The Tongue Element,
11. The Taste Element,
12. The Tongue-consciousness Element,
13. The Body Element,
14. The Touch Element,
15. The Body-consciousness Element,
16. The Mind Element,
17. The Mental-data Element,
18. The Mind-consciousness Element (Vibhanga. [TH] 35/183/142).

The Eighteen Elements arise due to consciousness or due to Six Internal Sense-fields and Six External Sense-field. For example, when the Six Internal Sense-fields or Six Sense-doors receive external objects from the Six External Sense-fields, Six Consciousnesses arise: they are Eye Consciousness Elements, Ear Consciousness Elements, Tongue Consciousness Elements, Body Consciousness Elements, and Mind Consciousness Elements (Khunsapkic-kosol, 85).

3.4 TWENTY-TWO FACULTIES

1. The Eye Faculty (cakkhundriya) receives form objects.
2. The Ear Faculty (sotindriya) receives sound objects.

3. The Nose Faculty (ghānindriya) receives odor objects.
4. The Tongue Faculty (jivhindriya) receives taste objects.
5. The Body Faculty (kāyindriya) receives touch objects.
6. The Femininity Faculty (itthindriya) makes the quality of being feminine appear. Its component is feminine form.
7. The Masculinity Faculty (purisindriya) makes the quality of being masculine appear. Its component is masculine form.
8. The Life Faculty (jīvitindriya) maintains the body and mind that arises with oneself in order to be existent. Its component is life faculty mental concomitants (jivitindriya-cetasika).
9. The Mind Faculty (manindriya) direct dhammas (mental concomitants) into object. Its component is 89 or 121 consciousnesses.
10. The Bodily-pleasure Faculty (sukhindriya) is physical comfortable while experiencing pleasant object due to body sense-door. Its component is feeling mental concomitants (vedanā-cetasika).
11. The Bodily-pain Faculty (dukkhindriya) is physical uncomfortable while experiencing unpleasant object due to body sense-door. Its component is feeling mental concomitants (vedanā-cetasika).
12. The Joy [mental-pleasure] Faculty (somanassindriya) is mental happiness while experiencing pleasant object due to mind sense-door. Its component is feeling mental concomitants (vedanā-cetasika).
13. The Grief [mental-pain] Faculty (domanassindriya) is mental pain while experiencing unpleasant object due to mind sense-door. Its component is feeling mental concomitants (vedanā-cetasika).
14. The Neutrality Faculty (upekkhindriya) is neither painful nor happy. Its component is feeling mental concomitants (vedanā-cetasika).

15. The Faith Faculty (saddindriya) directs faithful belief into good object. Its component is faithful mental concomitants (saddhā-cetasika).

16. The Energy Faculty (viriya-indriya) makes persistence in six unwholesome and wholesome objects. Its component is energy mental concomitants (viriya-cetasika).

17. The Mindfulness Faculty (satindriya) recalls object (only virtues). Its component is mindful mental concomitants (sati-cetasika).

18. The Concentration Faculty (samādhindriya) makes the mind concentrated and established upon the object which one desires. Its component is equanimity mental concomitants (ekaggatā-cetasika).

19. The Wisdom Faculty (paññindriya) knows truths and dispels delusion. Its component is wisdom mental concomitants (paññā-cetasika).

20. Knowledge of Stream-entry Path (anaññātāññassāmīndriya) realizes the Noble Truths for the first time ever. This has never happened before and it is an amazing realization. Its component is wisdom mental concomitants (paññā-cetasika).

21. The Perfect Knowledge Faculty (aññindriya) knows throughout dhammas of the path of mind of Stream-entry state (sotāpatthi-maggacitta). Its component is wisdom mental concomitants (paññā-cetasika) which is the knowledge of the six intermediate paths and fruits. This is the Faculty of the Noble Ones from Once-returner up to one on the Arahant path.

22. The Perfect-knower Faculty (aññātāvindriya) knows throughout the ultimate truths, the end of all suffering, and sixteen obligations. There is no more study. Āsava or mental intoxication is completely destroyed. Its component is wisdom mental concomitants (Vibhanga [TH] 35/219/197).

3.5 THE FOUR NOBLE TRUTHS

1. The Noble Truth of Suffering is the triple round in thirty-one realms and Five Aggregates.
2. The Noble Truth of Cause of Suffering is craving.
3. The Noble Truth of Cease of Suffering is Nibbāna.
4. The Noble Truth of Path to the Cessation of Suffering is the Noble Eightfold Path (Vbh. [TH] 35/189/163).

3.6 THE TWELVE LINKS OF DEPENDENT ORIGINATION

1. Ignorance gives rise to Formations,
2. Formation gives rise to Consciousness,
3. Consciousness gives rise to Mind and Body,
4. Mind and Body give rise to Six Sense-doors,
5. Six Sense-doors give rise to Contact,
6. Contact gives rise to Feelings,
7. Feeling gives rise to Craving,
8. Craving gives rise to Clinging,
9. Clinging gives rise to Becoming,
10. Becoming gives rise to Birth,
11. Birth gives rise to Aging, Death, Sorrow, Lamentation, Pain, Grief and Despair (Vibhanga [TH] 35/225/219).

These six realms are the base and path of insight meditation. They can be concluded as being Mind and Body. In other words, discerning Mind and Body is completing the six realms.

There are several stages required to complete Dhamma attainment. The following are the beneficial and detailed instructions from the beginning to the completion of transcendental knowledge (vijjā) and emancipation (vimutti) by applying proper consideration, in the Avijjā Sutta (Anguttara-nikaya [TH] 24/61/134-5) which Lord Buddha taught monks:

1. Associating with a righteous man,
2. Listening to the true doctrine,
3. The perfect faith,
4. Perfecting proper consideration (yonisomanasikāra),
5. Perfecting mindfulness and awareness,
6. Exploring the Sense-faculties (indriya) carefully,
7. Perfecting good conduct in action, speech and mind,
8. Perfecting Four Foundations of Mindfulness,
9. Perfecting the Seven Enlightenment Factors
10. Perfecting Transcendental Knowledge and Emancipation.

4 CONCENTRATION MEDITATION PRACTICE BASED ON THERAVADA

Kammaṭṭhāna, in Pali, means mental work causing attainment of jhāna, Paths, Fruits, and Nibbāna (Khunsapkić-kosol, 1). There are two types of Buddhist meditation which are concentration meditation and insight meditation. Lord Buddha stated, “Monks, a monk should cultivate these two types of Dhamma for eliminating carelessness and for arising of wisdom. What are those two? They are samatha (concentration) and vipassanā (insight) (Anguttara-nikaya [TH] 231-246/137-138).”

4.1 DEFINITIONS

Samatha means the standing of mind, mental sustention, mental stability, no swinging of mind, no distraction of mind, unshaken state of mind, tranquil, concentration sense-faculty (samādhindirya), concentration power (samādhī-pala), and right concentration (sammā-samādhī) (Abhidhamma [TH] 34/54/36). Samatha kamatthāna means a method to make the mind calm from Hindrances and agitated-defilements, and as a result, the mind is not struggling and swinging as long as the mind is concentrated (Khunsapkic-kosol, 2).

4.2 TYPES OF SAMĀDHI

Samādhī means mental stability or proper concentration. There are five types:

1. One-pointed concentration (ekaggatā-samādhī),
2. Mundane concentration (lokiya-samādhī) and Supra-mundane concentration (lokuttara-samādhī),
3. Momentary concentration (khanika-samādhī), Access concentration (upacāra-samādhī), and Attainment concentration (appanā-samādhī),
4. Dithadhammasukhavihāra-samādhī, concentration for insight knowledge (ñāṇadassana-samādhī), concentration for mindfulness and awareness (satisampajañña-samādhī), concentration for destruction of mental intoxication (āsavakkhaya-samādhī),
5. Concentration for happiness (sukha-samādhī), concentration for tranquil (santa-samādhī), concentration of Noble Ones (ariya-samādhī), nirāmis-samādhī, akāpurisa-samādhī or concentration of the great man (Phra Dhammadhira-rajmahamuni, 123).

4.3 OBJECTS OF CONCENTRATION MEDITATION

Objects for concentration meditation practice have forty methods categorized into seven groups.

KASINA

A kasina is a meditation object. Meditating on the earth kasina is like contemplating the earth as a kasina object. There are ten kasinas. One can meditate on any one of these. Meditation on kasinas makes the mind calm and free from being agitated by defilements which cause mental struggle and agitation. As a result, jhāna is attained. The meditator can progress to the fifth jhāna. They are: (1) Earth Kasina, (2) Water Kasina, (3) Fire Kasina, (4) Wind Kasina, (5) Green Kasina, (6) Yellow Kasina, (7) Red Kasina, (8) White Kasina, (9) Space Kasina, (10) Light Kasina.

ASUBHA

Asubha is contemplating impurity as a meditation object. As a result, the Learning Sign, the Counterpart Sign, Access Concentration, or Attainment Concentration arises. There are ten asubhas. One can contemplate any one of those available. Asubha meditation gives rise to the first jhāna only. There are ten types of corpses to be contemplated.

1. A Bloated Corpse (uddhumātaka) is a swollen corpse.
2. A Bluish Corpse (vinīlaka) refers to the bluish-green tint the skin gets after death.
3. A Festering Corpse (vipubbaka) is when the corpse becomes pus-filled.
4. A Split-up or Cut-Up Corpse (vicchiddaka) is a corpse which has been dissected or cut into many pieces.
5. A Gnawed Corpse (vikkhāyitaka) is a corpse whose parts have been eaten by animals.

6. A Scattered or Mangled Corpse (vikkhittaka) is a corpse, the parts of which have become separated from the body and are lying in different places.

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

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

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

10. A Skeleton (atthika) is a corpse which is only bones.

ANUSSATI

Anussati means repeatedly recall. This means one repeatedly recalls virtues as a meditation object. There are ten recollections:

1. Recollection of Lord Buddha's Virtues (buddhānussati),
2. Recollection of the Dhamma (dhammānussati),
3. Recollection of the Sangha (sanghānussati),
4. Recollection of the Virtues of Morality (sīlānussati),
5. Recollection of Generosity (cāgānussati),
6. Recollection of Deities (devatānussati),
7. Mindfulness of Death (maraṇassati),
8. Mindfulness of Nibbāna (kāyagātānussati),
9. Mindfulness of the Body such as in head-hairs or body hairs (upasamānussati),
10. Mindfulness of Breathing (ānāpānasati).

Only two out of ten give rise to jhāna attainment. One who develops Mindfulness of Body can attain only the first jhāna. For Mindfulness of Breathing, one can attain up to the fifth jhāna.

APPAMAÑÑĀ

Appamaññā means unlimitedly spreading out energy to world beings in countless number without love or hatred. This meditation is also called Brahma-vihāra which means Dhamma for Brahmans with which to enjoyably live. The following are the four:

1. Mettā is sharing loving-kindness to world beings by wishing them to live happily regardless of caste or nationality.

2. Karuṇā is sharing compassion to world beings who are experiencing suffering or will experience suffering in the future regardless of caste or nationality.

3. Muditā is sharing sympathetic joy with beings that are enjoying happiness or will enjoy happiness in the future regardless of caste or nationality.

4. Upekkhā is being neutral towards world beings without any prejudice, love or hatred regardless of caste or nationality.

Mettā, karuṇā, or muditā enable a meditator to attain from the first up to the fourth jhāna. For upekkhā, a meditator can develop from the fifth jhāna only.

CONTEMPLATION OF THE LOATHSOMENESS OF FOOD (ĀHĀREPATIKŪLASAÑÑĀ)

One contemplates food consumed as loathsomeness, and as a result, one can discern its nature. One will not attain any jhāna from this meditation, but it helps the mind become calm and concentrated.

CONTEMPLATION OF THE FOUR ELEMENTS (CATUTHĀTUVAVATTHĀNA)

One contemplates four elements inside the body which are earth, water, fire, and wind elements. One discerns that this body is conditioned by these four elements only and there is no self, or no we or no they [eliminating attachment to the body]. One who develops Contemplation of the Four Elements attains concentration close to jhāna.

FOUR FORMLESS (ARŪPA) JHĀNA

Formless meditation is contemplating immateriality. This meditation is only for those who have attained the fifth jhāna in fivefold rūpa-jhānas.

1. The first arūpa-jhāna is contemplating emptiness of infinite space as a meditation object by reciting, “Ākāso ananto – infinite space.” Contemplating infinite emptiness enables a meditator to attain the mind of Infinity of Space (ākāsānañcāyatana).

2. The second arūpa-jhāna is contemplating consciousness that knows infinite space as a meditation object by reciting, “viññāṇaṃ anantaṃ – infinite consciousness.” A meditator can attain the mind of Infinity of Consciousness (viññāṇañcāyatana).

3. The third arūpa-jhāna is contemplating nothingness as a meditation object by reciting, “natthi kiñci – there is no little or a little is nothing.” A meditator can attain the mind of Sphere of Nothingness (ākiñcaññāyatana).

4. The fourth arūpa-jhāna is contemplating knowledge of no little or a little as nothing as a meditation object. This knowledge is very refined and subtle, so one recites, “etaṃ santaṃ etaṃ paṇītaṃ – Oh! calm and refined.” A meditator can attain the mind of Sphere of Neither Perception nor Non-perception, (nevasaññānāsaññāyatana) (Somdej Phra Buddhajarn, 3-15).

4.4 BENEFITS OF CONCENTRATION MEDITATION

The following are benefits of concentration meditation:

1. One attains momentary concentration (*khanika-samādhi*), access concentration (*upacāra-samādhi*), or attainment concentration (*appanā-samādhi*),

2. The mind is pure from the Five Hindrances (sensual desire, ill will, restlessness, drowsiness, and doubt),

3. One attains *rūpa-jhāna* and *arūpa-jhāna* for being born as a Brahman.

4. One can enter meditative attainment (*samāpatti*) for present peaceful happiness,

5. One attains five supernormal powers (*abhiññā*) which are: Magical powers, divine ear, knowing the minds of others, remembrance of former existences or past lives, and divine eye.

6. One can enter attainment of extinction or *nirodha-samāpatti* (only for Non-returners)

7. One attains insight for attainment of Paths, Fruits, and *Nibbāna*, called *samathayānika* or concentration. In other words, concentration is a vehicle leading a practitioner to insight for attaining wisdom and destroying defilements as deliverance by destruction (Ibid, p.73,).

5 INSIGHT MEDITATION PRACTICE BASED ON THERAVADA

5.1 DEFINITION

Vipassanā is derived from Pali. It is broken down into two words which are “vi” and “passanā.” The word, “vi,” means super, clear, or distinguished. The word, “passanā,” means sight. When these two are put together as vipassanā, which means seeing-beyond, or insight, or the wisdom for realizing Mind and Body, the Three Characteristics, the Four Noble Truths, Fruits, Paths and Nibbāna.³¹ Vipassanā is wisdom, the action of insight, research, investigation, examination, analysis, discernment, realization, knowledge, sharpness, refined knowledge, penetration, and proper consideration. Wisdom is like a ground, a destroyer of defilements, navigator, insight, and realization. Wisdom is like a goad, weapon, and castle. Light is wisdom. Wisdom is like a crystal sphere, non-delusion, Dhamma-investigation and right view.

Vipassanā is the action of insight of the Five Aggregates or Mind and Body that arise by six sense-doors by the Three Characteristics of impermanence, suffering due to not standing in the same condition, and non-self. It is powerless. Its component is wisdom mental concomitants (paññā-cetasika). Wisdom of knowing and seeing is vipassanā or insight (Abhidhamma [TH] 34/55/37).

Vipassanā meditation is mental work for realization of Mind and Body, the Three Characteristics, the Four Noble Truths, and Paths, Fruits, and Nibbāna (Khunsapkic-kosol, 10).

THREE TYPES OF VIPASSANĀ

There are three types of insight meditation:

1. Insight knowledge for discerning the conditioned phenomena, Mind and Body (saṅkhārapariggaṇhaka-samāpatti).

2. Insight knowledge for attaining Fruit Meditative Attainment (phala-samāpatti-vipassanā).

3. Insight knowledge for attaining Attainment of Extinction (nirodha-samāpatti-vipassanā) (Sambhidamagga Atthakatha. [TH] 68/889).

THREE PERSPECTIVES OF VIPASSANĀ

1. Mild insight meditation (cula-vipassanā) is discerning Mind and Body by mentally reciting, “Rising and falling” until one clearly sees Mind and Body as impermanent, passing away, suffering due to being non-endurable and non-self, powerlessness and no true essence.

2. Moderate insight meditation (majjhima-vipassanā) is more seriously practiced towards walking and sitting meditation, discerning feeling, mind, Dhamma based on the Mahāsatipatṭhāna Sutta in the Tipitaka, and seeing the rising and falling of Mind and Body. In other words, one gains the fourth Knowledge of Arising and Passing Away, up to the eleventh Knowledge of Equanimity about Conditioned Things.

3. Great insight meditation (mahā-vipassanā) is ability to realize the Four Noble Truths, or Knowledge of Conformity with Truth (saccānulomikañāṇa). As a result, one can eliminate the state of an ordinary person and lighten defilements and craving. Mind and Body become extinguished. This is called Knowledge of Change of lineage. Next, Knowledge of the Path arises to destroy defilements [the first three Fetters] of false view (sakkāyadiṭṭhi), doubt (vicikicchā), and adherence to rituals (sīlabbataparāmāsa). Then, Knowledge of Reflection arises to review the abandoned and remaining defilements, Paths, Fruits and Nibbāna (Phra Dhammadhira-rajmahamuni, 308-309).

There are several definitions for vipassanā in Tipitaka. However, practitioners must experience insight meditation based on the Four Foundations of Mindfulness taught by Lord Buddha in order to develop insight wisdom. Based on the insight meditation principle, the meditator, with

any concentration level, can develop insight meditation, for example, with momentary concentration the practitioner can develop insight meditation. The Path of Purification (Visuddhimagga) says, “Without momentary concentration, vipassanā will not arise.”

A meditator who attains advanced concentration and magical powers can develop insight meditation as well. In addition, if the meditator who attains Meditative Attainment or *jhānasamāpatti*, but does not practice insight meditation, he or she will not achieve the ultimate Buddhist goal, because all magic powers are degenerated at anytime. For those who still have defilements, it is important to develop wisdom through insight meditation because developed insight meditation destroys ignorance (*avijjā*) which is the most significant defilements. Vipassanā is like light that destroys darkness. Ordinary persons’ minds are thick with defilements, so developing insight meditation lightens these defilements. As a result, life becomes better, and they can eventually attain a noble state to become the Perfect One or Arahant. Therefore, we can say that all Noble Disciples must practice insight meditation or the Foundations of Mindfulness (*satipaṭṭhāna*) (Phra Srivaranyana, 307-308).

5.2 TYPES OF INSIGHT MEDITATION

Those who attain Paths, Fruits, and Nibbāna are categorized into two types which are *sukkhavipassaka* and *jhānalābhi*.

1. *Sukkhavipassaka* or a bare-insight-worker who is rid from mundane *jhāna* (*lokiya-jhāna*). Such a Noble One does not practice concentration meditation for *jhāna* attainment, but he starts with insight meditation only until attaining the noble state. This is called deliverance by wisdom (*paññā-vimutti*).

2. *Jhānalābhi* is one who attains at least the first *jhāna* through concentration meditation. He uses *jhāna* as base for developing insight meditation based on Four Foundations of Mindfulness until becoming Noble Ones. This is called deliverance of mind (*ceto-vimutti*) (Khunsapki-kosol, 130-133).

5.3 BENEFITS OF INSIGHT MEDITATION

1. One eliminates defilements which cause suffering and agitation.
2. One has more happiness and less suffering.
3. One detaches from things and is not worried and agitated with worldly objects.
4. The mind becomes more concentrated. One can understand things regarding the truth and is not overwhelmed by worldly conditions.
5. One becomes less selfish and practices more charity.
6. The mind becomes more virtuous in accordance with the meditation level which one practices.
7. One can attain Attainment of Extinction (nirodha-samāpatti), which is the ultimate happiness in the present time.
8. One can attain a state of being a Noble One who is the incomparable field of merit for the world.
9. One experiences the taste of noble fruits due to destruction of defilements
10. Having developed the Four Foundations of Mindfulness or insight meditation, one can attain either Arahantship at the present time or a Non-returner, if defilements remain, this attainment can take as long as seven years or as quickly as seven days (Thitavanno Bhukkhu, 2 and Digha-nikaya [TH] 10/404/338-340).

5.4 FOUNDATIONS OF MINDFULNESS MEDITATION

The Four Foundations of Mindfulness meditation consists of body, feeling, mind, and Dhamma. These four major contemplations are detailed into twenty one units as follow (Digha-nikaya [TH] 10/373-403/301-338):

MINDFULNESS OF BODY

Mindfulness of Body is to continuously contemplate on the body in the body. There are fourteen groups.

Group One: Mindfulness of Breathing: Lord Buddha stated:

A monk in this Dhamma-vinaya goes to the forest, to a root of a tree, or a seclude shelter. He sits cross-legged. The body is upright. The mind is fully alert. He mindfully lets out a breath and takes in a breath. When letting out a long breath, he mindfully knows, 'I let out a long breath.' When taking in a long breath, he mindfully knows, 'I take in a long breath. When letting out a short breath, he mindfully knows, 'I let out a short breath.' When taking in a short breath, he mindfully knows, 'I take in a short breath.' He is mindful, 'I who realize the whole breath will let a breath out.' He is mindful, 'I who realize the whole breath will take a breath in.' He is mindful, 'I who calm down the body formation will let a breath out.' He is mindful, 'I who calm down the body formation will take a breath in.'

Monks, when a lathe operator or his assistant who is diligent pulls a lathe rope long, he is mindful, 'I pull it long.' When pulling a lathe rope shortly, he is mindful, 'I pull it shortly.' Monks, this is the same. When letting out a long breath, he realizes, 'I let out a long breath.' When taking in a long breath, he realizes, 'I take in a long breath.' He is mindful, 'I who realize the whole breath will let a breath out.' He is mindful, 'I who realize the whole breath will take a breath in.' He is mindful, 'I who calm down the body formation will take a

breath in.’ He is mindful, ‘I who calm down the body formation will take a breath in.’

A monk contemplates the body in the body inside, the body in the body outside, and the body in the body inside and outside. He contemplates Dhamma that arises in the body, Dhamma that degenerates in the body, Dhamma that arises and degenerates in the body. He is fully alert that the body is just a body. It is just for knowledge and recall. He is free from craving and wrong view and does not attach to anything in this world.

Monks, due to following such words above; monks namely contemplate body in body. If he cultivates Mindfulness of Breathing diligently, he will gain benefits. One who diligently cultivates Mindfulness of Breathing can complete the Four Foundations of Mindfulness. One who diligently cultivates the Four Foundations of Mindfulness can complete the Seven Enlightenment Factors (bojjhanga). One who diligently cultivates the Seven Enlightenment Factors can develop vijjā or Transcendental Knowledge and vimutti or Emancipation to perfection (Majjhima-nikaya [TH] 14/143/187).

Group Two: Mindfulness of Body Postures: Mindfulness of Body Postures means always being mindful of the Body Postures, whether walking, standing, sitting, or lying down. He is fully aware while walking. He is fully aware while standing. He is fully aware while sitting. He is fully aware while lying down.

Group Three: Full Awareness of Bodily Actions: One is always fully aware of what he is doing whether:

1. Moving forward or backward,
2. Looking straight ahead, left or right,
3. Bending or stretching,
4. Wearing clothes and using appliances,
5. Chewing, eating, drinking,
6. Urinating or defecating.
7. He is fully aware while walking, standing, sitting, laying down, falling asleep, waking, speaking, or remaining silent.

Group Four: Contemplating the Body as Impure: One examines the 32 parts of the body from the soles of the feet to the tip of the hair on the head, as just a bag of skin, full of pollutants. There are head hairs, body hairs, nails, teeth, skin, flesh, sinews, bones, marrow, spleen, heart, liver, pleura, kidneys, lungs, large intestine, small intestine, stomach, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, nasal mucus, synovium (oil lubricating the joints), urine and the brain in the skull.

Group Five: Contemplation of the Body as Just Elements: One examines and analyzes the body as only a collection of primary elements, thinking that this body consists only of the earth element, the water element, the fire element, and the wind element.

Group Six: Contemplations of Decaying Corpses: One contemplates a body one to three days dead – swollen, blue and festering, thinking that this body, too, will become like that.

Group Seven: A body being devoured by crows, vultures, other animals, and worms.

Group Eight: A skeleton held together by tendons, with some flesh and blood still adhering to it.

Group Nine: A skeleton held together by tendons and blood-smear, but fleshless.

Group Ten: A skeleton held together by tendons, but without either flesh or blood.

Group Eleven: A body that is just loose bones scattered in all directions.

Group Twelve: A body that is just conch-colored bleached bones.

Group Thirteen: A body that is bones destroyed by wind and sun over three years. There are only pieces of bone scattered in all directions.

Group Fourteen: A body that is just rotted bones crumbling to dust.

One can develop both concentration and insight meditation through Mindfulness of Breathing. One contemplates designation (*paññatti*) or breath as foundation for *jhāna* attainment, this is concentration meditation. If one contemplates coldness and heat of breathing hitting the upper lip or the nostril aperture for realizing the Three Characteristics, this is insight meditation.

Mindfulness of Body Postures (Group Two), Full Awareness of Bodily Actions (Group Three), and Contemplation of the Body as Just Elements (Group Five) are for practitioners to develop insight meditation only – no *jhāna* attainment.

Contemplating the Body as Impure (Group Four) and Contemplations of Decaying Corpses (Group Six to Fourteen), totaling ten, are for practitioners to develop concentration meditation only (*Khunsapikikkosol*, 43).

MINDFULNESS OF FEELINGS

Group Fifteen is Mindfulness of feelings. For example, when one experiences pleasant feeling, one realizes, “I am experiencing pleasant feeling.” There are nine feeling aggregates:

1. Pleasant feeling,
2. Painful feeling,
3. Neither-pleasant-nor painful feeling,
4. Pleasant feeling with an object,
5. Painful feeling with an object,
6. Neither-pleasant-nor painful feeling with an object,
7. Pleasant feeling without an object,
8. Painful feeling without an object, and
9. Neither-pleasant-nor painful feeling without an object,

Happiness that arises due to developing concentration or insight mediation is pleasant feeling without an object. Pain that arises due to the conditioned state (*saṅkhāra*) is painful feeling without an object. Equanimity that arises due to tranquil from concentration or insight mediation is neither-pleasant-nor painful feelings without an object.

These nine contemplations of feeling are for insight meditation development only. It is not possible to attain *jhāna* through contemplating the feeling. It is proper to contemplate feeling in order to realize the suffering and happiness that one is experiencing. Feeling is immateriality, called *nāma-cetasika* or name mental concomitants. Feeling is not us and we are not the feeling. It arises due to causes. It is impossible to stop the feeling from arising. When all causes extinguish, feeling also extinguishes. It does not exist forever. This knowledge of feeling is Mindfulness of Feeling meditation which is an object of insight meditation, enabling a practitioner to eliminate *sakkāyadiṭṭhi* (false view of individuality).

In fact, feeling arises continuously. Everyone experiences pain and happiness, but individuals attach to it. As a result, they cannot eliminate sakkāyadiṭṭhi. In this case, it is feeling observed through the Foundations of Mindfulness or insight meditation (Ibid, 48.).

MINDFULNESS OF MIND

Group Sixteen is Mindfulness of Mind meditation. One is fully aware of mind which is the consciousness aggregate. There are sixteen:

1. Sarāga is mind with lust.
2. Vītarāga is mind without lust.
3. Sadosa is mind with hatred.
4. Vītadosa is mind without hatred.
5. Samoha is mind with delusion.
6. Vītamoha is mind without delusion.
7. Sañkhitta is mind with sloth and torpor.
8. Vikkhitta is mind that is distracted.
9. Mahaggata is mind that has rūpa-jhāna and arūpa-jhāna as object.
10. Amahaggata is mind that does not have rūpa-jhāna and arūpa-jhāna as object.
11. Sauttara is mind with a sensual object.
12. Anuttara is mind which is not lokuttara (objects of rūpa-jhāna and arūpa-jhāna).
13. Samāhita is mind with concentration.
14. Asamāhita is mind without concentration.
15. Vimutti is mind that eliminates defilements and is emancipated.

16. Avimutti is mind that does not eliminate defilements or is not released from them (Ibid, 49).

These sixteen are the objects of the Foundations of Mindfulness or insight meditation. The purpose of Mindfulness of Mind is to realize mind that arises with lust, hatred, or delusion. Lust, hatred, and delusion are the behavior of mind. We are not lust, hatred, or delusion. The mind is not us and we are not mind. It is impossible to stop the mind as long as lust, hatred and delusion are arising. They arise due to causes. When the causes are extinguished, the mind is also extinguished. The mind is immaterial and invisible to the eyes. It is called name consciousness. This knowledge of mind is Mindfulness of Mind meditation which is an object of insight meditation, enabling a practitioner to eliminate sakkāyadiṭṭhi (false view of individuality) or detaching from the mind as mine, ours or theirs (Ibid, 50).

MINDFULNESS OF DHAMMAS

Group Seventeen is Mindfulness of Dhammas in the Five Hindrances consists of Sensual Desire, Ill Will, Drowsiness, Restlessness, and Doubt. One contemplates Dhammas in Dhammas inside, Dhammas in Dhammas outside, and Dhammas in Dhammas both inside and outside. One contemplates that Dhamma arises in Dhamma, degenerates in Dhamma, and arises and degenerates in Dhamma. Or, one is mindful that Dhamma exists; it is just knowledge or recall only.

Group Eighteen is Mindfulness of Dhammas in attachment to the Five Aggregates which are body, feeling, perception, volition, consciousness. One contemplates that Dhamma which arises in Dhamma and degenerates in Dhamma, and arises and degenerates in Dhamma. Or, one is mindful that Dhamma exists; it is just knowledge or recall only.

Group Nineteen is Mindfulness of Dhammas in twelve sense-fields by contemplating Dhammas in Dhammas which are six internal sense-fields and six external sense-fields.

Group Twenty is Mindfulness of Dhammas in the Seven Enlightenment Factors which are Mindfulness, Truth Investigation, Effort, Joy, Tranquility, Concentration, and Equanimity.

Group Twenty One is Mindfulness of Dhammas in the Four Noble Truths which are suffering, causes of suffering, cessation of suffering, and the path leading to the cessation of suffering.

Mindfulness of Dhammas is for insight meditation development only. This helps the meditator to see and know both Mind and Body. Therefore, Mindfulness of Body, Feeling, and Mind all merge into Mindfulness of Dhammas (Ibid, 51).

5.5 THE STATES OF THE SIXTEEN INSIGHT KNOWLEDGES

Insight knowledge (*vipassanā-ñāṇa*) is the result of insight meditation development. This is wisdom from realizing that the Five Aggregates are impermanent, suffering, and non-self thus, a meditator attains insight knowledge through insight meditation practice by realizing the Three Characteristics of Mind and Body. Insight knowledge is also called *solasa-ñāṇa* in Pali which means Sixteen Insight Knowledges. The Sixteen Insight Knowledges can be attained through insight meditation practice. They lead a practitioner to the path of Nibbāna as follows:

1. Knowledge of Distinguishing Mind and Body (*nāmarūpa paricchedañāṇa*) is to distinguish Mind and Body that they are different matters. The characteristics and the conditioned state of Mind and Body, such as rising and falling, are a different matter. Rising is Body and knowing is Mind. Taking the right step is Body and knowing is Mind. It includes the knowledge of distinguishing Mind and Body such as the five sense-doors, for example, when the eyes see a form, the eyes and color refractions are Body. Seeing is Mind as well as ear, nose, tongue, and bodily contact (cold, hot, soft, stiff, tight, or shaking).

2. Knowledge of Discerning Conditionality (paccayaparig-gahañāṇa) is to realize the causes of Mind and Body. Body arises due to karma, consciousness, season, and food. And, Mind arises due to sense-object. If meditators attain this knowledge, they will realize all conditioned things caused by the Twelve Links of Dependent Origination. Those, for example, who believe in a God, who created the world, will absolutely refuse such a view, once they attain this Knowledge.

The characteristics and condition state:

- a. Sometimes, Body is the cause and Mind is the effect. For example, stomach has already risen, then, the mind discerns it later.
- b. Sometimes, Mind is the cause and Body is the effect. For example, the mind has aimed at the stomach already, then, the stomach rises later.
- c. Rising, falling and the mind discern at the same time.
- d. Rising each time has two steps, rising at the beginning and at the end.

3. Knowledge of Investigation (sammasanañāṇa) is to realize the Three Characteristics, such as Mind and Body that arise and pass away. A meditator realizes that elements of Mind and Body that have passed away are replaced by the new ones [Mind and Body] as continuity. This is wisdom resulting from reflection (cintāmayapaññā). For another perspective, Knowledge of Investigation is examining Mind and Body regarding with the Three Characteristics.

Its main content is that a meditator realizes the continuity of Mind and Body – arising and passing away continuously. However, this is only the knowledge gained by reflection.

The characteristics and conditioned state:

- a. One sees light or a Buddha image, and as a result, he or she feels one's hair-raising-up. This action disappears when he or she discerns it.

- b. While rising and falling each time, one sees three steps: the beginning, middle and end.
- c. Meditation signs arise, but when one discerns them, they fade away.
- d. Rising and falling fade away.
- e. Rising and falling are fast, faint, uneasy, or tight.
- f. Ten impurities associated with insight arise.

4. Knowledge of Arising and Passing Away (*udayabbayañāṇa*)

is to realize the Three Characteristics clearly without continuity. Namely, one sees Mind and Body while they are arising and passing away. In other words, one understands what's going on during extinguishing and arising. The Knowledge of Arising and Passing Away is classified into two, mild knowledge and strong knowledge.

At the first stage, which is mild knowledge, a meditator clearly sees the extinguishing of Mind and Body faster, and also feeling, which arises and fades away faster. In this knowledge, the mind is better concentrated, and a meditator may often see strange signs, such as an image or light. As a result, some inexperienced meditators may misunderstand that they have attained the Paths, Fruits and Nibbāna. This is one of ten impurities associated with insight. If one receives no advice from experienced companions, the meditator may miss the chance to advance in insight meditation practice.

At this stage, meditators can discern the Three Characteristics clearly because the mind is fooled by impurities associated with insight. So, good advice and good companions are necessary.

For the second stage, strong knowledge, meditators can realize Mind and Body and the Three Characteristics regarding the truth.

The characteristics and conditioned state:

- a. One sees rising and falling stage by stage, such as two, three, four, five or six.

- b. Feelings fade away quickly when one discerns once or twice.
- c. One can discern clearly.
- d. Signs or nimitta fade away fast.
- e. Rising and falling at the beginning and end occur clearly.
- f. Meditators can discern continuously.

5. Knowledge of Dissolution (bhangañāṇa) is to realize the dissolution of all conditioned things more excitedly than expected. This significant content is that object which is designation (paññatti) disappears. As a result, meditators see the ultimate object clearly.

The characteristics and conditioned state:

- a. Rising and falling occur clearly.
- b. Rising, falling, and sitting rightly disappear.
- c. It is like discerning nothing.
- d. Rising, falling, and mind disappear, but one sees the Body disappear before the Mind does. In actual fact, they disappear at the same time because previous-mind disappears and the after-mind knows.
- e. This is difficult to discern because the sense-object surpasses designation (paññatti). There is only the ultimate object.
- f. Sometimes, there is only rising and falling. There is no self.
- g. Sense-object and mind disappear at the same time.
- h. Some become tired of rising and falling meditation after several days of practice. Then, they should practice walking meditation.

6. Knowledge of Terror (bhayañāṇa) is to realize Mind and Body as dangerous like one who is scared of wild animals. In this knowledge, meditators see their bodies as just white bones, hollow eye sockets. As a result, they are disgusted with Mind and Body – no desire in this body.

The characteristics and conditioned state:

- a. Sense-object that discerns the mind disappears at the same time.
- b. One sees Mind and Body extinguishing.
- c. Some cry when thinking of their friends.
- d. Some, like insane persons, are scared by everything they see.
- e. One sees Mind and Body as non-essence.
- f. One feels unpleasant. Whenever he contemplates, fearful feeling arises.

7. Knowledge of Danger (ādīnavañāṇa) is to realize the danger of Mind and Body like a man who escapes from his house being burned down. For this knowledge, a meditator will see the body swelling at stomach, body, arms, hands, or feet. Then, the swelling subsides to normal.

The characteristics and conditioned state:

- Rising and falling fade away slowly.
- One is tired of Mind and Body. It is difficult to discern a thing.
- Mind and Body appear fast, but one can discern well.
- One feels that practicing today is not as good as on other days.
- Whatever one contemplates upon becomes bad, ugly and dangerous.
- It becomes clear that Mind and Body are undesirable. Now it is time for insight meditation.

8. Knowledge of Disenchantment (nibbidāñāṇa) is to realize the disenchantment of Mind and Body or the Five Aggregates. For this knowledge, a meditator feels disenchanted with Mind and Body and wants to develop insight meditation.

The characteristics and conditioned state:

- a. One is disenchanted and disgusted with sense-object. There is no desire at all.
- b. The feeling of disenchantment still lasts, and one can still discern it.
- c. One feels nothing good in realms and wants to direct the mind to Nibbāna.
- d. One is not happy with Mind and Body, so he is tired of food, speaks and sleeps less.
- e. One does not want to talk or meet with anyone.
- f. One feels bored, sad, and unhappy.
- g. One is tired of practicing insight meditation. Some may quit.

Note that between bhayañāṇa, ādīnavañāṇa and nibbidāñāṇa, meditators who may understand and distinguish these three. Some can do it with one or two, that is OK, but either must be correct.

9. Knowledge of Deliverance (muñcitukamyatāñāṇa) is a desire for deliverance from unsatisfactory Mind and Body or the Five Aggregates like trapped fish desire freedom from shallow water. For this knowledge, meditators have strong desire to escape from Mind and Body. Sometimes, they experience strong suffering, so they want to escape from it, but they cannot. So, they continue developing insight meditation.

The characteristics and conditioned state:

- a. One becomes upset and wants to quit, escape and leave because he cannot discern well.

- b. Some want to go home because they believe there are no more virtues to pursue.
- c. One is disturbed by unpleasant feelings.
- d. The mind desires to escape, be released and emancipated from suffering.
- e. One has seen dissolution and experienced painful feeling from the Aggregates, as a result, his mind directs to Nibbāna.
- f. One no longer wants Mind and Body.

10. Knowledge of Contemplation of Reflection (paṭisañ-kharāñña) is wisdom of seeking an escape. One looks for a way to escape from the Five Aggregates. For this knowledge, meditators see the Three Characteristics clearer than all previous knowledge. The Three Characteristics are beneficial to the mind because it can examine them.

The characteristics and condition state:

- a. It is like being punctured by a pin.
- b. One becomes drowsy and freezes like entering fruit attainment, but the mind is still alert.
- c. One feels heavy, tight, hot and uneasy
- d. One cannot discern things in a sprightly manner.
- e. One fights to the end and will not give up. The mind that is doubtful becomes normal.
- f. One re-examines the Three Characteristics because this is the way to Nibbāna.
- g. One becomes diligent and alert.
- h. One who reaches this knowledge will fight to the end.
- i. One sees emptiness through six sense-fields and Five Aggregates.

11. Knowledge of Equanimity about Conditioned Things (saṅkhārupekkhāñāṇa) is to feel equanimity towards Mind and Body like a man who feels indifferent towards a former wife whom he has divorced. For this knowledge, meditators are calm and neutral without painful feelings. The meditators realize the great benefits of developing insight meditation when completing this knowledge.

The characteristics and conditioned state:

- a. One feels neutral and the mind is more-focused on Mind and Body.
- b. One is so joyful that he forgets about the time – with no desire to go anywhere and meet anyone. Hindrances are calm and the mind is more concentrated.
- c. One can discern Mind and Body clearer. The mind is calm. The effort is progressive.
- d. There is no distraction of mind even though the surrounding may be noisy.
- e. Painful feelings go away. Some diseases temporarily go away. Some are permanently gone.
- f. The mind does not wander outside, and it is more focused on Mind and Body. There is no need to change bodily postures because one sits longer, just as if sitting a few minutes.

Knowledge of Deliverance, Knowledge of Contemplation of Reflection, and Knowledge of Equanimity about Conditioned Things are the same – only with different names. They are classified into mild, moderate and supreme types.

12. Knowledge of Conformity with Truth (saccānulomikañāṇa or anulomañāṇa) is to realize the Four Noble Truths. For this knowledge, meditators examine Mind and Body through the Three Characteristics from Knowledge of Arising and Passing Away to Knowledge of Equanimity about Conditioned Things. It is like a king who listens to the analysis of eight judges and makes decision in favor of the judges.

The characteristics and conditioned state:

- a. The state of rising and falling occurs faster and it passes away. One realizes when it rises and falls. This is because the virtues of *dāna* or generosity and *sīla* or morality the meditator has conducted through contemplation of impermanence.
- b. While discerning rising and falling, one might feel uncomfortable. But, that feeling will go away because the meditator develops concentration through contemplation of suffering.
- c. The occurrence of Rising and Falling is consistent, faint, and extinguished, respectively. This is because the meditator develops insight through contemplation of non-self.

13. Knowledge of Change of Lineage (*gotrabhūñāṇa*) is to realize *Nibbāna* which is the noble state, cut off from the worldly state. For this knowledge, meditators have *Nibbāna* as object, but defilements are not destroyed [transformation state – like one leg in the noble and another in the worldly state]. It is like a man going to meet the king. He sees the king far away. If someone asks him whether he has seen the king or not, he says “not yet,” because he has not yet met the king and finished his business in the palace.

14. Knowledge of Path (*maggañāṇa*) is wisdom of knowing and seeing *Nibbāna* and eliminating defilements as *samucchedapahāna* – destruction of defilements. For this knowledge, meditators experience *Nibbāna* for the first time and realize the Truth of Cessation of Suffering (*nirodhasacca*) by their own wisdom. Mind and Body, at this knowledge, extinguish and there is no doubt about the Triple Gem – having perfection of five precepts. Covetousness, hatred, and delusion are lightened at this Knowledge. There is no chance for rebirth in suffering worlds.

15. Knowledge of Fruit (*phalañāṇa*) is wisdom of seeing and knowing *Nibbāna* by experiencing peace. Meditators who attain this knowledge destroy some defilements completely – though some may

remain. It is like one who pours water onto the heated-steam of a dying, smoking fire.

16. Knowledge of Reflection (paccavekkhaṇāṇā) is wisdom of seeing and knowing in maggacitta (Path of Mind), phalacitta (Fruit of Mind), Nibbāna, abandoned defilements and remaining defilements. For this knowledge, meditators review abandoned and remaining defilements. For the remaining ones, the meditators will continue developing insight meditation for attainment of Arahantship.

According to the Sixteen Insight Knowledges, from the third (Knowledge of Investigation) to twelfth (Knowledge of Conformity with Truth), these ten are called Insight Knowledge because a meditator who attains Knowledge of Investigation (sammassanaṇāṇā) starts seeing the Three Characteristics. As a result, some references say that there are only nine Insight Knowledges, starting from the fourth which is Knowledge of Arising and Passing Away (udayabbayaṇāṇā) to the twelfth which is Knowledge of Conformity with Truth (saccanulomikaṇāṇā) because udayabbayaṇāṇā is the first knowledge to see the Three Characteristics. And, this grouping of knowledge is classified as wisdom gained by mental development (bhāvanāmayapaṇṇā).

5.6 COMPARING SIXTEEN INSIGHT KNOWLEDGES WITH SEVEN PURIFICATIONS

Visuddhi (Purification) means pure Nibbāna without any stain. The path of purification is called Visuddhi-magga which is the book explaining the way to attain purity such as through insight meditation or the Four Foundations of Mindfulness (Somdej Phra Buddhajarn, 3). Sixteen Insight Knowledges in Seven Purifications have not only been attainable to general meditators, but also for every Private Buddha who has accumulated Perfections during two incalculable periods (asaṅkheyya) with 1000,000 world-cycles (kappa) (Thanit Ubodhi, 55). In addition, the Seven Purifications are like seven shifts of vehicles taught by Venerable Sariputta in Rathavinita-sutta (M. [TH] 12/252/273-275). They are the path to purification of defilements and all suffering.

5.7 THE SEVEN PURIFICATION

Based on the Path of Purification or Visuddhi-magga, there are seven stages to the path of purification as follow (Khunsapkcik-kosol, 75-76):

PURITY OF SĪLA

Purity of Sīla is perfection of Four Pure Precepts which are:

1. Restraint in the Monastic Disciplinary Code (Patimokkha-saṃvarasīla) is moral restraint of body and speech based on Patimokkha by undertaking and being established in moral abstinence. Namely, a practitioner does not break any one of five or any one of eight precepts, a novice does not break any one of ten precepts, and a monk does not break any one of the 227 precepts.

2. Restraint of Sense (indriyasamvarasīla) is moral restraint of eyes, ears, nose, tongue, body, and mind-object by not letting unwholesome state arise in mind.

3. Pure Conduct regarding Livelihood (ājīvapārisuddhisīla) is moral restraint of body and speech. One abstains from wrong speech regarding wrong occupation and makes a living in proper way. One is mindful of every word spoken. One is fully alert with postures such as when working, walking, standing, sitting, eating, wearing garments, lying down, stretching out, or moving.

4. Restraint regarding the Necessities of Life (paccayanissitasīla) is to abstain from consuming four requisites improperly. Namely, one does not consume requisites without contemplation. The four requisites are clothing, food, shelter, and medicine. This is moral abstinence from consuming requisites due to craving and ignorance. Pure sīla is the strong foundation for one to develop concentration for purity of mind. If sīla is impure, torn, blotched, mottled, or holed, it is difficult to develop concentration. Concentration based on pure sīla gives plenty of

benefits. Wisdom developed from concentration gives plenty of benefits. Mind developed from wisdom is liberated from the four Āsavas (mental intoxications) (Ibid, 89-90).

PURITY OF MIND

Purity of Mind is mind that is pure from Hindrances. Whenever the mind attains momentary concentration (khanika-samādhi), access concentration (upacāra-samādhi), or attainment concentration (appana-samādhi), the mind is pure from Hindrances, so it is called Purity of Mind. For concentration meditation, upacāra-samādhi is concentration close to jhāna, and appanā-samādhi is fixed concentration due to attaining jhāna. For insight meditation, one can use momentary concentration for contemplation on the current state Mind and Body. As a result, covetousness, hatred, and delusion do not arise. As long as the mind is mindful, alert, and concentrated, it is pure from defilements (Ibid, 89-90).

PURITY OF VIEW

Purity of View is realization of Mind and Body regarding the truth. In terms of Sixteen Insight Knowledges, it is Knowledge of Mind and Body (namarūpaparicchedañña). The component of Purity of View is wisdom resulting from mental development (bhāvana-mayapaññā) which enables a meditator to eliminate false view of self (sakkhāyaditthi) (Ibid, 96).

PURITY OF TRANSCENDING DOUBT

Purity of Transcending Doubt is to realize the causes of Mind and Body which are karma, consciousness, weather, and food. In the Path of Purification or Visuddhi-magga, Body or Form arises due to five causes which are ignorance, craving, clinging, karma (a birth giver), and food (nutriment) (Phra Medhikityodom, 255). The causes giving rise to mind are sense-object, material, and attention. A meditator who attains Purity of Transcending Doubt overcomes eight types of doubt as follow:

1. Doubt in Lord Buddha or nine virtues of Lord Buddha detailed in *Buddhanussati* (Recollection of Virtues of Lord Buddha),
2. Doubt in Dhamma or six virtues of Dhamma detailed in *Dhammanussati* (Recollection of Dhamma),
3. Doubt in Sangha or nine virtues of Sangha detailed in *Sanghanussati* (Recollection of Sangha),
4. Doubt in Threefold Training which is *sīla* (morality), *samādhi* (concentration), and *Paññā* (wisdom).
5. Doubt in past lives,
6. Doubt about future life that has not come,
7. Doubt in the present life,
8. Doubt in the Twelve Links of Dependent Origination which cause world beings to be stuck in the cycle of rebirth (Ibid, 98-99).

In conclusion, there are lots of doubts. However, if one attains Purity of Transcending Doubt, Doubt in Teachings of Lord Buddha, the causes of Mind and Body will be eliminated. Knowledge of Discerning Conditionality enables one to eliminate *ahetukadiṭṭhi* (wrong view of no causes), *visamahetukadiṭṭhi* (wrong view due to clinging to inappropriate causes), and *kaṅghāmaladiṭṭhi* (impurity due to doubt). Those who transcend doubts and attain Purity of Transcending Doubt have the permanent refuge in Buddhism, called *cūlasotāpaññā*.

PURITY OF KNOWLEDGE AND VISION OF WHAT IS PATH AND NOT PATH

In term of Sixteen Insight Knowledges, this falls into Knowledge of Investigation (*sammasañña*) and mild type of Knowledge of Arising and Passing Away (*udayabbayañña*). At this stage, a meditator experiences one of the impurities associated with insight which may be obstacles of insight meditation. They are:

1. A luminous aura (obhāsa),
2. Joy or rapture (pīti) a practitioner has never had before.
3. Tranquility of mind (passatthi).
4. Assurance (adhimokkha). It is hard for wisdom to arise.
5. Excess exertion (paggaha) leading to exhaustion.
6. Happiness (sukkha) making a practitioner cling to it.
7. Too much wisdom (ñāṇa).
8. Too much mindfulness (upatthāna) leading to distracting signs that arise.
9. Excess equanimity (upekkhā) misinterpreted as Nibbāna, as a result a practitioner drops the effort.
10. Delight (nikanti) leading to satisfaction with the current state or the nine defilements above (Ibid, 103-104).

These nine impurities of insight make a mediator content with the current state by misunderstanding that he or she has attained Paths, Fruits, and Nibbāna. As a result, defilements such as craving, conceit, and wrong view arise and give an opportunity for other unwholesome states to arise. Those with wisdom contemplate that these nine impurities of insight plus Delight or nikanti are impermanent, suffering, and non-self – they arise and pass away as a norm. By doing so, insight will not be overcast and the meditator can advance insight meditation.

PURITY OF KNOWLEDGE AND VISION OF THE COURSE OF PRACTICE

In terms of Sixteen Insight knowledges, this Purity of Knowledge falls into the strong type of Knowledge of Arising and Passing Away, Knowledge of Dissolution, Knowledge of Terror, Knowledge of Disenchantment, Knowledge of Deliverance, Knowledge of Contemplation of

Reflection, Knowledge of Equanimity about Conditioned Things, and Knowledge of Conformity with Truth – indirectly including Knowledge of Change of Lineage.

PURITY OF KNOWLEDGE AND VISION

Purity of Knowledge of knowing and seeing Nibbāna is Knowledge of the Path, Knowledge of Fruits, and Knowledge of Reflection, including Purity of Knowledge of Conformity with Truth (anulomañāṇavisuddhi). It has four stages of the path as follows:

1. First Path (pattha-magga) is Sotāpattimagga-ñāṇa giving rise to Sotāpattiphala-ñāṇa without any obstacle in between. So, one attains Sotāpaññā or a Stream-enterer.

2. Second Path (dutiya-magga) is Sakadāgāmmimagga-ñāṇa giving rise to Sakadāgāmmiphala-ñāṇa without any obstacle in between. So, one attains Sakadāgāmī or a Once-returner.

3. Third Path (tatiya-magga) is Anāgāmmimagga-ñāṇa giving rise to Anāgāmmiphala-ñāṇa without obstacle in between. So, one attains Anāgāmī or a Non-returner.

4. Fourth Path (catuttha-magga) is Arahattamagga-ñāṇa giving rise to Arahattaphala-ñāṇa without obstacle in between. So, one attains an Arahant.

One who attains the First Path to become a Stream-enterer continues developing insight meditation for higher attainment – a Once-returner. He contemplates the Three Characteristics or rising and falling of Mind and Body according to Knowledge of Arising and Passing Away. Then, he moves on to the next Knowledge until he attains Knowledge of Path, Fruit, and Reflection, which is the last one. One who attains the Second Path as a Once-returner or attains the Third Path as a Non-returner develops insight meditation, starting at Knowledge of Arising

and Passing Away which is the first stage of mundane insight knowledge (Ibid, 125-126).

Purity of Sīla and Purity of Mind are not real insight. The real insight is the last five purifications which are Purity of View, Purity of Transcending Doubt, Purity of Knowledge and Vision of What is Path and not Path, Purity of Knowledge and Vision of the Course of Practice, and Purity of Knowledge and Vision. These five real insights will arise due to developing insight meditation only. However, the Purity of Sīla and the Purity of Mind are beneficial to every practitioner to develop the mind in insight meditation in order to see the Three Characteristics and attain the Sixteen Insight Knowledge step by step which is the path to Nibbāna (Phra Dhammavisudhikavi, 134-135).

COMPARISON OF SEVEN PURIFICATIONS WITH SIXTEEN INSIGHT KNOWLEDGE

Seven Purifications

1. Purity of Sīla,
2. Purity of Mind,
3. Purity of View,
4. Purity of Transcending Doubt,
5. Purity of Knowledge and Vision of What is Path and not Path,
6. Purity of Knowledge and Vision of Course of Practice,
7. Purity of Knowledge and Vision.

Sixteen Insight Knowledge

1. Knowledge of Distinguishing Mind and Body,
2. Knowledge of Discerning Conditionality,
3. Knowledge of Investigation
4. Knowledge of Arising and Passing Away (mild type),
4. Knowledge of Arising and Passing Away (supreme type),
5. Knowledge of Dissolution,
6. Knowledge of Terror,
7. Knowledge of Danger,
8. Knowledge of Disenchantment,
9. Knowledge of Deliverance,
10. Knowledge of Contemplation of Reflection,
11. Knowledge of equanimity about Conditioned Things,
12. Knowledge of Conformity with Truth,
13. Knowledge of Change of Linage,
14. Knowledge of Path,
15. Knowledge of Fruit,
16. Knowledge of Reflection.

6 THE PRINCIPLES OF MCU VIPASSANĀ MEDITATION

6.1 SIX REALMS OF INSIGHT MEDITATION

Dhammas for the path of insight are called realms of insight. They are classified into six which are the Five Aggregates, Twelve Sense-fields, Eighteen Elements, Twenty-two Faculties, Four Noble Truths, and Twelve Links of Dependent Origination. These six are reduced into Mind (nāma) and Body (rūpa). So, discerning Mind and Body is to practice these six as well. Insight meditation consists of the meditation body and a mediation doer. The objects for one to meditate are Mind and Body which are the meditation body. Vipassanā which is mindfulness (and the Seven Purification as well as the Thirty-seven Qualities Contributing to Enlightenment) is practiced in this meditation (The Study Guide of Basic Vipassana Meditation, 5-6).

For example, one mindfully focuses on body, feeling, mind and Dhamma. Then, he discerns Mind and Body through internal and external sense-fields that come in contact. While Mind and Body are the current state, insight into the Five Aggregates or Mind and Body arises with their characteristics – like seeing a striped tiger when one faces an actual one. The characteristic of the Five Aggregates or Mind and Body is the ultimate object of insight, and so insight meditation as taught by Mahachulalongkornrajavidya University applies the six realms of insight to the real practice. For a beginner, the practice focuses on Five Aggregates, Twelve Sense-fields, and Eighteen Elements, namely, using a physical body as a meditation object.

6.2 SATIPATTHĀNA

Insight meditation practice is taught by Mahachulalongkornrajavidya University (MCU) based on the Four Foundations of Mindfulness and twenty-one groups in the Mahāsatiṭṭhānasutta, with the

purpose of being mindful towards Mind and Body that naturally arise regarding truth. There are several methods to develop the Foundations of Mindfulness. The right way must have Nibbāna as an object only (Phra Medhikityodom, 404). Phra Dhammathirarajamahamuni (Nynasitthithera) has explained the practice of Four Foundations of Mindfulness as follows: (1) Contemplating the body as object, (2) Contemplating the feeling as object, (3) Contemplating the mind as object, and (4) Contemplating Dhamma as object (Phra Dhammathirarajamahamuni, 3).

The meditation master, U Janakabhivansa, who was a student of Mahasisayado, the director of mediation center, teaching the same methods as Mahachulalongkornrajavidya University, taught the Four Foundations of Mindfulness as follows: (1) Mindfulness on the way the body is, (2) Mindfulness on the way the feeling is, (3) Mindfulness on thought, and (4) Mindfulness on a mind-object (Phra Kammatthanacariya, 60).

6.3 VIRTUES FOR ATTAINMENT

The following are virtues supporting attainment for an insight meditator:

FOUR VIRTUES FOR STREAM-ENTERER ATTAINMENT

1. Sappurisasāṇseva is to associate with a righteous man who gives good advice to those who practice insight meditation, for example, a meditation master.
2. Saddhammassavana is to listen to Dhamma of Lord Buddha. It focuses on lectures, good principles of insight meditation, examination of experienced objects, and advice about five-faculty adjustment. This program supports meditators to progress to insight knowledge.
3. Yonisomanasikāra is a proper consideration.
4. Dhammānudhammapaṭipatti is to practice Dhamma properly (Digha-nikaya [TH] 11/311/286).

FIVE JUNCTIONS (SONDHI) OF MEDITATION

1. Uggaha is to study insight meditation (discerning Mind and Body).
2. Paripucchā is investigation. For example, a practitioner is examining an experienced object.
3. Upatthāna is occurrence of meditation.
4. Appanā is firm concentration of mind.
5. Lakkhaṇa is ability to recognize the mental state of meditation and characteristic (Somdej Phra Buddhajarn, 59-60).

FIVE PRINCIPLES FOR CETO-VIMUTTI AND PAÑÑĀ-VIMUTTI

Ceto-vimutti is emancipation through mind. Paññā-vimutti is emancipation through wisdom. Based on the first discourse (sutta), Lord Buddha stated in the ceto-sutta, “If one develops these five repeatedly, the benefit will be ceto-vimutti giving the result as paññā-vimutti.” Those five principles are: (1) Contemplation on impurities of body, (2) Contemplation of the loathsomeness of food, (3) Contemplation on displeasure in all worlds, (4) Contemplation on impermanence of all conditioned things, and (5) Mental development of death perception (Anguttara-nikaya [TH], 22/71/119).

Based on the second discourse, the five principles for ceto-vimutti and paññā-vimutti are; (1) Perception of impermanence, (2) Perception of suffering due to impermanence, (3) Perception of non-self due to suffering, (4) Perception of detachment, and (5) Perception of subsiding lust (Anguttara-nikaya [TH], 22/71/121-122).

7 THE PRACTICE

7.1 FIRST PRIORITY TO DO BEFORE THE PRACTICE

1. One eliminates obstacles or major concerns about obligations.
2. One eliminates minor concerns.
3. On the day of practice, one prepares flowers, candles, and incense for paying respect to a meditation master.
4. Light the candle and incense to pay respect to the Triple Gem by sitting upright with feet crossed, with the two hands attached on the lap like blooming lotuses and saying:

Araham sammāsambuddho bhagavā bhuddam
bhagavantam abhivādemī (prostrate one times)

Svākkhāto bhagavatā dhammo
dhammam namassāmi (prostrate one times)

Supaṭipanno bhagavato sāvakaśaṅgho
saṅgham namāmi (prostrate one times)

5. Pay homage to Lord Buddha who taught insight meditation by saying, “Namo tassa bhagavato arahato sammāsambuddhassa (3 times).”
6. Develop Purity of Sīla as follows: (1) For a monk, he makes a confession, (2) For a novice, he undertakes ten precepts, and (3) For laypeople, they undertake five or eight precepts before sacrificing their lives to Lord Buddha.
7. Sharing loving kindness.
8. Develop Mindfulness of Death Meditation (Maraṇasati)
9. Contemplate the truth of life.

10. Recall virtues one has accumulated.

11. Make a resolution for meditation (Phra Dhammavisud-dhikavi, 68).

7.2 UNDERTAKING VIRTUES OF MEDITATION

Before starting meditation, a meditator should undertake virtues of meditation as follows:

1. Sacrificing this body to Lord Buddha who is the Father of Sangha and taught meditation to those who see danger of triple round as follows: *Imāham bhante bhagavā attabhāvaṃ tumhākaṃ pariccajāmi* (Somdej Phra Buddhajarn, 186) – Lord, I would like to sacrifice this body to Lord Buddha.

One who sacrifices this body to Lord Buddha and automatically to Dhamma-vinaya as well as Sangha because Dhamma-vinaya is the representative of Lord Buddha after the great decease and because Sangha preserves the Dhamma-vinaya for world-beings.

2. Sacrificing this body to the meditation master for paying respect for his teaching. In Buddha's time, those who were going to practice meditation asked for advice from Lord Buddha. When the advice was given, they went to find an appropriate secluded place, such as a cave or forest for meditation practice. After that, they came back to report their meditation experiences. They did this until Lord Buddha made the great decease. After the great decease, they asked for meditation advice from the two Chief Disciples. When the two Chief Disciples made their decease, they asked Arahants (the Perfect Ones). When there were no Arahants, they asked Anāgāmi (Non-returners). When there were no Anāgāmi, they asked Sakadāgāmi (Once-returners). When there were no Sakadāgāmi, they asked Sotā-pannā (Stream-enterers). When there were no Sotā-pannā, they asked meditation masters endowed with the seven virtues. The following are the words for sacrificing the body to medita-

tion masters: Imāhaṃ bhante ācariya attabhāvaṃ tumhākaṃ pariccajāmi (Ibid, 187) – Master, I would like to sacrifice this body to the master.

The benefit of sacrificing the body to Lord Buddha before meditation practice is that any dangers and obstacles will not occur due to the virtues of Lord Buddha. There is evidence in Visuddhimagga, “evaṃ niyyati apāte bhayabherave bhayaṃ tassa nuppajjati nanu niyyādito iti – no danger will occur to one who sacrifices the body to Lord Buddha.”

3. Words for asking advice from meditation masters after the body sacrifice: Nibbānassa me bhante sacchikaranatthāya kammaṭṭhānaṃ dehi (nibbānamaggadīpanī) – Lord, please give me meditation for benefit of realization of Nibbāna.

4. Resolution: After receiving the advice, the meditator lights the candle and incense for paying homage to the Triple Gem. This is the last material worship because from now on, it will be only practical worship. The meditator recalls the virtues of the Triple Gem which is the Buddha, Dhamma and Sangha including virtues of parents, teachers, preceptors, meditation masters, benefactors as well as good celestial beings, nearby and far away and ancestors, who sacrificed their lives from generation to generation to protect Buddhism. After that, one resolves, “Although my blood and flesh are desiccated and there are only skin, sinews or bones left, with my persistence I will never give up until I attain what I should for Nibbāna. May the Triple Gem, virtues of benefactors and celestial beings as well as honest truth keep me free from all dangers and enable me to see and know Dhammas of Lord Buddha”

5. Words for Sharing Loving Kindness: After finishing the resolution, the meditator shares loving kindness to himself, others, and all world beings.

DEVELOPING LOVING KINDNESS

Sharing loving kindness to oneself by reciting: Ahaṃ sukhito homi – May I be happy. Ahaṃ niddukkho homi – May I be without suffering. Ahaṃ avevo homi – May I be free from vengeance. Ahaṃ abbyāpajjho homi – May I be free from doing obstacle. Ahaṃ anīgho homi – May I be free from hardship. Sukhī attānaṃ pariharāmi – May I be happy and keep myself far from all suffering.

Sharing loving kindness to others by reciting: *Sabbe sattā averā hontu* – May all beings who are brothers in the suffering of birth, old age, sickness and death be free from vengeance.

Abbyāpajjhā hontu – May all beings who are brothers in the suffering of birth, old age, sickness and death be free from ill will.

Anīghā hontu – May all beings who are brothers in the suffering of birth, old age, sickness and death be free from mental and physical suffering.

Sukhī attānaṃ pariharantu – May all beings who are brothers in the suffering of birth, old age, sickness and death be happy and maintain themselves far from all suffering.

DEVELOPING RECOLLECTION OF BUDDHA'S VIRTUES

One recites:

Itipi so bhagavā araham sammā sambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavāti.

Recite while making the five-point prostration:

Kāyena vācāya va cetasā vā

Buddhe kukammaṃ pakataṃ mayā yaṃ

Buddho paṭiggaṇhatu accayantaṃ

Kālantare saṃvaritum va buddhe. When finished, one rises.

DEVELOPING RECOLLECTION OF DOCTRINE

One recites:

Svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko
opānāyiko paccattam veditabbo viññūhīti.

Recite while making the five-point prostration:

Kāyena vācāya va cetasā vā
Dhamme kukammaṃ pakatam mayā yaṃ
Dhammo paṭiggaṇhatu accayantam
Kālantare saṃvaritum va dhamme.

When finished, one rises.

DEVELOPING RECOLLECTION OF SANGHA

One recites:

Supaṭipanno bhagavato sāvakaṣaṅgho ujupaṭipanno bhagavato
sāvakaṣaṅgho ñāyapaṭipanno bhagavato sāvakaṣaṅgho sāmīcipaṭipanno
bhagavato sāvakaṣaṅgho yaditam cattāri purisayugāni attha purisapuggalā
esa bhagavato sāvakaṣaṅgho āhuneyyo pāhuneyyo dakkhineyyo
añjalīkaraṇīyo anuttaram puññakkhetam lokassāti.

Recite while making the five-point prostration:

Kāyena vācāya va cetasā vā
Saṅghe kukammaṃ pakatam mayā yaṃ
Saṅgho paṭiggaṇhatu accayantam
Kālantare saṃvaritum va Saṅghe.

7. A meditation master gives advice for right practice; this is called, ‘giving a meditation.’ So, students must remember and use the suggestions with respect.

7.3 WHAT SHOULD BE AVOIDED DURING MEDITATION

The following lists what one should avoid while practicing meditation:

1. Kammārāmatā is doing other work, which is not meditation, such as talking.
2. Bhassarāmatā is talking so much that one does not meditate.
3. Niddārāmatā is thinking only of sleep. As a result, one lacks diligence. Usually, a meditator should sleep only four hours a day from 2 am to 6 am. Do not take a nap at noon.
4. Saṅgaṇikārāmatā is taking pleasure in contacting others and ignoring seclusion and quiet solitude.
5. Aguttadvāratā is no restraint of six sense-doors.
6. Bhojane Amattaññutā is no moderation in eating.
7. Yathāvimuttaṃ cittaṃ na paccavekkhati is when the mind catches an object, one does not focus on that object (Khunsapki-kosol, 31).

7.4 WHAT WE SHOULD DO FOR MEDITATION

1. One must have tolerance concerning three things: which are hardships, unpleasant feelings, and temptation of defilements.
2. For perfection of tolerance, one must make the resolution, “Even though my blood and flesh are desiccated and there are only skin, sinews and bones, I will not give up until I attain Dhamma.”
3. To favor the number two, one must balance sense-faculties, namely, conviction is equivalent to wisdom, as well as effort that is equivalent to concentration because:

- a. Excess faith makes one become gullible regardless a reason.
- b. Mild faith makes one lack devotion, and as a result, one gives up meditation.
- c. Excess wisdom makes one think unconventionally.
- d. Mild wisdom makes one misunderstand causes and effects regarding truth.
- e. Excess effort makes the mind distracted.
- f. Mild effort makes one become lazy.
- g. Excess concentration makes one cling to happiness.
- h. Mild concentration blocks one from attaining access concentration and attainment concentration.
- i. There is no excess mindfulness because one usually does not have enough of it (Ibid, pp.30-31).

7.5 DISCERNMENT

Discernment or *sallakkhaṇā* in Pali is the synonym of *vipassanā* or insight (Abhidhamma [TH] 34/584/168-9). It also means knowing accurately or *pariññeyya* in Pali such as the words, rising and falling. Rising and falling means to discern the extent of the state of suffering, even though a meditator does not experience pain, – it is still the suffering of the Five Aggregates due to clinging (Phra Srivaryana, 142).

Discerning rising and falling is focusing attention, imagining, or mentally reciting during the current state, a meditator discerns, namely, what he is doing. For example, the mind discerns without attachment to anything. As a result, one can see the truth or the actual state without any analysis. The technique for rising and falling meditation is not to analyze or criticize; namely, one just discerns the current state without distinguishing Mind and Body because knowing is designation (*paññatti*). If the real state does not arise yet, one will not force the thought. If the

thought arises, one will discern its state because the state of thinking is an object of insight. One does not discern this mind or this body because it is designation. The words, “discern an object” are seeing the object of rising and falling (Phra Medhikityodom, 33 and Visuddhimagga, 337).

The following are six benefits of discerning Mind and Body:

1. Concentration of mind arises and one is mindful of the current state.
2. Mindfulness and awareness arise and one detaches from self.
3. Causes for destruction of defilements are in progress.
4. One is aware of the current state.
5. Laziness is lightened and transcendental knowledge progresses.
6. One is liberated from defilements and the mind is blocked from defilement intrusion (Phra Adhikarn Somsak Sorado, 52).

The following are seven benefits of discerning rising and falling:

- 1. Elimination of False View of Self:** One gains knowledge from discerning rising and falling – what is in oneself is not mine, a being, a person, oneself, I or he. Such knowledge is called elimination of false view of self.
- 2. Right View:** While discerning rising and falling, perception of rising and falling of self does not exist. There is no pleasant and unpleasant feeling towards lust, hatred, and delusion. As a result, there is no defilement in mind.
- 3. Temporarily Extinguishing Defilements:** When discerning, defilements are temporarily extinguished. This is called *tadaṅga-pahāna*.
- 4. Contemplation of Impermanence:** While discerning, one sees the state of passing away. Rising-falling is impermanent because it arises, stands, and passes away according to the norm.

5. Truth of Suffering: While discerning the rising-falling state, one sees the Three Characteristics and the state of arising and passing away. As a result, one is disenchanted with Mind and Body. This is called mental suffering.

6. Elimination of Eternalism: Due to rising-falling discernment, rising arises and falls and then falling arises and falls. There is no continuity. When one understands this, the continuity discontinues.

7. Elimination of Annihilationism: One understands that Mind and Body arise and pass away according to the norm. But, they are not extinct as long as defilements still remain. The practice is to mindfully observe their occurrence – either Mind or Body arises regarding the truth. To attain Nibbāna, effort of mindfulness is very important, so one is mindful and aware of every occurrence of Mind and Body and observes every posture both inside and outside. By doing so, insight knowledge arises and leads the meditator to Nibbāna.

Balancing sense-faculties is the most important for those who develop insight meditation. Insight meditation requires at least momentary concentration or *khanika-samādhi*, and, as a result, the other four sense-faculties arise appropriately. While practicing insight meditation, a meditator may develop that momentary concentration by mentally reciting, “Rising.” If momentary concentration is weak – rising symptoms last longer than rising recitation – meditation practice will stumble due to lack of concentration. As a result, the mind becomes uneasy. So, it is highly recommended to increase the word, indeed [in Pali, it is derived from *vata*]. This way, concentration is smoother. It is like a fluorescent light with a low electrical supply dimming an area. The word, indeed, is like extra electrical supply which helps strengthen concentration.

In addition, the word, (*vata*), indeed, appears many places in Pali. For example, *aniccā vata* meaning impermanent indeed, *aññāsi vata* meaning he had attained indeed, or *aho vatta* meaning: “Thus.” To conclude, the word, *vata*, is very helpful to insight meditation which requires refined wisdom and effort. Furthermore, the word also means Dhamma that leads world beings to cross the triple round, such as *vaṭṭasaṃsaraṃ tāretīti* – *vato* (*dhammo*) meaning dhamma that brings world beings cross the triple round is called *vata* (thus).

7.6 AWARENESS OF BODILY ACTIONS

Practicing insight meditation is for gaining mindfulness of the current state continuously. A meditator contemplates every single detail of bodily movement. The following are five benefits from awareness of bodily actions (Phra Adhikarn Somsak Sorado, 53):

1. There is no idle time while discerning postures.
2. A meditator can contemplate continuously.
3. Effort, mindfulness, concentration, and wisdom support each other.
4. Five Sense-faculties (conviction or saddhā, effort or viriya, mindfulness or sati, concentration or samādhi, and wisdom or paññā are well balanced.
5. Full awareness and work become more effective.

1. Lying and waking up: A meditator should also pay more attention to laying postures, namely, he should contemplate every time he goes to bed in every detail. It is very beneficial during sickness or death because he is still mindful while he is sick or dying.

The method is while lying down to sleep, a meditator contemplates his bodily action – mentally recites the words, “Rising, Falling” – until he falls asleep. Awareness of bodily action is the practice based on Mindfulness of Body Meditation (Mahāsatiṭṭhāna) which says, “When one sleeps, he realizes he’s sleeping” (Digha-nikaya [TH], 10/375/304) For alternative sleeping postures, a meditator may lie on the right side [right leg below] with the feet appearing like a right angle (Phra Maha Sawai Nyanaviro, 186). The following are the three benefits from contemplating sleeping postures:

1. One falls asleep easily and sleeps well.
2. The mind is easily concentrated.

3. One can take a rest. It encourages other practice in good balance, and, it supports awareness (*sampajañña*) (Phra Adhikarn Somsak Sorado, 53).

The following are four warnings about the practice:

1. Drowsiness and sleepiness arise easily.
2. One should not sleep too much. For ardent practice, one should not sleep more than six hours.
3. Laziness and sloth arise easily.
4. Those who want peaceful lives do not put too much effort into contemplation while taking a rest (Ibid, 54).

The details of practicing are that a meditator wakes up at 4 am – at the sound of a bell struck every day. The following are some examples of contemplation on bodily actions:

One discerns the feeling that arises by contemplating:

- “Waking” when the meditator is about to wake up,
- “Hearing” when he hears the sound of the bell or alarm clock,
- “Opening” when he opens the eyelids,
- “Seeing” when he sees things around,
- “Blinking” when he blinks his eyes,
- “Moving” when he moves his body,
- “Getting up” when he is about to get up,
- “Sitting” when he sits in bed,
- “Getting up” when he is getting up,
- “Standing” when he stands,
- “Moving Right [taking the right step] – Moving Left,” for example, when he goes to turn on the light,

- “Standing” when he stands at the switch,
- “Lifting” when he lifts his hand,
- “Approaching” when his hand reaches for the switch,
- “Touching” when he touches the switch,
- “Pressing” when he touches the switch to turn it on,
- “Lowering” when he lowers his hand.

If the meditator puts away a blanket, he may contemplate, “Lifting, Going, Holding, Folding, Laying (the blanket).”

The method for bedtimes is converse, by contemplating bodily action slowly and continuously. The meditator also contemplates upon the inflating and deflating stomach by mentally reciting, “Rising, Falling, Laying, Sleeping,” until he falls asleep.

2. Opening and closing the restroom door: While walking to a restroom, the meditator contemplates:

- “Moving [right foot and left foot],”
- “Standing” while standing at the door,
- “Seeing” while looking at the door,
- “Lifting” while lifting his hand,
- “Going” while his hand is approaching the door knob,
- “Touching” when his hand touches the door knob,
- “Turning” when he turns the door knob,
- “Pushing” when he pushes the door,
- “Releasing” when he releases his hand from the door knob,
- “Right - Left” when he steps in,
- “Standing” when he stands,
- “Turning” when he turns around,
- “Seeing” when he looks around,

- “Lifting” when he moves his hands,
- “Touching” when he touches the door knob,
- “Pulling” when he pulls and closes the door,
- “Pressing” when he locks the door knob,
- “Releasing” when he releases his hand from the door knob,
- “Turning, Right, Left ...”

Note: each restroom environment is different, so one adjusts his contemplation based on that environment and details as many bodily actions as he can.

3. Passing urine and the stool: Now, the meditator is in the restroom. He contemplates the mind upon what needs to be done, such as taking off his pants, sitting, forcing, feeling bowel movement or passing of urine and smelling. He contemplates as many details as he can.

4. Brushing the teeth: The meditator contemplates:

- “Seeing” when he sees a toothbrush,
- “Moving” while he is reaching for it,
- “Touching” when he touches it,
- “Coming” when he brings it towards him,
- “Seeing” when he sees the toothpaste,
- “Touching” when he touches the toothpaste,
- “Coming” when he moves it towards the toothbrush,
- “Lifting” while he is moving the toothpaste up,
- “Touching” when he touches the lid,
- “Opening” when he opens the lid,
- “Squeezing” when he squeezes the tube,
- “Putting” when he puts the toothpaste on,

- “Going” while he is reaching for a glass of water,
- “Touching” when he touches it,
- “Coming” when he brings it towards him,
- “Opening (his mouth), Touching, Rinsing (his mouth), Inserting” when he inserts the toothbrush into his mouth,
- “Moving (his mouth around), Up ..., Down...,”
- “Lifting” when he lifts up the glass of water,
- “Coming, Touching, Opening (his mouth), Coming, Putting, Cool, Rinsing, Moving (his mouth over).”

Note: The meditator contemplates the bodily movement regarding the truth.

5. Taking a shower and putting on clothes: The meditator contemplates:

- “Seeing” when he sees the shower hose,
- “Lifting” when he raises it up,
- “Moving” when he brings it towards him,
- “Turning it towards his body for Showering,”
- “Cold” if it feels cold.
- “Seeing” when he sees the soap,
- “Lifting” when he is about to pick it up,
- “Coming” when he brings it towards him, and so on, ...
- “Scrubbing, Rubbing, Turning away, Moving, Showering, Finishing,”
- “Lifting, Moving, Touching [a towel], Drying...Putting on [the clothes].”

The meditator contemplates what needs to be done, slowly and continuously regarding the truth. Practicing contemplation of postures

is a way of insight meditation which means the meditator practices *sīla* (morality), *samādhi* (concentration), and *paññā* (wisdom) all at the same time.

6. Going to a Meditation Hall (or a pavilion): Based on the schedule of MCU, a meditator can either practice insight meditation in his or her own room or in the meditation hall. For a new meditator, it is recommended to come to practice in the meditation hall, because a meditation master can see if the meditator is practicing right or wrong, so that he can, then, give beneficial advice. Furthermore, seeing fellow meditators diligently practicing meditation may encourage one's own effort. On the other hand, if one practices in a private room, there may be nothing stimulating a meditator to practice. As a result, the meditator may do whatever he wants, such as quitting meditation when he feels sleepy or lazy. So, practicing meditation in a meditation hall with people is highly recommended.

As already mentioned, a meditator should contemplate the bodily actions as much as he can. The following are examples of contemplation while the meditator is leaving for the meditation hall:

- “Getting up. Standing, Right [taking the right step], Left and [taking the left step].”
- “Standing, Seeing,” when he stands and looks at the door.
- “Lifting [his hand], Moving, Touching, Pushing [the door], Releasing, Lowering [hand].”
- “Right, Left” when the meditator steps out of the door.
- “Standing, Turning [around], Lifting [hand], Moving, Touching [the door knob], Locking, Turning.”

Before the meditator starts walking to the meditation hall, he clasps his hands, slowly, in front or back of him, in order to keep the mind concentrated by not swaying the hands. Then, the meditator stands upright and contemplates, “Standing.” He should not recite without

consideration. The meditator discerns that standing is Body or Form and knowing is Mind. While taking a right step, the meditator contemplates, “Right.” Mentally reciting words and acting must start and finish consistently. This is called contemplation of the current state.

While walking, do not look around. The meditator always casts his eyes down about 80 inches ahead from the tip of feet. When he is about to approach a stairway and take a step downwards, he contemplates, “Moving, Down, Touching [foot touch the stair],” and so on. When he reaches the ground, he contemplates, “Standing, Turning [if turning around], Right, Left [walking].” While walking, the meditator should focus all attention on what he is doing. If he gets distracted by a sign or someone, he should stop walking and contemplate, “I want to see,” then “Seeing.” If someone wants to talk, he should let that person know that he is working on the meditation now and try to avoid talking or just talk as little as possible.

Note: during a meditation session, the meditator should not talk to anybody because all meditators are practicing meditation.

7. Arriving at the Meditation Hall (or a pavilion): When the meditator arrives at the meditation hall, he stands and contemplates “Standing and taking off [the shoes].” Then, he stands and contemplates, “Standing, Walking, Right, Left” – He keeps contemplating every movement of body as much as he can.

8. Taking a meditation mat: When the meditator stands in front of a stack of meditation mats, he contemplates: “Standing and Seeing,” when he is going to take one, he contemplates, “Lifting [hand], Moving, Touching, Pulling.” Then, he goes to find his spot. While walking, he contemplates, “Right, Left”...so on. When he has found his spot, he contemplates, “Standing” and, then, as following: “Bending” when he bends down to put the mat down on the floor. “Touching” when the mat is put on the ground. “Releasing” when he takes the hands away from the mat. While the meditator is sitting on the meditation mat, he contemplates regarding the truths.

9. Paying homage to the Triple Gem: Before practicing walking or sitting meditation, a meditator should pay homage to the Triple Gem with respect and mindfulness. The meditator sits upright. He can either kneel or sit on the floor with legs tucked behind. Then, he directs his mind towards the Triple Gem and contemplates, “I would like to pay homage.” And, he closes his eyes gently and prostrates to the Triple Gem respectfully.

10. Wearing glasses: While wearing glasses, he contemplates, “I would like to wear.” Then, he contemplates as follows: “Moving” when he is about to reach for them. “Touching” when he takes them. “Taking, Lifting, Putting [them on], Releasing [his hands from them],” and so on. The meditator contemplates regarding the truths.

11. Being prepared for walking meditation: When finishing prostrating to the Triple Gem, the meditator intends to get up slowly and contemplates, “I would like to get up,” followed by, “Lifting, Leaning, Moving,” regarding the truth. Then, the meditator contemplates regarding the truth. The meditator stands upright and contemplates, “Standing.” Before walking, he clasps the hands together in the front or back of him in order not to sway the hands. The meditator is aware of what he is doing – in the current moment. For example, while standing, he feels I am standing – do not speaking out-loud.

Some recommendations for a meditator to contemplate are during eating, drinking, washing a bowl or laundry. He or she may contemplate those actions regarding the truth.

Note: Meditators are always mindful of every posture, such as when eating, drinking, washing things or laundering.

7.7 STANDING AND WALKING MEDITATION

It is recommended to discern the Body before discerning the Mind because the Body is easier to see, and it becomes clearer for a meditator to realize. The Mind is more refined and hard to see. So, one

should discern the Body first and Mind later. In the Path of Purification (Visuddhimagga), *Diṭṭhivisuddhi-niddesa* (Phra Medhikityodom, 245) says, “If a meditator discerns the Body (rūpa) and then the Mind (arūpa), but the Mind will not arise because it is refined and subtle, that meditator should not give up the effort. He should discern that Body repeatedly during every moment because a Body that is well-purified will give rise to the Mind. A meditator discerns the following three realms, Eighteen Elements, Twelve Sense-fields, and Five Aggregates. These all are included in Mind and Body.”

In the *satipatthāna sutta*, Lord Buddha recommended mindfulness of primary postures and full awareness of bodily actions in the *vipassanā* perspective. The Path of Purification (Visuddhimagga) says mindfulness of primary postures (standing, walking, sitting, and lying), bodily actions (such as folding and stretching, looking-down or up), and contemplation of the elements are *vipassanā*.

A beginner who practices the Four Foundations of Mindfulness may not discern the bodily actions easily. So, it is recommended to start with the primary postures, which are standing, walking, sitting and lying. The meditator practices these four through walking and sitting meditation and pairs the primary Sense-faculties such as effort with concentration. In the following there are some questions answered by Lord Buddha in the *Apaṇṇaka Sutta* (Majjhima-nikaya [TH], 20/16/159-160):

“Monks, during the day, a monk purifies his mind from Hindrances and unwholesome states which are mental obstacles by practicing walking meditation and sitting meditation. During the night, he purifies his mind from Hindrances and unwholesome states which are mental obstacles by practicing walking meditation and sitting meditation through the first night watch. In the middle night watch, he sleeps on the right-side in the reclining position with the right leg down with the foot in an angular position, resolving that he will get up when he wakes up. In

the last night watch, he stands up and purifies his mind from Hindrances and unwholesome states which are mental obstacles by practicing walking meditation and sitting meditation.”

Monks, a monk who is endowed with effort is always awake in this practice.

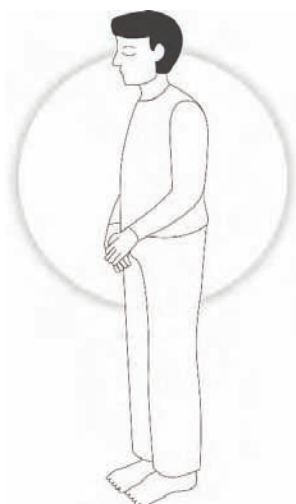
In the actual practice, a meditator must contemplate all four primary postures which are standing, walking, sitting, and lying, as well as the secondary postures and actions mentioned above. This means one is mindful of what he is doing, for example, when his body is straight-up, he knows the body is straight-up. For the four primary postures, the text says, “Monks, when a monk walks, he knows he is walking. When he stands, he knows he is standing. When he sits, he knows he is sitting. When he lies down, he knows he is lying down” (Digha-nikaya [TH], 10/375/304).

Each posture has different characteristics. Practicing these four postures should be in everyone’s daily routine. Insight meditators must understand each characteristic so that they comfortably discern it. The bodily postures are classified into two sections which are the upper and lower so that the meditator can distinguish the characteristic of each posture. The upper section is from the head to the hips. The lower section is from the hips to the tips of the feet. In addition, the four primary postures are classified into two types which are still and moving. Moving is walking. Still is standing, sitting or lying. The following are the details of each posture.

FOUR PRIMARY POSTURES

Insight meditation as taught by Mahachularajavidyalaya University (MCU) is based on Mindfulness of Body. A meditator practices through three methods which are walking meditation (including standing) and sitting meditation, as well as being aware of all bodily actions (Phra Maha Sawai Nyanaviro, 175).

STANDING MEDITATION



Standing is a still posture, without physical movement. The meditator has both the upper and lower bodies straight-up and down and still. Moving any part of the body is not considered standing. To discern the standing body is aware that it is standing without looking at the feet or legs. Here is how to practice:

The meditator stands still, with the feet together, and also keeping the head still. His hands are clasped either in the front or at the back (Normally, while a person is walking, both arms swing back and forth. In order to keep the mind focused on one single object, a meditator should have his hands clasped in the front or back and focus on the movement of feet only).

He casts the eyes down along the path-way (not looking at the feet) and feels the leg moving when he takes a step forward. When he sees a thing, he contemplates it is just a thing (not paying attention to what he sees). He is aware of what the body is doing – for example, the body is standing still. When so focused, he mentally recites, “standing,” three times. Being mindful of what he is doing is the practice based on Mindfulness of Body which says, “When one stands, he knows he is standing” (Digha-nikaya [TH], 10/375/304). The benefits of discerning posture of standing position are:

1. One can contemplate continuously.
2. The mind becomes concentrated easily.
3. Few painful feelings arise because less space is required for the practice.
4. One can detach to designation (paññatti) of standing posture – the state of knowing.
5. One understands the causes and dependent origination – arising and passing away (Phra Adhikarn Somsak Sorado, 52).

WALKING MEDITATION



Walking meditation is taking a foot-step – not using the other parts of the body. While one is taking a step, the upper and lower parts of body are straight up and down – the whole body is placed on the one leg at a time. One who practices walking meditation focuses attention on one foot-step at a time. For effective insight meditation, this is how a meditator must understand the walking procedure (Phra Maha Sawai, 176-182).

Lord Buddha stated the benefits of practicing walking meditation as follows:

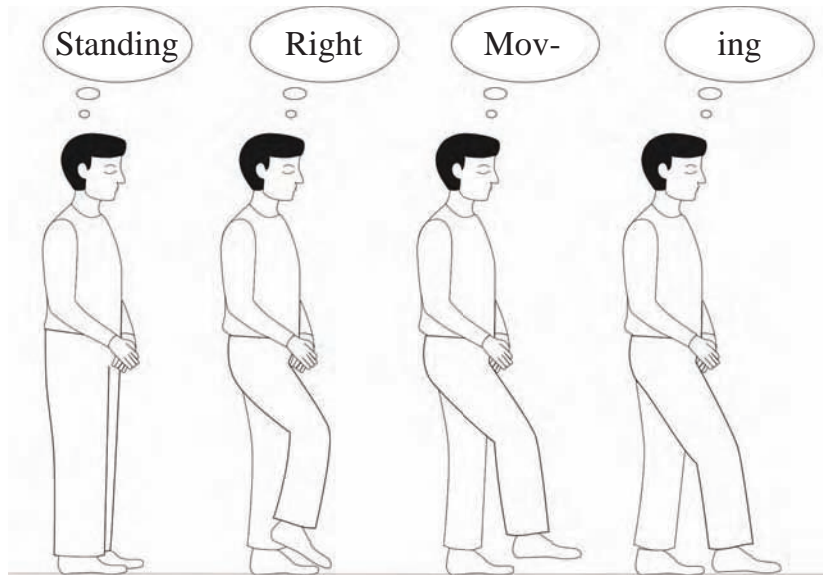
1. A monk who practices walking meditation is patient with long-distance travel.
2. He is tolerant to undergoing hardship for success.
3. He is healthy.
4. His food is well digested.
5. The concentration gained from walking meditation lasts longer (Anguttara-nikaya [TH], 22/29/41).

Six steps of walking meditation starting from being easy to hard.

- 1. One-part step:** Right-mov-ing, Left-mov-ing,
- 2. Two-part step:** Lifting, Touching,
- 3. Three-part step:** Lifting, Moving, Touching,
- 4. Four-part step:** Lift [the heel] - ing [lift foot], Moving, Touching,
- 5. Five-part step:** Lift [the heel] - ing [lift foot], Moving, Lowering, Touching,
- 6. Six-part step:** Lift [the heel] - ing [lift foot], Moving, Lowering, Touch [the toe] - ing [heel], Pressing (Phra Maha Sawai, 108).

For walking meditation practice, it is not recommended to practice all six steps at once, if the Sense-faculties, faith, effort, mindfulness, concentration, and wisdom, have not yet been developed. So, a meditator should start with the first step.

**ONE-PART STEP:
RIGHT – MOV – ING, LEFT – MOV – ING**



Before a meditation session starts, an experienced meditator contemplates, “I would like to walk thus [three times].” [A beginner can start without contemplation because the Sense-faculties have not been developed yet.] Then, the meditator lifts the right foot very slowly – about four inches from the ground, steps forwards very slowly – neither long nor short – and touches the ground with his full foot, slowly, along with contemplation, “Right moving thus.” For the left foot, he follows the same procedure along with contemplation, “Left moving thus.” The meditator contemplates those three words in three phases continuously and repeatedly until finishing the session – 30, 40, 50, or 60 min. This is the walking meditation based on Mindfulness of Body.

In the Satipatthāna Sutta, it says, “When walking, he knows he is walking.” This is the first step of walking meditation. The key of practice is that a meditator must contemplate upon his walking procedure in the current state – not contemplating after finishing the step.

If the mind becomes distracted while walking, the meditator should pause. And, he contemplates, “Thinking.” When the mind regains concentration, he starts contemplating, “Right thus, Left thus.” If there

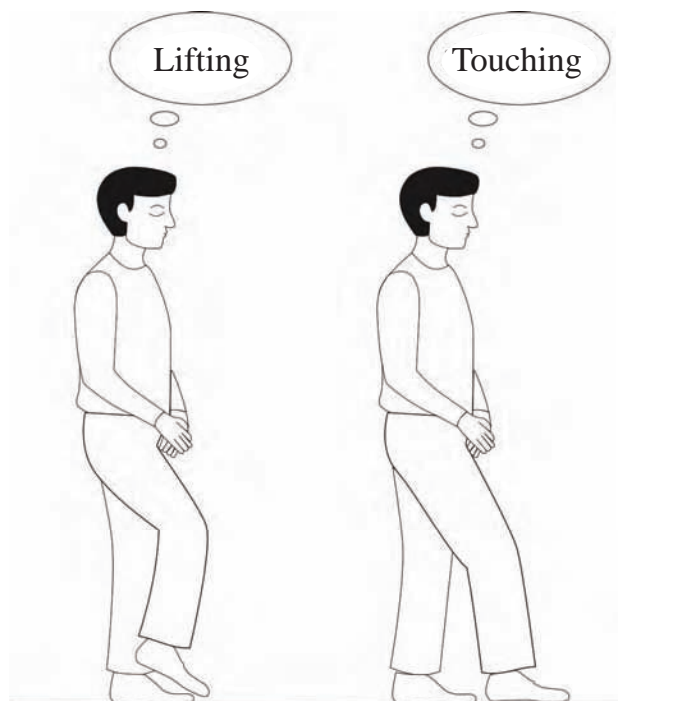
is a noisy-sound interrupting his meditation, he should contemplate, “Hearing, Hearing, Hearing,” without paying attention to what sound it is. When that sound fades away, he goes back to walking meditation again.

If he has pain and aches, he should stop walking and contemplate, “Aching, Aching, Aching.” When the pain and aches become relieved, he can go back to walking meditation. If he feels itchy, he should stop and contemplate, “Itchy, Itchy, Itchy.” When he wants to scratch and he moves his hand, he contemplates, “Moving, Moving, Moving.” While his hand touches to scratch, he contemplates, “Touching, Touching, Touching and Scratching, Scratching, Scratching.” When he is relieved of the itch, he contemplates, “Better thus, Better thus, Better thus.” He continues practicing walking meditation.

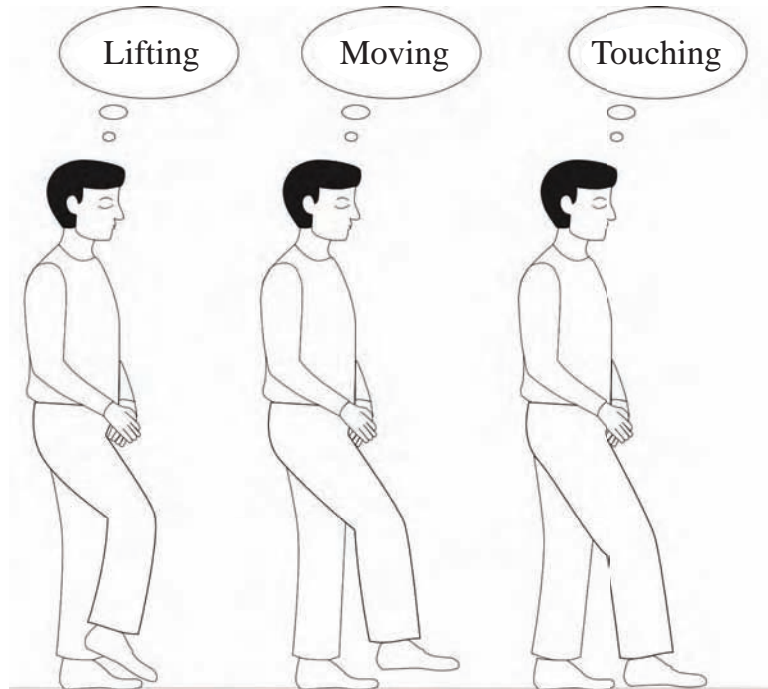
If he accidentally sees something outside of the sphere of walking, he should stop and contemplate: “Seeing, Seeing, Seeing,” without paying attention to what he is seeing. Then, he goes back to walking meditation. When he wants to see the clock, he stops and contemplates, “Watching, Watching, Watching” while watching the clock. Then, he goes back to walking meditation.

When he walks to the end of walking path, he stands with feet together and contemplates, “Standing, Standing, Standing.” When he wants to turn around, he contemplates, “Wishing to turn around, Wishing to turn around, Wishing to turning around.” Then, he lifts and turns his right foot to the right about two or three inches and contemplates “Turning, Turning, Turning.” He contemplates, “Touching,” while his foot touches the ground. For the left foot, the meditator contemplates, “Turning, Turning, Turning.” He is aware that the foot that is turning until he faces the walking path. Then, he contemplates, “Standing, ... Right ... Left ...” [until he turns around again].

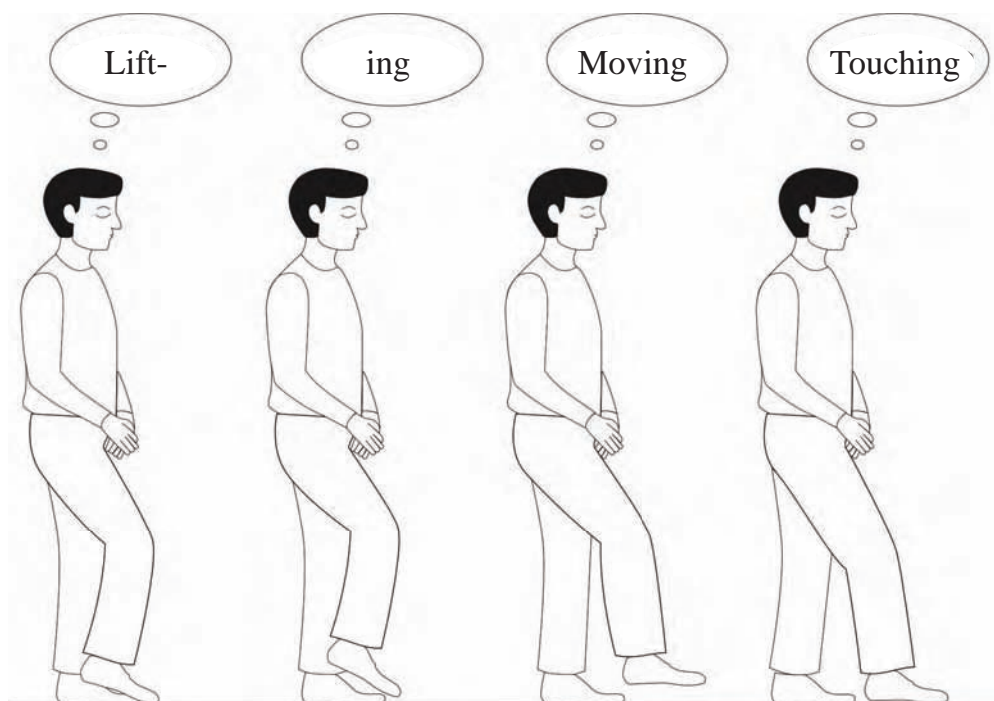
In addition, when the meditator reaches the end of the walking-path, he can turn either right or left. If he turns right, he focuses on the right leg by lifting the right foot a little bit above the ground and turning it away slowly from the left foot along with contemplation, “Turning.” For the left foot, the procedure is the same.

**TWO-PART STEP:
LIFTING – TOUCHING**

The meditator casts his eyes down, and looks about four meters ahead of him. He contemplates, “Standing, Standing, Standing,” and “I would like to walk [three times].” Like in the One-part Step, [first part of the step] he lifts his right foot slowly about two or three inches above the ground – the whole body being placed on the left foot now – and stands very still. The meditator can either start with the right foot or left foot. Then, he contemplates, “Lifting,” pauses for a second, and completes the step. He is mindful while his foot is moving and touching the ground – touching the ground with full footprint softly – along with contemplation of “Touching.” It is the same procedure for the left foot. He contemplates, “Lifting, Touching,” while walking.

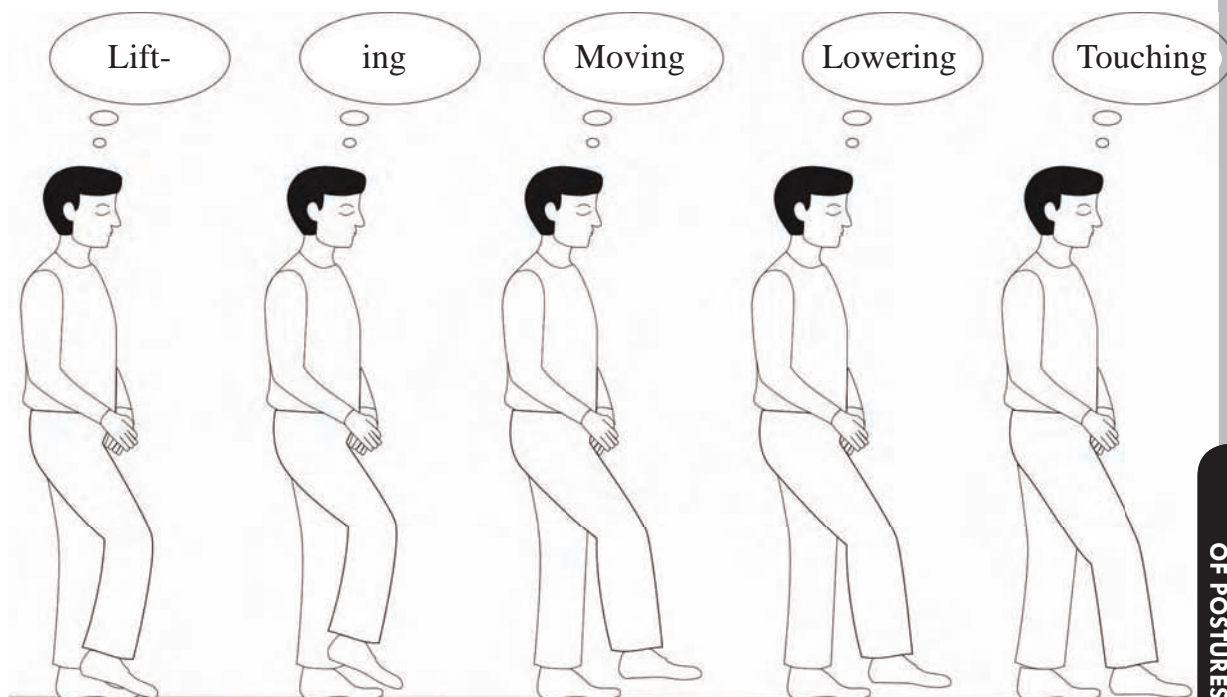
**THREE-PART STEP:
LIFTING – MOVING – TOUCHING**

The meditator lifts the right foot slowly and contemplates, “Lifting,” moves his foot forwards slowly as well as contemplating, “Moving,” and, touches the foot on the ground, slowly, along with contemplation of “Touching.” For the left foot, follow the same procedure. While walking, he continues contemplating, “Lifting, Moving, Touching.”

FOUR-PART STEP:**LIFT [HEEL] – ING – MOVING – TOUCHING**

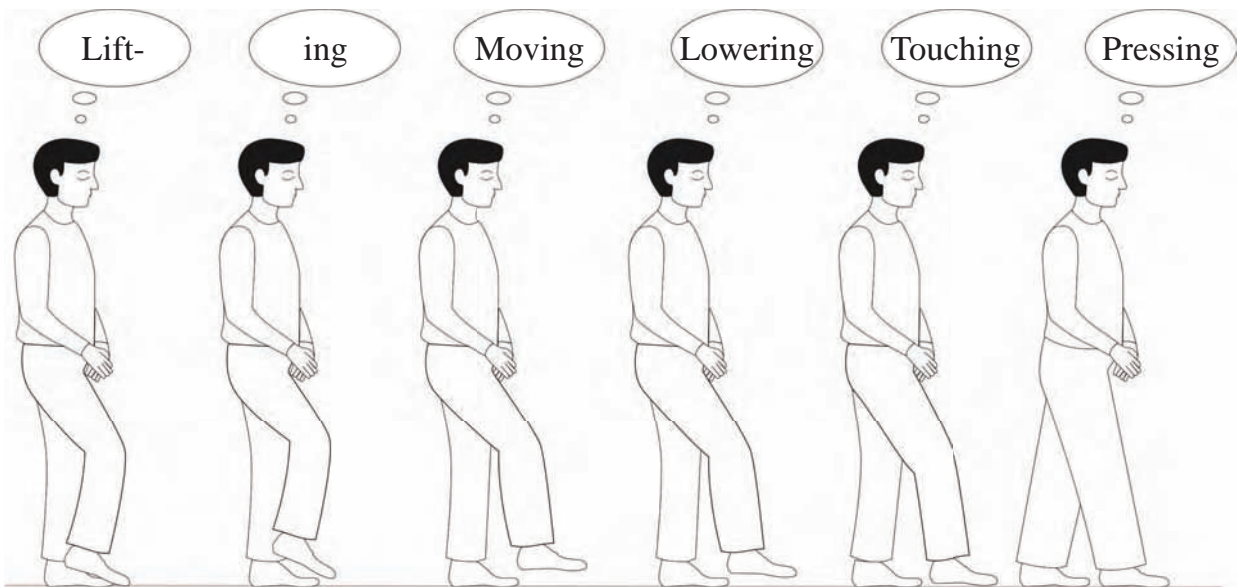
Unlike in the Three-part Step, the meditator lifts the heel in the first step. Here are the instructions: He lifts his right heel slowly about 45 degrees above the ground, while his toes are still touching the ground. Then, he contemplates, “Lift [heel],” and “-ing” while lifting the whole foot. While he moves his foot forward, slowly, he contemplates, “Mov-ing.” While the foot is touching the ground, he contemplates, “Touching”. He can either start with the right foot or left foot.

**FIVE-PART STEP:
LIFT [HEEL]– ING – MOVING – LOWERING – TOUCHING**



Unlike the Three-part Step, there are two additional steps which are, “Lowering,” and “Touching.” The practice is to lift the heel slowly and the meditator contemplates, “Lift [heel],” and “- ing,” simultaneously when lifting the toes slowly. Contemplate, “Moving” while taking a step forward slowly. Contemplate, “Lowering” while lowering the foot as well and then “Touching” when the foot touches the ground. While practicing walking meditation, keep on contemplating, “Lift - ing – Moving – Lowering – Touching.”

**SIX-PART STEP:
LIFT [HEEL] – ING – MOVING – LOWERING –
TOUCHING - PRESSING**



Unlike the Five-part Step, the meditator contemplates, “Touching and Pressing” differently than in the last two steps as follows: Lift the heel slowly along with contemplation, “Lift” as well as, “- ing,” while lifting the toes slowly. Contemplate, “Moving,” while taking a step slowly and lower the foot slowly, along with contemplation, “Lowering.” One lets the toes touch the ground slowly and contemplates, “Touching.” Finally, one contemplates, “Pressing,” while pressing the heel on the ground slowly. Then, one keeps doing the same procedure along with contemplation, “Lift - ing – Moving – Lowering – Touching – Pressing.”

7.8 SITTING MEDITATION



Sitting is a still posture, like standing and lying. In the Sitting position, the upper body is upright and the lower body depends upon in which position one is sitting. In the Mahāsatiṭṭhāna, sitting in meditation, one sits cross-legged, upright and is fully alert (Digha-nikaya [TH], 10/374/302).

The following is the practice for sitting meditation:

1. Sit upright and cross-legged – with either right leg on left or left on the right – Sitting on a chair is also acceptable.
2. Let the right palm rest on the left on the lap with both thumbs touching-together.
3. Close the eyelids gently and breath normally – Do not be nervous, just relax.
4. Be mindful, namely focus attention on the stomach or the navel because when the “breathing-in” ends there, the stomach raises due to breathing pressure.

The following are three steps for practice:

Two-part step: Rising and Falling,

Three-part step: Rising, Falling, and Sitting (While lying, one contemplates Rising, Falling, Lying),

Four-part step: Rising, Falling, Sitting, and Touching (While lying, one contemplates Rising, Falling, Lying, Touching).

The meditator who has finished walking meditation (after at least 30 min.) continues to practice sitting meditation on a meditation mat.

While walking in order to sit, one contemplates, just as in practicing the walking meditation, in order to keep the mind concentrated.

When one stands in front of the meditation mat, he contemplates, “Standing.”

While releasing his hands, one contemplates, “Lifting,” and “Lowering.”

While sitting, one contemplates, “Sitting,” “Bowing [down].” Namely, one remains fully aware of the bodily movements.

While using the hand for pushing against the floor, one contemplates, “Pushing or Touching.”

While his knees are touching the floor, he contemplates, “Touching.”

While the hips are touching the heels, one contemplates, “Touching.”

While one is raising his left and right hands and place the left and right hand on the lap, one contemplates, one hand at a time, “Lifting, Coming, Placing.”

One is fully alert while his upper body is sitting upright and contemplates, “Sitting.”

After one pays homage to the Buddha, he contemplates the sitting mediation posture.

While he is moving up, he contemplates, “Moving.”

While sitting cross-legged, one contemplates, “Sitting, Pulling, Moving.”

Then, one places both of his palms on the lap and contemplates, “Lifting, Coming, Placing.”

While closing the eyes, one contemplates, “Closing.”

While lowering his palms, one contemplates, “Lowering.”

While his palms are touching his clothing, he contemplates, “Touching.”

While he straightens his body up, he contemplates, “Straightening.”

While the body is upright, he contemplates, “Upright.”

When one is alert and his body is upright, one focuses his mind on his stomach.

CONTEMPLATING RISING [INFLATING] AND FALLING [CONTRACTING]

While his stomach is rising [inflating], he contemplates, “Rising.” (Rising ends at the same time as mental recitation of “Rising.”)

While his stomach is falling [contracting], he contemplates, “Falling.” (Falling ends at the same time as mental recitation of “Falling.”)

If the mind wanders outside, one will not contemplate upon

Rising and Falling, but one will contemplate, instead, on the mind by contemplating: “Thinking.” When the mind stops thinking, one focuses again on Rising and Falling.

If one feels numb, painful or tired, one stops contemplating on Rising and Falling and focuses on the feelings, “Numb, Painful, Tiring.” When those feelings subside, one contemplates on Rising and Falling again.

If itchiness arises, one contemplates, “Itchy.” If one needs to scratch the itch, one contemplates, “Scratching.” He contemplates, “Lifting, Moving [while lifting and moving his hand], Touching [while his hand touches it], Scratching.” When one feels better, he contemplates, “Comfortable.” While he lowers his hand, he contemplates, “Lowering.” When his back hand touches the other one, he contemplates, “Touching.” And then, one continues contemplating Rising-falling.

If one gets distracted by powerful sound, he contemplates, “Hearing,” – without identifying the sound – instead of Rising-falling. When the sound fades away, one continues contemplating Rising-falling.

If one sees a nimitta (a mental sign), one leaves Rising-falling contemplation and contemplates on the nimitta instead, “Seeing,” without identifying the nimitta. When the nimitta fades away, one continues Rising-falling contemplation.

Normally, a meditator will not move his physical body while meditating. But, sometimes, his body bends forwards during a long session of Rising-falling contemplation. So, he should straighten his body up and contemplate, “Straightening.” While his body is upright, he contemplates, “Upright.” Then, he continues Rising-falling contemplation.

Sometimes, it feels so painful that he wants to change his posture. He contemplates, “Changing.” While moving his hands, legs or any part of the body, he contemplates, “Moving.” When the posture is in the right position, he continues Rising-falling contemplation.

When the meditation session is completed and an alarm clock rings, he contemplates, “Hearing.” While he is lifting his right hand and putting it on the knee, he contemplates, “Lifting, Going, Upside downing, Downing, Touching.” The contemplation is the same as with the left hand.

While opening his eyes, he contemplates, “Opening, Seeing, Blinking.” While he is moving and kneeling down to pay homage to the Buddha statues, he contemplates, “Moving.” When he finishes and gets up, he contemplates, “Getting up, Walking, Standing.” While walking to the walking-meditation path or to the restroom, one contemplates, “Right, Left.”

A meditator practices both walking and sitting meditations back and forth as scheduled. The meditator must contemplate the mind continuously like a supply-chain. Restrain the eyes. Do not talk ((Phra Maha Sawai, 183-185).

Vipassanā means to contemplate Mind and Body (or the Five Aggregates) as a meditation object. If one cannot contemplate the bodily postures, one can contemplate the Body where the breathing passes through – the nose and stomach. It is easy to contemplate upon the breath at the nose when it starts, but when the breathing becomes more-refined, it is hard to catch. When the breath is focuses on the stomach, it is always clear for contemplation. A meditator may contemplate on the stomach as long as he can. It is easier than contemplating on the nose. So, meditation masters use this method.

For the beginning, one focuses his mind on his stomach. He will feel the rising and falling of the stomach. If it is not clear, one may touch the stomach for a while. The rising and falling will appear clearly. While the stomach is rising, one contemplates, “Rising.” While taking a long breath out, falling appears at the stomach. So, one contemplates, “Falling.” If one feels rising-falling vividly, he practices correctly.

Phra Maha Sisayado has classified two mental focuses, on primary and secondary focuses. The primary focus is contemplating rising-falling through movement of stomach. If one cannot contemplate the rising-falling on stomach clearly, he should change to sitting position and contemplate the body parts touching the ground. This is the secondary focus. The meditator must understand that the object of satipatthana is feeling that which arises, not where is touched and not use the words, “Touching or Sitting.”

The following are the benefits of this meditation method:

1. The movement of stomach becomes more natural and consistent. As a result, it is clear to observe.
2. The meditator can contemplate the state of rising-falling, arising-passing away continuously as well as doing contemplation on breathing.
3. It is easier to develop vipassanā because the movement of stomach is coarse because it is vīd element or vāya-dhātu.

7.9 THREE FACTORS FOR CONTEMPLATIONS

1. **Ātāpi** means to contemplate diligently and ardently to destroy defilements, such as by practicing right intention, non-laziness, exertion, persistence, patience, diligence, progress, consistent aspiration, non-neglect, continuing maintenance for establishment of effort, the effort faculty, for effort power and right effort, one of the factors of the noble eightfold path. For those who have already attained this, Lord Buddha taught the importance of effort during insight meditation (Anguttara-nikaya [TH] 23/80/400-404):

Monks, when he walks, stands, sits, lies down, or awakens, unwholesome states arise. If he does not eliminate them, I [Lord Buddha] call [him] one who is without ātāpi, lazy, and effortless. We

should diligently destroy defilements, become brave, and continuously make effort. Monks in this Dhamma-vinaya who work, travel, or become sick cannot easily understand the Teaching of Lord Buddha [It is the duty of monks to study the Three Trainings or Tri-sikkha – sīla, samādhi and paññā as a base, and not let the mind wander to other duties], so we should make an effort attaining dhammas that have not been attained and seeing and knowing dhammas throughout that have not been seen and known throughout.

2. **Satimā** means one is mindful before acting, speaking, and thinking. Namely, one recalls before Mind and Matter arise.

3. **Sampajāno** means awareness of what one is doing – meditating continuously and awareness of Mind and Body in every moment (Phra Dhammathirarajmahanuni, 3).

4. **Indriya or Five-faculty Adjustment:** While practicing insight meditation, a meditator adjusts the following five sense faculties:

a. **Conviction:** One believes in the practice taught by Lord Buddha,

b. **Effort:** One diligently practices insight meditation for eliminating unwholesome states and arising of wholesome states,

c. **Mindfulness:** One recalls what has been done and spoken and carefully thinks before speaking and thinking – aware of the current state of Mind and Matter,

d. **Concentration:** One properly focuses on Mind and Body,

e. **Wisdom:** One realizes Mind and Body, regarding truth: namely, one gains wisdom (1) resulting from reflection (cintāmayapaññā), (2) resulting from study (sutamaya-paññā), and (3) resulting from meditation practice.

A meditator balances these Five sense-faculties – in a balance of conviction and wisdom and effort and concentration – one should develop as much as mindfulness he can (Phra Dhammathirarajmahanuni, 86-88).

7.10 MENTAL EXAMINATION AFTER MEDITATION PRACTICE

There are three stages:

1. Examining objects of Mind and Body that arose,
2. Examining objects that arise in mind,
3. Examining the characteristics of Mind and Body that arise.

Meditators will report their experiences from insight meditation practices to their teachers every day as follows:

1. Result from sitting meditation: A student will be asked how long he was able to meditate and what experience he had from rising-falling meditation practice, such as feeling painful, exhausted, or numb, stiff, dizzy stressed. Or, how much did the mind become thoughtful, distracted, or unrealistic? How much did he understand the state of mind? Is it easy or difficult to contemplate? When he could contemplate, what were the results?

2. Result from walking meditation: A student will be asked to explain walking experiences and the length of practice. Then, the student explains the feeling he experienced through practice, for example, how did the student experience the differences when walking on different floor surfaces? How did the student feel when practicing lifting and moving [on the different surfaces]? Was it better to contemplate [on the different surfaces]? All students are required to pay attention to the details of feelings while practicing.

3. Result from awareness of bodily action: A student will be asked the following questions: Was the student able to contemplate upon what he was doing continuously? When he woke up, took a shower, had breakfast, took the stairs up and down, closed and opened the door, sat, and rested, was he able to contemplate – starting from the initial, middle and final processes of thinking. If he was able to contemplate, what did he feel? – for example, did his mind become concentrated?

It is recommended that a student should explain experiences concisely and in detail completely and clearly. One should not talk nonsense because the student will lose concentration. In addition, the meditation master will not ask any question until the student has finished his report on his experiences. When the meditation master asks a question, the student should answer so clearly and completely that the meditation master can give the right advice. Importantly, the student must listen to and follow the advice respectfully. Do not hesitate to ask any questions for improvement.

7.11 COMPARISON OF THE FOUR FOUNDATIONS OF MINDFULNESS AND INSIGHT MEDITATION BASED ON MCU

Mahāsatiṭṭhāna Sutta explains twenty-one concentration and insight meditation methods which are concluded in the following table:

Twenty-one Methods of the Four Foundations of Mindfulness	Rising-falling Insight Meditation
<i>Fourteen Methods of Mindfulness of Bodies</i>	
Full Mindfulness of Breathing	There is no exact practice, but if the mind recalls the breathing, a mediator should contemplate the breathing regarding the truth.
Full Awareness of Bodily Actions	A meditator contemplates four primary postures (standing, walking, sitting, and lying) and secondary postures.
One Contemplation of Awareness	A meditator discerns Mind and Body continuously. He does not focus on one particular object.
One Contemplation of Thirty-two Parts of the Body	There is no exact practice, but if a mediator recalls concentration, he should contemplate it regarding the truth.
Complete Contemplation of Elements (Earth, Water, Wind and Fire)	While sitting in meditation, a meditator contemplates the wind element which causes the inflated and deflated stomach as well as contemplating rising and falling of the breath (Phra Srivaranyana, 52).
The Nine Contemplations of Decaying Corpses	There is no exact practice, but if a mediator sees one, he should contemplate it regarding the truth.
<i>Concentrated Mindfulness of Feelings</i>	
Contemplating the mental states of experiencing happy, painful and neither happy nor painful feelings.	A meditator contemplates the feeling that arises at every posture, such as hurting, aching, comfortable, uncomfortable, happily, unhappily, sadly, neutrally.

<i>Concentrated Mindfulness of Minds</i>	
One-pointed Mindfulness of Mind	A meditator contemplates the mind every moment which arises, such as during thinking, welcoming, liking (Phra Sombhan Samabharo, 132).
<i>Mindfulness of Dhammas</i>	
One Contemplation of Hindrances	A meditator contemplates Hindrances that arise in every posture, such as happiness, ill will, sleepiness, sloth, drowsiness, anger, or doubt.
One contemplation of the 5 Aggregates	A meditator contemplates rising-falling state which is one of their characteristics every bodily movement.
One contemplation of Sense-fields (āyatana)	A meditator contemplates sense-fields that arise, by contemplating seeing, hearing, smelling.
Contemplation of the Enlightenment Factor (bojjhanga)	A meditator contemplates Insight Wisdom attained, starting from Knowledge of Arising and Passing Away, which is the fourth one of sixteen (Phra Srivaranyana, 42).
Contemplation the Four Noble Truths	A meditator contemplates every bodily action. If the mental state is right, it is right in the Four Noble Truths (Phra Dhamma-visudhikavi, 70).

Insight meditation at MCU is based on the Four Foundations of Mindfulness. Eighteen out of Twenty-one methods are taught and practiced by MCU. Although the other three have not been taught, a meditator should contemplate if the mind receives those objects – in order to keep the mind in concentration – contemplating everything.

INSIGHT MEDITATION:
THE PRACTICE BASED ON
MIND AND BODY

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1 INSIGHT MEDITATION PRACTICE: HAVING THE MIND AND BODY AS OBJECTS

Vipassanā-kammatthāna consists of two words: Vipassanā and kammatthāna.

Vipassanā means the realization of nature of phenomena in regard to truth. Its component is wisdom. Kammatthāna means mental work or object of vipassanā. Its component is the mind (nāma) and body (rūpa) or the Five Aggregates.

This will now be explained:

SECTION 1: TWO TYPES OF MEDITATION

There are two types of meditation which are concentration meditation (samatha) and insight meditation (vipassanā). For concentration meditation, there are forty objects consisting of ten kasiṇa, ten meditations on corpses, ten recollections, contemplation of the loathsomeness of food, contemplation on the four elements, four Divine Abidings, four formless jhānas. The objects of insight meditation are the Mind and Body. Here, insight meditation will be explained first:

SECTION 2: THE FIVE AGGREGATES OR MIND AND BODY

1. The Form Aggregate (rūpa-khandha) has twenty-eight forms.
2. The Sensation Aggregate (vedanā-khandha) is feeling mental concomitants (vedanā-cetasika).
3. The Perception Aggregate (saññā-khandha) is perception of mental concomitants (saññā-cetasika).
4. The Formation Aggregate (saṅghāra-khandha) is volition of mental concomitants (saṅghāra-cetasika).
5. The Consciousness Aggregate (viññāna-khandha) is 89 or 121 minds.
6. Nibbāna is deliverance from the aggregates (khandha-vimutti)

The Five Aggregates are classified into one form or body and four minds or consciousnesses:

Based upon the ultimate sense of dhammas, the Five Aggregates are Mind and Body as follows:

1. Bodies are the Twenty-eight forms.
2. Minds are feeling mental concomitants, perception mental concomitants, and the rest of fifty mental concomitants.
3. Minds are 89 or 121 consciousnesses.
4. Nibbāna is deliverance through the aggregates (khandha-vimutti).

SECTION 3: FUNCTIONS OF THE FIVE AGGREGATES

1. The Form Aggregate: Its function is breaking apart [dissolution].
2. The Sensation Aggregate: Its function is to receive [contact] an object.
3. The Perception Aggregate: Its function is to remember [recollect] an object.
4. The Formation Aggregate: Its function is to condition an object (mind or consciousness).
5. The Consciousness: Its function is to know an object.

SECTION 4: SIX INTERNAL BODIES

1. The eye (chakkhu-pasāda),
2. The ear (sota-pasāda),
3. The nose (ghana-pasāda),
4. The tongue (jivha-pasāda),
5. The body (kāya-pasāda),
6. The mind or the heart (mano) .

All six are Bodies.

SECTION 5: SIX EXTERNAL BODIES

1. Form (rūpa) such as colors,
2. Sounds (saddha),
3. Smells (gandha),
4. Tastes (rasa),

5. Touch (photthabba) [earth, fire, wind] such coldness and heat,
6. Mind-objects (dhammas) such as mind and body.

From one to four, they are bodies.

SECTION 6: SIX INTERNAL BODIES AND SIX EXTERNAL BODIES

1. The eye contacts forms,
2. The ear contacts sounds,
3. The nose contacts smells,
4. The tongue contacts tastes,
5. The body contacts touch, such as coldness, heat, softness, or hardness.
6. The mind contacts mental-objects.

SECTION 7: CAUSES OF MIND AND BODIES

1. The eye: Body is caused by the eye contacting with forms. Seeing is Mind (caused by an object).
2. The ear: Body is caused by the ear contacting with sounds. Hearing is Mind (caused by an object).
3. The nose: Body is caused by the nose contacting with smell. Smelling is Mind (caused by an object).
4. The tongue: Body is caused by the tongue contacting with flavor. Tasting is Mind (caused by an object).
5. The touch: Body is caused by coldness, heat, or thirst. Feeling is Mind (caused by an object). Feeling painful, tired, or itchy is Mind.

6. The mind-objects: such as how the Body arises when one is lying, sitting, standing, walking or making any physical movement.

The mind which controls the physical movement, lying, standing, walking is a state of Mind caused by an object. Thinking, imagining, craving or forgetting are Mind actions caused by an object.

SECTION 8: THE CURRENT STATE OF MIND AND BODY

1. When the eye contacts form, one discerns the eye-consciousness. While the feeling arises due to defilement of self – he misunderstands, ‘I see,’ he contemplates the cause for dispelling self-attachment.

2. When the ear contacts sounds, one discerns the ear-consciousness. While the feeling arises due to defilement of self – he misunderstands, ‘I hear,’ he contemplates the cause for dispelling self-attachment.

3. When the nose contacts smell, one discerns the nose-consciousness. While the feeling arises due to defilement of self – he misunderstands, ‘I smell,’ he contemplates the cause for dispelling self-attachment.

4. When the tongue contacts flavor, one discerns the tongue-consciousness. While the feeling arises due to defilement of self – he misunderstands, ‘I taste,’ he contemplates the cause for dispelling self-attachment.

5. When coldness, heat, softness, or hardness makes contact with body, one discerns Body of coldness, heat, softness, or hardness. While the feeling arises due to defilement of self – he misunderstands, ‘I am cold or I am hot,’ and he then contemplates the cause for dispelling self-attachment.

When one feels sore, tired, or itchy due to defilement, he discerns, “I am itchy, sore or tired,” for dispelling self-attachment.

6. For Body of mind-object, one discerns Body when the state of body postures and bodily actions arise. The body postures are lying down, sitting, standing or walking. The bodily actions are physical movements such as bending down or looking up. Due to defilement of self, he misunderstands, ‘I lie down, I sit, I stand, I walk, I bend down or I look up,’ he contemplates the cause for dispelling self-attachment.

For Mindfulness of a mind-object, one discerns Mind when he has the feeling of thinking, worrying, being sleepy, being angry, struggling or forgetting. He discerns this for dispelling defilements of self, such as, ‘I think.’

SECTION 9: MIND AND BODY BASED ON SENSE-DOORS

1. The eye-consciousness (cakkhu-viññāna).
2. The ear-consciousness (sota-viññāna).
3. The nose-consciousness (ghāna-viññāna).
4. The tongue-consciousness (jihvā-viññāna).
5. The body-consciousness (kāya-viññāna).
6. The mind-consciousness (mano-viññāna).

SECTION 10: CAUSES AND EFFECT OF MIND AND BODY

1. The eye contacting with form is the cause. The eye-consciousness is the effect.
2. The ear contacting with sounds is the cause. The ear-consciousness is the effect.

3. The nose contacting with odor is the cause. The nose-consciousness is the effect.

4. The tongue contacting with flavor is the cause. The tongue-consciousness is the effect.

5. The coldness, heat, softness, or hardness contacting with the body is the cause. The body-consciousness is the effect.

6. Mind which commands the Body to change a body posture or a bodily action is the cause. The physical movements are the effect.

Thinking, imagining, worrying, listening, craving, being angry or sleepy is the cause. The state or act is the effect.

SECTION 11: CAUSES OF MIND AND BODY TO ARISE THROUGH SENSE-DOORS

1. The eye-consciousness arises by (1) the eye, (2) a clearly visible object that appears in front, (3) light or brightness, and (4) attention.

2. The ear-consciousness arises by (1) the ear, (2) sounds that arise, (3) clear path to the ear (*vivarākāsa*), and (4) attention.

3. The nose-consciousness arises by (1) the nose, (2) smell that arises, (3) wind, and (4) attention.

4. The tongue-consciousness arises by (1) the tongue, (2) flavor, (3) good saliva, and (4) attention.

5. The body-consciousness arises by (1) body, (2) contact or touch, (3) tangible object, and (4) attention. These four cause the body consciousness to arise.

6. The mind-consciousness arises by (1) the heart, (2) mind-objects that arise (*mind-body*), (3) *bhavanga-citta*, and (4) attention. These four cause the mind consciousness to arise.

SECTION 12: FOUR BODY POSTURES AND BODILY ACTIONS

1. The state of walking body arises by (1) good legs, (2) clear mind, (3) citta_javāyo-dhātu, and (4) attention. These four are the causes and walking is effect.

2. The state of standing body arises by (1) a good body, (2) mastermind, (3) citta_javāyo-dhātu, and (4) attention. These four are the causes and standing is effect.

3. The state of sitting body arises by (1) a good body, (2) mastermind, (3) citta_javāyo-dhātu, and (4) attention. These four are the causes and sitting is effect.

4. The state of lying body arises by (1) a good body, (2) mastermind, (3) citta_javāyo-dhātu, and (4) attention. These four are the causes and lying is effect.

Note: The main idea of meditation practice through Mind and Body is one notes and is mindful of the current object of the Mind and Body – both of which are objects of vipassanā.

SECTION 13: MEANINGS OF WORDS

1. The words, “discern, contemplate, concentrate, aim, observe, and see,” – mean being aware of the state of mind and body.

2. Manasikāra means to pay attention or focus on an object particularly.

3. Yoniso-manasikāra is proper consideration on an object and being aware of mind or body, with wise attention. In practice, Yoniso-manasikara means to have control of a sense-object.

4. Mindfulness (sati) is to recall sense-object of mind and body.

5. Awareness (*sampajañña*) is being aware of the state and characteristics of mind and body. Mindfulness and awareness jointly arise and function together.

6. Effort (*viriya*) is diligently recalling and fully alert with the mind and body continuously, also called *ātāpi*.

7. Concentration (*samādhi*) is one-pointed mind towards mind and body.

Mindfulness and effort are categorized into concentration or *samādhi*.

SECTION 14: EXPLANATION

As mentioned above, the causes of mind and body and their current objects are the bodies of insight meditation. Mindfulness and awareness or wisdom, effort, concentration and other jointly accompanied phenomena are the contemplators of the bodies of insight meditation which are mind and body.

In the real practice, there are three sources of knowledge: Knowledge resulting from (1) study such as listening or reading, (2) reflection in causes and effects, and (3) meditation development. Knowledge resulting from meditation is the highest wisdom of insight meditation, namely it is the body of insight.

For a new meditator, it is common to make mistakes, due to lack of experience. Although mistakes are unavoidable, he must learn from the mistakes for the better. As mentioned, knowledge can be gained through listening, reading, or reflecting causes and effects, so if the meditator pays attention and reflects on causes and effects, through experiences based on the principle, this will lead him to the right practice.

At the beginning, he might not be accustomed to contemplating the objects of insight, and he might not understand how to discern mind and body. However, he must try to focus attention on mind and body

such as in physical movements. And, he contemplates mind states that arise, such as physical pain, thinking, craving, being angry or sleepy. If he is always aware of mind and body he will become better.

The practice must be based on principles he has learned as a base or a map. Also, he must reflect on causes and effects.

For insight meditation, the meditator must understand the bodies of insight or vipassanā. The bodies of vipassanā are the current state of Mind and Body which arise at that moment. The contemplators are mindfulness, awareness, effort or exertion, concentration and wholesome phenomena which jointly arise.

Mindfulness (*sati*) is to recall Mind and Body which arise. Awareness (*sampajañña*) is to know the state of Mind and Body. To have mindfulness and awareness constantly is effort (*ātāpi*). Concentration (*samādhi*) is to have one object of Mind and Body which arise at that moment. The characteristics of Body are lying down, sitting, standing, walking and other physical movements as well as contacts between sense-doors – eye-form, ear-sound, nose-odor, tongue-flavor, body-tangible things, and mentally-arisen object. If the meditator is mindfully aware of those characteristics constantly, then, concentration arises as one-pointed mind (*ekaggatā*). The components of concentration are mindfulness and effort. When the meditator has mindfulness, effort and concentration, he automatically has awareness because mindfulness and awareness always arise together. Awareness may drop when mindfulness, concentration and effort are dominated.

The meditator may experience lacking the current object of mind and body because he discerns by *suta* (knowledge resulting from study) and *cintañāna* (knowledge resulting from reflection). As a result, the mind is not firmly concentrated and wisdom is still weak.

SECTION 15: INSIGHT MEDITATION PRACTICE WITH CAUSE AND EFFECT

Before practicing insight meditation, he shares loving kindness and makes a resolution of virtues he has committed for build-up faith in mind. When the mind is pure, he mindfully discerns mind and body, namely, he knows what he is doing. When he sits, he is fully aware of the sitting body – he knows what the sitting body is. If he is constantly aware, it is *ātāpi* (effort or exertion). Proper consideration is to discern the current object of mind-body.

While continuing practicing, the meditator can sense this is mind and this is Body. He must observe what characteristics of mind are, and he must observe what characteristics of body are, and he must observe how each arises. Then, he will be able to see how mind and Body persist, only for a moment and then alter depending on causes. He must contemplate the causes of changing regarding the truth. The causes are, for example, physical pain or thought, anger or drowsiness. And, there are sometimes essential or natural causes such as starvation, exhalation or a bowel movement. Nobody creates these causes, but they occur based on the truths.

With careful consideration, it is about inability to persist (suffering). He knows it occurs repeatedly. Why does he know that? It always alters due to inability to persist. Why? It is due to the common characteristics of the conditioned. Some misunderstand that it changes for good or happiness, because they lack proper consideration of phenomena.

Through frequent practices, the meditator can feel mindfulness, awareness and effort are becoming more agile and skillful. *Bhāvanā* has been built up (virtues gained from meditation). Even though the meditator sometimes loses his focus on mind-body, he regains conscious quickly. He becomes more intelligent. Wisdom is gained through reflection and mind meditation. He discerns mind-body better. He becomes more aware when he notes the mind becomes distracted.

SECTION 16: DISCERNING THE STATE OF MIND AND BODY

When his mindfulness and awareness are alert to any Body or Mind, he then discerns the state of that mind or that body. Mindfulness and awareness catch and follow the state of mind or body which arises. If one tries to discern this way, constantly, he will feel that the body based on however it is appearing at that moment. If there are no other dominant objects arising and he maintains mindfulness well, he will know the state of body.

Discerning is like a torch. He must focus on the spot - he discerns with mindfulness and awareness. So, he must discern one object at a time. When he becomes skillful, he can see (feel) with wisdom, based upon its state. Feeling the Body is like seeing something real. While one sees this, the state of Body and view arise at the same time. Then, all disappear. Body seen is the state of the Body. Seeing is mind or mindfulness, awareness, effort and jointly-arisen phenomena.

Seeing refers to wisdom only. Whenever knowing arises, it means there is no self (misunderstand as self) at that moment. When he knows the state of Body and disappearance of view, namely changeability (suffering). He discerns where the cause or essential cause occurs. This is important because, if he cannot follow, defilements will arise. When changeability occurs each time, it changes due to the conditioned state, not due to defilement (craving for change). The result from knowing the state of Body and causes of changeability is wisdom. The more the state of Body changes, the more he becomes disenchanted.

SECTION 17: EXAMPLES

Here the sitting body is explained as an example. When skill, mindfulness, awareness and effort are better and better, they will be more alert to the state of body. While he is sitting, the sitting body shows the state of body commanded by mind. There are bodily actions and they

are changing constantly. When he discerns the state of the sitting body arising currently by proper consideration, mindfulness, awareness and exertion arises together (meaning a skillful person). He can direct to the state of sitting body every time and he is aware of the sitting body and postures.

He knows the cause of change (suffering) with Mindfulness and awareness. While he discerns the state of Body that is changing, there will be bodily action in between transition. This is important. He must observe the transition of bodily actions as well as their states that appear.

So, when there is a change each time, he will know the state of Body immediately and its causes (such as physical pain). When he understands that the Body changes all the time, he is disenchanted. While discerning the Body, when the eyes contact with form or ears contact with sounds, he may or may not be able to discern Mind or see Mind.

Yonisomana-sikāra (proper consideration) will not arise when one discerns through eyes and ears, so he must use the method of Mindfulness of Body Postures. If he is not proficient with Mindfulness of Body Postures, it will not make a difference because he cannot feel Body at the moment of the eyes contacting forms or the ears contacting sounds – it has already become past when he becomes aware of it. But, if Mindfulness of Body Postures is advanced on bhāvanāmaya-paññā (wisdom resulting from meditation), he may be able to discern the current of mind – seeing and hearing Mind. The sitting body arises continuously, so he can sit longer because the bodily actions help relieve physical pain when such changeability (suffering) occurs. Proper consideration, mindfulness, awareness and effort work harder, and he becomes used to these things. As a result, he is aware of what is going on.

The sitting body must be changed when it becomes unbearable – from the sitting posture to walking posture. The transition of these two postures is important because there are many bodily actions ranging from moving a part of body to complete the standing body. He must concentrate on mindfulness, awareness, effort and proper consideration

harder. If mindfulness, awareness and effort are not consistent, he will not follow the feeling of change. He will just feel a change after the process has been completed – being unaware of the changing state.

Between the transition of sitting body and standing body, he must discern closely, namely, he is fully aware of the bodily action while the body posture is changing. When he continues discerning, he knows that each state of body is different. When the state of sitting body disappears, the body of bodily action arises. While body of bodily action is complete, the body of body posture (standing) arises. Another form of body is when one does not stand firmly, so there will be a bodily action arising.

Note: Between the transition of body posture and bodily action by characteristics, continuity and the complete state of standing body, this is all about changeability caused by suffering. The state of body is important, namely cause and effect – passing away and arising. The state of sitting body disappears or passes away and the state of bodily action arises. While he is discerning when the state of bodily action arises, the state of sitting body passes away. Similarly, when he stands, the bodily action passes away. Between the state of sitting body and standing body, there is continuity. If he fails to note the changing states of those body movements, the discernment is far away from the current state. If he catches it, he will know the state of body which is falling into dissolution in every action.

The standing body is more sensitive because one is normally aware while taking a step. If one feels and follows along in the state of stepping, he will know that stepping forward is one state and stepping down is another. If he has proper consideration and observation, he will be aware of the state of body regarding truth.

If he discerns more and more, he will see the state of walking body will be forced finally – so suffering or physical pain arise. He knows that he is forced to change due to the condition being unbearable.

If he contemplates the walking body continuously, he will feel differences changing in the body. He must maintain the object of concentration towards the state of body continuously.

Between the transition of walking body and standing body, there are also bodily actions; for example, he stops stepping or moving his leg before standing firmly. He must discerns and every moment and movement continuously.

Normally, standing is not a long-lasting posture due to physical limitations. Bodily actions during the transition from the standing body changing to the sitting body and of the sitting body to the standing body are all different. This is important. He must be aware of the bodily actions, continuously, between the transitions of those two postures, back and forth. He must maintain the object of mindfulness towards the state of the body.

SECTION 18: CONCLUSION

When a mental distraction arises, one mostly experiences a past object. So, he keeps discerning the sitting body with mindfulness and awareness. When mindfulness and awareness are alert and he can discern Mind of thinking as well as of the arising of that thought, he will become disenchanted.

So, in vipassanā practice, one who discerns Mind through mind also uses four body postures. When a mental distraction arises while one is discerning either Mind or Body, he loses his focus on Mind or Body. So, if one understands that mental distractions are sense-objects, he can discern them as objects of vipassanā.

Discerning Mind through sight, hearing, touch or mental-object and discerning Body through form, nose, tongue or body are all based on mindfulness and awareness of the four body postures. When one comprehends one of the four postures, he automatically comprehends the rest of the postures – only in different states. Mindfulness of four body postures helps sharpen skill and agility of mindfulness, awareness, effort and concentration to perfection; namely one becomes agile in discerning objects through every sense-door and every posture – both in Mind and Body.

If one develops insight meditation to bhāvanāmaya-paññā (wisdom gained from meditation), he will know all phenomena – both Mind and Body – regarding with truths. Bhāvanāmaya-paññā is caused by Cintāmaya-paññā (wisdom gained from reflection) and Sutāmaya-paññā (wisdom gained from study) which enable one to reflect phenomena regarding with truths only.

SECTION 19: NOTE

Mental distractions are Mind that arises in mind and they are the objects of vipassanā or insight. These mental distractions are hindrances to wisdom if one does not know this. On another hand, when they arise to one who has developed his mindfulness and awareness to bhāvanā, he will know what's going on and will not get deluded.

If mental distractions arise, such as covetousness or anger, they are the objects of vipassanā for one who understands meditation. The more distraction of mind there may be, the more wisdom he may gain. So, such mental distractions can be seen as beneficial to one who understands them. Moreover, when one can discern Mind or Body right, he will be pleased with his practice. Although when pleasure arises, conceit appears and lust follows. If one does not know this, cinta-ñāna and bhavana-ñāna have not arisen. If one knows every moment phenomena are arising, he will know the path to advance Dhamma.

When mental distractions first arise to a new meditator, they control his mind so he loses concentrated meditation, as a result, he may quit the practice. So, it is important for all meditators to understand the states of mental distraction.

SECTION 20: RECEIVING MEDITATION

1. Words for offering this body to Lord Buddha: Imāhaṃ bhante bhagavā attabhāvaṃ bhagavato pariccajāmi (recite three times). Lord, I would like to offer this body to Lord Buddha.

2. Words for offering this body to the master: Imāhaṃ bhante ācariya attabhāvaṃ ācariyassa pariccajāmi (recite three times). For the great one, I would like to offer this body to you, master.

3. Words for insight meditation: Nibbānassa me bhante sacchikaraṇatthāya vipassanā-kammaṭṭhānaṃ deti. For the great one, please give me meditation instruction for seeing and knowing throughout Nibbāna.

4. Words for undertaking insight meditation: Ukāsa – now, I would like to undertake insight meditation. May I attain khanika-samādhi (momentary concentration) and vipassanā-ñāna (insight knowledge) and may they always be with me. May I be mindful of sense-doors. When a form comes in range of my sight, may mindfulness arise, so that I can discern Mind as well as other sense-doors.

When one has finished undertaking insight meditation, he may then start meditation of, sharing loving kindness and make a resolution as follows:

1. Sabbe sattā: All beings who are brothers in the suffering of birth, old age, sickness and death.
2. Averā: May they be happy and free from vengeance.
3. Abbyāpajjhā: May they be happy and free from ill will.
4. Anīghā: May they be happy and free from mental and physical suffering.
5. Sukhi attānaṃ pariharantu: May they be mentally and physically happy and maintain themselves far from all suffering.

RESOLUTION

May virtues, such as generosity, morality, and meditation, I have accumulated from the past to the present, be the factor helping me attain the right wisdom in this life and in future lives until I attain Nibbāna, the end of all sufferings.

INSIGHT MEDITATION:
THE PRACTICE BASED ON
MIND AND BODY

BY

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2 INSIGHT MEDITATION: THE SCRIPTURES

Those who are going to practice insight meditation need to know the following:

1. What is vipassanā?
2. What are the objects of vipassanā?
3. What are the benefits of vipassanā?
4. What Dhammas support vipassanā?

Vipassanā meditation is the practice which enables a meditator to end all sufferings. This is the ultimate goal in Buddhism. Therefore, the meditator should come to understand about vipassanā.

1. What is Vipassanā? Vipassanā is a name for wisdom (Ps. 31/731-736-627-637). What does one with wisdom see and know? Vipassanā is knowing or seeing the mind and body [the Five Aggregates] as impermanent, suffering, non-self – not beings or persons. Seeing or knowing, other than in this above manner is not vipassanā – for example, seeing Lord Buddha, King Sakka, the Brahmans, heaven, or hell, is not vipassanā, but it is samādhi or concentration. When one has known what vipassanā is, it will be beneficial in preventing him or her from having wrong view and doubts.

2. Objects of Vipassanā: Vipassanā is wisdom of seeing the Three Common Characteristics of Mind (nāma) and Body (rūpa) (Kh. 29/788-880/488-543) or the Five Aggregates. When does one discern in order to see the Three Characteristics? (S. 18/1-3/1-2). One must discern the current object of mind and body, and then realize the Three Characteristics – as being nothing else but mind and body.

3. What are the Benefits of Vipassanā? The base benefit is first to dispel a wrong view (vipallāsa-dhamma) (A. 21/49/66-67), such as seeing mind and body as beautiful, permanent, happy, self, and finally to attain the ultimate peace or Nibbāna. So, it is important to understand

the principle, causes, and effects of vipassanā. Otherwise, he practices vipassanā in a wrong way because of a misunderstanding such as of the Five Aggregates.

Lord Buddha stated that the Five Aggregates are suffering, but some conventional mundane people still feel that they are happy. When the mind becomes concentrated, one understands that the concentration of mind is Nibbāna, but concentration is really one of aggregates because the aggregates are suffering based on Lord Buddha's statement. It is the happy feeling due to concentration, not Nibbāna because there are no feelings or aggregates in Nibbāna (A. 23/238/429).

A meditator who understands that happiness as Nibbāna may refer to the statement, "Natthi santi param̐ sukaṃ – meaning, there is no other happiness but tranquility" (Dh. 25/25/42). Tranquility, in this sense, is happiness free from defilements and suffering or the Five Aggregates as well as all the conditioned phenomena. Such tranquility is real happiness or Nibbāna.

The reasons for the misunderstanding are to ignore the scriptures, being unable to adapt the practice with the scriptures and to make a wrong judgment – the scripture and practice are different matters. As a result, one ignores the study and thinks only practice is the key. Please remember that we are not Buddhas who have become self-enlightened.

4. What Dhammas support vipassanā? The vipassanā practice must be based on the Four Foundation of Mindfulness meditation (satipaṭṭhāna) and realms of vipassanā (vipassanā-bhūmi) such as Sixteen Insight, Nine Insight Knowledge and Seven Purification. Each of them will be shortly explained as follows:

2.1 SATIPAṬṬHĀNA

Satipaṭṭhāna (D. 10/273/300/325-351) means foundation of mindfulness or noble basis supporting mindfulness. Why is it noble? It is because the Four Foundations of Mindfulness enable a practitioner to attain Nibbāna secure of the wise. Those four are:

1. Contemplation of Body: It is categorized into fourteen which are mindfulness of breathing, mindfulness of body postures, full awareness of bodily actions, contemplation of body as impure, contemplation of body as just elements, and the nine contemplations of decaying corpses.

2. Contemplation of Feeling: It is categorized into nine, ... for example, one knows when happy feeling arises, painful feeling arises, or neutral feeling arises.

3. Contemplation of Mind: It is categorized into sixteen, ... for example, one knows mind with lust, mind without lust, mind with hatred, mind without hatred, mind with delusion, or mind without delusion.

4. Contemplation of Dhammas: It is categorized into five, ... which are the Hindrances, Aggregates, Sense-bases, Enlightenment Factors, and Noble Truths.

The Four Foundations of Mindfulness include both samatha and vipassanā. Contemplation of body as impure and mindfulness of breathing are based on both samatha and vipassanā. One must develop samatha before advancing to vipassanā. Contemplation of Feelings, Mind and Dhammas are all vipassanā. In contemplation of the body, mindfulness of body postures, full awareness of bodily actions and contemplation of body as just elements are vipassanā.

From another perspective, the Four Foundations of Mindfulness are the Five Aggregates or mind and body as follows: (1) Contemplation of Body is the form aggregate as body, (2) Contemplation of Feelings is the feeling aggregate as mind, (3) Contemplation of Minds is the volition aggregate as mind, and (4) Contemplation of Dhammas is all five aggregates as both mind and body.

According to one meaning, satipatthāna means to recall a mind object and concentrate upon it into one-pointedness of mind. The four, satipatthāna means four objects – being like a town with four doors. Whatever the door a merchant enters will lead him to the center of the

town which is Nibbāna (MA. [papañcasūdanī], 255-256). This means that a meditator can achieve Nibbāna by developing any one of those four Foundations of Mindfulness which here can be either based on mind or body. There is no need to develop them all.

2.2 TEMPERAMENTS AND THE FOUR FOUNDATIONS OF MINDFULNESS

1. One with crude lustful temperament and weak wisdom should develop Contemplation of Body.
2. One with refined lustful temperament and strong wisdom should develop Contemplation of Feeling.
3. One with mild view temperament and weak wisdom should develop Contemplation of Mind.
4. One with strong view temperament and strong wisdom should develop Contemplation of Dhamma.

2.3 FOUR DISTORTIONS (VIPALLĀSA)

1. Subha-vipallāsa is seeing mind-body as beautiful. It is dispelled by developing Contemplation of Body.
2. Sukha-vipallāsa is seeing mind-body as happy. It is dispelled by developing Contemplation of Feeling.
3. Nicca-vipallāsa is seeing mind-body as permanent. It is dispelled by developing Contemplation of Mind.
4. Atta-vipallāsa is seeing mind-body as self. It is dispelled by developing Contemplation of Dhamma.

There are two key components against covetousness and grief in this world. The first one is the contemplated objects which are body, feeling, mind, and Dhamma. The second one is the contemplators which

are four exertions or sammappadhāna (A. 21/13-14/19-22), four clear comprehensions or sampajāno (MA. [papañcasūdanī], 258), and mindfulness in mind and body (satimā). In addition, vipassanā is the seer. What does it see? It sees mind and body as well as the Three Characteristics of impermanence, suffering and non-self.

2.4 SIXTEEN INSIGHTS

Sixteen Insights (visuddhimagga, 205-328) are wisdom gained through vipassanā or satipathhāna development. The following are the level of wisdom:

1. Knowledge of Mind and Body (nāmarūpaparicchedañāna) is wisdom of realizing that mind and body are not beings, persons, or self.

2. Knowledge of Discerning Conditionality (paccayapariggahañāna) is wisdom of realizing the causes of mind and body.

3. Knowledge of Investigation (sammas-saññāna) is wisdom of realizing impermanence of mind and body.

4. Knowledge of Arising and Passing Away (udayabbayañāna) is wisdom of realizing the arising and passing away of mind and body.

5. Knowledge of Dissolution (bhaṅgañāna) is wisdom of realizing the passing away of mind and body.

6. Knowledge of Terror (bhayañāna) is wisdom of realizing the terror of mind and body.

7. Knowledge of Danger (adīnavañāna) is wisdom of realizing the danger of mind and body.

8. Knowledge of Disenchantment (nibbidāñāna) is to feel the disenchantment of mind and body.

9. Knowledge of Deliverance (*muñcitukamyatāñāna*) is ardent desire for deliverance from mind and body.

10. Knowledge of Contemplation of Reflection (*patisaṅkhāñāna*) is wisdom of knowing Dhamma for escape from mind and body.

11. Knowledge of Equanimity about Conditioned Things (*saṅkhārupekkhañāna*) is to feel equanimity towards mind and body.

12. Knowledge of Conformity with Truth (*anulomañāna*) is wisdom of realizing the Four Noble Truths.

13. Knowledge of Change of Lineage (*gotrabhūñāna*) is wisdom of knowing Nibbāna as a sense-object.

14. Knowledge of Path (*maggañāna*) is wisdom of knowing Nibbāna as a sense-object.

15. Knowledge of Fruit (*phalañāna*) is wisdom of knowing Nibbāna as a sense-object.

16. Knowledge of Reflection (*paccavekkhaṇañāna*) is wisdom of reflecting Path, Fruit, and Nibbāna, abandoned defilements, and remaining defilements.

2.5 NINE INSIGHT KNOWLEDGES

The Nine Insights (Ps. 31/1/1) start from the Knowledge of Arising and Passing Away (*udayabbayañāna*) [the fourth] to the Knowledge of Conformity with Truth (*anulomañāna*) [the twelfth]. *Anulomañāna* is wisdom of realizing the Three Characteristics of mind and body, enabling a practitioner to realize the Four Noble Truths.

2.6 SEVEN PURIFICATIONS (VISUDDHI)

Visuddhi (M. 12/292-300/287-297) is purity or pure of body, mind and wisdom from defilements. They are: (1) Purity of Conduct, (2) Purity of Mind, (3) Purity of View, (4) Purity of Transcending Doubt, (5) Purity of Knowledge and Vision of What is Path and not Path, (6) Purity of Knowledge and Vision of Course of Practice, and (7) Purity of Knowledge and Vision.

Sixteen Insight Knowledges mean wisdom categorized into the Five Purifications [the fifth to the seventh] as follows:

1. The first knowledge is categorized into the Purity of View.
2. The second knowledge is categorized into the Purity of Transcending Doubt.
3. The third and fourth knowledges are categorized into the Purity of Knowledge and Vision of What is Path and not Path.
4. The fifth to thirteenth knowledges are categorized into the Purity of Knowledge and Vision of Course of Practice.
5. The fourteenth to sixteenth knowledges are categorized into the Purity of Knowledge and Vision.

2.7 DHAMMAS WHICH CONCEAL THE THREE CHARACTERISTICS

The Three Characteristics of mind and body are concealed (visuddhimagga, 275) by the following three:

1. **Continuity (santati) conceals impermanence.** The continuity is arising and passing away of mind and body continuously and endlessly. The arising and passing away occurs so fast that one cannot see the arising and disappearing of individual, fleeting images arising and ceasing and constantly being replaced by new ones, continuously,

so their continuity appears as one picture only. As a result, one does not realize impermanence of mind and body. It is like seeing a movie. An image which appears upon the screen is seen only just for one or two instants, at a time and is not just one abiding, unchanging, fixed picture as object, because there are actually tens or hundreds of images continuously arising and fleeting on too rapidly for the eye to actually see and record them – because each image is rapidly moving-on, arising and disappearing – and then being replaced by a new one and another one – and so on, so the continuity appears to be one. As a result, one seems to see the images on screen as just one constant picture. This works the same within the mind and body [the Five Aggregates].

In reality, images of mind and body are arising and passing away even faster than a movie, especially, impulses of the mind which arise and pass away a lot faster than those of the body (A. 20/48/11). Hence, it is difficult to see the impermanence of mind and body. As long as the truth has not come out, conventional view still exists and conceals its real characteristic of impermanence. If one develops vipassanā or insight meditation, he or she can see such impermanence.

2. Postures Concealing suffering: Mind and body are pressed by suffering all the time. One has not seen this due to lack of contemplation on body postures. One feels released when he changes a new body posture, as a result, it is difficult to see the new posture as suffering. As long as this truth has not been discovered, sukha-vipallāsa arises. Sukha-vipallāsa is misunderstanding, “Mind and body are happy or good,” due to wrong view. It gives rise to craving and desire in mind and body and, as a result, one is struggling for what is desired. This is all overpowered by craving which resides in mind and body. Therefore, without contemplation on body postures, sukha-vipallāsa arises and the suffering is still concealed.

3. Ghana-sañña Conceals Non-self: Ghana-saññā is the perception of the heap of the Five Aggregates or mind and body. As a result, one sees an essence of the Five Aggregates. While one is seeing or hearing once, mind and body jointly arise every moment and then pass away.

The procedure occurs so fast that one cannot distinguish mind and body and cannot see them as different. When one cannot distinguish them, one will not see non-self. When one does not see non-self, *atta-vipalāsa* arises. *Atta-vipalāsa* is seeing this body as self, mine or ours.

It is necessary to destroy what conceals the Three Characteristics. When this is destroyed, *vipallāsa* is also destroyed because they are dependent origination. When the cause extinguishes, *vipalāsa* also extinguishes.

The characteristics of Non-self are important to Buddhism and different from other religions. Lord Buddha said, “All conditioned things are impermanent, not self and powerless. Nobody can command them to be what one wants.” These are the characteristics of non-self.

To attain *vipassanā*, one must see the Three Characteristics. The only way is developing the Four Foundations of Mindfulness. Lord Buddha clearly stated that the only path to end all suffering or achieve *Nibbāna* is the Four Foundations of Mindfulness.

2.8 SIX THINGS TO UNDERSTAND ABOUT VIPASSANĀ MEDITATION

1. Objects of Vipassanā: The objects of *vipassanā* (*visud-dhimagga*, 106) are the Five Aggregates, Twelve Sensory Domains, Eighteen Elements, Four Noble Truths, and Twelve Links of Dependent Origination. These six are included in mind and body. Mind and body are the body of meditation which enables a practitioner to attain wisdom. So, the practitioner must study, understand, and remember mind and body, so that he can discern when they arise.

2. The Current States: The current states (M. 12/525-534 /348-351) consist of current phenomena and current objects. The current phenomena are mind and body which currently are presented. Normally, mind and body arise, stand, and pass away continuously. No matter if one sees this or not, mind and body are always conditioned.

The current object is the arising of mind and body at the present time and the meditator can attain that current object. The meditator must maintain the current object all the time because the current object gives rise to insight wisdom (vipassanā-ñāna) destroying covetousness and grief. Only effort, mindfulness, or wisdom cannot destroy covetousness and grief or to achieve vipassanā without the current object.

How does one attain the current object? One attains the current object through restraint of the senses such as restraining the sight. For example, when one sees a thing, it is just seeing a thing or when heard, it is just hearing a thing. As long as the current object is present, covetousness and grief will not arise.

In addition, one who understands and experiences the current object knows the time and place to develop vipassanā because current phenomena are available to everyone at any time and any place. It is difficult for those without careful consideration to understand Dhamma practices properly. For example, while people are listening to a sermon, this is not the time to practice vipassanā because he will, then, not understand the sermon. For a place for vipassanā, one should consider whether or not it is a place conducive to growing mental defilements. Lord Buddha stated that a forest, the root of a tree, or a remote shelter is a quiet and peaceful place supporting vipassanā development.

3. Mindfulness and Awareness: Mindfulness and awareness are very important to vipassanā because the more awareness one has the more one attains. Mindfulness and awareness are the virtues of a meditator. In practice, there are two key components which are bodies of meditation and the contemplators. The bodies of meditation are contemplations of body, feeling, mind and dhammas – namely, mind and body are then contemplated. The contemplators are effort, awareness, and mindfulness. While discerning mind and body, the meditator must know what mind he is discerning or what body he is discerning. So, it is not right to watch mind and body without contemplation (S. 18/148/100).

4. Sense-objects: Based on the Four Foundations of Mindfulness, discerning the current object, the eye or ear consciousness arises when one sees or hears an object. What does one discern? He discerns the eye or ear consciousness which is mental phenomena or mind. For discerning body, sitting is form phenomena or body. When one sits, he discerns the body of sitting. This means that when one discerns either mind or body, there will always be either mind or body in the current object. Mind and body will go all the way to the Knowledge of Conformity with Truth (*anulomañāna*). For example, mind-body is impermanent. Mind-body is danger. One is disenchanted with mind and body. Or, one seeks the way to escape from mind and body. This does mean that when one develops the Knowledge of Mind and Body (*nāmarūpaparicchedañāna*), there are no mind and body. But, it means that the more he discerns mind and body, the clearer he sees their danger.

5. Reasons for Practice: A meditator should know why or for what reason. For example, when the mind becomes distracted, he cannot discern a body posture. He becomes tired of practice. Then, his teacher tells him to discern the mental distraction, but the student must know the reason for doing that and what the benefit is – not just do whatever the teacher says. So, the key points are reasons and comprehension, because the student can figure-out if the practice is right or wrong.

6. Observation: The observation is important because when the mind loses its focus on mind and body, the meditator can bring it back. Without observation, the meditator will not be aware when he loses the current object from mind and body.

A meditator should know that if the five sense-faculties (*indriya*) are imbalanced such as excessive concentration, the objects of *vipassanā* will not arise. There is a simile in *saṅyutta-nikāya*: A chef of a king must observe the king's preference in order to prepare the best food so that he will be rewarded. This is the same as observation in *vipassanā*. The meditator observes if what he is doing is right or wrong. If it is right, the reward will be insight knowledge (*vipassanā-ñāna*).

Note that sitting, lying down, standing and walking are form phenomena which are a part of twenty-eight matters by ultimate sense. In this sense, the state of changeability in body is caused by mind because the four body postures occurs due to mind and they do not occur in one who is sleeping or has already died.

In addition, the words, “see, know, concentrate, aim, contemplate, and discern,” in the vipassanā sense, mean see with mindfulness and awareness – not with the eyes. So, these words are full awareness of the current state of mind and body – neither past nor future. During vipassanā practice, what the meditator needs to do is to see or know mind and body, like watching a play at the theater. The performance is mind and body. The audiences who see the performance will know the story with nothing to do with reality. While a meditator is sitting in meditation, he is aware and sees the body of sitting. The body of sitting is meditation like the actors performing in the show. Seeing is mindfulness and awareness.

3 INSIGHT MEDITATION: THE PRACTICE

Vipassanā is wisdom of seeing mind and body as the Common Three Characteristics of impermanence, suffering and non-self. Seeing and knowing something else is not vipassanā. The following are explanations of practice giving rise to vipassanā based on the Four Foundations of Mindfulness (satipaṭṭhāna) which is the first stage of Enlightenment Factors (bodhipakkhiya-dhamma) (D. 10/66-93/85-119):

The very first step for vipassanā practice is to dispel concealment of the Common Characteristics in order to realize them. As mentioned, the state of impermanence is concealed by continuity (santati). The state of suffering is concealed because one does not contemplate body postures. And, the state of non-self is concealed by ghana-saññā. One who practices the Four Foundations of Mindfulness can dispel those three.

Only mindfulness of body postures (iriyapatha) and contemplation on bodily actions in contemplation of body (sampajañña) will be mentioned because these two methods are easy for beginners to discern or contemplate.

Based on the Four Foundations of Mindfulness, if one understands how to discern mind and body correctly, he can see the truth of suffering. It is noted that what conceals suffering is body postures. So, one discerns the body postures for dispelling the concealment and realizing the truth of suffering.

In practice, when one sits, he discerns the body of sitting, as well as lying down, standing, and walking. Namely, he is fully aware of what he is doing all the time. Awareness helps one distinguish bodies sitting, lying down, standing, and walking. They are different. If he discerns only body, *ghana-saññā* which conceals non-self will not be dispelled because he sees sitting, lying down, standing and walking the same body, as a result, he misunderstands sitting, lying down, standing and walking are the states of body. With such understanding, *ghana-saññā* exists, so continuity of each body will not be dispelled. So, he must be aware by discerning what body is and what mind is.

While he is discerning mind and body, he must attain the current object. For example, when he sits, he discerns the sitting body. When he lies down, he discerns the lying body. Or, when he walks, he discerns the walking body. Namely, he is aware of the current object. The sitting body is the state or the way he sits as well as the standing and walking.

In *satipaṭṭhāna*, it says that he knows what he is doing. When he sits, he realizes the state of sitting as the sitting body. When he walks, he realizes the state of walking as the walking body. While he is sitting, he is fully alert seeing the sitting body as well as the other postures – lying, standing, and walking. Do not recite, “Sitting is the body or I know sitting is mind.” Why? If he only recites, he will not know who belongs to the state of sitting or the sitting body. If he does not know who the sitting body is, he misunderstands he is sitting. This is wrong view caused by

the sitting posture. So, he must be aware, “I am seeing the sitting body, the sleeping body, the standing body, or the walking body.”

He must let the four postures be natural. Vipassanā is to realize the natural phenomena as not self, not a being, or not a person. Whatever state of sitting body is present, he knows the state or the way the body is as well as lying, standing, and walking. Each body has its own characteristic. Discerning the body this way is contemplation of body.

After sitting or lying for a while, physical painful feeling occurs. He discerns the sitting or lying body and feels that it is suffering. Be careful that craving for escape from pain may arise because craving is a defilement, as a result, he does not see the truth. While he is discerning the postures, his mind must be neutral like watching a show. An actor represents suffering and performs the show. All the meditator needs to do is to watch only, with nothing to do with it.

The meditator himself knows when the defilement of craving arises. If it does, he cannot discern it, because the purpose of the Four Foundations of Mindfulness practice is to destroy covetousness and grief.

He should understand that if he discerns mind and body for pain relief, it supports arising of covetousness because his want is caused by covetousness. If the pain does not go away, he will be unhappy. This is not the practice of the Four Foundation of Mindfulness.

It is noted that during the practice, he must not force the postures, “I must sit, lie down, stand, or walk,” for certain time period because one’s forcing oneself to sit, walk or stand is a wrong concept of self or *atta* and *vipassanā* will never arise. Vipassanā is realizing the truth based on causes and effects.

Any posture change that occurs must be based on a reason. When pain arises in any posture, he changes it to different one. It does not mean he just sits or lies when he wants to.

So, every time he is going to change his current posture, he must contemplate why. For example, while he is sitting and pain arises, he gets up and walks. How does he contemplate? When pain arises in the sitting body, he contemplates I walk for relieving the pain. If he does not contemplate, he might understand the waking body as happy. Sukha-vipalāsa (distortion of happiness) arises due to the walking body immediately. Therefore, changing a posture must be based on causes and effects. All phenomena arise due to causes. Pain arises to oppress physical body, so one has to change the posture. If he knows thorough all postures, the postures cannot conceal the truth of suffering.

In case he does not know thoroughly, he may suffer in the sitting body, but not in the lying or sleeping body. He misunderstands the sleeping body as happy. Ditthi-vipalāsa (distortion of view) arises and supports craving to arise in the sleeping body. So, when he lies down to sleep, he must discern the sleeping body and contemplate whether it is happy as it really is. When it is clear that the sleeping body is suffering, sukha-vipallāsa goes away.

When any one of the postures has not been view thoroughly- contemplated craving and wrong view are still in that posture. So, if he does not contemplate all postures thoroughly, wisdom will not arise.

When all postures are completely contemplated, he realizes that both new and old postures are suffering. One can see suffering in the old posture because of painful feeling, so the key is to search for causes and effects. When one comprehends the causes and efforts more often, wisdom based on the truth arises faster. The more he discerns or contemplates, the better he sees and knows. Therefore, the practice does not depend on the time period of practice.

When pain arises, he must change the current posture and contemplate who sits, lies, walks or stands. If he does not, he will understand, “I sit, I sleep or lie, I stand or I walk.” As a result, he understands, “I am suffering,” when pain arises in any one of postures. Atta-vipalāsa will not be eliminated. Therefore, it is important to discern every posture and be aware of what body being discerned. Otherwise, he will not destroy defilement of wrong view.

ONE CHANGES POSTURES DUE TO SUFFERING

When he realizes that he changes the current posture because of pain or suffering, he now contemplates deeper. What does he change it for? He changes it for pain relief, not for happiness. If he does not contemplate thoroughly, he will understand that he changes it for happiness. This is *satathaka-sampajañña* or clear comprehension of benefits or purposes.

When he realizes that all posture changes occur for pain relief, he contemplates further: Relieving pain or suffering is not for happiness, but the posture change occurs due to being forced by suffering. If he realizes this condition, there will be no craving for new postures because both new and old postures are no happiness.

3.1 CONTEMPLATION ON BODY POSTURES: DISTORTION OF VIEW

Contemplation on body postures enables one to destroy *vipalāsa-dhamma* (distortion of view) which conceals the state of suffering. When it is eliminated, knowledge of the truth of suffering arises instead. This is the right knowledge based on the truth because suffering is the truth.

DO NOT CHANGE THE DISCERNED OBJECTS

When he discerns body or contemplates any one of body postures and his mind becomes distracted, he does not discern the distracted mind. But, he comes back to discern that body posture again. It is like one who practices riding a bicycle. It is usual to fall due to lack of skills. What does he do when he falls? He picks up that fallen bicycle and practices riding it again. One who practices *vipassanā* does the same thing. When the mind fails to discern the current object, he re-focuses his mind on the current object.

Mental distraction is ultimate mental phenomena and also the current phenomena, but new meditators should not discern the mental distraction because it is refined and hard for them to see.

While discerning any one of the body postures as the current object, he should not change it, if not necessary. Mental distraction arises due to past or future phenomena. So, the more he can discern the posture as the current object, the less the mental distraction will be. It is important to be aware when the mind becomes distracted. Frequent practicing and contemplating help him to be more alert with the current object.

In addition, the current object is very important to vipassanā practice because it blocks covetousness and grief to arise.

Any object arising due to one's wish will not block defilements because it arises due to craving. Or, any object created by a meditator is not real because it is caused by defilements, as a result, he cannot see the truth. Only the current object – such as body postures – enable one to see the truth. For example, when suffering arises, he must change the body posture. So, the object which arises itself is the current one. The meditator must be aware of the current object to prevent the object from defilements. As long as one has moral restraint the mind is free from defilements.

Sometimes, a meditator may think he is now discerning the current object, but actually, he is not because the current object arises and falls quickly like a blink of an eye. It is like catching a fish in a river. It seems the fish stays still. He seizes it immediately. It is sleek in the front or the back. Similarly, it is not easy to catch the current object because defilements always seize the mind to the past or to the future.

What is the current object? What are the characteristics of the current object when the mind catches it? What are the characteristics of the current object when the mind loses it? These are what the meditators need to know. Otherwise, they are unaware when the mind loses the current object. That is waste of time.

3.2 CONTEMPLATION OF BODILY ACTIONS

He not only discerns the postures of sitting, lying, standing and walking but also other bodily actions such as eating or taking a shower. These actions need to be contemplated. Why do we eat? He must not eat because it is delicious or because he wants to. Rather, he contemplates that he eats for sustaining this life and for relieving suffering for starvation. Without contemplation, anger may arise if food is not good, or greed may arise if food is good. Those who practice vipassanā must always contemplate causes and effects.

When he takes a shower, he contemplates this is for relieving suffering. When he wears robes, he contemplates this is not for beauty, but for protecting himself from the cold, sunburn, wind or from mosquitoes, horseflies, gnats or mites. Namely, he contemplates every action for achieving Nibbāna or the end of all suffering.

Contemplation of bodily actions is related to the four body postures such as twisting a body or getting up. If there is no bodily action, one cannot sit or stand. For example, he now stands and he wants to sit, he cannot sit without the bodily actions because there are bodily actions in every movement. If he discerns body postures clearer, he will automatically know the bodily actions.

3.3 BODILY ACTIONS AS VOLITIONAL SUFFERING

Bodily actions help relieve suffering of the body postures. The bodily actions are volitional suffering. The body postures are painful feeling. Here is a simile: The body postures are like patients. The bodily actions are like nurses. Nurses suffer because they have to take care of patients or the patients may not change their postures. New meditators may not pay much attention to the bodily actions because when the body postures become clear to them, they automatically know the bodily actions.

When he discerns the body either in the body postures or the bodily actions, he knows what the object is. For example, when he sits, he knows the sitting body, - not 'I sit,' - or when he lies down, he knows the lying body, not - 'I lie down.' And, he knows the sitting body, the lying body, the standing body, or the walking body as the knowing consciousness, not - 'I know.' Namely, he knows what is mind and what is the body? This knowledge can destroy wrong view of 'I sit, I lie, I walk, or I know.'

When he contemplates objects, he knows that there are mind and body only. When he sees mind, he knows it is mind. When he sees body, he knows it is body. All are mind and body. There is no who, self, I, male, female, who sits, who lies, who stands, or who walks. There is nobody who is the knower. This is Knowledge of Mind and Body (nāmarūpapariccheda-ñāna) which is the basic vipassanā.

If he realizes this way, atta-vipallāsa or distortion of self will not be in his mind. This is the wisdom of seeing this truth categorized into Purity of View, one of Seven Purifications, namely realization of truth. However, at this stage, he will not be able to realize the Three Common Characteristics of impermanence, suffering and non-self. So, he must continue discerning mind and body.

Vipassanā arises when he attains mind and body as sense-object. Now, his knowledge is based on experience. Students can tell what mind and body are, but they cannot tell what they are in the real practice. For example, when they sit or lie down, they do not know mind or body which sits or lies down because they always see themselves, 'I sit or I lie down.' Therefore, knowledge gained by study is different from direct experience through frequent practices. And, it is not easy to attain knowledge of mind and body (nāmarūpapariccheda-ñāna) which is one step advance of vipassanā.

When mind and body become clear to his sense-object, he continues contemplating mind and body. At this previous stage, he has not realized mind and body as dependent origination. Through more

practices, he now realizes causes of mind and body being discerned. So, whatever gives rise to mind and body appears to him. At this stage, he now realizes mind and body are not created by a God, but they arise due to causes. Mind and body are based on dependent origination. Then, doubts of origin of mind and body cease. This is Knowledge of Discerning Conditionality (*paccayapariggaha-ñāna*) categorized into Purity of Transcending Doubt (*kaṅkhāvitarana-visuddhi*) which is one of Seven Purifications.

Now, he has realized causes of mind and body, but he has not realized their extinguishment because continuity of mind and body still continues. Mind and body arise and pass away very fast and continuously and his wisdom is not strong enough to realize the arising and passing away of mind and body. He must continue discerning mind and body, so that he sees the extinguishment of mind and body. But, at this stage, their extinguishment is not due to discontinuing of continuity. For example, a meditator who is sitting is about to stand. He sees the sitting body extinguished. When he sits, he sees the sitting body arising. So, he sees impermanence of the standing body.

He sees the body passing away and replaced by a new one, but this is not the current state of body because he did not see the extinguishing body, but he sees the body which is already extinguished. Seeing by the discontinuing of continuity is when he sees while sitting. If he sees this way, he can see the past and future.

This is only a brief explanation of sense-object during the practice. Only the knowing as mentioned while he is practicing is the Knowledge of Investigation (*sammassana-ñāna*) which is to realize mind and body having the Three Characteristics of impermanence, suffering and non-self.

When he continues discerning mind and body, his wisdom is stronger. He discerns more and more mind and body and attains more and more the current objects. Then, mind and body arise and pass away in one object. Seeing arising and passing away of mind and body

in one object is wisdom in Knowledge of Arising and Passing Away (udayabbaya-ñāna). All sense-objects of the three knowledges above are combined into udayabbaya-ñāna. Namely, one sees mind and body arising and passing away in one object.

Knowledge of Arising and Passing Away (udayabbaya-ñāna) is very important. The continuity (santati) discontinues at this knowledge. Seeing the state of impermanence in this knowledge is different from the Knowledge of Investigation. Unlike knowledge of Investigation, one realizes the extinguishing of mind and body while the new ones have not arisen. Wisdom of seeing the arising and passing away of mind and body at this knowledge is deliverance by substitution of opposites, not deliverance by destruction.

Realization of the arising and passing away of mind and body in Udayabbaya-ñāna is not based on study or reflection, so the object is not current, and he cannot eliminate the mental intoxication (āsava) completely. One must see it with insight knowledge or vipassanā-ñāna attainable by meditation practice.

When objects in mind and body in udayabbaya-ñāna are clearer, he can see the ceasing of mind and body. In vipassanā, this is Knowledge of Dissolution (bhaṅga-ñāna). Because mind and body all cease, he sees them as fearful and dangerous. As a result, he is disenchanted with mind and body. This is Knowledge of Disenchantment (nibbida-ñāna). Lust towards mind and body is lightened. This is resulting from the Four Foundations of Mindfulness practice enabling a meditator to attain insight knowledge.

3.4 THE TEN IMPURITIES ASSOCIATED WITH INSIGHT

1. A Luminous aura (obhasa) which makes a meditator misunderstand that he attains path and fruit,

2. Knowledge (vipassanā-ñāna) causing the loss of the current state,
3. Rapture (pīti) due to concentration,
4. Excessive tranquility (passadhi) causing insight not to arise,
5. Happiness (sukha) which deludes the meditator not to see suffering in vipassanā,
6. Assurance (adhimokkha) without contemplation, as a result, wisdom does not arise,
7. Excess Exertion (paggaha) leading to exhaustion,
8. Excess Mindfulness (upatthāna),
9. Excess Equanimity (upekkhā) misinterpreted as Nibbāna,
10. Delight (nikanti) leading to satisfaction with the current state, as a result, the meditator is overwhelmed by lust (Ps. 31/533-543 /432-448).

These ten impurities are caused by concentration, and they are obstacles to objects of vipassanā. A meditator will cling to happiness, for example, and does not develop vipassanā further. Eventually, the objects of vipassanā go away and defilements cease by the substitution of opposites (tataṅgapahāna) (visuddhimagga, 278) come back. So, the ten impurities affect development of vipassanā.

The meditator must comprehend the objects of vipassanā. He must have Knowledge and Vision of What is Path or Not Path (maggā-maggañānadassana) in the Seven Purifications because when one of these ten arises, he will not get deluded, believing that he attains path, fruit and Nibbāna. The sense-objects which arise due to these ten impurities are so refined that he is infatuated with them and clings to the refined happiness. So, the meditator must be aware.

However, the impurities will not arise with the following people:

1. Noble Ones who have comprehended the right path,
2. Non-insight meditators.
3. Those who lack exertion. If concentration is not strong enough, the ten impurities will not arise.

When he is pure from those ten impurities, he can realize arising and passing away of mind and body clearer. In the Seven Purifications, it is called Purity of Knowledge and Vision of the Course of Practices (patipadañānadassana-visuddhi) as well as other Knowledge, categorized into the Seven Purifications, all the way to Knowledge of Conformity with Truth (anuloma-ñāna).

3.5 OBLIGATIONS OF VIPASSANĀ MASTERS IN BRIEF

A vipassanā teacher:

1. Must comprehend the right vipassanā practice, for example, as well as a teacher who must know how to read so that he can teach his students or as well as a swimming teacher who must know how to swim.
2. Must teach properly. Do not flatter students, but teach students based on ethical profession.
3. Has moral restraint of all senses. Moral restraint is very important because the goal of vipassanā is to eliminate mental defilements. If a teacher lacks the moral restraint, students will not get the benefits of vipassanā which they deserve, and it will also damage the reputation of the meditation center. When the teacher has the moral restraint, the students will follow suit. Restraint is sīla. If sīla is impure, concentration and wisdom will not arise.

4. Should know students' knowledge background in order to teach them according to their knowledge level.

5. Must know what should be taught first or after based on students' knowledge backgrounds. The following is basic information everyone should know: What is vipassanā? What does one see and know in vipassanā? And, what are the benefits of vipassanā? The basic information helps the students have the right views of vipassanā. Then, the teacher teaches them what mind and body are because they are the objects of vipassanā in practice.

6. Teaches what the students need to know for the right practice. Do not teach them too much, technically, because they may get confused.

7. Teaches vipassanā step by step. For example, what is mind? What is body? How do we discern one of these states when it arises? Do we discern mind or body when both arise and why? How do we feel while discerning mind and body?

8. Knows students' meditation experiences. In some cases, some students have practiced different meditation methods such as concentration meditation. The teacher should help them adjust their experience to the vipassanā practice based on principles.

9. Must clarify the right practice logically. The students must clearly understand what they do wrong with the practice and how to do it right.

10. Knows if the students have mental problems or not. If a student has a mental problem by any means, vipassanā practice will not work well, and it might cause a more serious mental problem.

11. Makes sure students practice vipassanā method taught by this meditation center. If the students want to practice different vipassanā methods they have learned from somewhere else, they cannot stay at this center. It has happened before. A student may have practiced his

own method and it was wrong. He refused to change to this center's method.

12. Always checks with students about their progress. The teacher always checks how well the students understand the practice, as well as their progress.

13. Should not examine sense-objects of each student too long. It should take about 10-15 minutes each time. If it takes too long, it may confuse the student. The teacher should not lead the students to the answers, but he should let them answer using their own knowledge and understanding.

14. Knows how to encourage students to increase their effort and attention to the practice, especially, when they fail lacking effort and faith.

15. Knows how to transfer the knowledge to students. Knowledge transfer is important. The students may not get what they deserve, or they may misunderstand if the teacher does not know how to teach.

16. Must not teach for gain, rank, or praise. The teacher must have the pure intention to teach students the right vipassanā practice for the end of suffering. If the teacher teaches for the wrong reason or with bad intentions, Buddhism will also be ruined.

17. Knows the students' knowledge level such as pariyatti (scripture), paṭipatti (the practice), vipassanā, or purification (visuddhi).

3.6 OBLIGATIONS OF STUDENTS

A student:

1. Must understand what the teacher taught correctly. The students must understand what exactly the teacher has taught so that they can use that in the real practice. To know whether the teacher teaches right or wrong, the students must prepare themselves before class. And if they still do not understand, they must ask questions for clarity.

2. Understands vipassanā. For example, what is vipassanā? What does one see and know with vipassanā? What are benefits of vipassanā?

3. Studies how to discern mind and body which are the objects of vipassanā as follows:

- a. Understanding what mind and body are because they are the contemplated in meditation.
- b. Understanding why one discerns mind at this object or body at another object.
- c. Learning how to be aware of mind and body. For example, while hearing, he is aware of the mind of hearing. Or, while sitting, he is aware of the body of sitting.

4. Understands how to catch the current object as follows:

- a. When mind or body appears, he must discern it on time and continue discerning it until he sees it is body or mind.
- b. When the Three Common Characteristics appear after continuous practices, he realizes the real characteristics of mind and body by himself.

5. Understands how to be aware of mind and body as follows:

- a. Being neutral while he is discerning mind and body. It is like audiences watching a performance. What they need to do is to keep watching it until they understand the story – nothing to do with the performance.
- b. Acting normally. If he does not act normally, an abnormal act will conceal the reality. The abnormality causes covetousness and grief to arise.
- c. Observing what causes failure of the current object and how to regain it. If he knows the causes, he can stay on the current object easier. When he attains the current object

more and more, he can realize mind and body regarding with the truth.

- d. Being fully aware of mind and body he discerns. This will dispel *ghana-saññā* that deludes the meditator to see himself as self.

6. Understands the body postures. He knows why changes the body postures. The benefit is realizing the truth of suffering. If he wants to change it, he will not realize it due to craving.

7. Follows the rules of meditation center such as no talking while taking a retreat because meditators need privacy and quiet places for *Vipassanā* practice.

8. Answers questions with pure intention. Students answer questions based on what they understand and feel so that the teacher can evaluate and give them the right recommendations. It is like the patient and the doctor. The doctor gives the patient the cure if he tells him the truth.

3.7 ROOT MEDITATION

The root meditation is the basic meditation by contemplating five things on the body. This meditation prevents a meditator from mental distraction by reciting Pali followed by its meaning as follows:

“*Kesa, loma, nakhā, dantā, taco*,” this is reciting in direct order. Next, recite them in reverse order, “*Taco, dantā, nakhā, loma, kesa*.” The following are completed list:

Kesa	=	Head-hair,
Loma	=	Body-hair,
Nakhā	=	Nail,
Dantā	=	Teeth,
Taco	=	Skin.

These five are parts of the body. A meditator should study, remember, recite in both direct and reverse orders and contemplate repulsiveness based on their color, shape, place of origin, and delimitations. The meditator realizes them as repulsive in order to dispel wrong view of being beautiful, self, a being, or a person. He contemplates one by one from the soles of the feet to the tip of hair on the head until perception of repulsiveness arises regarding with the truth. This is the meditation which prevents lust from arising in mind. The meditator should recite, remember, and contemplate them until the mind is calm for concentration and wisdom.

SAMATHA VIPASSANĀ MEDITATION

IN ACCORDANCE WITH
THE FOUR FOUNDATIONS OF
MINDFULNESS TO DHAMMAKĀYA

BY

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PHRA MONGKOL-THEPMUNI
(LUANG PHOR SODH)

The Meditation Master who practiced the Four Foundations of
Mindfulness Meditation of Lord Buddha to
Dhammakāya and Nibbāna

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1 SAMATHA VIPASSANĀ MEDITATION AS TAUGHT BY LUANG PHOR SODH

Sit in a regular meditation posture, cross-legged with the right leg resting upon the left and the thumbs about two inches (anguli) or five centimeters apart. The right index finger just touches the left thumb. The body is upright; the second toe of the right foot is at the middle of the left kneecap and the ankle of the right foot is straight down from the chin. This is sitting upright [Figure 1].

It is called *ujum kāyam paṇidhāya*, meaning upright body or *purimukham satim upaṭṭhapetvā* meaning constant alert mindfulness [like an Arahant or an enlightened one]. This is the path followed by Lord Buddha and the Arahants. Be mindful in both *parikamma-bhāvanā* [reciting *Sammā Arahant*] and *parikamma-nimitta* [staring at the sphere]. Do not separate them; this is important. Contemplate the transparent sphere like a polished diamond without any scratches.

The sphere might be about the size of an eyeball, transparent like glass and round like a ball, without any flaws. It is like a magic crystal ball [Figure 2]. The sphere is called the *parikamma-nimitta* or Preliminary Sign of Concentration.

Parikamma-bhāvanā [reciting *Sammā Arahant*] and *parikamma-nimitta* [staring at the sphere] must not be separated. The meditator must always concentrate on both together. Concentrate continuously, all the time, while standing, walking, sitting or lying down. Always practice both together with alert mindfulness. When the *nimitta* (image) becomes a bright sphere, stop reciting “*Sammā Arahant*,” but continue staring at the center of the sphere. Stop still at the small, transparent spot at the center of the center until it becomes brilliant. If the mind is not yet stopped still, continue reciting, “*Sammā Arahant*” 100 or 1,000 times until the mind finally stops in oneness.

The sphere enters the body through seven mind bases. The meditator brings the sphere to stop at each mind base while mentally reciting “Sammā Arahang” three times, then moves on to the next base. The bases are [Figure 3]:

- Base 1:** At the nostril aperture, ladies on the left and men on the right.
- Base 2:** At the tear duct at the inside corner of the eye, ladies on the left and men on the right.
- Base 3:** At the center of the head, at eye level.
- Base 4:** At the palate terminus, the back of the roof of the mouth.
- Base 5:** At the top of the throat aperture, just above the larynx.
- Base 6:** Where the breath stops at the center of the body, at the navel level.
- Base 7:** Two inches [anguli] or five centimeters above the navel is the Position of the Sphere, at the center of the body.

When mentally moving the sphere from the third base, the meditator should roll the eyes upward gently, like a person falling asleep. This helps the four components of the mind: vision, memory, thinking and knowing, to fall back together with insight.

Once the sphere reaches Position Seven, the meditator continues focusing only there, while mentally reciting, “Sammā Arahang.” Once the meditator fully understands these seven mind bases, he or she can concentrate directly at Position Seven without stopping at each base.



FIGURE 1:
THE REGULAR MEDITATION POSTURE



FIGURE 2:
PARIKAMMA-NIMITTA:
OBJECT OF VISUALIZATION

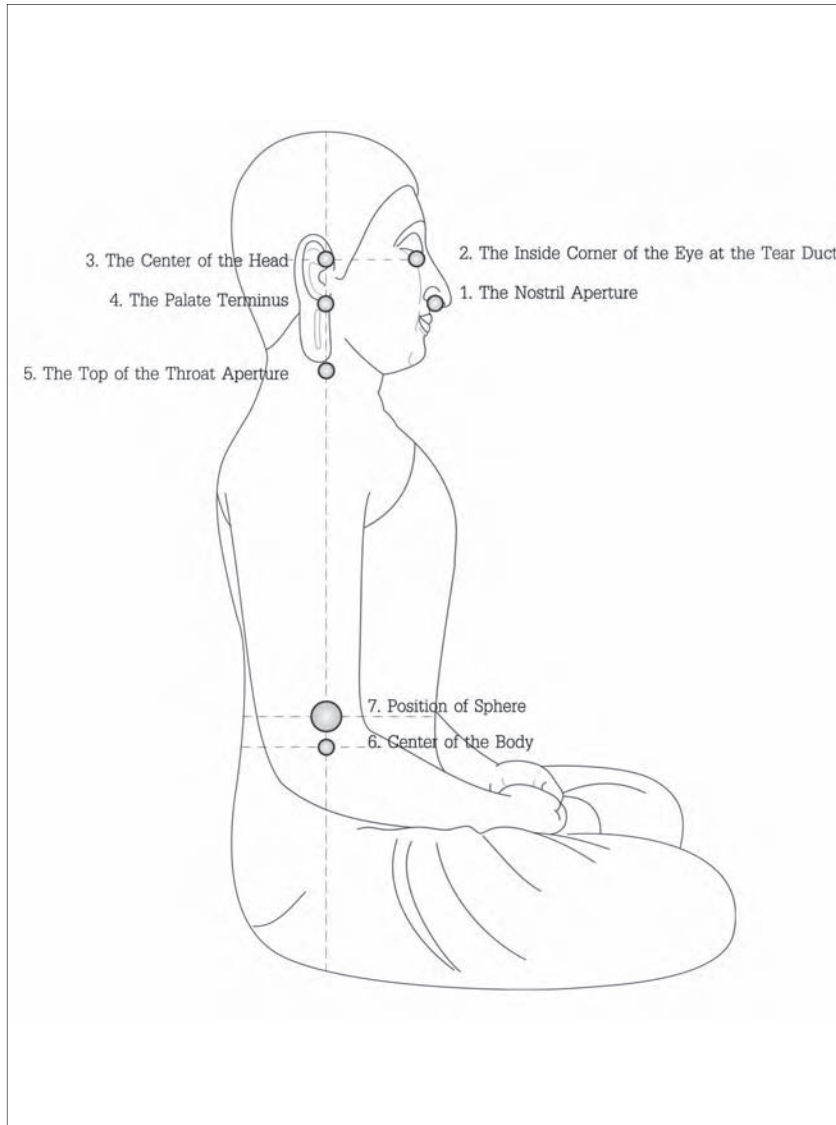


FIGURE 3:
THE PATH TO THE CENTER
OF THE BODY



- 1. Water Element**
- 2. Fire Element**
- 3. Wind Element**
- 4. Earth Element**
- 5. Space Element**
- 6. Cognitive Element**

FIGURE 4:
THE SPHERE AT
THE CENTER OF THE BODY

1.1 THE DHAMMA SPHERE

Inside the pathama-magga (Dhamma) sphere, at Position Seven, there are five small spheres [Figure 4]. At the front is the water element (āpo-dhātu); at the right is the earth element (paṭhavī-dhātu); at the back is the fire element (tejo-dhātu) and at the left is the wind element (vāyo-dhātu). These are the four great elements (mahābhūta-rūpa) from which all matter derives. In addition, at the center there is the sphere of the space element (ākāsa-dhātu) and at the center of this is a very small, clear, bright, transparent sphere, which is the cognitive element (viññāṇa-dhātu). The pathama-magga sphere always comes with these six elements. When we are born, the rebirth sphere contains these six elements. Without all six elements combined, the pathama-magga sphere will not appear and the paths and fruits to Nibbāna will not arise. We must get this Sphere to appear as the first step of our journey.

When this pathama-magga sphere arises at Position Seven at the center of the body, as a clear, bright sphere, recitation of Sammā Arahant is no longer needed. But, one continues staring at the pinpoint at the center of the sphere, concentrating the mind to stop still, until it becomes radiant. Then, the meditator continues with the ten following intermediate and advanced practices.

1.2 EIGHTEEN-BODY MEDITATION

The meditator concentrates into deeper and deeper States of Absorption (jhāna) at the center of the body; seeing, knowing and becoming successively more and more refined bodies and minds until transcending to Dhammakāya. The meditation steps from the Human Body to the refined Formless Brahaman Body are called samatha concentration meditation. One continues in the same manner from Noble State Wisdom (crude and refined Dhammakāya Gotrabhū) through more and more refined Dhammakāyas to reach the most refined Dhammakāya Arahat body and mentality. This is called vipassanā insight meditation.

SAMATHA (CONCENTRATION) MEDITATION AT THE WORDLY LEVEL

CRUDE

Human Body

Celestial Body

Form Brahman Body

Formless Brahman Body

REFINED

Refined Human Body

Refined Celestial Body

Refined Form Brahman Body

Refined Formless Brahman Body

VIPASSANĀ (INSIGHT) MEDITATION AT THE DHAMMAKĀYA LEVEL

CRUDE

Noble State Wisdom
(Dhammakāya Gotrabhū)

Stream Enterer
(Dhammakāya Sotāpanna)

Once-returner
(Dhammakāya Sakadāgāmī)

Non-returner
(Dhammakāya Anāgāmī)

Perfect One
(Dhammakāya Arahat)

REFINED

Refined Noble State Wisdom

Refined Stream-enterer

Refined Once-returner

Refined Non-returner

Refined Perfect One

1.3 INTERMEDIATE MEDITATION TECHNIQUES

Multiplying Refined Bodies (Bisadarn-kāya): The meditator pulls out uncountable more refined bodies at all levels from the crudest Human Body to the most refined Dhammakāya, over and over again, both to purify the bodies and to become expert and skillful with each one. This is a very important step in building the foundation for the Advanced Dhammakāya Meditation which enables the meditator to develop ultimate release (nirodha). This is extinguishing the causes of suffering (samudaya) by letting go of the crude bodies to become more refined bodies. This is not yet ultimate release (nirodha-samāpatti). That requires eradicating unwholesome mind from all bodies including the crude, mundane bodies-in-bodies, feelings-in-feelings, minds-in-minds and dhammas-in-dhammas. Meditators can reach, see, know and become Dhammakāyas all the way up to the most refined Supra-mundane Body of Lord Buddha.

Shuffling Bodies (Sawn-Sap-Tap-Tawee): After Multiplying Refined Bodies (Bisadarn-kāya), the meditator practices Shuffling Sets of 18 Bodies together like decks of cards. One begins by lining the bodies up in the order first encountered, with the largest and most refined Dhammakāya Bodies “hidden” (Sawn) deep inside the crude Human Body. The meditator, then, reverses this order to have the largest Dhammakāya body on the outside (Sap) and continues to shuffle them back and forth over and over (Sawn-Sap-Tap-Tawee). This practice can, furthermore, be combined with the previous practice of Multiplying Refined Bodies (Bisadara-kāya) to shuffle an ever-expanding “deck” of bodies. This is like tumbling clothes together in a washing machine. The clean bodies (Dhammakāyas) help to purify the dirty bodies like the Human body. This technique has the same benefits as the previous practice – purifying mind-bodies (nāma-rūpa) and also developing skillful expertise. It is the primary component in Lord Buddha’s third vijjā (transcendental knowledge) to attain liberation by eradicating mental intoxicants.

Expertise in Absorption (Jhāna-samāpatti): The meditator can, then, practice to develop expertise in absorptions (jhāna-samāpatti), becoming skilled (vasī) in entering, staying in, leaving and analyzing experience in each of the eight jhāna states at will. One practices forwards (anuloma) and backwards (patiloma) to become proficient with all of the states.

1.4 ADVANCED TECHNIQUES

Dhammakāya Meditation to Nibbāna: Meditators can also meditate to Nibbāna, seeing Lord Buddha sitting on the throne, surrounded by enlightened disciples. One first visits Buddha Gotama and can, then, visit Primordial Buddha.

Exploration of the Cosmos (Chakkavāla): Meditators can, also, explore the Universe (cakkavāla), visiting the various realms such as the six levels of heaven and eight major hells to see the different types of beings existing in our universe and what their lives are like. This gives knowledge of all the potential destinations of rebirth as well as some specific rules of karma (kamma) governing rebirth.

Divine Abode Meditation (Brahma-vihāra): Another continuing meditation practice is Divine Abode or Brahma-vihāra meditation. Most common is sharing loving kindness (mettā). Then, there is compassion (karuṇā); sympathetic joy (muditā) or rejoicing in others' good fortune; and, finally, equanimity (upekkhā) by which one can become impervious to praise or blame.

Four Foundations of Mindfulness Meditation (Satipaṭṭhāna): Meditators often continue their practice with some form of Four Foundations of Mindfulness meditation: bodies-in-bodies, feelings-in-feelings, minds-in-minds, or dhammas-in-dhammas – either inside or outside.

Examination of the Four Noble Truths (Sacca): A high-level aspect of meditational research is investigating details of the Four Noble Truths in the Human, Celestial, Brahman and Formless Brahman Bodies

in order to thoroughly comprehend the truths of suffering, the causes of suffering, the cessation of suffering and the path to end suffering with the triple knowledge of the *sacca-ñāṇa*, *kiicca-ñāṇa* and *kata-ñāṇa* or Twelfefold Intuitive Insight. This supra-mundane wisdom develops the *nirodha* to extinguish *samudaya*. One lets go of the crude bodies and becomes a refined *Dhammakāya* body in *Āyatana Nibbāna*. This enables the meditator to realize the *Nibbāna Element* (*Nibbāna-dhātu*) which is unconditioned. This is the real *Nibbāna* of Lord Buddha.

Purifying Seed Elements (Dhātu-dhamma): This step allows the meditator to attain the threefold transcendental knowledge (*vijjā* 3) that Lord Buddha achieved on Enlightenment night: (1) Remembering Past Lives, (2) Knowledge of Rebirth in Accordance with Karma, and (3) Knowledge of the Destruction of Mental Intoxicants as well as higher attainments, depending on one’s level of virtue. With Advanced *Dhammakāya* Meditation, the meditator can help heal suffering and maintain happiness for himself, society and the nation. According to Luang Phor Sodh, “One with *Dhammakāya* can help half the people in town.”

2 MEDITATING TO DHAMMAKĀYA

2.1 DHAMMA TALK BY LUANG PHOR SODH

All of you, both men and women, have taken this time to study Buddhism. This demonstrates your personal commitment to Buddhism, the Teachings of Lord Buddha. Lord Buddha teaches world beings to avoid evil via body, speech and mind; to do good via body, speech and mind; and to purify the mind. These are the teachings of all the Buddhas – whether past, present or future. All of you are steadfast in your commitment to Buddhism for developing your minds.

In Buddhism, mental development is based on the Pali: “*Dveme bhikkhave vijjābhāgiyā*” [Monks, there are two types of knowledge.]

“Katame dve” [What are the two?] “Samatho ca vipassanā ca.” [samatha or concentration and vipassanā or insight.]”

“Samatho bhāvito kimatthamanubhoti.” [When samatha is attained, what does it want?] “Cittaṃ bhāviyati” [It wants the mind to be trained.] “Cittaṃ bhāvitam kimatthamanubhoti” [What does the trained mind want?] “Yo rāgo so pahīyati” [Whatever lust is in the mind is eliminated by samatha].

“Vipassanā bhāvitā kimatthamanubhoti” [When vipassanā is attained, what does it want?] “Paññā bhāviyati” [It wants wisdom to arise.] “Paññā bhāvitā kimatthamanubhoti” [When wisdom arises, what does it want?] “Yā avijjā sā pahīyati.” [Whatever ignorance is in the mind is eliminated by insight or vipassanā.]

In Buddhism, these two types of vijjā are very important. You have all taken the time to study samatha and vipassanā. Samatha is the foundation on which Buddhists must concentrate first. It is tranquility and calm. Vipassanā is more advanced Dhamma. It is insight. Samatha and vipassanā are profound Buddha Dhammas. I [Luang Phor Sodh] have studied these since I was ordained. When I left the Uposata Hall, I started learning the very next day. I have never stopped studying samatha. Now, I study and teach both samatha and vipassanā.

How many samatha realms are there? Samatha has 40 realms: ten kasinas, ten anusati, ten asubha, four Brahma-vihāra, one āhārepatikūla-sañña, one catudhātu-vavatthāna, and four arūpa-jhānas. These 40 are the realms of samatha.

How many vipassanā realms are there? Five khandha (five aggregates), twelve āyatana (sensory domains), eighteen dhātu (elements of consciousness), twenty-two indriya (faculties), four ariya-sacca (noble truths) and twelve paṭicca-samuppāda (dependent origination). These are the realms of vipassanā.

These two, samatha and vipassanā, have been prescribed in Buddhism from generation to generation. Those who study samatha

must train their minds to stop still to reach the realms of samatha. If the mind does not stop still, it can never reach the realms. Samatha means being peaceful, calm, and stopping still. One must concentrate the mind in order to stop still.

What is the mind? Mental vision, memory, thought and cognition are called the mind. These four components must all stop still in oneness. That is called “the mind.”

“Where is the mind? It is floating in the Sap of Consciousness. Mental vision is in the middle of the body; memory is in the middle of the heart; thinking is at the center of the sphere of thought [citta] and knowing is at the center of the Sphere of Consciousness [viññāṇa].

The Sphere of Consciousness is about the size of the pupil of the eye. It is located at the center of the Sphere of Thought (citta). The Sphere of Thought is about the same size as the iris of the eye. It is located at the center of the heart. The Sphere of Memory is a little bigger, about the size of the whole eye. The Sphere of Mental Vision is at the center of the body and larger than the eye. The vision element is inside this sphere. Visualization takes place inside this element. The remembering element is at the center of the Sphere of Memory. Remembering takes place there. The thinking element is at the center of the Sphere of Thought. And, the knowing element is at the center of the Sphere of Cognition. When these four – mental vision, memory, thought and cognition – stop still in oneness, they are called mind. This is difficult, isn't it? What do we call the mind? Even while we are sitting here, the mind can slip away to home or to hell, heaven or Nibbāna. The mind can slip away; this means it thinks. It is very profound, isn't it? If the mind has narrow knowledge, it can slip away just a little. If it has broad knowledge, it can slip far away. If the mind has refined knowledge, it can slip away to refined thoughts. If it has crude knowledge, it can slip away to crude thoughts. It all depends on what the mind knows and sees. This is very important.

We must bring the mind to stop still in oneness. These four components – mental vision, memory, thought and cognition – must come to rest at the same point at the center of the Human Body. Imagine two thin lines at the navel level, one from the left side to the right side and another from the front to the backbone. Where these two cross is the center of the body, called “Kangkak.” This is the center of the Dhamma Sphere which governs the human body. The sphere is clear and pure, about the size of egg yolk, situated right at the center at Position Seven. We are taught to contemplate or visualize our Buddha amulets there. When we concentrate there, seeing, remembering, thinking and knowing are all together at Kangkak. This is the center of the Dhamma Sphere which governs the human body. This is the only home of the mind.

When told to “pay attention,” we must concentrate the mind to stop still there. This is how to reach the ultimate goal. When you make merit, you must focus your attention there. Now, we are going to observe *sīla* (morality or virtuous behavior). You must focus your attention there. When we meditate, we must focus our attention there. You must concentrate the mind to stop still there – at the center. When the mind stops still at the center of the center, we use our perception or *saññā* to remember. We stop still and hold still.

If we do not stop still, we must repeat “Sammā Arahang,” the mantra or *parikamma-bhāvanā* to hold the mind still. Use more and more effort until the concentration becomes right and the mind stops still – very, very still. When the mind stops, this is *samatha*. To stop is *Samatha*. Stopping is the great accomplishment. Then, all of the worldly and Dhamma objectives have been accomplished. When the mind stops relative to its world, the whole world is happy. The Dhamma [Ultimate Reality] is happy when the mind stops relative to its Dhamma. In Pali, “*Natthi santiparam sukham*” [There is no happiness other than the mind stopping still.] Stopping is extremely important. We must make the mind stop absolutely still. When we feel the mind stop, we must repeatedly stop again and again, deeper and deeper – without end. Keep concentrating to stop perfectly still.

The mind that stops still must be precisely at the center. If it is not right at the center, it will not work. The mind must stop perfectly

still – exactly at the center of the center – center of the center. When the mind stops perfectly still at the center of the center of the body, one will soon see the sphere. The mind that stops still falls deeper and deeper into the center of the center. It has been said: Stopping still and seeing the center inherently. Everything is impermanent. This is certain. Death and rebirth keep one stuck in the cycle. Saṅghāras [conditioned phenomena] are impermanent, caused by defilements.

The mind that stops still must be precisely at the center. This is extremely important. A world being arriving to be reborn on earth must fall directly into the “center-of-the-center.” Otherwise, that being will not be born. That is how this world and Dhamma [Ultimate Truth and Virtue] rely on each other. Dhamma must be there at the center where the mind stops still.

When the mind stops perfectly still at the center, a bright sphere appears. It can be about the size of the moon or the sun. The sphere arises because the mind is stopped still. This is the sphere that governs the human body and mind. When the mind focuses at the “center-of-the-center” the meditator can see the center as a transparent spot. Then, one concentrates the mind to stop still at that center. This sphere is called the “First Path Sphere” (pathama-magga) or the “Foundation of Dhamma Mindfulness Sphere” (Dhammā-nupassanā-satipaṭṭhāna) or, more simply, “The pathama-magga (the first path) sphere.

EXPLANATION BY VENERABLE PHRA THEPYARNMONGKOL

Pure virtue – the extremely refined virtue required for attaining the paths, fruits and Nibbāna – must be developed in the meditator’s mind through Right Practice. This Right Practice is satipaṭṭhāna [Foundations of Mindfulness] – meditating through bodies-in-bodies, feelings-in-feelings, minds-in-minds and dhamma-in-dhamma [reality-in-reality] to purify the four mind components (mental seeing, remembering, thinking and knowing) and the “seed

elements” (dhātu-dhamma). The seed element lies at the center of the Dhamma Sphere at Position Seven of each body-in-body, from the crude Human Body to the most refined, Supramunadane Dhamakāya Arahāt Bodies that ascend the four paths, four fruits and become the Nibbāna Element (Nibbāna-dhātu) of Lord Buddha. Whether or not an intermediate meditator sees this, he will see and know this when he reaches paths, fruits and Nibbāna.

In other words, one must ultimately reach, know and see the Nibbāna Elements (anupādisesa-nibbāna-dhātu) of Lord Buddha and the Arahants who have extinguished their five aggregates into Āyatana Nibbāna. According to Patisambhidā-magga, “When one contemplates the five aggregates [with wisdom] as impermanent, suffering, and non-self, without essence and accompanied by the ever-present threat of death ... he reaches Change-of-Lineage Insight (anulomakhanti). When he contemplates the extinguished five aggregates as permanent, happiness, ultimate benefit, meaningful and immortal like Nibbāna ..., he enters the Supra-mundane Path (sammāttaniyāma).

The words, “contemplating the extinguished five aggregates as permanent...” mean that the meditator enters Āyatana Nibbāna, the dwelling place of the Nibbāna Elements of Lord Buddha and the Arahants who have extinguished their aggregates and entered Nibbāna with anupādisesa-nibbāna-dhātu.

This sphere is the gateway to attaining the Supra-mundane Path, Fruit and, ultimately, Nibbāna. The meditator who wishes to reach these higher planes must begin with this sphere, by stopping still at the center-of-the-center of the body. That is why this is called the “First Path” or Pathama-magga Sphere. It is also called the “One Only Path” or ekāyana-magga, because this is the route to Nibbāna of only one person – it only applies for oneself, not for others.

2.2 MEDITATION

Now that we understand the underlying principles, I will teach meditation. We will follow the traditional practice. Pali teaches: “Nisīdati pallaṅkaṃ ābhujhittvā.” Sit up straight, in meditation position. The right leg rests upon the left. The right hand rests upon the left. Sit upright and listen attentively. The right index finger just touches the left thumb. Rest the hands together on the lap. Sit very straight, so that the blood and the breath circulate freely. This feels better. You will feel yourself sitting comfortably. This is called *ujum kāyaṃ paṇidhāya* or “The Proper Sitting Position.”

While sitting in this upright meditation position, we must concentrate the mind to stop still. If the mind stops still for only the blink of an eye, this will be tremendous merit. The merit from building 100 temples or meditation halls is incomparable to the merit of practicing concentration (*samatha*) and insight (*vipassanā*) meditation. When seeking Buddhist merit, we must practice *samatha* and *vipassanā* meditation, making the mind stop still. This is extremely important! Stopping is important because it is the pathway to attainment of the paths, fruits and *Nibbāna*. Those who make donations and observe precepts (*sīla*) are still far from stopping still. Stopping still is very close to *Nibbāna*. When the mind stops still, it is right at the Dhamma – The Teachings of Lord Buddha.

Now listen carefully. When we finish chanting and making our resolution I will teach *samatha* and *vipassanā* meditation. *Samatha* and *vipassanā* must have *parikamma-bhāvanā* or “Reciting-Sammā-Arahant” and *parikamma-nimitta* or “Staring-at-the-Sphere” practiced simultaneously. *Staring-at-the-Sphere* is to arrive at really seeing the actual inner sign (*nimitta*) as a bright sphere, like a polished diamond without any defects. It is about size of the colored iris around the pupil of the eye.

A woman first visualizes the sphere at the left nostril (opening of the nose). A man visualizes at the right nostril. Do not budge. Hold the wandering mind still, staring at the sphere (*parikamma-nimitta*). Stop

still at the nostril aperture – ladies on the left and gentlemen on the right. The sphere is the size of the iris. There is a tiny opening at the center of the sphere, the size of a small seed and bright white like the reflection of the sun on a mirror. A woman visualizes at the left nostril and a man visualizes at the right nostril, simultaneously reciting “Sammā Arahang” over and over. Concentrate on the bright sphere. The mind stops still at the center of the center of this bright sphere: “Sammā Arahang [three times].” Concentrate on the bright sphere. The mind stops still at the center of the center of the bright sphere. This is Base 1.

Move the mind slowly and smoothly up through the nose to the inside corner of the eye where the tear duct comes out – ladies on the left and gentlemen on the right. This is the path that the breath follows in and out. Keep staring at the sphere at the opening of the tear duct, along with repeating “Sammā Arahang” three times. This is Base 2.

Next, we move the sphere straight back, inside, to the center of the head at eye level – not left, right, up or down – just straight to the center of the head. Keep staring at the sphere while repeating “Sammā Arahang” three times. This is Base 3. Continue holding the sphere at the center of the head by repeating “Sammā Arahang” three times. Now, there is a trick. With the eyes closed, roll the eyeballs up, like one having a seizure. Hold the eyes in this position as long as you can. You will feel the mind fall naturally backwards and downwards, inside, giving you inner vision.

When you feel your vision arrives backwards and downwards at the Center-of-the-Head, move the sphere slowly and smoothly from Base 3 at the Center-of-the-Head to Base 4 at the Palate Terminus, the Back-of-the-Roof-of-the-Mouth. Keep precisely in the center. Stare at the sphere and repeat “Sammā Arahang” three times. This is Base 4.

Next, we move the sphere down slightly to sit on the opening of the throat, as though on the rim of a cup. Continue staring at the sphere and repeat “Sammā Arahang” three times. This is Base 5.

From here, we move the sphere all the way down to the center of the body at the navel level. This is where the in-breath ends and the out-breath begins. Visualize a thin, bright thread from the navel straight back to the backbone and another from the left side to the right. The center of the body is where these two cross. This center is inside the Sphere which governs the human body. This is where the four mind components stop still together. We concentrate the mind inside the bright sphere and mentally recite “Sammā Arahang” three times. This is Base 6.

2.3 THE DHAMMA SPHERE AT THE CENTER OF THE BODY

Finally, we bring the sphere back up about two inches or five centimeters. This is Base 7. Inside the Dhamma Sphere at Base 7 we see five small spheres which are elements (dhātu). At the front is water (āpo); at the right is earth (paṭhavī); at the back is fire (tejo); at the left is wind (vāyo); and at the center is space (ākāsa). There is a small, pure, transparent spot at the center of the Space Element, called the center.

Why is it called the center? It is because human beings are born or die at this center of the sphere. For birth, the refined body arrives at this center of this sphere. When the father and mother unite their seed elements (dhātu-dhamma) by having sexual intercourse, their dhātu-dhammas are right at this center (Base 7). They, then, fall back to Base 6 and arise again as a super-bright sphere, ready to be born. This sphere is about the size of an egg yolk and as bright as the sun reflected in a mirror. That is why this is called the center. It is very important for beings becoming born into the human realm. They will be born from this center. Also, beings must pass through this same center to get to Nibbāna. It is the entrance to the paths, fruits and Nibbāna.

Beings ready to die pass-through the center in opposite directions. Those seeking rebirths pass out. Those seeking cessation pass in and stop there. This is how the cycle of dying and rebirth occurs. Understanding this, we realize that the mind is confused. It actually likes

the rebirth cycle. If, however, we stop still at the center, we can quit the cycle of rebirth. When we stop still, we know directly for ourselves. There is no need to ask anyone else. We know. We understand and make up our minds to stop still at that center – the center of the center. Don't move left-right-front-back-up-down-out or in. Stop still at the center of the center; ever more and more still.

When the mind stops perfectly still, you will see a bright sphere appear – about the size of the sun or the moon. This is called the “Dhamma Sphere” or “The Foundation of Dhamma Mindfulness Sphere” (Dhammā-nupassanā-satipatṭhāna). It is the universal path of Buddhas and all Arahants [perfect ones]. All Lord Buddhas and Arahants who enter Nibbāna must go via this path. There is no other path. All must take this path. Some go fast and some go slow. They also differ in accumulated virtue or merit, but the path is always the same. Thus, it is called “One's Only Path” (ekāyana-magga). To enter this path, the mind must stop still. This seems strange. In our world, to go faster we must take an airplane, boat or car. But, in Dhamma Reality, it is the opposite; one must stop still. Stopping still, one arrives faster. How strange! One must get the mind to stop still in order to go faster! Stop still at the center of the Dhamma Sphere governing the Human Body. When the mind is properly concentrated, the bright sphere emerges. That bright sphere is the Dhamma Sphere. It is the One's Only Path (ekāyana-magga) or The First Path (pathama-magga) or The Foundation of Dhamma Mindfulness (Dhammā-nupassanā-satipatṭhāna). It is about the size of the sun or the moon. Stop the mind still at the center of that sphere.

When the mind continues stopping perfectly still at the center-of-the-center over and over again, the meditator will come to another sphere. It is about the same size, located at the center of the Dhammā-nupassanā-satipatṭhāna Sphere. This is called the Sphere of Morality or the Sīla Sphere. Stop still at the center of the Sīla Sphere. When the mind stops perfectly still, one will see another sphere, again about the same size. This is called the Sphere of Concentration or the Samādhi Sphere. Stop still at the center of that Samādhi Sphere. When the mind stops still, you

will see yet another sphere, called the Sphere of Wisdom or the Paññā Sphere – again, about the same size. Stop still at the center of the Paññā Sphere. When the mind stops still, you will see another sphere. It is called the Sphere of Transcendence or the Vimutti Sphere. This sphere is even more transparent and refined than the others. Stop still at the center of the Vimutti Sphere. When the mind stops perfectly still, you will see a final sphere, called the Sphere of Insight or the Vimutti-ñāṇa-dassana Sphere.

When you stop perfectly still at the center of the Insight Sphere, the refined Human Body appears. This is your Spirit Body that goes out dreaming. Upon seeing it, you know immediately that you have seen it before and have gone forth dreaming with it. When you wake up, you do not know where it is. Now, we see it. It is at the center of the Insight (vimutti-ñāṇa-dassana) Sphere. [Now, Become that Refined Human Body].

2.4 THE REFINED HUMAN BODY

Let the refined Human Body sit in the same position as the outer flesh body or crude Human Body. The mind of the refined Human Body stops still at the center of its sphere governing the refined Human Body. When the mind stops properly still, you will see the “Foundation of Dhamma Mindfulness Sphere” (Dhammā-nupassanā-satipaṭṭhāna) [also called the Dhamma Sphere]. Stop still at the center of this Dhamma Sphere. When the mind stops properly still, you will see the Sīla Sphere. Stop still at the center of the Sīla Sphere. When the mind stops, you will see the Samādhi Sphere. Stop still at the center of the Samādhi Sphere. When the mind stops, you will see the Paññā Sphere. Stop still at the center of the Paññā Sphere. When the mind stops, you will see the Vimutti (Transcendence) Sphere. Stop still at the center of the Vimutti Sphere. When the mind stops, you will see the Insight (vimutti-ñāṇa-dassana) Sphere. Stop still at the center of the Insight Sphere. When the mind stops, you will see the Celestial Body. [Become the Celestial Body.]

2.5 CELESTIAL BODIES

Let the Celestial Body sit in the same position as the refined Human Body. The mind of the Celestial Body stops still at the center of its Sphere governing the Celestial Body. When the mind stops properly still, you will see the Dhamma Sphere. Stop still at the center of this Dhamma Sphere. When the mind stops properly still, you will see the Sīla Sphere. Stop still at the center of the Sīla Sphere. When the mind stops, you will see the Samādhi Sphere. Stop still at the center of the Samādhi Sphere. When the mind stops, you will see the Paññā Sphere. Stop still at the center of the Paññā Sphere. When the mind stops, you will see the Vimutti Sphere. Stop still at the center of the Vimutti Sphere. When the mind stops, you will see the Insight (vimutti-ñāṇa-dassana) Sphere. Stop still at the center of the Insight Sphere. When the mind stops, you will see the refined Celestial Body. [Become the Refined Celestial Body.]

The mind of the refined Celestial Body stops still at the center of its Sphere governing the refined Celestial Body. When the mind stops properly still, you will see the Dhamma Sphere. Stop still at the center of this Dhamma Sphere. When the mind stops properly still, you will see the Sīla Sphere. Stop still at the center of the Sīla Sphere. When the mind stops, you will see the Samādhi Sphere. Stop still at the center of the Samādhi Sphere. When the mind stops, you will see the Paññā Sphere. Stop still at the center of the Paññā Sphere. When the mind stops, you will see the Vimutti Sphere. Stop still at the center of the Vimutti Sphere. When the mind stops, you will see the Insight Sphere. Stop still at the center of the Insight Sphere. When the mind stops, you will see the Brahman Body. [Become the Brahman Body.]

2.6 MORE REFINED BODIES

Brahman Body: The mind of the Brahman Body stops still at the center of its Sphere governing the Brahman Body. When the mind stops properly still, you will see the Dhamma Sphere. When the mind of Brahman Body stops still at the center of Dhamma Sphere, you will see

the Sīla Sphere. Stop still at center of the Sīla Sphere. When the mind stops, you will see the Samādhi Sphere. Stop still at the center of the Samādhi Sphere. When the mind stops, you will see the Paññā Sphere. Stop still at the center of the Paññā Sphere. When the mind stops, you will see the Vimutti Sphere. Stop still at the center of the Vimutti Sphere. When the mind stops, you will see the Insight Sphere. Stop still at the center of the Insight Sphere. When the mind stops, you will see the refined Brahman Body. [Become the Refined Brahman Body.]

Refined Brahman Body: The mind of the refined Brahman Body stops still at the center of its Sphere governing the refined Brahman Body. When the mind stops properly still, you will see the Dhamma Sphere. Stop still at the center of this Dhamma Sphere. When the mind stops properly still, you will see the Sīla Sphere. Stop still at the center of the Sīla Sphere. When the mind stops, you will see the Samādhi Sphere. Stop still at the center of the Samādhi Sphere. When the mind stops, you will see the Paññā Sphere. Stop still at the center of the Paññā Sphere. When the mind stops, you will see the Vimutti Sphere. Stop still at the center of the Vimutti Sphere. When the mind stops, you will see the Insight Sphere. Stop still at the center of the Insight Sphere. When the mind stops properly, you will see the formless Brahman Body. [Become the Formless Brahman Body.]

Formless Brahman Body: The mind of the Formless Brahman Body stops still at the center of its Sphere governing the Formless Brahman Body. When the mind stops properly still, you see the Dhamma Sphere. Stop still at the center of Dhamma Sphere. When the mind stops, you will see the Sīla Sphere. Stop still at center of the Sīla Sphere. When the mind stops, you will see the Samādhi Sphere. Stop still at the center of the Samādhi Sphere. When the mind stops, you will see the Paññā Sphere. Stop still at the center of the Paññā Sphere. When the mind stops properly, you will see the Vimutti Sphere. Stop still at the center of the Vimutti Sphere. When the mind stops, you will see the Insight Sphere. Stop still at the center of the Insight Sphere. When the mind stops, you will see the refined formless Brahman Body. [Become the Refined Formless Brahman Body.]

Refined Formless Brahman Body: The mind of refined Formless Brahman stops still at the center of its Dhamma Sphere governing refined Formless Brahman Body. When the mind stops properly still, you will see the Dhamma Sphere. Stop still at the center of Dhamma Sphere. When the mind stops, you will see the Sīla Sphere. Stop still at center of the Sīla Sphere. When the mind stops, you will see the Samādhi Sphere. Stop still at the center of the Samādhi Sphere. When the mind stops, you will see the Paññā Sphere. Stop still at the center of the Paññā Sphere. When the mind stops, you will see the Vimutti Sphere. Stop still at the center of the Vimutti Sphere. When the mind stops, you will see the Insight Sphere. Stop still at the center of the Insight Sphere. When the mind stops, you will see Dhammakāya. Dhammakāya looks like a Transparent Buddha image with a lotus bud crown. Dhammakāya is the Buddha Gem (Buddha-rattana) of the Triple-Gem which we take as refuge. The Dhamma Sphere which governs the Dhammakāya is the Dhamma Gem (Dhammarattana). They are the same size. The lap-width and height of the Dhammakāya just fill the diameter of the First Path or Dhamma Sphere which governs the Dhammakāya. [Become Dhammakāya.]

2.7 DHAMMAKĀYAS

The mind of the Dhammakāya (the Buddha-rattana) stops still at the center of its Sphere governing Dhammakāya. When the mind stops properly still, you will see the Dhamma sphere. Stop still at the center of Dhamma sphere. When the mind stops, you will see the Sīla Sphere. Stop still at center of the Sīla Sphere. When the mind stops, you will see the Samādhi Sphere. Stop still at the center of the Samādhi Sphere. When the mind stops, you will see the Paññā sphere. Stop still at the center of the Paññā sphere. When the mind stops, you will see the Vimutti Sphere. Stop still at the center of the Vimutti Sphere. When the mind stops, you will see the Insight Sphere. Stop still at the center of the Insight Sphere. When the mind stops, you will see a refined Dhammakāya. It can be as much as five times the size of the first Dhammakāya already seen. [Become the Refined Dhammakāya.]

Refined Dhammakāya: The mind of refined Dhammakāya stops still at the center of its Sphere governing refined Dhammakāya. When the mind stops properly still, you will see the Dhamma Sphere. Stop still at the center of Dhamma Sphere. When the mind stops, you will see the Sīla Sphere. Stop still at center of the Sīla Sphere. When the mind stops, you will see the Samādhi Sphere. Stop still at the center of the Samādhi Sphere. When the mind stops, you will see the Paññā Sphere. Stop still at the center of the Paññā Sphere. When the mind stops, you will see the Vimutti Sphere. Stop still at the center of the Vimutti Sphere. When the mind stops, you will see the Insight Sphere. Stop still at the center of the Insight Sphere. When the mind stops, you will see Dhammakāya Sotāpanna with a lotus bud crown. The lap-width and height are both ten meters. It is still more transparent. [Become Dhammakāya Sotāpanna.]

Dhammakāya Sotāpanna: The mind of Dhammakāya Sotāpanna stops still at the center of its Sphere that governs Dhammakāya Sotāpanna. When the mind stops properly still, one will see the Dhamma Sphere. Stop still at the center of Dhamma Sphere. When the mind stops, you will see the Sīla Sphere. Stop still at center of the Sīla Sphere. When the mind stops, you will see the Samādhi Sphere. Stop still at the center of the Samādhi Sphere. When the mind stops, you will see the Paññā Sphere. Stop still at the center of the Paññā Sphere. When the mind stops, you will see the Vimutti Sphere. Stop still at the center of the Vimutti Sphere. When the mind stops, you will see the Insight Sphere. Stop still at the center of the Insight Sphere. When the mind stops, you will see refined Dhammakāya Sotāpanna, whose lap-width and height are about 20 meters. [Become Refined Dhammakāya Sotāpanna.]

Refined Dhammakāya Sotāpanna: The mind of refined Dhammakāya Sotāpanna stops still at the center of its Sphere governing Refined Dhammakāya Sotāpanna. When the mind stops properly still, you will see the Dhamma sphere. Stop still at the center of Dhamma Sphere. When the mind stops, you will see the Sīla Sphere. Stop still at center of the Sīla Sphere. When the mind stops, you will see the Samādhi Sphere. Stop still at the center of the Samādhi Sphere. When the mind

stops, you will see the Paññā Sphere. Stop still at the center of the Paññā Sphere. When the mind stops, you will see the Vimutti Sphere. Stop still at the center of the Vimutti Sphere. When the mind stops, you will see the Insight Sphere. Stop still at the center of the Insight Sphere. When the mind stops, you will see Dhammakāya Sakadāgāmī with a lotus bud crown. The lap-width and height are both about 20 meters. It is even more transparent. [Become Dhammakāya Sakadāgāmī.]

Dhammakāya Sakadāgāmī: The mind of the Dhammakāya Sakadāgāmī stops still at the center of its Sphere that governs Dhammakāya Sakadāgāmī. When the mind stops properly still, you will see the Dhamma Sphere. Stop still at the center of Dhamma sphere. When the mind stops, you will see the Sīla Sphere. Stop still at center of the Sīla Sphere. When the mind stops properly, you will see the Samādhi Sphere. Stop still at the center of the Samādhi Sphere. When the mind stops, you will see the Paññā Sphere. Stop still at the center of the Paññā Sphere. When the mind stops, you will see the Vimutti Sphere. Stop still at the center of the Vimutti Sphere. When the mind stops, you will see the Insight (vimutti-ñāṇa-dassana) Sphere. Stop still at the center of the Insight Sphere. When the mind stops properly, you will see the refined Dhammakāya Sakadāgāmī Body with a lotus bud crown. The lap-width and height are both 30 meters. It is still more transparent. [Become the Refined Dhammakāya Sakadāgāmī.]

Refined Dhammakāya Sakadāgāmī: The mind of the refined Dhammakāya Sakadāgāmī stops still at the center of its Sphere governing refined Dhammakāya Sakadāgāmī. When the mind stops properly still, you will see the Dhamma Sphere. Stop still at the center of the Dhamma Sphere. When the mind stops, you will see the Sīla Sphere. Stop still at center of the Sīla Sphere. When the mind stops, you will see the Samādhi Sphere. Stop still at the center of the Samādhi Sphere. When the mind stops, you will see the Paññā Sphere. Stop still at the center of the Paññā Sphere. When the mind stops, you will see the Vimutti Sphere. Stop still at the center of the Vimutti Sphere. When the mind stops properly, you will see the Insight Sphere. Stop still at the center of the Insight Sphere.

When the mind stops, you will see the Dhammakāya Anāgāmī Body with a lotus bud crown. The lap-width and height are both 30 meters. It is still more transparent. [Become Dhammakāya Anāgāmī.]

Dhammakāya Anāgāmī: The mind of Dhammakāya Anāgāmī stops still at the center of its Sphere that governs Dhammakāya Anāgāmī. When the mind stops properly still, you will see the Dhamma Sphere. Stop still at the center of Dhamma Sphere. When the mind stops, you will see the Sīla Sphere. Stop still at center of the Sīla Sphere. When the mind stops, you will see the Samādhi Sphere. Stop still at the center of the Samādhi Sphere. When the mind stops, you will see the Paññā Sphere. Stop still at the center of the Paññā Sphere. When the mind stops, you will see the Vimutti Sphere. Stop still at the center of the Vimutti Sphere. When the mind stops, you will see the Insight Sphere. Stop still at the center of the Insight Sphere. When the mind stops properly, you will see the Refined Dhammakāya Anāgāmī Body with lotus bud crown. Its lap-width and height are both 40 meters. It is even more transparent. [Become refined Dhammakāya Anāgāmī.]

Refined Dhammakāya Anāgāmī: The mind of refined Dhammakāya Anāgāmī stops still at the center of its Sphere that governs refined Dhammakāya Anāgāmī. When the mind stops properly still, you will see the Dhamma Sphere. Stop still at the center of Dhamma Sphere. When the mind stops, you will see the Sīla Sphere. Stop still at center of the Sīla Sphere. When the mind stops, you will see the Samādhi Sphere. Stop still at the center of the Samādhi Sphere. When the mind stops, you will see the Paññā Sphere. Stop still at the center of the Paññā Sphere. When the mind stops, you will see the Vimutti Sphere. Stop still at the center of the Vimutti Sphere. When the mind stops, you will see the Insight Sphere. Stop still at the center of the Insight Sphere. When the mind stops, you will see Dhammakāya Arahat with a lotus bud crown. Its lap-width and height are both 40 meters. The Sphere which governs Dhammakāya Arahat is also 40 meters [Become Dhammakāya Arahat.]

Dhammakāya Arahat: The mind of Dhammakāya Arahat stops still at its center. When the mind stops properly still, you will see the

Dhamma Sphere governing Dhammakāya Arahat whose diameter is 40 meters – the same as the lap-width and height of Dhammkāya Arahat. Stop still at the center of the Sphere governing Dhammakāya Arahat. When the mind stops properly still, you will see the Dhamma Sphere. Stop still at the center of Dhamma Sphere. When the mind stops, you will see the Sīla sphere. Stop still at center of the Sīla sphere. When the mind stops, you will see the Samādhi Sphere. Stop still at the center of the Samādhi Sphere. When the mind stops, you will see the Paññā Sphere. Stop still at the center of the Paññā Sphere. When the mind stops, you will see the Vimutti Sphere. Stop still at the center of the Vimutti Sphere. When the mind stops, you will see the Insight Sphere. Stop still at the center of the Insight Sphere.

When the mind stops, you will see refined Dhammakāya Arahat, also 40 meters in diameter. It is very beautiful. This is the eighteenth body. [Become refined Dhammakāya Arahat].

Refined Dhammakāya Arahat: When the meditator reaches Refined Arahat, all defilements have been abandoned. There are no tarnishes left. One has completed one's obligation to Buddhism in both samatha and vipassanā meditation. [**Note:** Luang Phor Sodh means Dhammakaya Arahat which has achieved Paths, Fruits and Nibbāna. Those with Dhammakaya, who have not eliminated, at least, the first three fetters are gotrabhū meditators only.]

From the crude Human Body to the refined Formless Brahman Body, the practice is considered concentration or samatha meditation. From the crude Dhammakāya Body of Gotrabhū to the refined Dhammakāya Arahat, it is considered insight or vipassanā meditation. [**Note:** Luang Phor Sodh referred to preliminary insight (anupassanā) and supra-mundane insight (lokuttara-vipassanā). The preliminary insight is realizing the conditioned phenomena. And, for supra-mundane insight, it is realization of the unconditioned phenomena and comprehension of the Four Noble Truths with trice revolved knowledge and insight.

When we practice samatha and vipassanā meditation nowadays, we must do it in this way, too, to exactly be like this. Any other way is wrong and cannot succeed. It must be this way. We must always begin with the Human Body as our base. When we reach the refined Human Body, we must use that refined Human Body as our base. When we reach the Celestial Body we must use that Celestial Body as our base. When we reach the refined Celestial Body we must use that refined Celestial Body as our base. When we reach the Brahman Body we must use that Brahman Body as our base. When we reach the refined Brahman Body we must follow that refined Brahman Body as our base. When we reach the Formless Brahman Body we must follow the Formless Brahman Body as base. When we reach refined Formless Brahman Body we must use that refined Formless Brahman Body as base.

When we reach Dhammakāya we must use Dhammakāya as our base. The Buddha statues in the Ubosattha Hall and Salas (pavilions) are good models. When we reach the refined Dhammakāya we use the refined Dhammakāya as our base. When we reach Dhammakāya Phra Sotā we use Dhammakāya Phra Sotā as our base. When we reach refined Dhammakāya Phra Sotā we use refined Dhammakāya Phra Sotā as our base. When we reach Dhammakāya Phra Sakadāgāmī we use Dhammakāya Phra Sakadāgāmī as our base. When we reach refined Dhammakāya Phra Sakadāgāmī we use refined Dhammakāya Phra Sakadāgāmī as model. When we reach Dhammakāya Phra Anāgā we use the Dhammakāya Phra Anāgā as our base. When we reach refined Dhammakāya Phra Anāgā we use refined Dhammakāya Phra Anāgā as our base. When we reach Dhammakāya Phra Arahat we use Dhammakāya Phra Arahat as our base. When we reach refined Dhammakāya Phra Arahat we use refined Dhammakāya Phra Arahat as our base. This is the way in Buddhism.

The books were just given out. The eighteen bodies are on the cover [Figure 5]. I have already explained to you how to count them: (1) Human Body, (2) Refined Human Body, (3) Celestial Body, (4) Refined Celestial Body, (5) Brahman Body, (6) Refined Brahman Body,

(7) Formless Brahman Body, (8) Refined Formless Brahman Body, (9) Dhammakāya, (10) Refined Dhammakāya, (11) Dhammakāya Sotā, (12) Refined Dhammakāya Sotā, (13) Dhammakāya Sakadāgāmī, (14) Refined Dhammakāya Sakadāgāmī, (15) Dhammakāya Anāgāmī, (16) Refined Dhammakāya Anagāmī, (17) Dhammakāya Arahat and (18) Refined Dhammakāya Arahat. What I have explained is on the cover of the book given out to everyone. This is correct Buddhism. This is the proper model to follow. To follow this path, one must stop still. According to Dhamma, we must all stop still from the beginning up to Arahat.

If one does not stop, one cannot go on. This is certain. It is strange isn't it? In this world, one must be quick and agile. One must study hard to know people's tricks. Then, one can rule the world and prosper. But, Dhamma is strange. The only way is to stop.

2.8 THE STORY OF ANGULIMALA

I [Luang Phor Sodh] did not make this up. It is based on evidence [Tipitaka: the Angulimala story]. During the Buddha's life time King Pasendi-kosala had a Brahman advisor couple who had just given birth to a new baby. The night the baby was born, all weapons in the village glowed as though on fire. The father, who was the king's teacher, was very scared by this incident.

Checking the astrological charts, he learned that his son would become a fierce bandit, killing many people. He said to King Pasendikosala: "Lord, my newborn baby will be a killer. He is going to kill a lot of people. Should I kill him or not? Lord, please decide this for me. I leave his life in your hands."

King Pasendikosala considered that this was just a little baby. He had much respect for the Brahman and wanted to please him. He felt torn because the Brahman's predictions had always proved correct. To make him happy, the king said, "We will keep an eye on him. He is just a little baby. If something changes, we can kill him any time. I rule the

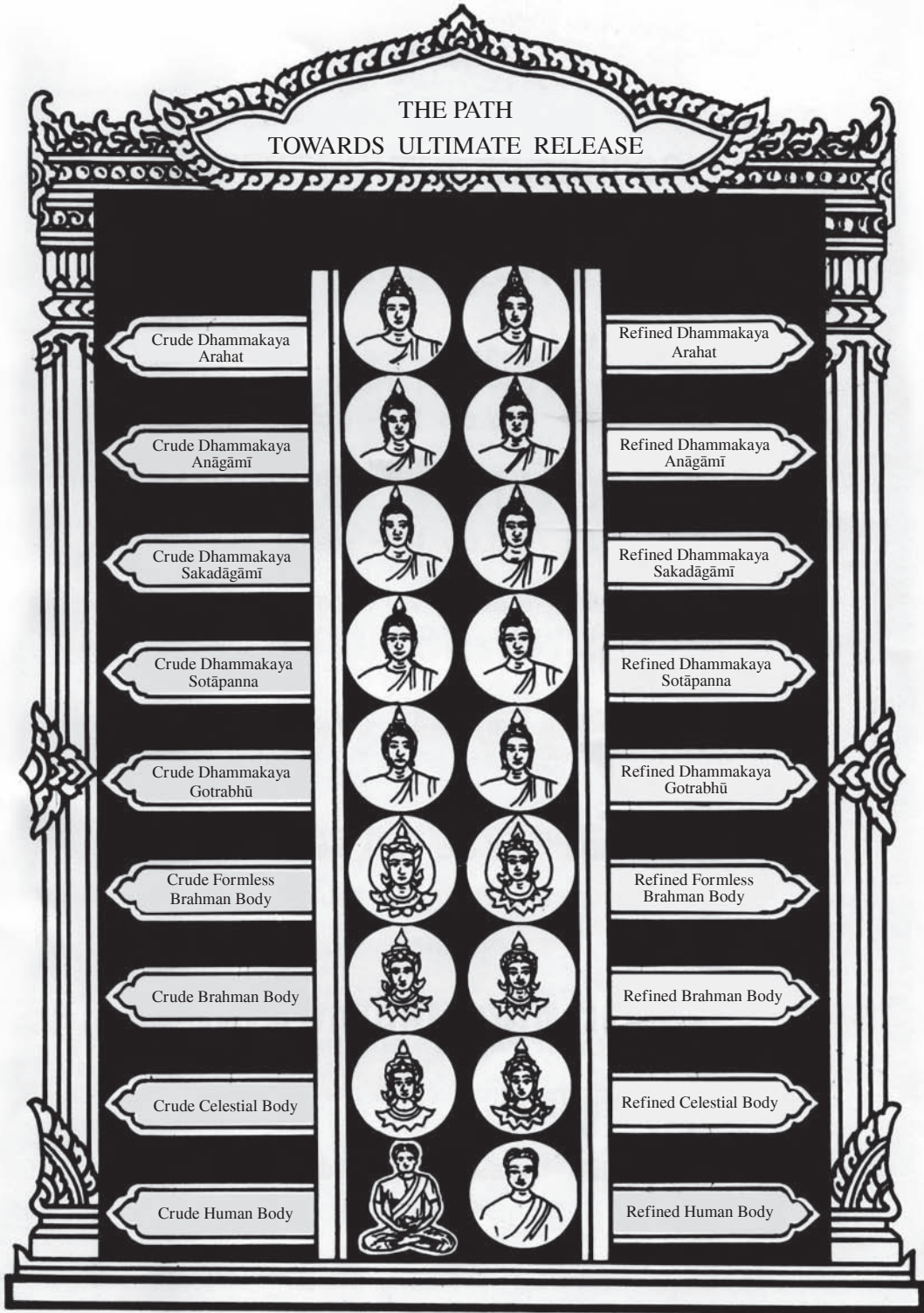


FIGURE 5: THE EIGHTEEN BODIES

country. He cannot escape.” The Brahman accepted this. But, he thought, “My son will be a killer when he grows up. What can I do? So, he named the boy “Ahingsakumara” or one who does no harm to anybody.” His son was a good boy. He was loved by his parents and the king. He was very smart. When he learned boxing and fighting with weapons he never lost to anybody.

Because his father was the king’s advisor he would become an official for the king after being educated. But first, he had to receive higher education in political science. So, he was sent to study with a teacher named Disapamokkha, along with 500 other students.

His father, the Brahman advisor, let the teacher take care of his son, Ahingsakumara. The teacher treated him well, like his own son. Ahingsakumara was always clever, cool and perfect in body, speech and mind around his teacher. He was smart in every subject and physically handsome. He was second to none in his studies.

The teacher was obsessed with him and loved him more than any other students. As a result, the other 499 students agreed that they must kill Ahingsakumara or be utterly defeated by him.

Some students threatened Ahingsakumara; others teased him. They told the teacher that he was a trouble-maker. As the teacher heard more and more false stories, he concluded that Ahingsakumara was only good when he was with him. He was given the impression that, when the teacher was not around, the boy was threatening and taking advantage of the others. His fellow students reported that Ahingsakumara was a bad boy, and the teacher heard this more and more often.

Finally, the teacher decided that he would not keep this student any longer – as he always a center of trouble. The teacher concluded that if he did not want Ahingsakumara any longer, he must kill him. But, many of his students were kings. How could he kill his student without ruining his reputation? He must kill Ahingsakumara in some roundabout way. During class, one day, as they were starting a new subject, the teacher

closed the book. Ahingsakumara asked, “Why did you close the book? I would like to study more.” The teacher said: “If you finish this subject you will become a world ruler. If you really want to study it, you must bring me 1,000 human fingers for me to teach you this subject.”

This was a trick devised to kill his student. The student had no choice but to leave school. The teacher thought: “If he wants to continue, he must go and kill people. It is impossible to kill 1,000 people, because one of them will kill him. They will not let him live, so he will eventually die.” This was how he planned to kill his own best student. Ahingsakumara sat down with no hope. He thought: “I was born a Brahman and taught people. I have never committed any sin. I have had pure virtue (sīla) since birth. Now that I come to study, I must kill people. If I do not, I will not graduate.” So, he said to the teacher, “OK, I will kill people to get the 1,000 fingers in order to graduate.”

Ahingsakumara cried while saying this to his teacher. He did not want to be an evil villain, killing people. But, he thought, “If I do not bring the 1,000 human fingers, the teacher will not teach me any further and I will not graduate, so I will not be able to become a high-class person and rule the world. I must graduate in order to rule the world.”

The student must learn how to use the subject. Otherwise it is a waste of time. Just like us studying today; we must study hard to know and use what we are learning and make it sacred, exactly like the teacher. This, Ahingsakumara thought, is becoming wise.

When Ahingsakumara resolved to collect 1,000 human fingers in order to take the class, the teacher gave him a proper-sized sword, saying: “This is for you.” Ahingsakumara took it with respect. He also found a thong for stringing the fingers and took it with him. After he left the teacher, Ahingsakumara killed everyone he met. Sometimes, he cut off their heads. Sometimes he cut off their hands; and, sometimes, he cut them in half. Then, Ahingsakumara took one finger from each of them. He killed whomever he met, whether they were of high, middle or low class. All were killed. The word spread: “There is a killer in Savatthi named Angulimala.”

Angulimala means “Finger Necklace.” Whenever he got a finger, he dried it and added it to his necklace. Eventually, he got 999 fingers. When King Pasendi-kosala heard about him, he led his troops out to catch Angulimala. In the tradition of those times, two kings fought each other with swords. The loser was beheaded. They did not fight with their troops like today.

King Pasendi-kosala was discouraged. He thought: “I must fight Angulimala with swords. When he was born, all the weapons in his village glowed with fire. I have had no miracle like that. When I fight him, either my head or his head will be cut off. I do not know what to do. I am discouraged.” The next day, the king left with his troops. But, he did not go directly into battle. He and his troops rested near Jetawan Vihara in order to meet Lord Buddha.

Brahmani, the mother of Angulimala, heard King Pasendikosala leaving with his troops and she left first. She wanted to warn her son to flee or he would be killed by King Pasendi-kosala. Lord Buddha knew that, if Angulimala saw Brahmani, he would kill his own mother for another finger. He did not care even about father or mother. He just killed whoever was nearby for fingers. He thought only of his forthcoming studies and nothing else.

Lord Buddha knew that Angulimala was to be the last one [the 80th] of His 80 Noble Disciples. But if he killed his mother, he would become an unfortunate being – unable to attain the Transcendent Paths and Fruits in this present lifetime. The number of 80 Noble Disciples would not be completed. Lord Buddha knew that He must get to Angulimala before anybody else did. When Angulimala saw Lord Buddha coming, he saw his beautiful fingers and thought: “I am going to be the ruler of the world. All will be successful.”

Lord Buddha was so very faithful and venerable that he had a splendidly beautiful, radiant body. Nobody could stop looking at the Lord Buddha. Angulimala thought: “He will be finished.” He immediately took his sword and charged. When he had almost reached Lord Buddha, all of a sudden, the Lord Buddha disappeared and appeared far away – about

40 - 60 meters off. Angulimala continued chasing Lord Buddha; getting close. But, whenever he had almost reached Lord Buddha, Lord Buddha suddenly appeared far away again. No matter how hard he tried, he could not charge up to Lord Buddha with his sword. Finally, he grew tired and thought, “He has become the world ruler over me. I am not destined to be the ruler of the world. That is for sure. My virtue cannot equal His.” As soon as Angulimala realized this in his heart, all delusion and false pride fell away. He surrendered and said, “Please stop, monk.”

Lord Buddha replied: “I have stopped, but you have not.” This demonstrates that the word, “stop,” is the right path from the very beginning up to Arahant. Only the word, “stop” is the right path for Buddhists or Samana from the beginning up to Arahant. It is the real heart of Buddhism.

2.9 CONCLUSION

The word “stop,” here, is just one word, but it is the beginning of the real path to true religion for all seekers. Thus, you must bring your mind to stop perfectly still at the center of the sphere that governs the Human Body. Stopping still is the target. If you don’t stop still you can’t practice, even if you try for 40-50 years, or 100, or even 120-130 years. If the mind can’t stop still, you can never reach the core foundation of true religion. You must stop still at the center of the center of the Sphere that governs the Human Body. You must get to the gateway of religion to remember and continue on.

2.10 SAMATHA-VIPASSANĀ MEDITATION

For those who practice samatha (concentration) - vipassanā (insight) meditation, in accordance with the Four Foundations of Mindfulness (satipaṭṭhāna), it is recommended to understand the following:

1. The meanings of the Four Foundations of Mindfulness and the benefits.

2. Contemplation of the Four Foundations of Mindfulness both inside and outside [internally and externally].

3. Samatha-vipassanā meditation,

4. Multiplying Refined Bodies (Bisadarn-kāya),

5. Shuffling Bodies (Sawn-kāya),

6. Four Rūpa-jhānas (Form Absorption),

7. Four Arūpa-jhānas (Formless Absorption),

8. Mindfulness of Body,

9. Mindfulness of Feeling and Mind,

10. Mindfulness of Mind-objects (Dhammas).

One who understands number one to seven is able to develop number eight to ten, namely: (8) Mindfulness of Bodies-in-the-Bodies both inside and outside, [internally and externally], (9) Mindfulness of Feelings-in-the-Feelings both inside and outside and Mindfulness of Minds-in-the-Minds both inside and outside, and (10) Mindfulness of Dhammas-in-Dhammas both inside and outside.

As a result, he or she is able to contemplate phenomena better and clearer than those who attain only the patha-magga sphere or the refined Human Body and contemplate phenomena. This is intermediate samatha-vipassanā meditation or preliminary insight meditation (insight wisdom) as being explained in the foregoing.

3 THE FOUR FOUNDATIONS OF MINDFULNESS AND BENEFITS

3.1 THE FOUR FOUNDATIONS OF MINDFULNESS

In the Satipaṭṭhāna Sutta, Lord Buddha stated (Digha-nikaya 10/273/325):

“Ekāyano ayam bhikkhave maggo sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya yaditaṃ cattāro satipaṭṭhānā. Kateme cattāro. Itha bhikkhave bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomassaṃ. Vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomassaṃ. Citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomassaṃ. Dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomassaṃ.”

Monks, this is the one only path for purifying all beings, overcoming sorrow and lamentation, extinguishing suffering and grief, attaining the right Dhammas, and penetrating (mindfully seeing and understanding throughout) Nibbāna. That path is satipaṭṭhāna (Four Foundations of Mindfulness).

What are those four?

Monks, a monk in this Dharma-vinaya, with effort, awareness and mindfulness, who contemplates bodies in bodies, feelings in feelings, minds in minds and Dhammas in Dhammas can eliminate covetousness and grief in this world.”

3.2 THE BENEFITS

Lord Buddha stated benefits for one who develops the Four Foundations of Mindfulness as follows (Digha-nikaya 10/300/350-351):

“Yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya satta vassāni. Tassa dvinnaṃ balānaṃ aññataraṃ balaṃ pātikaṅkhaṃ diṭṭhe va dhamme aññā sati vā upādisese anāgāmitā.

Tiṭṭhatu bhikkhave satta vassāni. Yo hi koci bhikkave ime cattāro satipaṭṭhāne evaṃ bhāveyya cha vassāni. Pañca vassāni. Cattāri vassāni. Tīṇi vassāni. Dve vassāni. Ekaṃ vassaṃ. Tassa dvinnaṃ balānaṃ aññataraṃ balaṃ pātikaṅkhaṃ diṭṭhe va dhamme aññā sati vā upādisese anāgāmitā.

Tiṭṭhatu bhikkhave satta māsāni. Yo hi koci bhikkave ime cattāro satipaṭṭhāne evaṃ bhāveyya cha māsāni. Pañca māsāni. Cattāri māsāni. Tīṇi māsāni. Dve māsāni. Ekaṃ māsaṃ. Addhamāsaṃ. Tassa dvinnaṃ balānaṃ aññataraṃ balaṃ pātikaṅkhaṃ diṭṭhe va dhamme aññā sati vā upādisese anāgāmitā.

Tiṭṭhatu bhikkhave ekaṃ vassaṃ. Yo hi koci bhikkave ime cattāro satipaṭṭhāne evaṃ bhāveyya satta māsāni. Tassa dvinnaṃ balānaṃ aññataraṃ balaṃ pātikaṅkhaṃ diṭṭhe va dhamme aññā sati vā upādisese anāgāmitā.

Tiṭṭhatu bhikkhave addhamāso. Yo hi koci bhikkave ime cattāro satipaṭṭhāne evaṃ bhāveyya sattāhaṃ. Tassa dvinnaṃ balānaṃ aññataraṃ balaṃ pātikaṅkhaṃ diṭṭhe va dhamme aññā sati vā upādisese anāgāmitā.

Ekāyano ayam bhikkhave maggo sattānaṃ visuddhiyā sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya yadidaṃ cattāro satipaṭṭhānā.”

Monks, one who has developed the Four Foundations of Mindfulness (satipaṭṭhāna) for seven years, will expect one of these two benefits: becoming the Perfect One in the present time or a Non-returner if defilements (upādhi) remain.

Or, rather than for seven years, one who has developed the Four Foundations of Mindfulness for six ... five ... four ... three ... two ... one year will expect one of these two benefits: becoming the Perfect One in the present time or a Non-returner, if defilements (upādhi) remain.

Or rather than for one year, one who has developed the Four Foundations of Mindfulness for seven months will expect one of these two benefits: becoming the Perfect One in the present time or a Non-returner, if defilements (upādhi) remain.

Or rather than for seven months, one who has developed the Four Foundations of Mindfulness for six ... five ... four ... three ... two ... one ... months or fifteen days will expect one of these two benefits: becoming the Perfect One in the present time or a Non-returner, if defilements (upādhi) remain.

Or rather than for fifteen days, one who has developed the Four Foundations of Mindfulness for seven days will expect one of these two benefits:

becoming the Perfect One in the present time or a Non-returner, if defilements (upādhi) remain.

Monks, this is the one only path for purifying all beings, overcoming sorrow and lamentation, extinguishing suffering and grief, attaining the right Dhammas, and penetrating Nibbāna. This path is the satipaṭṭhāna (the Four Foundations of Mindfulness).

3.3 MEANINGS AND BENEFITS IN BRIEF

The satipaṭṭhāna is the Four Foundations of Mindfulness which Lord Buddha taught in the city, Kammāsa-dhamma-nigama. It is summarized as follows (Meditation Tools, 68-77):

THE ONE'S ONLY PATH (EKĀYANA-MAGGA)

Satipaṭṭhāna is ekāyana-magga or the One's Only Path and the resultant benefits are as follow:

1. Purifying all beings (sattānaṃ visuddhiyā),
2. Overcoming sorrow and lamentation (soka-paridevānaṃ samatikkamāya),
3. Extinguishing suffering and grief (dukkhadomanassānaṃ atthaṅgamāya),
4. Attaining Dhammas that should be attained (ñāyassa adhigamāya), and
5. Penetrating (mindfully seeing and understanding throughout) Nibbāna (nabbānassa sacchikiriyāya).

TWO DHAMMA PRACTICES FOR PRACTITIONERS

The following two are very important to those who practice the Four Foundations of Mindfulness:

1. **Sampayoga-dhamma** or virtues one should develop:

Ātapi is ardent exertion to burn out defilements, having no sloth and diminishment, like a chameleon that always walks and stops.

Sampajāno is fully alert and aware. One never lets the mind be controlled by hindrances such as drowsiness, sleepiness or restlessness.

Satimā is always developing mindfulness of bodies in bodies, feelings in feelings, minds in minds, and dhammas in dhammas both inside and outside repeatedly. One never lets the mind cling to other objects.

2. **Pahānaṅga-dhamma** one should eliminate:

Covetousness or Greed is having sensual desire for sensual objects through body, sound, odor, taste, and touch.

Grief is having ill will or aversion toward meditation. Namely, one should eliminate the five hindrances which are:

- **Drowsiness:** Dejection, sleepiness, or sloth,
- **Doubt:** Perplexity or uncertainty during Dhamma practice,
- **Ill Will:** Malevolence or destruction of others, including moodiness and having no desire for meditation,
- **Restlessness:** Mental distraction, annoyance, or gossip.
- **Sensual Desire:** Attachment to the five sensual objects which are clinging to form or body, sound, odor, taste and touch.

FOUR REASONS FOR THE FOUR FOUNDATIONS OF MINDFULNESS (SATIPAṬṬHĀNA)

Satipaṭṭhāna is classified into four due to temperaments or carita. Carita is the intrinsic nature of an individual. The following are the definitions of these four temperaments:

1. Mildly lustful temperament means to cling to the beauty of the body following the fashion of whatever society admires.
2. Strongly lustful temperament means to cling to feelings and focus on contentment and comfort. This is hard to change when the person is always clinging to what is liked.
3. Mild view temperament is to cling to mind. One is pleased if the mind is not disturbed.
4. Strong view temperament is to cling to mental-objects which arise in the mind and always to be looking for pleasant things to hold in mind.

FOUR FOUNDATIONS OF MINDFULNESS VS FOUR TEMPERAMENTS

Mindfulness of Body is appropriate for one with a mildly lustful temperament. Mindfulness of Feeling is appropriate for one with a strongly lustful temperament. Mindfulness of Mind is appropriate for one with a mild view temperament. Mindfulness of Dhamma is appropriate for one with a strong view temperament.

BENEFITS

One who repeatedly develops the Four Foundations of Mindfulness for, at most, seven years or at least seven days expects one of these two benefits of becoming: (1) A Perfect One (Arahantship), in the present lifetime or (2) A Non-returner (Anāgāmī), if defilements causing attachment remain.

4 DEVELOPING THE FOUR FOUNDATIONS OF MINDFULNESS BOTH INSIDE AND OUTSIDE

4.1 DEVELOPING FOUNDATIONS OF MINDFULNESS INSIDE (INTERNALLY)

In the basic practice, one contemplates body, feeling, mind, and dhammas (mind-objects) in oneself. One contemplates, for example, parts of his body as impure or repulsive and examines the Three Characteristics of impermanence, suffering due to changeability and non-self.

In more refined practice, one contemplates bodies in bodies, feelings in feelings, minds in minds, and dhammas in dhammas of bodies in bodies inside to the most refined degree. They are changeable due to being conditioned by merit, demerit, and imperturbability.

CONDITIONED BY MERIT AND IMPERTURBABILITY

On the human level, one contemplates bodies in bodies conditioned by virtues such as generosity (dāna), morality (sīla), and meditation (bhāvanā). There appears the refined Human Body. Feelings, minds, and dhammas are pure. This is a happy state of existence.

On the celestial level, there appear the Celestial Body and refined Celestial Body. Feelings, minds, and dhammas are purer and more refined than the Human Body.

On the Brahman level and rūpa-jhāna, there appear the Brahman Body and refined Brahman Body. Feelings, minds, and dhammas are purer, more refined and radiant than the Celestial Bodies.

In the Formless Brahman level or the imperturbable, there appear the Formless Brahman Body and refined Formless Brahman Body. The feelings, minds, and dhammas as happy feelings are purer, more refined and radiant than the Brahman Bodies.

Note that even though bodies in bodies have happy and refined feelings due to pure mind in the mundane level, they still fall into the Three Common Characteristics of impermanence, suffering due to changeability and non-self, due to being powerless – which nobody can control, wishing ‘Do not age or do not die.’

CONDITIONED BY DEMERIT

One contemplates bodies in bodies inside conditioned by demerit or evil such as misconduct by body, speech and mind. There appears the refined Human Body which is impure and shabby due to painful feeling and impure mind (seeing-remembering-thinking-knowing). The Dhamma Sphere which governs the body becomes impure. This is a suffering state of existence. One also realizes the Three Characteristics of impermanence, suffering and non-self.

SUPRA-MUNDANE OR THE UNCONDITIONED

There appear Dhammakāyas, starting from crude and refined Dhammakāyas Gotrabhū, crude and refined Dhammakāyas Sotāpannā, crude and refined Dhammakāyas Sakadāgāmī, crude and refined Dhammakāyas Anāgāmī, and crude and refined Dhammakāyas Arahat. If the three lower Fetters or defilements which bind man to the round of re-birth are not eliminated, one will not reach, know, see and become the Dhammakāya permanently – but rather sometimes see or sometimes not see. The three lower fetters are false view (sakkāyadiṭṭhi), doubt (vicikicchā), and adherence to rituals (sīlabbataparāmāsa).

4.2 DEVELOPING FOUNDATIONS OF MINDFULNESS OUTSIDE (EXTERNALLY)

In the basic practice, one contemplates others’ bodies, feelings, minds and Dhammas to realize what they naturally are. Then, one compares them with oneself to see that they are all the same. For example,

one contemplates parts of one's body as impure and repulsive. Others' bodies are the same.

Our bodies, feelings, minds, and mind-objects are the conditioned phenomena – having birth, old age, disease, and death as normal. And, they have the Three Characteristics of impermanence, suffering and non-self. Everyone is the same.

In the refined practice, one contemplates bodies in bodies, feelings in feelings, minds in minds, and dhammas in dhammas of oneself and others, starting from the crude Human Body to the most refined body or Dhammakāya. Contemplating bodies, feelings, minds, and dhammas of cruder body is outside [external] and the more refined body is inside [internal]. For example, when one reaches, knows, sees, and becomes the refined Human Body, body-feeling-mind-dhammas of crude Human Body becomes outside [external] and refined Human Body is inside [internal].

If one reaches the Celestial Body, the body-feeling-mind-dhamma of the refined Human Body becomes outside and the Celestial Body is inside – this applies in accordance with the same procedure until one reaches the most refined body. In addition, when one reaches more refined body, feeling, mind and dhamma, the feeling of cruder body becomes unpleasant. And, the feeling of that refined body is pleasant. When one reaches Dhammakāya which is Supra-mundane Body, the feeling becomes equanimity or upekkhā.

5 SAMATHA-VIPASSANĀ

5.1 SAMATHA MEDITATION

Concentration meditation is to train the mind to stop and be still in meditation and to purify the mind from the Hindrances to wisdom so that the mind becomes gentle and workable [malleable] for insight knowledge or vipassanā-paññā.

THE METHODS

Contemplation of the Five Hindrances: One contemplates the five mental hindrances which are sensual desire, ill will, drowsiness, restlessness and doubt.

Contemplation of the Body as Impure: One contemplates parts of body such as head-hairs, body-hairs, nails, teeth, skin, flesh, sinew, bones, etc., as impure and repulsive.

Nine Contemplations of Decaying Corpses: One contemplates a dead body as a meditation object.

In the real practice, one contemplates parikamma-nimitta or the Preliminary Sign. Here is an example of root meditation practice. One imagines a head-hair (kesa), a body-hair (lomā), a nail (nakhā), tooth (dantā), and skin (taco) and mentally recites, “kesa, lomā, nakhā, dantā, taco,” until the learning sign and counterpart sign arise in mind, respectively. The mind becomes concentrated and attains access concentration and attainment concentration which are the first steps to first jhāna.

In addition, contemplating breathing in and out along with recitation, “Buddho, Buddho, Buddho,” inflating and contracting the stomach [at navel level] along with the recitation, “Rising [inflating] - Falling [contracting], Rising - Falling, Rising – Falling,” or imagining a transparent sphere as the Preliminary Sign along with the recitation, “Sammā Arahang, Sammā Arahang, Sammā Arahang” is another meditation method which enables a meditator to attain the Learning Sign and Counterpart Sign. As a result, the mind becomes concentrated and it stops still in meditation and, then, develops to Access Concentration and Attainment Concentration – the first jhāna. The mind is pure from the Five Hindrances as Purity of Mind (citta-visuddhi). All methods mentioned are concentration meditation.

Note that if the mind is not concentrated or does not stop still and attain Attainment Concentration as Purity of Mind (citta-visuddhi), insight wisdom (vipassanā-paññā) to realize all conditioned phenomena

as impermanent, suffering and non-self will never arise. That practice is still samatha meditation, not vipassanā meditation, especially Purity of Knowledge of Vision of What is Path and not Path and Purity of Knowledge and Vision of Course of Practice.

5.2 PRELIMINARY INSIGHT MEDITATION

When the mind is concentrated, stops still and attains Attainment Concentration (appanā-samādhi) the first jhāna is attained. The first jhāna factors consist of Applied Thought, Sustained Thought, Joy, Peaceful Happiness and One-pointedness. The mind is pure of the Five Hindrances with Purity of Mind. Then, one contemplates bodies in bodies, feelings in feelings, minds in minds, and dhammas in dhammas to realize all conditioned phenomena which have the Three Characteristics of impermanence, suffering, and non-self – no self, person: “I - he, ours - his.” This is insight wisdom (vipassanā-paññā) which arises from Purity of Knowledge and Vision of the Course of Practice to Purity of Knowledge and Vision of Course of Practice. And, he or she continues developing all Nine Insight Knowledge from Knowledge of Arising and Passing Away to Knowledge of Conformity with Truth.

5.3 SUPRA-MUNDANE INSIGHT MEDITATION

The meditator who has developed insight wisdom uses the insight eyes of Dhammakāya to contemplate dhammas in dhammas such as in the Four Noble Truths and the Twelve Links of Dependent Origination until he or she thoroughly comprehends the Four Noble Truths with triple knowledge (sacca-ñāṇa, kicca-ñāṇa, and kata-ñāṇa). This is supra-mundane wisdom categorized in Purity of Knowledge and Vision which is the fifth of the Five Purifications.

When Dhammakāya develops nirodha (cessation) and reaches Nibbāna, Dhammakāya Gotrabhū has Nibbāna as sense-object. Paths (magga) merge. Magga-citta (path mind) and magga-paññā (path wis-

dom) arise and develops to Supra-mundane Paths (magga-ñāṇa). Magga-ñāṇa arises to eliminate at least three Fetters which are false view, doubt, and adherence to rituals. He or she becomes a Noble One and attains the noble path and fruit based on the virtuous level an individual attains. Then, the Dhammakāya Noble Fruit enters Phala-samāpatti (fruit meditative attainments) and contemplates paths, fruits, abandoned defilements, remaining defilements (for the learners) and Nibbāna with Knowledge of Reflection (paccavekkhaṇa-ñāṇa) – realizing the three aspects of Nibbāna, (1) the mental state, (2) the Nibbāna Element supporting the mental state, and (3) the Home of the Nibbāna Element. Nibbāna is the unconditioned (asaṅkhatam), without birth (ajātam), without aging (ajaram), without sickness (abyādhi or anāpādhama), eternal (accutam) or immortal (amatam), steadfast (tādi), permanent (niccam), supremely happy (nibbānam param sukham), stable (dhuvam), perpetual (sassatam), with an owner (sasāmikam) or belonging to Noble Ones and the Perfect Ones.

Lord Buddha stated, “Jaññā Nibbānamattano – one knows one’s own Nibbāna.” The commentary explained (Khuddhaka-nikaya Atthakatha, 301):

Nibbāna, the unconditioned element, brings happiness only to the one who is the brilliant object of path and fruit knowledge (magga-ñāṇa and phala-ñāṇa). It is called “one’s own” because Nibbāna is not the object of an ordinary person, even in dreams. Nibbāna is part of the path and fruit knowledge of all Noble Ones. Because Nibbāna is like “one’s own self” it is called “one’s own.” “Know” means to experience Nibbāna, to realize it with path and fruit knowledge. These words were spoken to the Noble Ones whose minds were directed toward Nibbāna.

The characteristics of true self are opposite to the conditioned in all respects. Venerable Sārīputta stated, “A monk attains Anulomakhanti (realization of the five aggregates as impermanent, suffering and non-self) through 40 conditions and attains sammāttaniyāma (the moment of path and fruit realization), namely, he enters the permanence of attaining paths, fruits and Nibbāna by 40 conditions (Khuddhaka-nikaya 31/735/629-634).” This is supra-mundane wisdom (lokuttara-paññā).

5.4 MULTIPLYING REFINED BODY (BISADARN-KAYA MEDITATION)

One who achieves Eighteen-Body Meditation practices Bisadarn-kāya Mediation for expertise. This is the important foundation for advanced meditation and for developing nirodha to extinguish samudaya (not nirodha-samāpatti).

One concentrates the mind of all bodies to stop still at the center of the most refined Dhammakāya Arahat. This means that the center of the Dhamma Sphere and mind of each body [from the crudest body or Human Body to the most refined body or refined Dhammakāya Arahat] is at the center of the center in each level from the crudest body to the most refined body. Then, he becomes the most refined Dhammakāya Arahat, letting go of the crude body to become the constant refined body.

Then, the mind of Dhammakāya [aims and] stops still at the center of the Dhamma Sphere which governs the crude Human Body. It stops still there. When the mind is properly concentrated [stopped perfectly still] the center will expand itself. The refined Human Body emerges again. One stops still at the center of the center of the Dhamma Sphere which governs the refined Human Body. When the mind stops perfectly still, the refined Human Body in the refined Human Body emerges and so on and on until it reaches the most refined, stopping still at the center of center of Dhamma Sphere which governs the refined Human Body until it reaches the most refined.

When the mind is properly concentrated, the Dhamma Sphere will expand itself. The Celestial Body emerges. It is two times bigger and more transparent and refined than the Human Body. One stops still at the center of the Dhamma Sphere which governs the Celestial Body until it is pure and bright. The Celestial Body in the Celestial Body emerges and so on and on, until it reaches the most refined ... The Brahman Body in Brahman Body emerges and so on and on, until it reaches the most refined. One keeps following the same procedure until he or she reaches the Formless Brahman Body in Formless Brahman Body and so on and on, until it reaches the most refined as well as:

Dhammakāya Gotrabhū in Dhammakāya Gotrabhū until it reaches the most refined,

Dhammakāya Sotāpanna in Dhammakāya Sotāpanna until it reaches the most refined,

Dhammakāya Sakadāgāmī in Dhammakāya Sakadāgāmī until it reaches the most refined,

Dhammakāya Anāgāmī in Dhammakāya Anagamī until it reaches the most refined,

Dhammakāya Arahat in Dhammakāya Arahat until it reaches the most refined,

Stop still at center of center until the sphere, body and pedestal are most refined [The pedestal (jhāna factor) looks like a crystal disk supporting the refined body. It is round and transparent. Its thickness is about the size of one palm of each refined body. All bodies, from the refined human body to the most refined body, have their own pedestals]. This is Bisadarn-kaya meditation from the crude body to the most refined body (Phra Rajyanvisith, 261-262).

5.5 INSERTING BODY MEDITATION (SAWN-KĀYA)

To conduct Inserting Bodies Meditation (Sawn-kāya), the meditator first arranges all bodies concentrically (lined up on the same center), one inside the other, like Russian dolls. By default, the largest, purest Dhammakāya Saint (The 40 meter Dhammakāya Arahat) is outside and the smallest, crudest Human Body is at the center. At each level, the crude and refined bodies are the same size, so we have only nine, rather than 18 levels (Phra Rajvanvith, 154-156).

The meditator concentrates the minds of all bodies at the center of the most refined Dhammakāya Arahat and stops still there. Then, he or she resolves to reverse the ordering of the bodies to have the crudest Human Body on the outside and the most refined Dhammakāya Arahat at the center. [Having attained the Counterpart Sign (patibhāga-nimitta), the meditator can resize the bodies at will.] The procedure is accomplished in eight steps. At each step: – Insert the outer body [along with any bodies it contains] inside its inner neighbor, – Concentrate at the common center to purify all bodies, and then – Move on to the next outer body.

The eight steps are:

1. Insert the crude and refined Dhammakāya Arahat Bodies inside the crude and refined Non-Returner (Dhammakāya Anāgāmī) Bodies. Concentrate and stop still at the center of all bodies until the bodies, spheres, and supporting jhāna disks, for all the bodies from the coarsest Human Body to the most refined Dhammakāya Arahat-in-Arahat, become perfectly pure and refined.

2. Insert the crude and refined Non-Returner (Dhammakāya Anāgāmī) Bodies inside the crude and refined Once-Returner (Dhammakāya Sakadāgāmī) Bodies. Concentrate and stop still at the center of all bodies until the bodies, spheres, and supporting jhāna disks, for all the bodies from the coarsest Human Body to the most refined Dhammakāya Arahat-in-Arahat, become perfectly pure and refined.

3. Insert the crude and refined Once-Returner (Dhammakāya Sakadāgāmī) Bodies inside the crude and refined Stream-enterer (Dhammakāya Sotāpana) Bodies. Concentrate and stop still at the center of all bodies until the bodies, spheres, and supporting jhāna disks, for all the bodies from the coarsest Human Body to the most refined Dhammakāya Arahat-in-Arahat, become perfectly pure and refined.

4. Insert the crude and refined Stream-Enterer (Dhammakāya Sotāpana) Bodies inside the crude and refined Dhammakāya Noble State Wisdom (Dhammakāya Gotrabhū) Bodies. Concentrate and stop still at the center of all bodies until the bodies, spheres, and supporting jhāna disks, for all the bodies from the coarsest Human Body to the most refined Dhammakāya Arahat-in-Arahat, become perfectly pure and refined.

5. Insert the crude and refined Dhammakāya Noble State Wisdom (Dhammakāya Gotrabhū) Bodies inside the crude and refined Formless Brahman (arūpa-brahman) Bodies. Concentrate and stop still at the center of all bodies until the bodies, spheres, and supporting jhāna disks, for all the bodies from the coarsest Human Body to the most refined Dhammakāya Arahat-in-Arahat, become perfectly pure and refined.

6. Insert the crude and refined Formless Brahman (arūpa-brahman) Bodies inside the crude and refined Form Brahman (rūpa-brahman) Bodies. Concentrate and stop still at the center of all bodies until the bodies, spheres, and supporting jhāna disks, for all the bodies from the coarsest Human Body to the most refined Dhammakāya Arahat-in-Arahat, become perfectly pure and refined.

7. Insert the crude and refined Form Brahman (rūpa-brahman) Bodies inside the crude and refined Celestial (dibba) Bodies. Concentrate and stop still at the center of all bodies until the bodies, spheres, and supporting jhāna disks, for all the bodies from the coarsest Human Body to the most refined Dhammakāya Arahat-in-Arahat, become perfectly pure and refined.

8. Insert the crude and refined Celestial Bodies inside the refined Human Body. Concentrate and stop still at the center of all bodies until the bodies, spheres, and supporting jhāna disks, for all the bodies from the coarsest Human Body to the most refined Dhammakāya Arahat-in-Arahat, become perfectly pure and refined.

This is the way to practice Inserting Bodies Meditation (Sawn-kāya). It reverses the ordering of the bodies to have the crudest Human (Manusa-kāya) Body on the outside and the most refined Dhammakāya Saint (Dhammakāya Arahat-in-Arahat) at the center. Because the process involves purifying all bodies at each step, it is very effective for self-purification.

5.6 SHUFFLING BODIES MEDITATION (SAP-KĀYA)

Shuffling Bodies Meditation consists of two phases: (1) Reversing the order of bodies back to Dhammakāya on the outside and Human Body at the center, and (2) Shuffling these two arrangements back and forth.

Having completed Inserting Bodies Meditation (Sawn-kāya), the bodies are already arranged concentrically, one inside the other, but the crudest Human Body is now outside and the purest Dhammakāya Arahat is now at the center. The meditator resolves to reverse the ordering of the bodies back to having the most refined Dhammakāya Arahat on the outside and the crudest Human Body at the center. The procedure is exactly the same as for Inserting Bodies Meditation (Sawn-kāya) except that the bodies are already reversed. Again, there are eight steps, and, again, each step consists of: (1) Inserting the outer body [along with any bodies it contains] inside its inner neighbor; (2) Concentrating in the common center to purify all bodies; and then (3) Moving on to the next outer body. Because the bodies are already reversed, repeating this procedure will restore them to their original order.

With the bodies in reverse order, the eight steps are:

1. Insert the outermost refined Human (manusa-kāya) Body inside the next crude and refined Celestial (dibba) Bodies. Concentrate and stop still at the center of all bodies until the bodies, spheres, and supporting jhāna disks, for all the bodies from the coarsest Human Body to the most refined Dhammakāya Arahat-in-Arahat, become perfectly pure and refined.

2. Insert the crude and refined Celestial (Dibba) Bodies inside the crude and refined Form Brahman (rūpa-brahman) Bodies. Concentrate and stop still at the center of all bodies until the bodies, spheres, and supporting jhāna disks, for all the bodies from the coarsest Human Body to the most refined Dhammakāya Arahat-in-Arahat, become perfectly pure and refined.

3. Insert the crude and refined Form Brahman (rūpa-brahman) Bodies inside the crude and refined Formless Brahman (arūpa-brahman) Bodies. Concentrate and stop still at the center of all bodies until the bodies, spheres, and supporting jhāna disks, for all the bodies from the coarsest Human Body to the most refined Dhammakāya Arahat-in-Arahat, becoming perfectly pure and refined.

4. Insert the crude and refined Formless Brahman (arūpa-brahman) Bodies inside the crude and refined Dhammakāya Noble State Wisdom (Dhammakāya Gotrabhū) Bodies. Concentrate and stop still at the center of all bodies until the bodies, spheres, and supporting jhāna disks, for all the bodies from the coarsest Human Body to the most refined Dhammakāya Arahat-in-Arahat, become perfectly pure and refined.

5. Insert the crude and refined Dhammakāya Noble State Wisdom (Dhammakāya Gotrabhū) Bodies inside the Stream-enterer (Dhammakāya Sotāpana) Bodies. Concentrate and stop still at the center of all bodies until the bodies, spheres, and supporting jhāna disks for all the bodies, from the coarsest Human Body to the most refined Dhammakāya Arahat-in-Arahat, become perfectly pure and refined.

6. Insert the crude and refined Stream-enterer (Dhammakāya Sotāpana) Bodies inside the crude and refined Once-Returner (Dhammakāya Sakadāgāmī) Bodies. Concentrate and stop still at the center of all bodies until the bodies, spheres, and supporting jhāna disks, for all the bodies from the coarsest Human Body to the most refined Dhammakāya Arahat-in-Arahat, become perfectly pure and refined.

7. Insert the crude and refined Once-returner (Dhammakāya Sakadāgāmī) Bodies inside the crude and refined Non-Returner (Dhammakāya Anāgāmī) Bodies. Concentrate and stop still at the center of all bodies until the bodies, spheres, and supporting jhāna disks, for all the bodies from the coarsest Human Body to the most refined Dhammakāya Arahat-in-Arahat, become perfectly pure and refined.

8. Insert the Non-returner (Dhammakāya Anāgāmī) inside the Dhammakāya Arahat Bodies. Concentrate and stop still at the center of all bodies until the bodies, spheres, and supporting jhāna disks, for all the bodies from the coarsest Human Body to the most refined Dhammakāya Arahat-in-Arahat, become perfectly pure and refined.

This is phase one of Shuffling Bodies (Sap-kāya). The bodies are now back in their original order from most refined Dhammakāya Saint (Dhammakāya Arahat-in-Arahat) on the outside to the crudest Human (Manusa-kāya) Body at the center. Phase two is, now, to repeatedly “shuffle” the bodies back and forth between the two states: (1) Refined outside to crude inside and (2) Crude outside to refined inside. Note that, in practice, this is very simple. The procedure is always to insert the outer body inside its next inner body and then concentrate at the center until all bodies, spheres and supporting jhāna disks become perfectly pure, clear and refined. It is like tumbling the bodies together in a washing machine. Eventually, all will become as pure as the most refined Dhammakāya Arahat-in-Arahat. This is Shuffling Bodies Meditation or Sap-kāya.

5.7 INSERT, SHUFFLE AND REDOUBLE BODIES MEDITATION (SAWN-SAP-TAP-TAWEE)

To conduct Insert, Shuffle and Redouble Bodies Meditation or Sawn-Sap-Tap-Tawee, the meditator concentrates the minds of all bodies to stop still at the center of the most refined Dhammakāya Arahat-in-Arahat. Stop perfectly still at the center-of-the-center. The center expands itself and there appear countless new sets of crude and refined bodies. As one continues to stop still, all spheres, bodies, and supporting jhāna disks become perfectly pure and most refined. In the end, all become most refined Dhammakāya Arahat-in-Arahats, brilliantly pure, clear, bright and radiant. These Dhammakāya Arahat-in-Arahats arise continuously with their minds or Ñāṇa-rattana (vision, memory, thought and cognition) fully expanded as large as their lap-width and height, like Buddha-cakkhu. The meditator lets go of attachment to any five aggregates or Body in the Three Worlds, and he also lets go of the pleasures of jhāna-samāpatti, including temporary emancipation through suppression (vikkhambhana-vimutti). Then, this crude Dhammakāya Body falls away. The center expands and the most refined and purest Dhammakāya appears in Nibbāna. This is called the “Stream to Nibbāna.” The meditator can see, know and experience Āyatana as Nibbāna with his fully expanded Ñāṇa-rattana vision, memory, thought and cognition, which are as large as the lap-width and height of the most refined Dhammakāya. This is Insert, Shuffle and Redouble Bodies Meditation. It can lead to visiting and experiencing Nibbāna temporarily (Phra Rajvanvisith, 265).

5.8 PURE FORM ABSORPTIONS OR FOUR RŪPA-JHĀNA MEDITATION

One who reaches Dhammakāya and completes the Eighteen-Body Meditation concentrates the minds of all bodies at the center of the most refined Dhammakāya Arahat. The mind of Dhammakāya Arahat stops still at the center of the Dhamma Sphere which governs the Human Body. When the mind stops perfectly still, the first jhāna is attained. The

first jhāna consists of the five jhāna factors which are applied thought (vitaka), sustained thought (vicāra), joy (pīti), peaceful happiness (sukha) and one-pointed concentration (ekaggatā). The jhāna appears as pure, clear, refined, crystal disks supporting the Human Body. It is four meters in diameter, one hand-span thick. The crystal disk not only supports the human body but also supports all bodies up to Dhammakāya Arahāt. This is the first jhāna.

The mind of Dhammakāya stops still at the center of the crude and refined Celestial Bodies. When it stops perfectly still, applied thought and sustained thought are eliminated. The old crystal disk disappears and the new one arises. It is more transparent and more refined. This is the second jhāna.

The mind of Dhammakāya stops still at the center of the crude and refined Brahman Bodies. When the mind stops perfectly still, joy is eliminated. The old crystal disk disappears and the new one arises, being is more transparent and more refined. This is the third jhāna.

The mind of Dhammakāya stops still at the center of the crude and refined Formless Brahman Bodies. When the mind stops perfectly still, peaceful happiness is eliminated. There is only one-pointed mind or ekaggata. The old crystal disk disappears and the new one arises. It is much more transparent and more refined. This is the fourth jhāna.

Developing jhāna-samāpatti from the first to the fourth jhāna is a practice in direct order or anuloma and from the fourth to the first jhāna is a practice in reverse order or patiloma. Meditators must practice Pure Form Absorptions or rūpa-jhānas in direct and reverse orders more frequently for expertise skill of entering, exiting, stabilizing and contemplating jhānas (Phra Rajyanvisith, 262-263).

5.9 FOUR ARŪPA-JHĀNAS AND EIGHT SAMĀPATTI

One who reaches Dhammakāya practices Sawn-Sap-Tap-Tawee (Insert, Shuffle, and Redouble Meditation) and develops Pure Form Absorptions or four rūpa-jhānas in direct and reverse orders. Next, he or she will practice four arūpa-jhānas.

One concentrates the mind to stop still at the center of body of the most refined Dhammakāya Arahat. Let the mind of Dhammakāya stop still at the center of the body and develop first, second, third and fourth rūpa-jhānas until all crystal disks and bodies are most refined.

When one reaches the fourth jhāna, he or she reverses to the first jhāna – patiloma. Let the mind of Dhammakāya enter the empty cause of the first jhāna and contemplate the empty space as object. The crystal disk disappears. When the mind becomes more and more refined, the new crystal disk appears to support Dhammakāya – the crystal disk and body are most refined. This is jhāna of Infinity of Space.

Let the mind of Dhammakāya enter into consciousness in the empty cause of the second jhāna. Contemplate and have consciousness as object. The old crystal disk disappears and then the new one appears to support Dhammakāya – the crystal disk and body are most refined. This is jhāna of Infinity of Consciousness.

Let the mind of Dhammakāya enter into the empty cause of the third jhāna. Contemplate the refined consciousness in the empty cause. There is nothing as object. The old crystal disk disappears and the new one appears to support Dhammakāya: the crystal disk and body are most refined. This is jhāna of Nothingness of Space.

Now, let the mind of Dhammakāya enter into the empty cause of the fourth jhāna. Contemplate fully empty perception or the empty object. There is neither perception nor non-perception because it is very subtle and refined. When the mind is more refined and subtle while contemplating, the new crystal disk appears and replaces the old one. The

crystal disk and body are most refined. This is jhāna of Neither Perception nor Non-perception.

Together, four rūpa-jhānas and four arūpa-jhānas are samāpatti or Eight Meditative Attainments. After practicing them in direct order or anuloma, one practices them in reverse or patiloma from the jhāna of Neither Perception nor Non-perception to the first jhāna for expertise skill (Phra Rajvanvisith, 265-267).

One develops Eight Meditative Attainments in direct (anuloma) in and reverse (patiloma) orders back and forth about seven times. The most refined Dhammakāya lets go of the five aggregates and Attachment in that jhāna by keeping stopping still at the center of center. One feels being attracted to Āyatana (a place) where is very transparent, refined and subtle. This means Dhammakāya has entered into this Āyatana and the most newly refined Dhammakāya appears in that Āyatana – much more refined.

One sees and considers what the Āyatana is. Focus the mind and stop still at the center of the center and ask a question at its center of Dhammakāya.

If one concentrates the mind and stops still and is very still at center of center of the most refined Dhammakāya Arahāt, he will know by insight of his own Dhammakāya.

When one has discovered what the Āyatana is, he or she practices Sawn-Sap-Tap-Tawee Meditation with Nibbāna or the most refined Dhammakāya – stop still at the center of the center. If one wants to ask a Dhamma question or make a wish one can ask or make a wish at the center of that most refined Dhammakāya. The wish and request are fulfilled in accordance with accumulated virtues of an individual.

After the meditation session, if one keeps concentrating the mind to stop still at the center of the most refined Dhammakāya, one will realize the real benefits of Dhammakāya meditation oneself.

In the real practice, first of all, when one finishes Insert, Shuffle, and Redouble Meditation (Sawn-Sap-Tap-Tawee) until all bodies are most refined, he or she develops samāpatti (four rūpa-jhānas and four arūpa-jhānas) in direct and reverse orders as well as examining the Four Noble Truths in Human, Celestial, Brahman and Formless Brahman Bodies.

Then, one develops Multiplying Refined-Body Meditation (Bisadarn-kāya) of all bodies. Namely, one concentrates the minds of all bodies to stop still at the center of the most refined Dhammakāya Arahāt – the center is the gathering point of minds (vision, memory, thought, and cognition) of all bodies. One completes at least one set of 18 bodies, this is called Kāya-thou [กายเฑาะ]. One develops Multiplying Refined-Body Meditation of Kāya-thou by taking the most refined Dhammakāya Arahāt as base. Let go of the crude body and become the refined one until one reaches the pure Dhammakāya Arahāt in Arahāt.

In the meantime, the cruder bodies such as crude Dhammakāya Arahāt, refined Dhammakāya Anāgāmī, crude Dhammakāya Anāgāmī ... refined Human Body ... themselves develop Multiplying Refined-Body Meditation simultaneously until reaching the most refined Dhamakaya Arahāt in Arahāt, this is called Kāya-chud [กายชุด]. While developing Multiplying Refined-Body Meditation to the most refined Kāya-chud, there appear cruder bodies. One keeps developing Multiplying Refined-Body Meditation to the most refined Dhammakāya Arahāt in Arahāt as Kāya-chan [กายชั้น], Toun [ตอน], Bhang [ภาค], Pheed [พี๊ด].

Eventually, there appear only Dhammakāyas Arahāt in Arahāt of Pheed in Pheed, continuously. This is to develop nirodha to extinguish samudhaya (eliminating unwholesome mind of bodies in the Three Worlds based on the Four Noble Truth's perspective). The purest and the most refined Dhammakāya will appear in Āyatana as Nibbāna and has Nibbāna as sense-object. One can know and see the Nibbāna Element (Nibbāna-dhātu) or Enlightened Dhammakāya of Lord Buddha and Arahants who extinguished the five aggregates with anupādisesa-nibbāna-dhātu (Nibbāna without life remaining) as the unconditioned which is completely the opposite of the conditioned.

Nibbāna can be contacted and touched by the most refined Dhammakāya Arahāt through meditation when both Āyatana or Nibbāna and the most refined Dhammakāya Arahāt meet the same level of purity and refinement.

One who reaches Dhammakāya examines the conditioned to realize the Three Characteristics, developing wisdom and penetrating (mindfully seeing and understanding throughout) the Four Noble Truths. Then, he or she practices Multiplying Refined-Body Meditation to purify all bodies. One lets go of the pleasure in jhāna-samāpatti and lets go of attachment in the five aggregates of bodies in the Three Worlds temporarily. This is deliverance by suppression (vikkhambhana-vimutti). As a result, cruder Dhammakāya falls back [disappears] and the most refined Dhammakāya appears in Āyatana as Nibbāna. This is to develop nirodha to extinguish samudhaya – eliminating unwholesome mind of bodies in the Three Worlds repeatedly so that defilements, craving, attachment or clinging are eliminated permanently (samuccheda-pahāna).

This meditation method is not entering nirodha-samāpatti (Attainment of Extinction) or saññāvedayita-nirodha (extinguishing perception and sensation) of Non-returners or Arahants with supernormal powers who develop those for rest, but, this is realizing nirodha in the sense of extinguishing samudaya for realization of Nibbāna and emancipation. Meditation for emancipation is developing both samatha (concentration) and vipassanā (insight) simultaneously.

6 MINDFULNESS OF BODY

6.1 KĀYĀNUPASSANĀ

Mindfulness of Body Meditation (kāyānupassanā) is classified into four sections which are (Phra Rajvanvisith, 425-446):

1. Mindfulness of Body,
2. Mindfulness of Bodies-in-Bodies to Dhammakāya,

3. Samatha-vipassanā meditation, contemplation on the 32 impure parts of the Body (kāyagatā-sati), and Nine contemplations of Decaying Corpses,

4. Mindfulness of Death Meditation – Mindfulness of Bodies-in-Bodies.

Mindfulness of the Bodies-in-Bodies inside and outside is categorized into six sections. The sixth has nine contemplation items totaling 14 as follows:

1. Mindfulness of Breathing (ānāpāna-pabba): Lord Buddha presented sixteen methods for Mindfulness of Breathing in four groups of four items each. Each item presents a pair for breathing in and breathing out. Below are the Pali and the English for each, in brief.

Group 1: Calming the Body

1. Dīgham vā assasanto dīgham assasāmīti pajānāti.

Dīgham vā passasanto dīgham passasāmīti pajānāti.

Taking in a long breath, we are mindful of taking in a long breath. Letting out a long breath, we are mindful of letting out a long breath.

2. Rassam vā assasanto rassam assasāmīti pajānāti.

Rassam vā passasanto rassam passasāmīti pajānāti.

Taking in a short breath, we are mindful of taking in a short breath. Letting out a short breath, we are mindful of letting out a short breath.

3. Sabbakāyapaṭisaṅvedī assasissāmīti sikkhati.

Sabbakāyapaṭisaṅvedī passasissāmīti sikkhati.

Mindfully we realize the whole breath as we take breath in. Mindfully we realize the whole breath as we let breath out.

4. Passambhayaṃ kāyaśāṅkhāraṃ assasissāmīti sikkhati.
Passambhayaṃ kāyaśāṅkhāraṃ passasissāmīti sikkhati.
- Mindfully we calm the body as we take breath in.
Mindfully we calm the body as we let breath out.

Group Two: Calming Mental Formation

5. Pītiṭṭisaṅvedī assasissāmīti sikkhati.
Pītiṭṭisaṅvedī passasissāmīti sikkhati.
- Mindfully we realize Joy (pīti) as we take breath in.
Mindfully we realize Joy as we let a breath out.
6. Sukhapaṭisaṅvedī assasissāmīti sikkhati.
Sukhapaṭisaṅvedī passasissāmīti sikkhati.
- Mindfully we realize Peaceful Happiness (sukha) as we take breath in. Mindfully we realize Peaceful Happiness as we let breath out.
7. Cittasāṅkhārapaṭisaṅvedī assasissāmīti sikkhati.
Cittasāṅkhārapaṭisaṅvedī passasissāmīti sikkhati.
- Mindfully we realize mental formation (citta-sāṅkhāra) as we take breath in. Mindfully we realize mental formation as we let breath out.
8. Passambhayaṃ cittasāṅkhāraṃ assasissāmīti sikkhati.
Passambhayaṃ cittasāṅkhāraṃ passasissāmīti sikkhati.
- Mindfully we calm mental formation as we take breath in.
Mindfully we calm mental formation as we let breath out.

Group Three: Liberating the Mind

9. Cittapaṭisaṅvedī assasissāmīti sikkhati.
Cittapaṭisaṅvedī passasissāmīti sikkhati.

Mindfully we realize the mind (Citta) as we take breath in.
Mindfully we realize the mind as we let breath out.

10. Abhippamodayaṃ cittaṃ assasissāmīti sikkhati.
Abhippamodayaṃ cittaṃ passasissāmīti sikkhati.

Mindfully we experience and observe increasing delight as we take breath in. Mindfully we experience and observe increasing delight as we let breath out.

11. Samādahaṃ cittaṃ assasissāmīti sikkhati.
Samādahaṃ cittaṃ passasissāmīti sikkhati.

Mindfully we experience and observe concentration of mind, as we take a breath in. Mindfully we experience and observe concentration of mind as we let breath out.

12. Vimocayaṃ cittaṃ assasissāmīti sikkhati.
Vimocayaṃ cittaṃ passasissāmīti sikkhati.

Mindfully we liberate the mind as we take breath in.
Mindfully we liberate the mind as we let breath out.

Group Four: Detachment

13. Aniccānupassī assasissāmīti sikkhati.
Aniccānupassī passasissāmīti sikkhati.

Mindfully we contemplate impermanence as we take breath in.
Mindfully we contemplate impermanence as we let breath out.

14. Virāgānupassī assasissāmīti sikkhati.
Virāgānupassī passasissāmīti sikkhati.

Mindfully we contemplate abandonment of lust as we take breath in. Mindfully we contemplate abandonment of lust as we let breath out.

15. Nirodhānupassī assasissāmīti sikkhati.
Nirodhānupassī passasissāmīti sikkhati.

Mindfully we contemplate extinction of lust as we take breath in.
Mindfully we contemplate extinction of lust as we let breath out.

16. Paṭinissaggānupassī assasissāmīti sikkhati.
Paṭinissaggānupassī passasissāmīti sikkhati.

Mindfully we contemplate detachment as we take breath in.
Mindfully we contemplate detachment as we let breath out.

2. Mindfulness of Postures (iriyāpatha-pabba): Mindfulness of Postures is mindfulness of bodily-bearing. When we stand, walk, sit or lie down, we are mindfully aware of which posture we are in.

3. Mindfulness of Bodily Actions (sampajañña-pabba): Mindfulness of Bodily Actions is mindfully knowing what we are doing while going away, coming back, turning, watching, bending, stretching, wearing robes, eating, drinking, tasting, walking, standing, sitting or lying down.

4. Contemplating Body as Impure (paṭikūla-manasikāra-pabba): A monk examines the body part-by-part, from the soles of the feet to the tip of the hair on the head, as just a bag of skin full of pollutants. He repeats the 32 parts of the body over and over, firmly mindful that this is only body, he dwells without clinging to anything in this world.

5. Contemplation of Elements (dhātu-manasikāra-pabba): Contemplation of Elements is contemplating that this body is just composed of water, earth, fire and wind elements.

6. Nine Contemplations of Decaying Corpses (navasivathikā-pabba): First, a body one to three days dead, swollen, blue and festering, contemplating that this body, too, will become like that one day. Second, a body being devoured by crows, vultures and other animals and worms. Third, a skeleton held together by tendons, with some flesh and blood still adhering to it. Fourth, a skeleton held together by tendons and blood-smear, but fleshless. Fifth, a skeleton held together by tendons,

but without either flesh or blood. Sixth, a body that is just loose bones scattered in all directions. Seventh, a body that is just conch colored, bleached bones. Eighth, a body that is only bones over a year old, lying in a heap. Finally, ninth, rotting bones crumbling into dust.

6.2 SAMATHA MEDITATION

The way to practice initial samatha concentration is as follows:

Base 1: The Nostril Aperture: Visualize a bright sphere at the nostril – ladies on the left and gentlemen on the right. The bright sphere is the Form Icon (rūpa-nimitta) which develops as the Learning Sign with meditation practice. It may be about the size of an eyeball or some other size that feels comfortable to visualize. The meditator allows the bright sphere to appear at the nostril and concentrates at the transparent spot at the center of the sphere while simultaneously mentally reciting “Sammā Arahang, Sammā Arahang, Sammā Arahang.” This is the first base for pausing, causing the mind action to stop momentarily.

Base 2: The Tear Duct: Next, mentally move the bright, clear sphere up inside the nose along the path of the breath. Slowly bring the sphere to stop still at the opening of the tear duct at the inside corner of the eye – ladies at the left eye and gentlemen at the right eye. Mentally recite “Sammā Arahang, Sammā Arahang, Sammā Arahang,” to keep the sphere bright. This is the second base for pausing the mind action.

Base 3: The Center of the Head: Mentally move the sphere slowly toward the back of the head and stop still at the center of the head. Recite: “Sammā Arahang, Sammā Arahang, Sammā Arahang,” to keep the sphere bright and clear and to hold it steady. This point is the third mind for pausing the mind. Continue to recite: “Sammā Arahang, Sammā Arahang, Sammā Arahang,” to keep the sphere bright.

Base 4: The Palate Terminus: For the next step, first roll the eyeballs upward gently while keeping the eyelids closed gently. When a baby falls asleep, the eyeballs naturally roll upward as the mind falls backward

and the mind components come together into oneness. Next, bring the sphere slowly back to stop at the palate terminus – the back of the roof of the mouth. Mentally recite: “Sammā Arahang, Sammā Arahang, Sammā Arahang.” This is the fourth base for pausing the mind action.

Base 5: The Top of the Throat Aperture: Mentally move the bright, clear sphere slowly and directly downward to stop still at the top of the throat aperture – the opening of the throat. Mentally repeat the words “Sammā Arahang, Sammā Arahang, Sammā Arahang.” This is the fifth base for pausing the mind action.

Base 6: The Center of the Body: Next, slowly move the clear, luminous sphere directly downwards to stop still at the center of the body in line with the navel. This is where the breath starts and ends. Mentally recite: “Sammā Arahang, Sammā Arahang, Sammā Arahang.” This is the sixth base for pausing the mind action.

Base 7: The Position of the Sphere: Now, let the sphere slide directly upward above the navel about two “anguli” or roughly two inches. (Two “anguli” is the distance from the tip of the middle finger to the second joint.) This is home base, the permanent resting place of the mind. When a being is going to be born or die, it will be at the center of the body at Position Seven.

Luang Phor Sodh said, “It must be at the center.” Stop still at the center of the body. Whenever we are born, die, sleep or waken the old Sphere of Consciousness governing the body lets go of the counterpart sign (*paṭibhāga-nimitta*) and falls down to Position Six. This conditions a new Sphere of Consciousness to arise and function at Position Seven.

Going to hell, heaven, or Nibbāna, it must go by this way. The mind changes its condition at the center of the body – Position Seven.

If one wants to go peacefully, achieve paths, fruits, and Nibbāna, the mind must stop still – stop doing evil. One who wants to move unskillfully lets the mind get distracted and attaches to external objects causing defilements, so the mind is controlled by the defilements.

Luang Phor Sodh said, “If one wants a rebirth let the mind wander outside, if one does not want a rebirth, let the mind stop still inside. Stopping is a success [achieving paths, fruits, and Nibbāna].”

Therefore, if one wants to achieve samatha meditation, the mind must stop still. Now, everyone concentrates the mind to stop still at the center – the center of the center at Position Seven – two inches above navel level. Don’t move left-right-front-back-up-down-out. Just concentrate the mind to stop still. Stop very still at the center of the sphere along with recitation, “Sammā Arahang, Sammā Arahang, Sammā Arahang,” 10, 100, or 1000 times at the center of the sphere. Stop still there.

While imaging a sphere or a light object (parikamma-nimitta) and mentally reciting, “Sammā Arahang,” one mindfully observes the breathing in and out passing through the sphere – helping one visualize it more clearly. The center of the body – two inches above navel level – is the path for breathing in and out. One just observes the breath in and out passing through the sphere, but not following the breath.

One is fully alert and mindful while imaging a sphere and reciting the words, Sammā Arahang. Focus the mind at a sphere and recitation. Be mindful. Do not let the mind be overwhelmed by Hindrances such as sleepiness or mental distraction. One must make the mind as bright as daylight – eliminating sleepiness. One keeps continuing focusing on the light object (parikamma-nimitta) and recitation, Sammā Arahang (parikamma-bhāvanā) with mindfulness. When the mind becomes concentrated and stops still the Dhamma Sphere governing the body emerges. It is bright and pure. It is about the size of egg yolk, the sun or the moon. The mind is calm and pure of the Hindrances to wisdom.

This Samatha Meditation enables a practitioner to contemplate the dhammas-in-dhammas which are the five hindrances – drowsiness, doubt or uncertainty, ill will, restlessness, and sensual desire. This meditation method also helps a practitioner to control the hindrances effectively. Namely, a meditator uses the learning sign (uggaha-nimitta) as the Preliminary Sign (parikamma-nimitta) as well as Recollection of

Buddha's Virtues (recitation of the words, *Sammā Arahang*). *Sammā* is from *Sammā-sambuddho*, the Buddha's Supreme Right Enlightenment or Supreme Right Wisdom. *Arahang* means the virtues of Buddha's being far from passions or his Perfect Purity. While reciting, one recalls the virtues of Lord Buddha to gain mental concentration. Thus, this *samatha* meditation is very effective.

6.3 ANUPASSANĀ (TO REACH DHAMMAKĀYA)

When a meditator images a light object along with recitation, "Sammā Arahang" simultaneously and mindfully at the center of the body, his mind becomes calm and concentrated. And, the breath in and out is very refined, as if it just stops still. There appears the Dhamma Sphere which governs the body or the First Path Sphere (*patha-magga*). It is very bright and refined.

The previous mind which attains the Counterpart Sign [developing from the Preliminary Sign, the Learning Sign, and the Counterpart Sign] falls back as well as the Dhamma Sphere which governs the body and then lets go of the Counterpart Sign. There appears the new brighter Dhamma Sphere. The mind becomes gentle, workable [malleable] and pure of the Five Hindrances. The concentration is Attainment Concentration (*appanā-samādhi*). It is the first *jhāna*.

Stop still at center of the Dhamma Sphere. Inside the *Pathama-magga* (Dhamma) Sphere, at Position Seven, there are five small spheres. At the front is the water element; at the right is the earth element; at the back is the fire element and at the left is the wind element. The water element controls fluidity in the body. The earth element controls solidity. The fire element controls body temperature. And, the wind element controls the breath that maintains the body. These are the four great elements from which all matter derives. In addition, at the center there is the sphere of the space element. The space element controls space in the body in proper condition, and, at the center there is a very small,

clear, bright, transparent sphere, which is the consciousness element. It is about the size of a Banyan seed. It came, first, as Rebirth-consciousness or kalala-rūpa in the mother's womb, and then it grew as body-mind-thought-consciousness and into a fetus. This Dhamma Sphere is at the center of its original dhātu-dhamma at the center of this body.

If these six refined elements [water, earth, fire, wind, space, and cognition] do not come together the Patha-magga Sphere will never arise. Luang Phor Sodh who practiced, knew and saw by insight eye of Dhammakāya said, "At the center is the space element. It is pure and floats at center of the space element. It comes with cognition or the consciousness element. At the front of the sphere is the water element; at the right is the earth element; at the back is the fire element and at the left is the wind element. It appears or disappears with the six elements when one is first born or dies. If the six elements do not come together, the Patha-magga Sphere will never arise. When there is no the Patha-magga Sphere, one will not achieve Paths, Fruits and Nibbāna. So, one must meditate for the Patha-magga Sphere to arise (Phra Mongkol-Thepmuni, 3).

In basic practice, Mindfulness of Body-in-Body, Minds-in-Minds and Dhammas-in-Dhammas is seeing the refined elements come to set Rebirth-consciousness as kalala-rūpa in a mother's womb. Then, it grows as body-mind-thought-consciousness and a fetus in the mother's womb. This is because the refined elements or kalala-rūpa come with the five aggregates (khandha), Twelve Sense-fields (āyatana), Eighteen Elements (dhātu), Twenty-two faculties (indriya), and Four Noble Truths (ariya-sacca), and Twelve Links of Dependent Origination (paṭicca-samuppāda). They are located concentrically inside the center of dhātu-dhamma as well as original karmic wholesome and unwholesome deeds giving karmic results while rebirth or later on.

The refined seed element of the form aggregate grows to become the Dhamma Sphere which governs the Human Body or the Patha-magga Sphere. It consists of refined elements of the four primary elements (mahābhūta-rūpa), space and consciousness elements. It grows to become body and mind.

The mind grows to become the refined seed elements of feeling, perception, volition, and consciousness (cognitive element). They grow to become the Spheres of Vision, Memory, Thought and Cognition. The Sphere of Vision is bigger than the eyeball of the owner. The Sphere of Memory is about the size of the owner's whole eyeball. The Sphere of Thought is about the size of the colored iris around the pupil of the owner's eye. It floats in the "Sap of Consciousness which is about the size of the cupped palm of the owner. And, the Sphere of Cognition is about the size of the pupil of the owner's eye. This is mind.

Those who have not studied the scriptures may not be able to analyze Dhamma practice they have attained. However, those with basic Dhamma knowledge can realize that they are on the path to preliminary insight wisdom (anupassanā-ñāṇa).

To examine the refined elements of the five aggregates, form aggregate grows to become the Body Sphere. The Body Sphere consists of the four primary elements (mahābhūta-rūpa) which grow to become a body with the refined elements of feeling [vision], perception [memory], volition [thought] and consciousness [cognition]. They grow to become vision, memory, thought, and cognition, or mind. The five aggregates are summarized into mind and body.

Examining mind (nāma) and body (rūpa) is Knowledge of Mind and Body. When one realizes ignorance, craving, attachment, kamma (karma), food and contact (phassa) are the causes of mind and body this is Knowledge of Mind and Body. And, when one examines the rising and falling of mind and body as impermanent, suffering due to changeability and non-self, these are Knowledge of Investigation and Knowledge of Arising and Passing Away.

This meditation method is developing Mindfulness of Body in Body inside or in oneself. Namely, one contemplates breathing in and out until the breath becomes refined and stops still (calm bodily formation). And, one contemplates karmically grasped phenomena such that our body consists only of elements [wind, earth, fire and water]. In real

practice, a meditator who meditates on the Dhamma Sphere governing the body or the Pathama-magga Sphere should keep meditating to reach Dhammakāya so that realization of the conditioned phenomena is clearer. And, the meditator uses the insight eye of Dhammakāya to realize the characteristics of the conditioned.

The Sīla (Morality) Sphere: Then, the meditator concentrates the mind to stop still at the center of the space element and the consciousness element, respectively. When the mind stops perfectly still, the center expands itself. There appear more and more refined and brighter spheres until reaching the most refined and brightest one. When the meditator reaches the Sīla Sphere, body, speech and mind are purified – purity in meditation. If the meditator stops still at the center of the Sīla Sphere to purify mind repeatedly, intention (the Spheres of Vision, Memory, Thought and Cognition) located concentrically inside the Sīla Sphere becomes pure as well as speech and bodily actions. Bodily action and speech become perfect, so this is Purity of Morality or adhi-sīla leading to Purity of Mind. It is the Sīla Sphere, leading to purity of mind.

The Samādhi (Concentration) Sphere: When the meditator stops still at the center of the Samādhi Sphere, the jhāna or absorption mentality arises. The jhāna factors consist of applied thought, sustained thought, joy, peaceful happiness and one-pointedness. This is the first jhāna. So, the mind is pure from the five hindrances as adhi-citta or Purity of Mind. The mind becomes gentle and workable for vipassanā-paññā or insight wisdom.

The Paññā (Wisdom) Sphere: The meditator stops still at the center of Paññā Sphere there appears the pure and bright sphere. At the center, there is the original dhātu-dhamma where refined seed elements of Twelve Sense-fields (āyatana) and Eighteen Elements (dhātu) are located. They are located concentrically inside the refined seed element of consciousness element. As a result, the meditator attains transcendental knowledge (vijjā) and supernormal powers (abhiññā) such as deva eyes and ears. And, he or she can know and see more refined conditioned phenomena beyond the capability of human eyes or ears.

The meditator can know and see world beings in refined realms such as angels, hungry ghosts, demons and hell beings and how they are conditioned by merit, demerit and the imperturbable. The meditator can realize the Three Characteristics of impermanence, suffering and non-self of all conditioned phenomena in the Three Worlds. This is *adi-pañña* (higher wisdom) which helps develop insight knowledge and the Five Purifications better and faster.

The Vimutti (Transcendence) Sphere: When the meditator stops still at the center of the Vimutti Sphere, coarse human defilements which are covetousness (*abhijjā*), ill will (*byāpāda*) and wrong view (*micchā-ditthi*) are eliminated.

The Vimuttiñānadassana (Insight) Sphere: When the meditator stops still at center of the Insight Sphere, he or she knows that coarse defilements are released and Knowledge of Fruit (*phala-ñāṇa*) arises.

When the mind stops perfectly still at the center of the Insight Sphere, the center expands itself. There appears a refined Human Body which looks like the meditator but is more transparent and more beautiful than the crude body. It sits in meditation posture on the *jhāna* disk. The *jhāna* disk supports refined Human Body as usual when the first *jhāna* with five factors is attained by the mind of refined Human Body.

Overall, Mindfulness of Body in Body inside includes feelings in feelings, minds in minds and dhammas in dhammas inside which are pure and brighter than crude Human Body which is outside. Also, bodies in bodies inside comes with feelings in feelings, minds in minds and dhammas in dhammas which are more refined and more pure than this refined Human Body and so on, to the most refined mundane body which is conditioned. Next, one will attain *Dhammakāya* which is supra-mundane body and the unconditioned and so on to *Dhammakāya* Paths, Fruits, and *Nibbāna*.

6.4 SATIPAṬṬHĀNA

Lord Buddha stated (Digha-nikaya 10/275/327):

“Iti ajjhattam vā kāye kāyānupassī viharati pahiddhā vā kāye kāyānupassī viharati ajjhattapahiddhā vā kāye kāyānupassī viharati samudayadhammānupassī vā kāyassmim viharati vayadhammānupassī vā kāyassmim viharati samudayavayadhammānupassī vā kāyassmim viharati. ‘Atthi kāyoti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya.

Anissito ca viharati na ca kiñci loke upādiyati. Evampi bhikkhave bhikkhu kāye kāyānupassī viharati.”

“A monk contemplates and sees body in body inside, body in body outside, or body in body inside and outside, internally and externally. He contemplates and sees the truth of arising in the body, passing away in the body, and arising and passing away in the body.

Or, he is firmly mindful, “This is a body.” He is just aware of and that it is used for contemplation only.” He has no craving and wrong view and does not cling to anything in this world. Monks, this is how he contemplates body in body.”

In real practice, the meditator lets go of the crude Human Body (flesh body) to become the refined Human Body. The mind of refined Human Body meditates. Stop still at the center of the Dhamma Sphere, the Adhi-sīla Sphere, Adhi-citta Sphere, Adhi-paññā Sphere, Vimutti Sphere, and Insight Sphere until the spheres and bodies are most refined.

This is contemplation of bodies in bodies including feelings in feelings, minds in minds, and dhammas in dhammas inside which is purer and more refined. The feeling of refined Human Body (inside) is the happy feeling. For crude Human Body, it becomes painful feeling. dhammas in dhammas are wholesome in the humanity level. Based on the Twelve Links of Dependent Origination, this is a happy realm.

And, the meditator is able to see others' bodies-in-bodies, feelings-in-feelings, minds-in-minds internally – pure or impure, a happy or suffering realm – in accordance with the Twelve Links of Dependent Origination. Especially, one who reaches Dhammakāya is able to contemplate and see phenomena much clearer than those who attain refined Human Body.

So, the meditator should meditate further following the same procedure – stop still at the center of center of Dhamma Sphere, Adhi-sīla Sphere, Adhi-citta Sphere, Adhi-paññā Sphere, Vimutti Sphere and Insight Sphere. One will reach:

- Crude and Refined Celestial Bodies as well as pure feelings, minds and dhammas inside in level of celestial mentality,
- Crude and Refined Brahman Bodies as well as pure feelings, minds and dhammas inside in level of Brahman mentality,
- Crude and Refined Formless Brahman Bodies as well as pure feelings, minds and dhammas inside in level of Formless Brahman mentality.

These bodies are all mundane and compound due to being conditioned by the most refined formation (saṅkhāra).

The meditator stops still at center of Dhamma Sphere, Adhi-sīla Sphere, Adhi-citta Sphere, Adhi-paññā Sphere, Vimutti Sphere and Insight (Vimutti-nāṇadassana) Sphere of the most refined Formless Brahman Body. Due to surpassing the conditioned phenomena, the meditator reaches Dhammakāya which is Supra-mundane, unconditioned and pure of defilements, craving and attachment or clinging. Dhammakāya is

Buddha-dhamma, starting from crude and refined Dhammakāya Gotrabhū (Noble State Wisdom). The lap-width, height and sphere diameter are each nine meters (10 yards).

The Spheres of Vision, Memory, Thought, and Cognition are Ñāṇa-rattana. The Adhi-sīla, Adhi-citta, Adhi-paññā, Vimutti, and Insight Spheres of Dhammakāya are the same lap-width, height and sphere diameter of Dhammakāya. Stop still at the center of Dhamma Sphere and continue the same practice for...

- Crude Dhammakāya Sotāpanna and Refined Dhammakāya Sotāpanna. The lap-width, height and sphere diameter are each ten meters.
- Crude Dhammakāya Sakadāgāmī and Refined Dhammakāya Sakadāgāmī. The lap-width, height and sphere diameter are each 20 meters.
- Crude Dhammakāya Anāgāmī and Refined Dhammakāya Anāgāmī. The lap-width, height and sphere diameter are each 30 meters.
- Crude Dhammakāya Arahat and Refined Dhammakāya Arahat. The lap-width, height and sphere diameter are each 40 meters.

Whatever Dhammakāya the meditator reaches, he lets go of the crude body and becomes that Dhammakāya – letting go of attachment to the mundane body and cruder Dhammakāya to become a more refined body and supra-mundane body – becoming pure dhātu-dhamma free from craving, lust and any conditioned phenomena. Then, the meditator becomes that pure dhātu-dhamma.

The Dhamma Sphere of Dhammakāya is Buddha-dhamma, so it fully extends as big as Dhammakāya. When one stops still at the center of the Dhamma Sphere, one will see the bright, radiant sphere. The lap-width, height and sphere diameter are as big as Dhammakāya.

Also, the Spheres of Vision, Memory, Thought and Cognition of Dhammakāya are pure and brilliant and fully extended. The lap-width, height and sphere diameter are as big as Dhammakāya. The Sphere of Cognition of Dhammakāya becomes Ñāṇa-rattana.

When one stops still at the center of Dhamma Sphere –When the mind stops perfectly still the center expands itself. There appears the Adhi-sīla Sphere which consists of the Spheres of Sammā-vāca (Right Speech), Sammā-kammanto (Right Action) and Sammā-ājīvo (Right Livelihood). These three spheres are located concentrically inside. The meditator will see the sīla sphere clearly when dhātu-dhamma grows stronger from comprehending the Four Noble Truths thoroughly. Then, paths (magga) merge and are ready attains Dhammakāya Paths, Fruits and Nibbāna.

The meditator stops still at the Adhi-sīla Sphere. When the mind stops perfectly still, there appears the Adhi-citta Sphere. It is brighter. Its sphere diameter is as big as the lap-width and height of Dhammakāya. There are three Spheres located concentrically. They are the Spheres of Sammā-vāyāmo (Right Effort), Sammā-sati (Right Mindfulness), and Sammā-samādhi (Right Concentration).

Stop still at the center of the Adhi-citta Sphere. There appears Adhi-paññā Sphere. It is brighter. Its sphere diameter is as big as the lap-width and height of Dhammakāya. There are two Spheres located concentrically. They are the Spheres of Sammā-ditṭhi (Right View) and Sammā-saṅkappo (Right View).

The meditator will see the Adhi-citta Sphere and the Adhi-paññā Sphere clearly when dhātu-dhamma grows stronger from comprehending the Four Noble Truths thoroughly. Then, paths (magga) merge and they are ready to attain Dhammakāya Paths, Fruits and Nibbāna.

When the meditator stops still at the center of center, there will appear the Vimutti (Transcendence) Sphere and the Vimutti-ñāṇa-dassana (Insight) Sphere, respectively. Then, there appears Dhammakāya which is big, refined, transparent and radiant.

Dhammakāya is the Supra-mundane Body and appears very bright and transparent. It is the enlightened one in the Four Noble Truth. Dhammakāya is the Awaken One or Buddha. Lord Buddha is the enlightened body of Supreme Knowledge (sambodhi-ñāṇa), – or so Luang Phor Sodh stated Buddha-rattana (Buddha Gem). The Dhamma Sphere of Dhammakāya is the aggregate of Buddha-dhamma which is the Noble Eightfold Path or Dhamma-rattana (Dhamma Gem).

The refined Dhammakāyas are Sangha-rattana (Sangha Gem) – those who practice and preserve Dhamma of Lord Buddha.

The meditator who reaches the most refined Dhammakāya practices Bisadarn-kāya Meditation (Multiplying Refined-Body Meditation) and develops jhāna-samāpatti, as taught previously, for expertise. The meditator uses Ñāṇa-rattana of Dhammakāya to examine phenomena and develop Four Foundations of Mindfulness. He or she is able to develop wisdom from realizing the Three Characteristics of all conditioned phenomena – impermanence, suffering and non-self. Insight knowledge or vipassanā and Five Purifications are developed rapidly. As a result, supernormal powers (abhiññā) and transcendental wisdom (vijjā) arise to eliminate ignorance (avijjā), the root cause of all sufferings, effectively. Those with advanced Dhammakāya meditation can develop transcendental wisdom to “heal suffering and maintain happiness” to themselves and others based on virtue level an individual has attained.

Therefore, it is highly recommended that one who attains the Patha-magga Sphere should keep practicing to attain the most refined Dhammakāya. It usually takes about two hours to complete Eighteen Bodies Meditation if one meets a good advisor. It does take that long for Bisadarn-kāya Meditation (Multiplying Refined-Body Meditation) and jhāna-samāpatti. Luang Phor Sodh once said, “Dhammakāya is real in Buddhism. Dhammakāya has never deceived anybody. If [Dhammakāya] is pure in body, speech and mind, one will use treasures of Cakkavatti endlessly.” “One with Dhammakāya [with Advanced Dhammakāya Meditation] can help half the population in town.”

Whether it is true or not: you must practice to reach, know, see and become Dhammakāya yourself. Do not believe anyone.

6.5 KĀYAGATĀSATI

Kāyagatāsati is contemplation of 32 impure parts of the body as they naturally are. Kāyagatāsati is samatha meditation based on Contemplation of the Body as Impure (paṭikūla-manasikāra) which is a part of Mindfulness of Body Meditation. But, Mindfulness of Body Meditation is both samatha and vipassanā as explained below.

One who attains the Dhamma Sphere which governs Human Body concentrates the mind to stop still at the center of that Dhamma Sphere. Make a resolution to extend the Dhamma Sphere and vision-memory-thought-cognition or mind as big and bright as the body. Then, resolve to lower concentration level to see real color, shape, and odor as they naturally are.

One concentrates the mind to stop still at center of the most refined body he or she has attained. Stop still at the center of the Dhamma Sphere of Human Body until it is seen bright and transparent. Make a resolution to expand the Dhamma Sphere as big as the body. Then, one resolves to see parts of body based on real color, shape and odor. He or she can see it clearer.

One who attains Dhammakāya can see parts of the body much clearer by concentrating the minds of all bodies to stop still at the center of Dhammakāya Arahat. Let all bodies practice Bisadarn-kāya Meditation (Multiplying Refined-Body Meditation) and develop jhāna-samāpatti (rūpa-jhāna) until reaching Dhammakāya Arahat in Arahat, in direct and reverse orders to purify dhātu-dhamma [vision, memory, thought, and cognition] of all bodies. Then, the mind becomes gentle, workable and pure from hindrances. And, deva sense-fields function their vision and smell to be better and clearer.

Next, one concentrates the minds of all bodies to stop still at the center of the Dhamma Sphere which governs the Human Body and resolves to extend the Dhamma Sphere and vision-memory-thought-cognition or mind as big and bright as the body.

One will see parts of the body all transparent, and, resolve to lower the concentration level to see its real color, shape and odor. Contemplate and see head-hairs and the scalp as repulsive – being full of sweat, scruff, dust and dandruff. If they are not washed, they emit a strong offensive smell.

Contemplate skull, brain in the skull, nostril, nasal mucus, mouth, teeth, dental detritus, and saliva as impure and stinky. At the tear duct, there are tears. Along the throat, there is phlegm. Inside stomach, it is full of undigested food mixed with feces. One sees lung, liver, heart, and spleen. In the bowel, and small intestine there is digested food processed as excrement. In some cases, worms live in intestine. Urine is in the bladder. Excrement is in anus. They are all repulsive and impure.

If one extends vision, memory, thought and cognition all around, one will see skeleton, marrow, membrane, flesh, fat, sinew, pus, and blood pumped by heart to aorta. Flesh is wrapped by membrane and skin. There are body-hairs, head-hairs, and nails in it. They are all impure and repulsive.

Contemplate this back and forth. If the vision is blurred due to low level of concentration causing idle deva one must stop still at the center of that Dhamma Sphere until it is bright over the body again. Make a resolution to see the real color, shape, and odor. One compares oneself with others. Whatever one has, others have the same.

Contemplation of 32 impure parts of the body (*kāyagātāsati*) helps the mind of the meditator become calmed from sensual lust – desire and attachment to body or form, sound, smell, taste and touch. This meditation method is the important foundation for insight meditation. And, it helps develop Purity of *Sīla* and Purity of Mind as well as Five Purifications. It also helps the meditator maintain a chaste life.

Kāyagātāsati is samatha. If one practices repeatedly, one can contemplate parts of the body immediately when the mind gets aroused by external sense-fields. *Kāyagātāsati* not only calms the mind from sensual lust but also helps develop moral restraint (*sīla-saṃvara*) and restraint of the senses (*indriya-saṃvara*).

6.6 NAVASIVATHIKĀPABBA

Navasivathikāpabba is contemplation of decaying corpses. Navasivathikāpabba provides the same benefits as Asubha Meditation, as well as contemplation of the loathsomeness. These are all samatha meditation.

One who contemplates parts of the body in living humans or corpses is able to gain wisdom if one continues examining all the parts of the body as impermanent, suffering due to changeability and non-self. For example, head-hairs turn gray and fall out eventually; healthy teeth become loose. Skin turns wrinkled. Old people become slow. Six inner sensory domains which are eye, ear, nose, tongue, body and mind degenerate. All conditioned phenomena arise and pass away as normal. Namely, they have the Three Characteristics of impermanence, suffering due to being changeable, non-endurable, powerless to decree, “Do not age, do not die,” with no real owner, and eventually they all pass away – this is non-self.

When one contemplates and sees arising and passing away in this body, one sees this with wisdom that all conditioned things are impermanent, suffering and non-self. One becomes weary of suffering. This is the path of purity.

Lord Buddha also often said (Khuddaka-nikaya 25/30/51-52):

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

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

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

This is anupassanā (preliminary insight) which is the basic foundation for supra-mundane wisdom or thorough comprehension of Four Noble Truths with triple knowledge (sacca-ñāṇa, kicca-ñāṇa and kata-ñāṇa) via twelvefold intuitive insight and attainment of paths, fruits and Nibbāna.

After developing Mindfulness of Body Meditation, one who attains Dhammakāya should develop jhāna-samāpatti and examine the Four Noble Truths. Then, one with Dhammakāya develops the Bisadarn-kāya Meditation exits jhāna-samāpatti and develops nirodha through the center of the original dhātu-dhamma [mind] of all bodies where defilements, ignorance, craving and attachment are accumulated, for eliminating samudaya or the causes of suffering (eliminating unwholesome minds of bodies in the Three Worlds). Stop still at center of Dhammakāya Arahat in Arahat until Dhammakāyas Arahat in Arahat emerge continuously as Thou, Chud, Chan, Toun, Bhang, and Pheed until there are only Dhammakāyas Arahat in Arahat as Pheed in Pheed emerging continuously. One lets go of the five aggregates and pleasure in jhāna-samāpatti. Crude Dhammakāya disappears (falls back to Position Six) and the most refined Dhammakāya Arahat appears in Āyatana Nibbāna.

One inserts the most refined Dhammakāya and stops still at the center of Nibbāna or Enlightened Dhammakāya of Lord Buddha seen sitting on the diamond throne. One has Nibbāna as sense-object. If one sees Cakkavatti (Lord Treasure – like the Buddha with decoration) which dwells at the center of Nibbāna; one stops still at the center of Cakkavatti – connecting microscope and telescope to endless knowing and insight – listens to Enlightenment of Lord Buddha and Cakkavatti in incalculable ages of elements and perfections until reaching Primordial Buddhas in Living Nibbāna. Stop very still at the center of the Primordial Buddhas in Primordial Buddhas until reaching the most refined.

One will have Nibbāna as sense-object which is very subtle and refined. And, one attains the very refined and powerful transcendence wisdom in accordance with perfections of an individual, like one has never experienced before. So, one will attain the noble refuge and understand the values of Dhammkāya of Lord Buddha thoroughly by oneself.

6.7 MARAÑASATI

Marañasati or Mindfulness on Death Meditation is contemplating that we are subject to death, no one can escape it. One contemplates this with wisdom for rousing the sense of urgency. For proper Marañasati practice one should contemplate regarding the following three principles: (1) Recalling death mindfully, (2) Contemplating that death will certainly occur and no one can escape it, and (3) Rousing the sense of urgency.

Practicing marañasati based on these three principles, one is not careless of life and is able to calm the mind to be free from Hindrances. The mind attains momentary concentration (*khanika-samādhi*) and access concentration (*upacāra-samādhi*), respectively. It is good fortune for the meditator. The meditator becomes familiar with *anicca-saññā* (perception of impermanence), *dukkha-saññā* (perception of suffering – having five aggregates (mind and body) as suffering) and *anatta-saññā* (perception of non-self – no “we–they,” “ours–theirs.”) As a result, the meditator realizes the Three Characteristics of impermanence, suffering and non-self, in accordance with truths.

Marañasati is *samatha* based on Mindfulness of Body Meditation, and, it helps the meditator develop *vipassanā*.

Based on *Dhammakāya* meditation as taught by Luang Phor Sodh, one develops *samatha* and *vipassanā* as Mindfulness of Bodies and Dhammas.

One who sees the bright Dhamma Sphere concentrates the mind to stop still at the center of that bright Dhamma Sphere. The center-of-the-center of space element (*ākāsa-dhātu*) and the center-of-the-center of the consciousness element (*viññāna-dhātu*) are located at center of the original *dhātu-dhamma* as a transparent spot at the center of that body. One will see the thin “Rebirth Line” of the original *dhātu-dhamma* located at the center-of-the-center. It is transparent. Then, one makes the resolution to see one’s own life along this Rebirth Line of the original *dhātu-dhamma*. First, one looks toward the future. One can examine each year or every five years or every ten years into the future.

After each resolution, one stops still at the center-of-the-center of the original dhātu-dhamma. When the mind is perfectly concentrated, the center expands itself, and there will appear a picture (nimitta) of oneself at that time in the future. Then, one stops still at the center-of-the-center of the dhātu-dhamma for that time in the future and makes a resolution to see the next step into the future. One continues until seeing the day one will die. One will see the nimitta of oneself in the future as impermanent and suffering, and on the day one dies, as non-self.

One sees this natural state of karmically-grasped phenomena (upādinna-saṅkhāra) such as the five aggregates [body, feeling, perception, volition and consciousness] and at the same time realizes one's own death. When one realizes this with wisdom that all conditioned phenomena are arising and passing away as normal and non-self, one becomes weary of suffering. This is the path to purity.

When one finishes examining their common characteristics of the conditioned phenomena, one makes a resolution to come backwards along the Rebirth Line into the present.

Anyone who sees the Dhamma Sphere which governs the body can meditate to see these nimitta of oneself in the future along “the Rebirth Line of the original dhātu-dhamma.”

For one who reaches refined bodies, the more refined body one attains the clearer deva eyes and ears will be. Namely, one is able to know and see more clearly and easily. One concentrates the mind to stop still at the center of the most refined body. And, concentrate the mind of that refined body to stop still at center of crude Human Body and follow the previous instructions.

One who attains Dhammakāya can practice Mindfulness of Body and Dhamma by developing both samatha and vipassanā for realization of phenomena as follows:

Concentrate the mind of all bodies at the center of the most refined Dhammakāya. Practice Bisadarn-kāya Meditation (Multiplying Refined-Body Meditation) in direct and reverse orders until the mind is gentle, workable and pure from Hindrances.

Use Ñāṇa-rattana (mind) of Dhammakāya to stop still at the center of the Dhamma Sphere which governs the Human Body. Stop still at the center-of-the-center of space element (ākāsa-dhātu) and the center-of-the-center of the consciousness element (viññāṇa-dhātu). One will see the thin “Rebirth Line” of the original dhātu-dhamma located at the center-of-the-center. It is transparent. Then, one makes the resolution to see one’s own life along this Rebirth Line of the original dhātu-dhamma. First, one looks toward the future. One can examine each year or every five years or every ten years into the future. One will see the nimitta of oneself in the future until the day one dies.

If Dhammakāya is not pure, one must concentrate the mind to stop still at the center of that Dhammakāya until it is pure. Then, Make a resolution at the center of pure Dhammkāya asking for the day and time one will die. One will know exactly when one will die.

One examines nimitta of oneself each year. One will see the arising and passing away of the conditioned phenomena and realize the Three Characteristics of impermanence, suffering and non-self. One gains insight wisdom (vipassanā-paññā).

Make a resolution to return to the present along the Rebirth Line. Develop jhāna-samāpatti and examine the Four Noble Truths as before. Bisadarn-kaya (Multiplying Refined Bodies) Dhammakāya Arahat in Arahat and exit jhāna-samāpatti to develop nirodha (eliminate unwholesome minds of bodies in the Three Worlds) until becoming pure Dhammakāya Arahat in Arahat. Purest Dhammakāya appears in Āyatana Nibbāna. One stops-still at the center of Nibbāna and Cakkavatti – connecting microscope and telescope to endless knowledge – listening to Enlightenment of Lord Buddha and Cakkavatti in incalculable ages of elements and perfections until reaching Primordial Buddhas in Living Nibbāna.

7 MINDFULNESS OF FEELINGS AND MINDS

7.1 CHARACTERISTICS OF MIND, CITTA AND CONSCIOUSNESS

For those who practice mindfulness of feelings and minds, it is highly recommended to understand the characteristics of mind, Citta and consciousness, because it helps meditators understand the Three Common Characteristics easily and thoroughly in order for them to let go of things better.

All humans and beings consist of two important components which are mind (nāma) and body (rūpa). Everyone has already known the body because it is visible and tangible. But, as for the mind, it is not easy to understand its true characteristics.

Mind has four components. Each of them functions differently as follows:

1. **Feeling (vedanā):** Receiving (seeing) objects,
2. **Perception (saññā):** Remembering objects,
3. **Volition (saṅghāra):** Thought,
4. **Consciousness (viññāṇa):** Knowing.

Feelings, perception, volition and consciousness are mind. They have different functionalities, but they have such a close relationship that it is hard to distinguish between them. These four mind components are named regarding to their functionalities for ease of understanding. Note that citta itself, alone, is not able to perform its function. So, citta's behavior which occurs each time is related to the other mind components automatically.

It is clear that when the mind is directed to an object each time it affects all the other mind components. For example, feeling receives (sees) an object. It affects perception and consciousness which remembers and knows the object, respectively. So, this is how all mind components work automatically and simultaneously.

These four components work like a network. When one of these four makes contact with an object, the others are also affected. These four components that work simultaneously are mind or *mano* in Pali.

When the mind is directed toward an object, a natural component that senses the object as pleasant, unpleasant, or painful or neutral is working simultaneously.

A mind component that senses that object is *manas* or sensation or feeling (*vedanā*).

A mind component that remembers the object is *hataya* or perception.

A mind component that thinks is volition (*saṅghāra*) because it conditions the external object with which it comes into contact.

A mind component that knows the object is consciousness (*viññāṇa*).

In brief, the natural phenomena which perform different functions but automatically have a close relationship are *manas* or *vedanā* (feeling or sensation) – seeing an object, *hadaya* or *saññā* (perception) – remembering an object, *citta* or *saṅkhāra* (volition or mental formation) – thinking an object, and *viññāṇa* (consciousness) – knowing an object.

These four mind components work simultaneously when an object comes into contact. So, they are called *mano* or mind. And, when they are about to stop still into oneness as one-pointed mind they all stop still simultaneously.

Mind or *mano* needs a body in which to dwell. It is a sense-field or *āyatana*, so it is called *manāyatana*. It is a faculty of sense, so it is called *manidriya*. It is a mind-consciousness element that senses or knows an object, so it is called *mano-viññāṇa-dhātu*. They are also called aggregates or the four mental aggregates which are feeling, perception, volition and consciousness aggregates.

It is necessary to understand mind and body in detail for the development of Mindfulness of feelings-in-feelings and minds-in-minds as mentioned hereafter so that one can realize the Three Characteristics of all conditioned phenomena as impermanent, suffering and non-self thoroughly and easily. And, he or she is able to let go of attachment (Phra Rajvanvisith, 447-472).

7.2 MINDFULNESS OF FEELING

Feeling (vedanā) and citta are closely related. Citta is thinking and conditioning of an object as being lovely, desirable, pleasant, undesirable, unpleasant, or neutral, so it is called volition (saṅghāra). Feeling (vedanā) is seeing an object. At the center of citta is consciousness (viññāṇa) which means knowing the object. Inside the feeling is perception (saññā) which is remembering the object.

These four mind components work like a network. When one of those gets affected by an external object, the other three will do too. Therefore, when feeling is mentioned, volition or citta must be involved. When citta is mentioned, feeling, perception and consciousness must be involved. Only consciousness (viññāṇa) will be discussed separately in Mindfulness of Dhamma Meditation.

For better understanding, the four mind components will be considered one by one, especially feeling (vedanā) and citta.

According to the Sayings of Lord Buddha in Tipitaka, Lord Buddha said (Digha-nikaya 10/288/332-333):

“Kathaṅca bhikkhave bhikkhu vedanāsu vedanānupassī viharati. Itha bhikkhave bhikkhu sukhaṃ vā vedanaṃ vedayamāno ‘sukhaṃ vedanaṃ vedayāmīti pajānāti dhukkhaṃ vā vedanaṃ vedayamāno ‘dukkhaṃ vedanaṃ vedayāmīti pajānāti. Adhukkhamasukhaṃ vā

vedanaṃ vedayamāno ‘Adhukkhamasukhaṃ
vedanaṃ vedayāmīti pajānāti.

Sāmisam vā sukhaṃ vedanaṃ vedayamāno
‘Sāmisam sukhaṃ vedanaṃ vedayāmīti
pajānāti.

Nirāmisam vā sukhaṃ vedanaṃ vedayamāno
‘Nirāmisam sukhaṃ vedanaṃ vedayāmīti
pajānāti.

Sāmisam vā dukkhaṃ vedanaṃ vedayamāno
‘Sāmisam dukkhaṃ vedanaṃ vedayāmīti
pajānāti.

Nirāmisam vā dukkhaṃ vedanaṃ vedayamāno
‘Nirāmisam dukkhaṃ vedanaṃ vedayāmīti
pajānāti.

Sāmisam vā adukkhamasukhaṃ vedanaṃ
vedayamāno ‘Sāmisam vā adukkhamasukhaṃ
vedanaṃ vedayāmīti pajānāti.

Nirāmisamvā adukkhamasukhaṃ
vedanaṃ vedayamāno ‘Nirāmisam vā
adukkhamasukhaṃ vedanaṃ vedayāmīti
pajānāti.

Iti ajjhataṃ vā vedanāsu vedanānupassī
viharati. Pahiddhā vā vedanāsu
vedanānupassī viharati. Ajjhataṃpahiddhā
vā vedanāsu vedanānupassī viharati.
Samudayadhammānupassī vā vedanāsu
viharati. Vayadhammānupassī vā vedanāsu
viharati. Samudayavayadhammānupassī vā
vedanāsu viharati.

Atthi vadanāti vā panassa sati
paccupaṭṭhitā hoti yāvadeva ñāṇamattāya

paṭissatimattāya. Anissito ca viharati na ca kiñci loke upādiyati.

Evam kho bhikkhave bhikkhu vedanāsu vedanānupassī viharati.”

“Monks, how does a monk contemplate and see feeling in feelings? When a monk in this Dharma-vinaya experiences happy feeling he is mindful that I experience happy feeling. Or when he experiences painful feeling he is mindful that I experience painful feeling.

When he experiences neither-happy-nor-painful feeling he is mindful that I experience neither-happy-nor-painful feeling.

When he experiences happy feeling due to external objects he is mindful that I experience happy feeling due to external objects. Or when he experiences happy feeling due to being without external objects he is mindful that I experience happy feeling due to being without external objects.

When he experiences painful feeling due to external objects he is mindful that I experience painful feeling due to external objects. Or when he experiences painful feeling due to being without external objects he is mindful that I experience painful feeling due to being without external objects.

When he experiences neither-happy-nor-painful feeling due to external objects he is mindful that I experience neither-happy-

nor-painful feeling due to external objects. Or when he experiences neither-happy-nor-painful feeling due to being without external objects he is mindful that I experience neither-happy-nor-painful feeling due to being without external objects.

A monk contemplates and sees feelings in feelings internally, feeling in feeling externally, and feeling in feeling both inside and outside. He contemplates and sees arising in the feeling, passing away in the feeling and arising and passing away in the feeling. He is firmly mindful that there is a feeling for being aware of and contemplating only. He has no craving and wrong view. And, he does not attach to anything in this world. Monks, that monk contemplates and sees feelings in feelings.”

DEVELOPING MINDFULNESS OF FEELING

Developing Mindfulness of Feeling Meditation is to prevent and eliminate defilements, craving and attachment caused by feeling (*vedanā*) completely. To do so, one contemplates and sees feelings-in-feelings both inside [internally] and outside [externally] diligently.

There are two types of feelings, bodily and mental feelings. The bodily feelings are happy and suffering feelings. The mental feelings are pleasant, painful, and neither-pleasant-nor-painful feelings.

If a feeling arises due to external objects such as form, sound, smell, taste or touch, one experiences the feeling due to contact to external objects. Or if a feeling arises due to being without external objects, one experiences the feeling due to being without external objects.

Mindfulness of feelings-in-feelings inside, means to contemplate and see feelings within oneself – bodily happy and suffering feelings or pleasant, painful, and neither-pleasant-nor-painful feelings. And, one develops samatha and vipassanā by concentrating mind to stop still at the center of the body, the centers of Dhamma Sphere, the sīla sphere, the samādhi sphere, the vimutti sphere, the insight (vimutti-ñāṇa-dassana) sphere ... so on, to the most refined... for pure mind free from Hindrances. And, he examines the characteristics of feelings as impermanent, suffering and non-self. Whoever attaches to it with wrong view experiences suffering because, eventually, all conditioned things pass away as non-self. Thus, one lets go of all attachments with insight wisdom (vipassanā-paññā). As a result, the feeling is calm, especially, bodily feelings.

One who attains Dhammakāya practices Bisadarn-kāya Meditation from the crudest body to Dhammakāya Arahat in Arahat. The mind attains neither-pleasant-nor-painful (upekkha) feeling, endowed with right wisdom from realization of phenomena with insight of more refined Dhammakāya.

With insight of Dhammakāya, one contemplates and sees that feelings of eight mundane (lokiya) bodies are impermanent, suffering and non-self because mindfulness attached to the mind of Dhammakāya is neither-pleasant-nor-painful feeling endowed with right wisdom. It is Dhamma which destroys wrong view in feelings of Human, Celestial, Brahman, and Formless Brahman Bodies [as a person, self, we, he, ours, their – sakkāyadiṭṭhi or false view of individuality]. As a result, defilements, craving and clinging caused by feelings are destroyed.

When one stops still at the center of the most refined Dhammakāya Arahat constantly the mind is free from feelings of eight mundane bodies and attains the neither-pleasant-nor-painful feeling, endowed with right wisdom, reaching calmness and purity. A feeling that arises due to body being just a feeling. Lord Buddha stated, “He is mindful that there is a feeling for being aware of and recalling only. He has no craving and wrong view and does not attach to anything in this world.”

Developing Mindfulness of feelings-in-feelings outside is to contemplate and see feelings of others. It can be either internal or external such as people expressing their happiness or sadness – this is external. One who attains Dhammakāya can see feelings-in-feelings of others internally such as someone experiencing a happy feeling due to merit. The meditator sees his Sphere of Feeling (vedanā) located concentrically at the Dhamma Sphere of Human Body transparent and bright. The refined Human Body is beautiful, subtle and bright.

If that person is experiencing suffering due to demerits his Sphere of Feeling (vedanā) is murky and impure. The refined Human Body becomes shabby and gloomy.

Or one develops Knowledge of Reminiscence of Past Lives (pubbenivāsānussati-ñāṇa) and Knowledge of the Decease and Rebirth of Beings (cūṭupāpata-ñāṇa) to see the past aggregates of oneself or others who had experienced happiness and suffering due to merits and demerits in their previous lives. Or one sees world beings which were reborn and experienced happiness and suffering caused by their good or bad deeds.

Wisdom from knowing and seeing bodies-feelings-minds-dhammas of the conditioned phenomena in the Three Worlds as impermanent, suffering and non-self is vipassanā-paññā (insight wisdom) or transcendental insight. One dwells with the mind of Dhammakāya which is the unconditioned dhamma. He lets go of the crude body to become the refined body, reaches and becomes the most refined and purest Dhammakāya, and dwells with such purity of mind. This is the purpose of the Foundations of Mindfulness.

One who develops nirodha to extinguish samudaya lets go of five aggregates of bodies in the Three Worlds and pleasure in jhāna-samāpatti. One has Nibbāna as sense-object. Nibbāna is refined, subtle, tranquil, peace and happiness. Lord Buddha said, “Natthi santiparam sukham (there is no happiness like peace).”

One who develops mindfulness of feelings-in-the-feelings, both inside and outside, can gain wisdom, thoroughly comprehends the Three Characteristics, and realize the arising and passing away of feelings in oneself and others. He or she lets go of those feelings. This is the path of eliminating ignorance, from defilements, craving, attachment which are causes of suffering permanently, to purifying body, speech and mind, and ultimately attaining paths, fruits and Nibbāna based on the virtue level he or she has attained.

REASONS FOR ONE TO DEVELOP MINDFULNESS OF FEELINGS

Humans and living beings not only have the five aggregates – body, feeling, perception, volition and consciousness – but also have sense-fields (āyatana) and elements of consciousness (dhātu).

There are two types of sense-fields, internal sense-fields and external sense-fields, also called the Twelve Sensory Domains. The internal sense-fields are eye, ear, nose, tongue, body and mind – receiving external objects. The external sense-fields are sight or form, sounds, smells, tastes, touch and mental phenomena.

For example, when a form comes in contact with body the mind conditions the external object as desirable or undesirable, pleasant or unpleasant, or indifferent. If it is a desirable form, physical feeling will arise – the mind becomes happy. But, if it is an undesirable form bodily painful feeling arises as well mentally painful feeling – the mind becomes unhappy.

The more one lets the mind wander along with happy or painful objects, the more mental intoxicants, defilements and craving for that object arise in the mind. More craving creates more attachment to the feelings and external objects. When one does not get what one desires, one loses what one loves, one has a desire for existence or non-existence, or one faces undesirable things so suffering arises. More attachment cre-

ates more suffering even though all conditioned things are impermanent, suffering due to alteration, and non-self. Due to wrong view and lack of knowledge of truths, World beings have suffering. This is suffering in reality because it certainly happens to all beings. Humans who have ignorance about the truths attach to the conditioned things with wrong view, even though all conditioned things have the Three Characteristics of impermanence, suffering and non-self. Such suffering is dukkha-sacca (the Truth of Suffering) – no one can escape as long as the causes of suffering, ignorance, craving and clinging are not eliminated.

So, one with wisdom must study and understand the nature of feelings and how feeling arises and passes away. One contemplates and sees feelings-in-the-feelings both inside [internally] and outside [externally] can develop restraint in morality (sīla) and the controlling faculty (indriya) well. Especially, when internal and external sense-fields come into contact, one will not let the mind be conditioned by those objects, and, one does not become a slave of defilements, craving and clinging, the causes of all sufferings.

Wisdom from realization of feelings as impermanent, suffering and non-self is insight wisdom (vipassanā-paññā) leading one to become weary of suffering. This is path of purity. Namely, when one is weary one gets rid of lust. Due to no lust one achieves ultimate release, purity, peace and Nibbāna.

Wisdom from thoroughly comprehending the Truth of Suffering (dukkha-sacca), the Truth of Causes of Suffering (samudaya-sacca), the Truth of Cessation of Suffering (nirodha-sacca), and the Truth of Paths leading to Cessation of Suffering (magga-sacca) is supra-mundane wisdom (lokuttara-paññā) which develops from insight wisdom or vipassanā-paññā.

7.3 MINDFULNESS OF MINDS

Lord Buddha stated (Digha-nikaya 10/289/334-335):

“Kathañca bhikkhave bhikkhu citte cittānupassī viharati. Itha bhikkhave bhikkhu sarāgam vā cittaṃ ‘sarāgam cittaṃ pajānāti. Vītarāgam vā cittaṃ ‘vītarāgam cittaṃ pajānāti. Sadosaṃ vā cittaṃ ‘sadosaṃ cittaṃ pajānāti.

Vītadosaṃ vā cittaṃ ‘vītadosaṃ cittaṃ pajānāti. Samohaṃ vā cittaṃ ‘samohaṃ cittaṃ pajānāti. Vītamohaṃ vā cittaṃ ‘vītamohaṃ cittaṃ pajānāti. Saṅkhittaṃ vā cittaṃ ‘saṅkhittaṃ cittaṃ pajānāti. Vikkhittaṃ vā cittaṃ ‘vikkhittaṃ cittaṃ pajānāti. Mahaggataṃ vā cittaṃ ‘mahaggataṃ cittaṃ pajānāti. Amahaggataṃ vā cittaṃ ‘amahaggataṃ cittaṃ pajānāti.

Sauttaraṃ vā cittaṃ ‘sauttaraṃ cittaṃ pajānāti. Anuttaraṃ vā cittaṃ ‘anuttaraṃ cittaṃ pajānāti.

Samāhitaṃ vā cittaṃ ‘samāhitaṃ cittaṃ pajānāti. Asamāhitaṃ vā cittaṃ ‘asamāhitaṃ cittaṃ pajānāti. Vimuttaṃ vā cittaṃ ‘vimuttaṃ cittaṃ pajānāti. Avimuttaṃ vā cittaṃ ‘avimuttaṃ cittaṃ pajānāti.

Iti ajjhataṃ vā citte cittānupassī viharati. Pahiddhā vā citte cittānupassī viharati. Ajjhatapahiddhā vā citte cittānupassī viharati. Samudayadhammānupassī vā cittassim viharati. Vayadhammānupassī vā cittassim viharati. Samudayavayadhammānupassī vā cittassim viharati. Atthi cittaṃ vā panassa sati paccupaṭṭhitā hoti yāvadeva nāṇamattāya paṭissatimattāya. Anissito ca viharati na ca

kiñci loke upādiyati. Evañ kho bhikkhave bhikkhu citte cittānupassī viharati.”

“Monks, how does a monk contemplate and see minds in minds? A monk in this Dhamma-vinaya mindfully knows his mind with lust when his mind has lust. When his mind has no lust he mindfully knows his mind without lust

When his mind has hatred he mindfully knows his mind with hatred. When his mind has no hatred he mindfully knows his mind without hatred.

When his mind has delusion he mindfully knows his mind with delusion. When his mind has no delusion he mindfully knows his mind without delusion.

When his mind is sluggish he mindfully knows his mind with sluggishness. When his mind is not sluggish he mindfully knows his mind without sluggishness.

When his mind has non-sensual objects [such as Pure Form Consciousness (rūpavacara-citta) and Formless Consciousness (arūpavacara-citta)], he mindfully knows his mind with no sensual objects. When his mind does not have sensual objects he mindfully knows his mind without sensual objects.

When his mind is concentrated he mindfully knows his mind with concentration. When mind is not concentrated he mindfully knows his mind without concentration.

When his mind is transcendent he mindfully knows his mind with transcendence. When his mind is not transcendent he mindfully knows his mind without transcendence.

A monk contemplates and sees minds in minds inside, minds in minds outside, and minds in minds both inside and outside. He contemplates and sees arising in mind, passing away in mind and arising and passing away in mind. He is firmly mindful, “there is mind,” it is just for being aware of and contemplating only. He has no craving and wrong view. And, he does not attach to anything in this world. Monks, that monk contemplates and sees minds in minds.”

METHOD FOR ONE TO SEE REFINED SEED ELEMENTS OF THE FIVE AGGREGATES AND MINDS IN MINDS

One who attains Dhammakāya concentrates the minds of all bodies to stop still at the center of Dhammakāya Arahat and practices Bisadarn-kāya Meditation and develops jhāna-samāpatti of all bodies until one reaches Dhammakāya Arahat in Arahat in direct and reverse orders for purifying the mind from the Five Hindrances and being workable for vipassanā. Concentrate the minds of all bodies to stop still at the center of the most refined Dhammakāya Arahat. Stop still at the center of Dhamma Sphere of Human Body. At the center of original dhātu-dhamma there are small transparent spheres located concentrically inside [within], about the size of the drop of sesame oil that attaches to the end of the hair of a Yak after an average man has shaken the hair seven times. At the center of the original dhātu-dhamma there are the refined seed elements of form, feeling, perception, volition and consciousness aggregates located concentrically inside.

Luang Phor Sodh said that each of the five bodies has its own five aggregates:

Note: The five bodies are (1) crude and refined Human Bodies, (2) crude and refined Celestial Bodies, (3) crude and refined Brahman Bodies, (4) crude and refined Formless Brahman Bodies, and (5) Dhammakāya. They all have the five aggregates as their origin. The five aggregates are concentrically located on top each other, even though Dhammakāya which is supra-mundane and the Unconditioned Dhamma also has the five aggregates as the origin. Namely, even though the enlightened Dhammakāyas of Arhants are saupādisesa-nibbāna-dhātu or Nibbāna with life remaining, they still the five aggregates as their origin. They are located on the refined elements of the five aggregates [of refined Formless Brahman Body]. It is like tamarind which is independent with the shell. But, its seed located on the core center is the origin of tamarind. So, Nibbāna Element of Arahant with the five aggregates (saupādisesa-nibbāna-dhātu) dwells in Nibbāna, without being related with the five aggregates. So, it is void of mundane self (atta-lokiya) and things related to mundane things. Namely, it is void from saṅghāra or the conditioned. But the Nibbāna Element is still located on the center of the original dhātu-dhamma or the most refined element of the five aggregates.

1. Form aggregate (rūpa-khandha) looks like the sphere. It is transparent, pure and clean. The size is about that of a Bayan seed or the drop of sesame oil that clings to the end of the hair of a Yak after an average man has shaken it seven times. It is located at the center of original dhātu-dhamma.

2. Feeling aggregate (vedanā-khandha) looks like the sphere, but it is more transparent, purer, cleaner and smaller than the form aggregate. It is located inside as the second within the form aggregate.

3. Perception aggregate (saññā-khandha) looks like the sphere, but it is more transparent, purer, cleaner, and smaller than the feeling aggregate. It is located inside as the third within the form aggregate.

4. Volition aggregate (saṅghāra-khandha) looks like the sphere, but it is more transparent, purer, cleaner and smaller than the perception aggregate. It is located inside as the fourth within the form aggregate.

5. Consciousness aggregate (viññāṇa-khandha) looks like the sphere, but it is more transparent, purer, cleaner and smaller than the volition aggregate. It is located inside as the fifth within the form aggregate.

The five aggregates are located concentrically like smaller rings stacked – not like crockery, stacked on top of each other, but rather like egg yolks. All five bodies are alike, but they grow bigger or smaller in proportion to the bodies' sizes (Phra Mongkol-Thepmuni, 6-7).

Refined seed element of form aggregate grows to become the body sphere. It consists of refined elements of earth, water, fire, wind (mahābūta-rūpa) as well as with refined elements space and consciousness. These six refined elements grow to become body, mind, citta, and consciousness.

Refined seed elements of feeling, perception, volition, and consciousness aggregates are mind aggregates. The mind aggregates grow to become the Spheres of Vision, Memory, Thought and Cognition.

The size of the Sphere of Vision is bigger than the eyeball of the owner. It receives sense-objects.

The Sphere of Memory is about the size of the owner's whole eyeball. It remembers objects.

The Sphere of Thought is about the size of the colored iris around the pupil of the owner's eye. It conditions (thinking) objects.

The Sphere of Cognition is about the size of the pupil of the owner's eye. It knows objects.

When the four mind components which are vision, memory, thought and cognition stop still into oneness, it is called one-pointed mind (ekaggatā)

It is noted that each aggregate (form, feeling, perception and consciousness) has vision, memory, thought and cognition.

The body sphere and vision, memory, thought and cognition grow to become body, mind, citta and consciousness of humans or world beings. The Sphere of Thought or citta floats at the surface of the Sap of Consciousness. It is about the size of the cupped-hand of the owner. The mind is originally pure – that is why it is called paṇḍara (white). But, the mind will more likely fall into contact and depend on sensual objects wandering outside, as a result of the mind being overwhelmed with defilements.

The mind becomes impure. And, it dyes the color of Sap of Consciousness in accordance with the defilement type. For example, if the mind is overwhelmed by greed or lust it is seen as pink or dark pink. If the mind is overwhelmed by hatred it is seen as from dark red to dull green. If the mind is overwhelmed by delusion the color of Sap of Consciousness turns the grey-white color of water used for cleaning meat of a blue steel color. It all depends on the degree of defilement.

In addition, the way the Sphere of Consciousness floats on the Sap of Consciousness indicates its characteristics. If the sphere of consciousness is tending to float higher than the surface of the Sap of Consciousness, the mind is becoming distracted. The higher the sphere of consciousness floats, the more distracted the mind becomes. If the sphere of consciousness floats at the surface of the Sap of Consciousness the mind is steadfast and firmly concentrated in meditation. If the Sphere of Consciousness is sinking below the surface of the Sap of Consciousness, the mind is starting to lose mindfulness and become sleepy. If it sinks deeper, the mind becomes unconscious.

The mind is nature that can be seen by deva eyes, but not by human eyes. The deva eyes result from practicing meditation by concentrating on the mind to stop still so that the mind is purified from defilements.

Lord Buddha said (Khuddhā-nikāya 25/13/19):

“Suddham sunipunam
Yattha kamanipatinam
Cittam rakkhetha medhavi
Cittam guttam sukhāvaham.”

“One with wisdom trains the mind that is hard to be seen, very refined and tend to attach to sensual objects. The well-trained mind brings happiness.”

Mind is more-likely wandering around outside. When the mind changes its current state, it falls back into the Sixth Position. The new sphere of mind arises. The mind arises and falls, with other three components, feeling, perception and consciousness, all the time. So, there is no self for one to rely on.

The way the mind disappears constantly is hard for a meditator to see except when the mind stops still into oneness as One-pointed mind (ekaggatā-citta). The meditator will see it as a sphere or the color of Sap of Consciousness which is pure or impure depending on defilement in the mind.

The center of the body is the mind’s permanent resting place. Wherever a person or any other creature is born, dies, sleeps or awakens the Dhamma Sphere arises from this position. The Dhamma Sphere is composed of the Vision Sphere, the Memory Sphere, the Thought Sphere, and the Cognition Sphere. During meditation, the Dhamma Sphere appears to float from the Sixth Position up to the Seventh Position. The Seventh Position is also considered to be in the center of the body.

Lord Buddha said that mind has a cave [body] as dwelling. It is inside the center of the body of living things or humans. If the body falls apart or dies, the mind cannot dwell. One who restrains the mind from deluded, sensual or hating objects trains the mind to stop still – neutral – able to escape from attachment of Māra (evils).

According to Lord Buddha (Khuddhā-nikaya 25/13/19-20):

“Dūraṅgamāṃ ekacaramāṃ
Asarīramāṃ guhāsayaṃ
Ye cittaṃ saññamessanti
Mokkhanti mārapandhanā.”

“One who trains the mind which goes far, wanders, has no shape, and has cave or body as dwelling will escape from attachment of māra (evils).”

MEANINGS OF ĀSAVA AND ANUSAYA IN THE MIND OF BEINGS

Āsava means mental intoxicants. Anusaya means refined defilements, underlying, latent in the mind of world beings. Developing Mindfulness of Mind Meditation is to eliminate these defilements. The following are the types of āsava and anusaya:

Āsava is unwholesome dhamma or defilements fermented in the minds of world beings. There is a list of four:

1. Kamā-sava is unwholesome dhamma fermented in the minds of world beings. It causes sensual craving and desire in five sensual objects such as craving for form, tastes, smells, sounds and touch.

2. Bhavā-sava is unwholesome dhamma fermented in the minds of world beings. It causes craving for existence.

3. Diṭṭhā-sava is unwholesome dhamma fermented in the minds of world beings. It causes desire and pleasure in wrong views.

4. Avijjā-sava is unwholesome dhamma fermented in the minds of world beings. It causes desire and pleasure in ignorance of truths, especially ignorance of the conditioned and unconditioned phenomena.

These āsava defilements are accumulated and fermented in the minds of world beings as Aeb (pleasure, delight, fun), Aab (dye, color, stain), Seum (seep, leak), Saab (permeate, saturate), Pon (mix, blend), and Ben (become) which are changed to be Rasa (taste) and Jati (birth) in vision-memory-thought-cognition or mind. They mix into the minds of beings that have not attained paths, fruits and Nibbāna. This causes sensual craving for pleasure in sensual objects and existence in realms. Especially, it causes world beings to have desires and pleasures with wrong view, in ignorance of truths. And, it accumulates underlying in the minds of world beings like anusaya (underlying tendencies) which cover vision, memory, thought and cognition concentrically, inside the minds of beings, ready to arise with unwholesome mind when the mind attaches to external objects.

If one is careless and has no judgment of what is right or wrong, good or evil, merit or demerit, path to ruin or path to prosperity, defilements that arises with unwholesome mind will overpower the mind and control him or her to commit unwholesome causes of action in body, speech and mind. This causes suffering for oneself and others.

In conclusion, defilements, such as ignorance, craving, and attachment, are samudaya or causes of all suffering. They come together into the mind (vision, memory, thought and cognition) of world beings. So, to eliminate those defilements one must train the mind (vision, memory, thought and cognition) for eliminating the defilements. Then, pure and bright Dhammakāya emerges and never becomes murky again, because it is fully awakened, like a blooming lotus. One will see Dhammakāya which is pure and brilliant all the time.

Anusaya means refined defilements underlying in the minds of world beings, also called latent disposition or underlying tendencies. There are seven types of anusaya:

1. Kamā-rāgā-nusaya is refined defilement of sensual desire in five sensual objects which are sight, sounds, smells, tastes, and touch. When the mind is aroused by an external object, Anusaya gives rise to feelings with unwholesome mind of lust and greed or covetousness.

2. Diṭṭhā-nusaya is wrong view such as delusion that arises with unwholesome mind as a leading cause or a sustaining cause depending on the case.

3. Paṭighā-nusaya is anger or ill will. When the mind is aroused by undesirable external objects, it arises like hatred or strong anger such as enmity, ill will, vengeance or grudge.

4. Bhava-rāgā-nusaya is desirable in existence.

5. Mānā-nusaya is conceit or inordinate no matter right or wrong.

6. Vicikicchā-nusaya is doubt in natural phenomena.

7. Avijjā-nusaya is (1) ignorance of suffering – secret, open, hard to see, and easy to see, (2) ignorance of the causes of suffering, (3) ignorance of the cessation of suffering, (4) ignorance of path leading to the cessation of suffering, (5) ignorance of the past, (6) ignorance of the future, (7) ignorance of both the past and future, and (8) ignorance of states dependently originated according to specific conditionality. Avijjā-nusaya arises with unwholesome mind causing and supporting other defilements such as delusion or wrong view.

The seven anusaya refined defilements are concluded into three types which are paṭighā-nusaya, kāmarāgā-nusaya, and avijjā-nusaya. Other anusaya defilements above are just detailed from these three.

SEEING AND ELIMINATING ANUSAYA REFINED DEFILEMENTS

One who reaches Dhammakāya concentrates the mind to stop still at center of the most refined Dhammakāya Arahat. Use the insight (ñāṇa) of Dhammakāya to aim at the center of Dhamma Sphere of Human Body. Stop still at center of the Spheres of Vision, Memory, Thought and Cognition. Contemplate around the sphere of cognition, about the size of a pepper seed. It is seen gloomy black, about one quarter of an inch thick. If that person has a thick defilement it is seen as very dark. If his defilement is lightened it is seen gloomy like frosted glass. The thing which covers the Sphere of Cognition is avijjā-nusaya. The Cognition Spheres of world beings are covered by ignorance like albumen covering an egg yolk. So, the cognition sphere will not expand as big as Ñāṇa-rattana of Dhammakāya.

One contemplates around the Sphere of Thought which is round and transparent. It is about the pupil size. The Sphere of Thought is covered by kāmārāgā-nusaya. It is blurred black. Its thickness is approximately one quarter of an inch. If the person has strong sensual lust, its color will be dark. If there is mild sensual lust, it will be seen gloomy like frosted glass.

Next, one continues contemplating the Sphere of Memory which looks like a bright sphere. It is about the size of the owner's whole eyeball. The spheres of memory and vision are covered and coated over by paṭighā-nusaya. It is blurred black. Its thickness is approximately one quarter of an inch. If that person has strong hateful temperament, it is seen as very dark. If mild hateful temperament, it is seen as blurred.

Contemplating this in reverse order (patiloma) is starting from the Sphere of Cognition to the Sphere of Vision. If one contemplates this in direct order (anuloma) one will see paṭighā-nusaya covers outer the sphere of vision and the sphere of memory like the sclera. Kāma-rāgā-nusaya covers the sphere of thought or citta in the middle like the iris. And, avijjā-nusaya covers the sphere of cognition or viññāṇa inside like the pupil.

Paṭighā-nusaya, kāmarāgā-nusaya, and avijjā-nusaya cover the Spheres of Vision, Memory, Thought, and Cognition concentrically inside into the mind. And, anusaya means underlying tendencies of crude, moderate and refined defilements which arise with unwholesome mind which wanders and attaches to desirable, undesirable, or neutral objects. Then, one commits unwholesome courses of action in body, speech and mind without knowing what is wrong or right, good or bad due to delusion or wrong view. The anusaya is accumulating and underlying in the minds of world beings.

To eliminate anusaya-kilesa (underlying tendencies of defilements) one must meditate to purify the mind (vision, memory, thought and cognition) where all defilements dwell.

One who attains Dhammakāya practices Bisadarn-kāya Meditation more frequently – with at least 50% attention – to stop still at the center of the most refined Dhammakāya Arahat in all postures. While standing, walking, sitting and lying down, one keeps it transparent and refined. If it is seen as dark or gloomy, one purifies the mind immediately, because what is black and gloomy is akusala-dhamma (unwholesome state) and abyākata-dhamma (indeterminate state), entering into the mind – such as Aeb, Aab, Seum, Saab, Pon, and Ben. So, one must develop Mindfulness of Minds in Minds inside and meditate to purify the mind constantly – stop still at the center of the center of vision, memory, thought and cognition. The mind is not distracted and does not condition external objects causing defilement, craving, attachment and other unwholesome dhammas.

When the mind stops perfectly still, the Consciousness Sphere located on the Dhamma Sphere of crude Human Body falls back to the Sixth Position and the new Consciousness Sphere arises. Paṭigā-nusaya, kāmarāgā-nusaya, and avijjā-nusaya which cover vision, memory, thought and cognition or mind are lightened. The mind is more transparent, brighter and purer. The Spheres of Vision, Memory, Thought and Cognition of refined Human Body grow bigger than the crude Human Body – two times bigger than an egg yolk.

The mind of refined Human Body stops still at the center of vision-memory-thought-cognition of refined Human Body. The mind stops perfectly still. The Consciousness Sphere and the Dhamma Sphere which governs refined Human Body fall back and disappear. The new Consciousness Sphere and the Dhamma Sphere which governs Celestial Body arise. Paṭigā-nusaya, kāmarāgā-nusaya, and avijjā-nusaya of Celestial Body are lightened. The mind of Celestial Body is more transparent, brighter and purer than the mind of refined Human Body. The Spheres of Vision, Memory, Thought and Cognition grow bigger – three times bigger than an egg yolk.

The mind of crude Celestial Body stops still at the center of vision-memory-thought-cognition of Celestial Body. The mind stops perfectly still. The Consciousness Sphere and the Dhamma Sphere which govern Celestial Body fall back and disappears. The new Consciousness Sphere and the Dhamma Sphere which governs refined Celestial Body arise. Anusaya-kilesa (underlying tendencies of defilements) which covers vision, memory, thought and cognition is lightened. The mind of refined Celestial Body is more transparent, brighter and purer. The Spheres of Vision, Memory, Thought and Cognition of refined Celestial Body grow bigger – about four times bigger than an egg yolk.

Let the mind of refined Celestial Body stop still at the center of vision-memory-thought-cognition at the center of the Dhamma Sphere which governs refined Celestial Body. The mind stops perfectly still. The Consciousness Sphere and the Dhamma Sphere which governs refined Celestial Body fall back and disappear. The new Consciousness Sphere and the Dhamma Sphere which governs crude Brahman Body arise. Paṭigā-nusaya, kāmarāgā-nusaya, and avijjā-nusaya which cover vision, memory, thought and cognition are lightened. The mind of Brahman Body is more refined, purer, and more radiant. The Spheres of Vision, Memory, Thought and Cognition of refined Celestial Body grow bigger – about five times bigger than an egg yolk.

The mind of crude Brahman Body stops still at the center of vision-memory-thought-cognition at the center of Dhamma Sphere

which governs crude Brahman Body. The mind stops perfectly still. The Consciousness Sphere and the Dhamma Sphere which governs crude Brahman Body fall back and disappear. The new consciousness sphere and the Dhamma Sphere which govern crude Brahman Body arise. Paṭigā-nusaya, kāmarāgā-nusaya, and avijjā-nusaya which cover vision, memory, thought and cognition are lightened. The mind of refined Brahman Body is more refined, purer, and much more radiant. The Spheres of Vision, Memory, Thought and Cognition of refined Brahman Body are bigger – about six times bigger an egg yolk.

The mind of refined Brahman Body stops still at the center of vision-memory-thought-cognition at the center of Dhamma Sphere which governs the refined Brahman Body. The mind stops perfectly still. The Consciousness Sphere and the Dhamma Sphere which governs the refined Brahman Body fall back and disappear. The new consciousness sphere and the Dhamma Sphere which govern crude Formless Brahman Body arise. Anusaya-kilesa (underlying tendencies of defilements) which covers vision-memory-thought-cognition of Formless Brahman Body are lightened. The mind of crude Formless Brahman Body is more refined, purer, and much more radiant. The Spheres of Vision, Memory, Thought and Cognition are bigger – about seven times bigger than an egg yolk.

Next, let the mind of crude Formless Brahman Body stop still at the center of vision-memory-thought-cognition at the center of Dhamma Sphere which governs the crude Formless Brahman Body. The mind stops perfectly still. The Consciousness Sphere and the Dhamma Sphere which governs the crude Formless Brahman Body fall back and disappear. The new consciousness sphere and the Dhamma Sphere which govern refined Formless Brahman Body arise. Paṭigā-nusaya which covers vision and memory and kāmarāgā-nusaya which cover thought or citta are lightened.

Avijjā-nusaya which covers cognition is lightened. The mind of refined Formless Brahman Body is pure and much more radiant. The spheres of vision, memory, thought and cognition are bright, refined and pure from defilements. It is eight times bigger than an egg yolk or the size of the sun or moon.

The mind of refined Formless Brahman Body stops still at the center of vision-memory-thought-cognition at the center of the Dhamma Sphere which governs refined Formless Brahman Body. The mind stops perfectly still. The Spheres of Vision, Memory, Thought, and Cognition fall back and the Dhamma Sphere which governs refined Formless Brahman Body disappears. Now, the consciousnesses of bodies in the Three Worlds extinguish. The Spheres of Vision, Memory, Thought and Cognition which become Ñāṇa-rattana of Dhammakāya and the Dhamma Sphere which governs Dhammakāya arise. Avijjā-nusaya which covers Cognition disappears. Ñāṇa-rattana of Dhammakāya becomes vijjā (realization of conditioned and unconditioned phenomena). The Spheres of Vision, Memory, Thought, and Cognition or Ñāṇa-rattana grow fully. The lap-width, height and sphere diameter are all of ten meters and very beautiful, bright and radiant.

The body and mind of Dhammakāya become Patha-magga (the First Path) which is the real heart extracted from Vinaya-pitaka (the Section of Discipline). The Sīla (morality) Sphere becomes the Adhi-sīla (higher morality) Sphere. Body, speech and mind including intentions are all pure.

Citta becomes magga-citta (the Mind Path) which is the real heart extracted from the Sutta-pitaka (the Section of Discourses). It is adhi-citta or real Higher Mentality because it is pure from defilements.

Consciousness (viññāṇa) becomes magga-paññā (the Wisdom Path) as Ñāṇa-rattana. Because avijjā-nusaya is much lightened it is much more refined more pure from defilements and expands as big as Dhammakāya. Magga-paññā is the real heart extracted from Abhidhamma-pitaka (the Section of the Higher Doctrine).

Dhamma Body is Buddha-rattana (Buddha Gem). The Dhamma Sphere which governs Dhammakāya is Dhamma-rattana (Dhamma Gem). Refined Dhammakāya in the Buddha-rattana is Sangha-rattana (Sangha Gem) – those who practice and preserve the Teaching of Lord Buddha.

The mind of Dhammakāya stops still at the center of the center. There appears the Dhamma Sphere which governs Dhammakāya and more and more refined Ñāṇa-rattana (vision-memory-thought-cognition) of refined Dhammakāya Gotrabhū, crude Dhammakāya Sotāpanna, refined Dhammakāya Sotāpanna, crude Dhammakāya Sakādāgamī, refined Dhammakāya Sakādāgamī, crude Dhammakāya Anāgāmī, refined Dhammakāya Anāgāmī, crude Dhammakāya Arahat and refined Dhammakāya Arahat. They are transparent, refined and pure from all unwholesome states. The spheres of vision, memory, thought, and cognition or Ñāṇa-rattana and the Dhamma Spheres of Dhammkāya expand larger and larger as 10, 20, 30 and 40 meters, respectively. The more refined one becomes the purer the mind becomes from defilements.

These are contemplating phenomena or arising and passing away of minds in minds as they naturally are as well as eliminating anusaya-kilesa (underlying tendencies of defilements) from the mind of crude bodies to become more refined minds until reaching the mind of Dhammakāya. Dhamakaya is supra-mundane body and the most refined body in body beyond bodies in bodies in the Three Worlds. The meditator can develop wisdom rapidly from knowing and seeing and thereby attain threefold transcendental wisdom (vijjā 3), eightfold transcendental wisdom (vijjā 8) and six supernormal powers (abhiññā 6) to eliminate ignorance, the root cause of all sufferings, effectively.

So, Dhammakāya meditation practice is to concentrate and focus the mind of a meditator to stop still at the center of the center through bodies, feelings, minds and dhammas. It is known as Bisadarn-kāya Meditation. And, the meditator concentrates the mind to stop still at the center of the most refined Dhammakāya Arahat, constantly to purify the mind from defilements.

The Dhammakāya meditation practice enables the meditator to extinguish defilements from the mind of the crude body to become the mind of the refined body – let go of the crude body to become the refined body. This is extinguishing nirodha or eliminating anusaya-kilesa or refined defilements underlying in the mind of beings completely with

supra-mundane wisdom or magga-citta (The Mind Path) and magga-paññā (the Wisdom Path) of developed Dhammakāya as well as Vijja or realization of conditioned and unconditioned phenomena from knowing and seeing.

And, this meditation method is to let go of the aggregates of all eight mundane (lokiya) bodies which are the conditioned and have the Three Characteristics of impermanence, suffering and non-self to become more refined and purer bodies or Dhamma Aggregates (dhamma-khandha). The Dhamma Aggregates are the bodies beyond the Three Worlds, the unconditioned and do not have the Three Characteristics. It is permanent, ultimately happy, and immortal. These are totally opposite from all conditioned phenomena completely.

The result from this meditation is that one can see the arising and passing away of mind. One becomes weary of suffering and disenchanted with carnal desires. The mind is released from defilements that bind man to the round of rebirth and attains paths, fruits and Nibbāna according to virtue level one attains. And, one experiences peaceful happiness due to right wisdom.

It is clear that the center of the body is the mind's permanent resting place. And, this original dhātu-dhamma is One's Only Path or ekayana-magga – the Path of Lord Buddha and Perfect Ones.

To concentrate the mind to stop still at center of the body helps eliminate defilements, craving and attachment, the causes of suffering, even though one has not attained Dhammakāya. It is much better not to let the mind wander outside because when one concentrates the mind at the center of the body the mind is calm from defilements and not distracted by external objects causing more mental defilements and round of rebirth.

To train the mind to stop still is the success, because it is the Middle Way, which is the center of bodies-feelings-minds-dhammas of world beings. The center of the body is the same line as Āyatana Nibbāna, the cessation of all sufferings.

8 MINDFULNESS OF DHAMMA

Dhammānupassanā-satipaṭṭhāna is Mindfulness of Dhammas-in-Dhammas. Broadly, it is contemplating all dhammas which are wholesome or white dhammas (kusalā dhammā), unwholesome or black dhammas (akusalā dhammā), and neither-wholesome-nor-unwholesome or indeterminate dhammas (abyākatā dhammā).

In the Pali Canon or the Three Sections (Tipitaka), the Teachings of Lord Buddha are all involved with wholesome, unwholesome, and neither-wholesome-nor-unwholesome dhammas. Note that all Teachings of Lord Buddhas from the past to the present and more to come in the future are all the same as follows (Digha-nikaya 10/54/57):

“Sabbapāpassa akaranam
Kusalassūpasampadā
Sacittapariyodapanam
Etaṃ buddhānasāsanam.”

“Avoid all evils, do all good, and purify the mind. These are the Teachings of Lord Buddhas.”

So, the main purpose of Mindfulness of Dhammas-in-Dhammas Meditation is to contemplate those dhammas regarding to their benefits and consequences. Namely, one avoids dhammas which give bad consequences such as unwholesome or neither-wholesome-nor-unwholesome dhammas. And one repeatedly practices dhammas that give good benefits such as prosperity and peace for reaching the cessation of all suffering or Nibbāna.

Lord Buddha said (Sangutta-nikaya 19/98/29):

“Kanam dhammam vipphāya
Sukkam bhāvettha paṇḍito
Okā anokamāgamma
Viveke yattha dūramam.”

“The wise avoid black dhammas and practice white dhammas. They dwell with Nibbāna without despair.”

In Dhammikkathera, the reason for the wise to avoid black dhammas and practice white dhammas is (Khuddhaka-nikaya 26/332/315):

“Adhammo nirayaṃ neti
Dhammo pāpeti suggaṃ.”

“Adhammas [evils] lead one to hell. Dhammas [virtues] lead one to happy worlds.”

The unwholesome state or black dhamma leads world beings to hell or suffering worlds. And, the wholesome state or white Dhamma leads world beings to happy worlds.

Thus, the purpose of Mindfulness of Dhammas-in-Dhammas Meditation is to avoid unwholesome or black dhammas that bring world beings to hell or suffering worlds and practice wholesome or white dhammas that bring world beings to happy worlds. For neither-wholesome-or-unwholesome or indeterminate dhammas, one should consider what they really are with right view in the Four Noble Truths – the Truths of suffering, causes of suffering, cessation of suffering and path leading to cessation of suffering.

8.1 FIVE HINDRANCES

The first practice is to contemplate and see the Five Hindrances are the obstacles to wisdom. They are:

1. Sensual desire in five sensual objects which are sights, sounds, smells, tastes and touch.

2. Ill will, hatred, malevolence, aversion, grudge or vengeance, caused by an unpleasant object or anger. For example, someone ruins one’s reputation or takes away something he or she loves. Or someone gives benefits to his or her enemy. These cause the obstacles of meditation practice.

3. Drowsiness such as sleepiness, laziness, sloth, torpor, languor or stolidity.

4. Restlessness such as mental distraction, anxiety, worry about things from the past, present and future. This includes gossip causing distraction of mind.

5. Doubt such as perplexity, skepticism, indecision or uncertainty about Dhamma practice.

The Five Hindrances are the obstacles which block or cut off the mind from transcending to wisdom. When one of the Five Hindrances arises in mind, one is unable to realize natural phenomena as they really are. So, one must eliminate them.

If the mind is calm and free from the Five Hindrances, the mind will be workable for vipassanā or insight meditation leading to development of wisdom in all phenomena. Especially, developing the Four Foundations of Mindfulness, one of the Noble Eight Paths, enables a practitioner to end all suffering and attain paths, fruits and Nibbāna.

The following is developing Mindfulness of Dhammas-in-Dhammas to contemplate and see the Five Hindrances as taught by Lord Buddha (Digha-nikaya 10/290/335-337):

“Kathañca bhikkhave bhikkhu dhammesu
dhammānupassī viharati. Itha bhikkhave
bhikkhu dhammesu dhammānupassī
viharati pañcasu nīvaraṇesu.

Itha bhikkhave bhikkhu santam vā
ajjhataṃ kāmaccandaṃ ‘atthi me
ajjhataṃ kāmaccandoti pajānāti.

Asantaṃ vā ajjhataṃ kāmaccandaṃ
‘natthi me ajjhataṃ kāmaccandoti
pajānāti.

Yathā ca anuppannassa kāmacchandassa uppādo hoti tañca pajānāti. Yathā ca anuppannassa kāmacchandassa pahānaṃ hoti tañca pajānāti. Yathā ca pahinassa kāmacchandassa āyatim anuppādo hoti tañca pajānāti.

Santaṃ vā ajjhattaṃ byāpādaṃ atthi...

Santaṃ vā ajjhattaṃ thīmiddhaṃ atthi...

Santaṃ vā ajjhattaṃ uddhaccakukkuccaṃ atthi...

Santaṃ vā ajjhattaṃ vicikicchaṃ ‘atthi me ajjhattaṃ vicikicchāti pajānāti. Asantaṃ vā ajjhattaṃ vicikicchaṃ ‘natthi me ajjhattaṃ vicikicchāti pajānāti. Yathā ca anuppannāya vicikicchāya uppādo hoti tañca pajānāti. Yathā ca uppannāya vicikicchāya pahānaṃ hoti tañca pajānāti. Yathā ca pahīnāya vicikicchāya āyatim anuppādo hoti tañca pajānāti.

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati. Pahiddhā vā dhammesu dhammānupassī viharati. Ajjhattapahiddhā vā dhammesu dhammānupassī viharati. Samudayadhammānupassī vā dhammesu viharati. Vayadhammānupassī vā dhammesu viharati. Samudayavayadhammānupassī vā dhammesu viharati. ‘Atthi dhammāti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya. Anissito ca viharati na ca kiñci loke upādiyati.

Evampi kho bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu.”

“Monks, how does a monk contemplate and see dhammas-in-dhammas? A monk in this Dharma-vinaya contemplates and sees the five hindrances. How does he contemplate and see dhammas-in-dhammas as the five hindrances? When sensual desire arises in mind he is mindful that there is sensual desire in his mind. Or when sensual desire does not arise in mind he is mindful and knows that there is no sensual desire in his mind. In addition, he mindfully knows how sensual desire which has not arisen will arise. He mindfully knows how to eliminate sensual desire that has already arisen. He mindfully knows how sensual desire eliminated will not arise.

When ill will arises ...

When drowsiness arises

When restlessness arises ...

When doubt arises in mind he is mindful that there is doubt in his mind. Or when doubt does not arise in mind he is mindful that there is no doubt in his mind. In addition, he mindfully knows how doubt which has not arisen will arise. He mindfully knows how to eliminate doubt that has already arisen. He mindfully knows how doubt eliminated will not arise.

He contemplates and sees dhammas-in-dhammas inside, dhammas-in-dhammas outside, and dhammas-in-dhammas inside and outside. He contemplates and sees the arising

in dhammas, passing away in dhammas, and arising and passing away in dhammas.

In addition, he is firmly mindful that there is dhamma, just for being aware of and contemplating only. He has no craving and wrong view and does not attach to anything in this world.

Monks, this is, a monk contemplates and sees dhammas-in-dhammas as the five hindrances.”

One contemplates which Hindrances arise in mind repeatedly. If they arise, he should eliminate them by the jhāna factors which are virtues against the Five Hindrances. The jhāna factors are:

Applied thought (vitaka) eliminates drowsiness. Sustained thought (vicāra) eliminates doubt. Joy or rapture (pīti) eliminates ill will. Peaceful happiness (sukha) eliminates restlessness. And, one-pointed concentration (ekaggatā) eliminates sensual desires.

Eliminating the five hindrances by the five jhāna factors is vikkhambhana-pahāna (elimination by suppression). As long as the five jhāna factors are not degenerate, those Five Hindrances will not arise. The meditator can develop jhāna to realize the conditioned and unconditioned phenomena. This is the purity of mind and wisdom of truths, especially, the Four Noble Truths. The Four Noble Truths are the truth of suffering, causes of suffering, cessation of suffering or Nibbāna and path leading to cessation of suffering.

Lord Buddha stated (Khuddaka-nikaya 25/35/65):

“Natthi jhānaṃ apaññassa
Paññā natthi ajhāyato
Yamhi jhānañca paññā ca
Sa ve nibbānasantike.”

There is no jhāna (absorption) for one without wisdom. There is no wisdom for one without concentration. One with jhāna and wisdom is close to Nibbāna.

Samatha Dhammakāya meditation as taught by Luang Phor Sodh is based on three methods of concentration. The three concentration techniques are meditating on the light object (kasiṇa), Recollection of Lord Buddha's Virtues (buddhānussati) and Mindfulness of Breathing (ānāpānasati). These three concentration techniques together are very effective for the meditator to develop Mindfulness of Dhammas to contemplate the Five Hindrances. With the practice the mind attains jhāna which is the virtue eliminating the Hindrances effectively. When the mind is pure from the five hindrances it becomes gentle and workable for insight meditation.

8.2 ATTACHMENT TO THE FIVE AGGREGATES

Lord Buddha taught Mindfulness of Dhamma-in-Dhamma as attachment to the five aggregates as follows (Digha-nikaya 10/290/335-337):

“Puna caparam bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu. Kathañca bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu.

Itha bhikkhave bhikkhu iti rūpaṃ iti rūpassa samudayo iti rūpassa atthaṅgamo. Iti vedanā iti vedanāya samudayo iti vedanāya atthaṅgamo. Iti saññā iti saññāya samudayo iti saññāya atthaṅgamo. Iti saṅghārā iti saṅghārānaṃ samudayo iti saṅghārānaṃ atthaṅgamo. Iti viññāṇaṃ iti viññāṇassa samudayo iti viññāṇassa atthaṅgamo.

Iti ajjhataṃ vā dhammesu dhammānupassī viharati. Pahiddhā vā dhammesu dhammānupassī viharati. Ajjhattapahiddhā vā dhammesu dhammānupassī viharati. Samudayadhammānupassī vā dhammesu viharati. Vayadhammānupassī vā dhammesu viharati. Samudayavayadhammānupassī vā dhammesu viharati. ‘Atthi dhammāti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya. Anissito ca viharati na ca kiñci loke upādiyati.

Evampi kho bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu.”

Monks, a monk contemplates and sees dhamma-in-dhamma as attachment to the five aggregates. How does he contemplate that? A monk in this Dharma-vinaya contemplates and sees that this is form, the arising of form and passing away of form. This is feeling, the arising of feeling and passing away of feeling. This is perception, the arising of perception and passing away of perception. This is volition, the arising of volition and passing away of volition. This is consciousness, the arising of consciousness and passing away of consciousness.

He contemplates and sees dhammas-in-dhammas inside, dhammas-in-dhammas outside, dhammas-in-dhammas both inside and outside, the arising in dhammas, the passing away in dhammas, and the arising and passing away in Dhamma.

He is mindful that ‘there is dhamma,’ just for being aware and contemplating only. He has no craving and wrong view. And, he does not attach to anything in this world.

Monks, this is how he contemplates and sees dhammas-in-dhammas as attachment to the five aggregates.

Luang Phor Sodh explained the characteristics of Refined Elements of the five aggregates by the insight eye (*ñāṇa*) of Dhammakāya as follows (Luang Phor Wat Paknam, 6-7):

For all five bodies, each has its own five aggregates. The following are their characteristics:

1. Form aggregate (*rūpa-khandha*) looks like the sphere. It is transparent, pure and clean. The size is about a Bayan seed or the drop of sesame oil that clings to the end of the hair of a Yak after an average man has shaken the hair off seven times. It is located at the center of original *dhātu-dhamma*.

2. Feeling aggregate (*vedanā-khandha*) looks like the sphere, but it is more transparent, purer, cleaner and smaller than the form aggregate. It is located inside as the second from the form aggregate.

3. Perception aggregate (*saññā-khandha*) looks like the sphere, but it is more transparent, purer, cleaner, and smaller than the feeling aggregate. It is located inside as the third from the form aggregate.

4. Volition aggregate (*saṅghāra-khandha*) looks like the sphere, but it is more transparent, purer, cleaner and smaller than the perception aggregate. It is located inside as the fourth from the form aggregate.

5. Consciousness aggregate (*viññāṇa-khandha*) looks like the sphere, but it is more transparent, purer, cleaner and smaller than the volition aggregate. It is located inside as the fifth from the form aggregate.

The five aggregates are located concentrically like smaller rings stacked – not like crockery stacked-up on top of each other but like egg yolks. All five bodies are alike. They grow bigger or smaller in proportion to the bodies' size.

[Only the fifth body or Dhammakāya has the five aggregates which grow to become Dhamma Aggregate. It is Supra-mundane Body beyond the five aggregates.]

8.3 DHAMMA TALKS BY LUANG PHOR SODH

On December 21st, BE 2496 (CE 1953) Luang Phor Sodh gave the sermon, “**The Five Aggregate (Pañcakhandha),**” to devotees as follows (Luang Phor Wat Paknam, 96-103):

Namo tassa bhagavato arahato sammāsambuddhassa,
 Namō tassa bhagavato arahato sammāsambuddhassa,
 Namō tassa bhagavato arahato sammāsambuddhassa.

Uppajjanti nirujjhanti	Evam hutvā abhāvato
Ete dhammā aniccātha	Tāvakālikatādito.
Sabbe saṅghārā aniccāti	Yathā paññāya passati
Atha nibbindati dukkhe	Esa maggo visuddhiyā.

I would like to continue the sermon from last Sunday. The sermon for today is our “five aggregates (khandha).” All of you, both men and women, have the five aggregates. Their characteristics are arising, persisting and passing away. According to the [Pali] text, the word, *uppāda*, is arising, *thiti* is standing, *bhanga* is breaking or passing away. So, the words, *uppāda thiti bhanga*, are arising, persisting and passing away. This is the core meaning. Concisely, there are two only – arising and passing away for all men and women. It is confirmed in Pali, “*Uppajjanti nirujjhanti evam hutvā abhāvato ete dhammā aniccātha tāvakālikatādito,*” meaning that all phenomena arise and pass away due to their natural characteristics. Any phenomenon is impermanent because it arises and persists temporarily.

“Sabbe saṅghārā aniccāti. Yathā paññāya passati. Atha nibbindati dukkhe. Esa maggo visuddhiyā” mean that all conditioned phenomena (saṅghāra) are impermanent. When one sees this with wisdom, one is weary of suffering. This is path of purity. Suffering arises for world beings.

“Punappunam pīlitattā uppādena vayena ca te dukkhāva aniccā ye etha santattādito” means that the state of impermanence is real suffering because phenomena are arising and passing away constantly. Because it is a state of agitation, it is unbearable suffering.

“Sabbe saṅghārā dukkhāti. Yathā paññāya passati. Atha nibbindati dukkhe. Esa maggo visuddhiyā” mean that all conditioned phenomena (saṅghāra) are suffering. When one sees this with wisdom one is weary of suffering. This is path of purity.

“Vase avattanāyeva attavipakkhabhāvato suññattassāmikattā ca: Those aggregates [body and mind], suññattassāmikattā ca te anattāti ñāyare, are known as non-self because they are powerless and opposite to themselves. They are void. There is no owner. Those are our bodies – nothing else. For the phrase, the aggregates [body and mind] are known as non-self. If one counts them up, they will be all gone. Nobody accepts them as self. If one accepts them as self, they will be gone. They are not true self. We all know that these bodies are non-self, vase avattanā yeva, because they are powerless.

Attavipakkhabhāvato means being a self’s enemy. Suññattassāmikattā ca means it is void and there is no owner. Nobody is the owner. This is sure.

Sabbe dhammā anattāti. Yathā paññāya passati. Atha nibbindati dukkhe. Esa maggo visuddhiyā means that all conditioned phenomena (saṅghāra) are non-self. When one sees this with wisdom one is weary of suffering. This is path of purity. This is the point of this Dhamma. This is how it was translated in Siam. Monks and novices who study the Pali Canon should translate this way. If not they will fail. This is the way of academic study.

For giving a sermon, however, it must have a different style. It must be explained. Like today the sermon title is the five aggregates, body, feeling, perception, volition and consciousness.

We all have bodies, feelings, perceptions, volitions and consciousness. Or, the bodies, feelings, perceptions, volitions and consciousness are us. Monks, novices, laymen, and nuns have these five – that’s all – one body and four minds. The body is the four primary elements (mahābhūta-rūpa), which are earth, water, fire and wind. The four come together as this body, called form aggregate (rūpa-khandha). Feeling (vedanā) is to receive or know an object. Vedanā is knowing and receiving sense-object – as happy, unhappy, neither-happy-nor-unhappy, glad or sad. This is feeling. Perception (saññā) is to remember body, sound, smell, taste and touch. All of us can remember. This is perception. Volition (saṅghāra) is to think right or wrong or neither-right-nor-wrong. Volition (viññāṇa) is to realize through six internal sense-doors which are eyes, ears, tongue, body and mind. Body, feeling, perception, volition and consciousness are the five aggregates or pañca-khandha.

The five aggregates have ways of birth or [four] yoni. For today, I would like to explain their four ways of birth as follows:

1. Aṇḍaja (egg-born creatures) are born in the egg and grow to become a creature. This creature has two births or dvejāti or dvijāti in Pali. Dvijāti means born twice – born in the egg and become a creature.

2. Saṅsedaja (moisture-born creatures) such as bedbugs, mites and lice. We hardly understand this. They are moisture-born creatures. A human could be a moisture-born creature like Mrs. Padumavadi’s child. She gave birth to a child. Blood stains from the uterus become 499 children, totaling 500 children, – which means Sansedaja or moisture-born creatures.

3. Jalābuja (womb-born creatures or) such as humans and many types of animals.

4. Opatika (spontaneously born creatures) such as floating and becoming a human. Humans can be spontaneously born creatures, but there are no parents like Ms. Ambapali who was born at the mango tree. A Brahman named Moganasadika was born in the lotus – not by the womb. He was spontaneously born. Ms. Ambapali was just born spontaneously, at the mango tree, in the form of a 14-15 year-old girl. This means Opatika or spontaneously born. Or, angels in Cātummahārājika, Tāvātimsā, Yāma, Tusitā, Nimmānarati, Paranimmitavasavatti, celestial beings, Brahman beings and Formless Brahman beings are all Opatika. Hell beings, hungry ghosts and demons are all Opatika. They are spontaneously born creatures. These are four kinds of birth, andaja, saṁsedaja, jalābuja and opatika.

All world beings with these kinds of birth have the five aggregates, form, feeling, perception, volition and consciousness. Humans in this sensual world all have bodies, feelings, perceptions, volitions and consciousness. Celestial beings in six realms all have bodies, feelings, perceptions, volitions and consciousness. Form Brahmins in Brahman world all have bodies, feelings, perceptions, volitions and consciousness. Formless Brahmins in Formless Brahman world all have bodies, feelings, perceptions, volitions and consciousness.

But beings in Nevasaññānāsaññāyatana, the higher realm, were born and have fully-refined perception - Neither Perception nor Non-perception – Santametam panītametam. Beings in Nevasaññānāsaññāyatana have lifespans of 84,000 Mahākappa. That is strange. They are not considered viññāṇathiti (abodes or supports of consciousness), but in sattāvāsa (Abodes of Beings). They are strangely born creatures.

There is a weird type of being in the eleventh Brahman realm. They are non-percipient beings or Asaññīsatta. They are weary of mind but attach to bodies. They are tired of viññāṇa (knowing) due to experiencing suffering. When they attain the fourth jhāna they just let go of viññāṇa or knowing – just sitting still and letting go of viññāṇa. While being humans they just sit still – no movement when someone shook the body. This jhāna is not degenerate, so when the five aggregates fall apart

(die) he will be born in the eleventh realm of Brahman, also called Brahman Lukfuk – being weary of mind but attaching to body. If he dies while sitting he will sit there (the 11th Brahman realm) for 500 Mahākappa. He cannot come back. He is like being in Brahman prison. There is nothing – neither happiness nor suffering. He just lies down there – unconscious. No matter how many Lord Buddhas become enlightened he does not know. He is just in there about 500 Mahākappa. This is about the five aggregates – body, feeling, perception, volition and consciousness.

If referring to the five aggregates they include four yoni 4 (four kinds of birth), gati 5 (planes of existence including hell beings, animals, hungry ghosts, humans and celestial beings) and viññāṇathiti 7 (abodes or supports of consciousness). Yoni 4 – aṇḍaja, saṅsedaja, jalabuja and opapātika, have already been mentioned.

For viññāṇathiti 7, nānattakāyā nānattasaññī, are beings different in bodies and in perceptions. Like humans they have different bodies and perception. None are the same. Perception is different. Memory is not the same.

Nānattakāyā nānattasaññī nānattakāyā ekattasaññī ekattakāyā nānattasaññī nānattakāyā ekattasaññī [(1) beings different in body and in perception, (2) beings different in body but equal in perception, (3) beings equal in body and in perception] as well as Form Brahmans and Formless Brahmans in the first three realms [Infinity of Space, Infinity of Consciousness, and Sphere of Nothingness] - as well as Form Brahmans and three levels of Formless Brahmans [those with jhānas of Ākāśānañcāyatana, Viññāṇañcāyatana and Ākiñcaññāyatana].

Except for the Sphere of Neither Perception nor Non-Perception and Non-percipient beings (Asaññīsatta), they are all viññāṇathiti. If Neither Perception nor Non-Perception and Non-percipient beings or Asaññīsatta are included, that becomes Navasattavasa 9 or Abodes of Beings. These are where world beings are born.

We cannot escape from them. These are happy worlds. As for the four suffering worlds they are hell beings, hungry ghosts, demons and animals, as well as Lokantara hell beings. Lokantara is a realm outside the Universe. It is a realm of Lokantara. World beings are in endless rebirths.

If one commits the worst deeds, how will the five aggregates be? There is the Dhamma Sphere which governs Human Body located at the center of the Human Body. It is transparent and pure. It is about the size of an egg yolk. It is located at the center of Human Body. Refined Human Body also has that sphere. Those are Rebirth Spheres. If one commits the worst deeds without any good deeds – the sphere diameter, lap-width and height are up to 40 meters. All are evil – nothing good. When the five aggregates fall apart, one will be born in Lokantara.

For lesser bad deeds, beings will be born in Avici Hell. Then, they will be reborn as demons, animal and hungry ghost, which are subject to their own kamma or karma.

For good, it starts from humans to Formless Brahmans – without evils. The sphere diameter, lap-width and height are 40 meters. When the five aggregates fall apart, one will be in Nibbāna. This is about the five aggregates. I explained the five aggregates in detail. It is hard to learn.

Now, let's come closer. The five aggregates have two characteristics, arising and passing away. There are only two, arising and passing away. How do we fix perception? No, there are arising and passing away only. Think about our original family such as our grandparents and great grandparents. How were they? They all passed away. All were gone. Were they reborn? When one passes away he or she must be reborn. What were they reborn?

Those who want to know about arising and passing away come to Wat Paknum. Come and learn Vijjā Dhammakāya. If one attains Dhammakāya, one will see the arising and passing away and all humans in the whole Universe.

If one wants to see, one will see the arising and passing away. Uppajjanti nirujjhanti – arising and passing away. What causes arising and passing away? It is the Dhamma Sphere which governs the Human Body. And, there are also Dhammas which govern beings' bodies.

If it arises it will appear. If that Dhamma Sphere passes away, that human will perish. The sphere which governs the Human Body arises and passes away. If it arises, it will persist. If that Sphere passes away, that human will cease to be. It arises and passes away due to that Sphere. So, if we talk about Dhamma there are only arising and passing away.

The five aggregates arise and pass away because of that Dhamma Sphere. That Sphere is the key.

Dhamma which governs the Human Body arises and passes away. Its five aggregates arise and pass away. Dhamma which governs refined Human Body arises and passes away. Its five aggregates arise and pass away. Dhamma which governs Celestial Body arises and passes away. Its five aggregates arise and pass away. Dhamma which governs refined Celestial Body arises and passes away. Its five aggregates arise and pass away. Dhamma which governs Brahman Body arises and passes away. Its five aggregates arise and pass away. Dhamma which governs refined Brahman Body arises and passes away. Its five aggregates arise and pass away. Dhamma which governs Formless Brahman Body arises and passes away. Its five aggregates arise and pass away. Dhamma which governs refined Formless Brahman Body arises and passes away. Its five aggregates arise and pass away. There are only arising and passing away – nothing else – only arising and passing away repeatedly. Uppajjanti nirujjhanti: arising and passing away repeatedly.

We now know the arising and passing away. What should we do? Arising-passing away is important. If it arises [is born] as a noble person it may be qualified to have prosperity and wealth or to be a millionaire, a merchant, king, Brahman or a powerful merchant. If one is born like that it is fortunate. If one passes away one might be born in a suffering world. Nobody likes it.

So, we must do all good for our own future. It is confirmed in Pali that there are arising and passing away. There is such an arising-passing away. It sure is and there is nothing else to do with it. It is constantly changing because of impermanence and alternation. It is impermanent due to the changeability as normal. It is impossible to fix it.

It is confirmed in Pali that one realizes conditioned phenomena as they really are. Oh! Don't you know what the conditioned phenomena are? Those conditioned phenomena can be formations of merit, demerit or imperturbable.

Whenever the five aggregates are conditioned they become conditioned things (saṅghāra) immediately. It is saṅghāra because it is conditioned. It conditions a human to be born in the four ways of birth, aṇḍaja, saṅsedaja, jalabuja and opapātika. These four are the conditioned phenomena.

All the conditioned things are impermanent. When one realizes this with wisdom – impermanence – one is weary of suffering. One realizes that we are in the round of endless rebirths.

When one realizes that, the mind detaches and lets-go of the five aggregates. There is no attachment, no clinging and no worry because one sees the truth. Remember the realization of the truth. Keep it in mind. Do not forget. Keep recalling, no matter how late one keeps recalling the arising and passing away so that one is weary of suffering. Being weary of suffering is due to the pure mind. The pure mind arises due to being disgusted with suffering of birth, old age and death. When one is weary, the mind lets go of the five aggregates. This is path of purity.

The state of impermanence is suffering. The changeability is suffering. It is real suffering. Why? It arises and passes away. It is oppression when it arises and passes away. It oppresses world beings to have sufferings of birth, old age and sickness. That suffering oppresses world beings repeatedly.

World beings are oppressed repeatedly, because the state of suffering is unbearable, distressed, agitated, tormented and uncomfortable. Whenever one realizes birth as suffering, one is weary of suffering. When one is weary of suffering, there is no desire for those five aggregates. One leaves those five aggregates behind. This is the path of purity. When one lets go, one is happy. The only obligation is to purify the mind. There is no obligation for daughters, sons, wives or husbands. The mind is released and calm. One becomes healthy and relaxed due to letting go of obligation. This is the second step for the path of purity.

The third step for path of purity is this body is non-self because it is powerless. The human body is powerless. Refined Human Body, Celestial Body, refined Celestial Body, Brahman Body, refined Brahman Body, Formless Brahman Body and refined Formless Brahman Body are all powerless. Those who have supernormal powers are still powerless. Lord Buddha had supernormal powers, but as the body is powerless all phenomena pass away.

Thus, we know this body as non-self because it is powerless, and it is an opponent or an enemy of oneself. How is it powerless? Even though one tries so hard, it does not obey. No matter how hard one tries, it is still impossible. It is an opponent to oneself. If one tries harder one will suffer. It is impossible to fix old age, sickness, or death. It is the real enemy of oneself because it is void.

This body is void. There is nothing else. How is the body nothing? Look at father, mother, grandfather, grandmother, granduncle or grandaunt. Where are they? All are bones. Where are the bones? For 100 or 1,000 years they are all gone – nothing else. This is void.

This body is void. Who owns it? Who is the owner of this body? It is Human Body, Refined Human Body, Celestial Body, refined Celestial Body, Brahman Body, refined Brahman Body, Formless Brahman Body, or refined Formless Brahman Body. Who is the owner? There is none. No one can find an owner. Whoever claims this is mine. See! All will pass away. It is all illusion. All will fall apart.

Now, we know the truth. It has been taught in the scriptures that Sabbe dhammā anattā: Dhamma which governs a body. Dhammas which govern Human Body, refined Human Body, Celestial Body, refined Celestial Body, Brahman Body, refined Brahman Body, Formless Brahman Body, refined Formless Brahman Body are non-self. Sabbe dhammā anattā, all dhammas are non-self. When one sees this with wisdom one is weary of suffering. This is path of purity.

Today, there might not be enough time to explain the path of purity. Otherwise, we could learn the path of purity. The path of purity is important. It must be one and only path. There is only one path, only one way. There is no other path. We cannot concentrate the mind on something else. Now, I will show the path.

To achieve the path of purity the mind must stop. That is the path of purity. Where does the mind stop? It is in the center of Dhamma Sphere which governs Human Body. It is transparent and pure. It is about the size of an egg yolk. Stop still at the center of that Dhamma Sphere. Stop still there. This is the path of purity. Stop perfectly still at the center of the center. When one is aware that the mind stops still, becomes stopped still at the center of the center. Stop still continuously, while sitting, lying down, standing or walking the mind stops still at the center of the center. That is the path of purity – with no lust, covetousness or greed, no ill will, no wrong view, no sensual awareness, no hatred or anger, no delusion, no kāmāragā-nusaya (underlying tendencies of sensual lust), no paṭighā-nusaya (underlying tendencies of hatred), and no ajjivā-nusaya (underlying tendencies of ignorance). Just stop still. To stop is right from the beginning to Phra Arahant (the Perfect One). This is the path of purity. To follow the path of purity, one must go this way.

I have given this sermon to let you all know the path of purity. The mind must stop. If monks and novices cannot make their minds stop still, they will not find the path of purity and neither will laymen and laywomen. If the mind does not stop, one will never find the path of purity.

To stop still is the heart of Buddhism. It is the Teaching of Lord Buddha who gave to Phra Angulimala.

After being fruitless in his effort, Phra Angulimala surrendered and learned that he could not win. He said, “*Samaṇa* (Buddhist recluse)! Stop!” Lord Buddha turned His face and said, “I have stopped, but you haven’t.” That is it. Stop only. For the sermon today, to stop is following the Teaching of Lord Buddha.

If we are faithful Buddhists we must believe, practice and follow the Lord Buddha. You must concentrate the mind to stop still at the center of Dhamma Sphere of Human Body. Stop still while sitting, lying down, standing or walking – Be still continuously. Can you really do that? A lot of monks in Wat Paknum can. There are probably 100 including monks, novices, nuns and laymen. They can concentrate so the mind stops. That is the right path of Lord Buddha and Arahants. That is path of purity. Now, we know the path of purity. We are lucky to be humans. Do not miss this chance. If one does miss it, it would be a waste of time finding Buddhism.

I have given you a sermon based on Pali and explained in Thai. *Etena saccavajjena*: with the power of truthfulness, I have referred to Dhamma practice from the beginning to the end. *Sadā sotthi bhavantu te*: May you all here be happy. It is now about time. I would like to finish the sermon for now. *Evaṃ*: that is it, thus.

8.4 THE ORIGIN AND CESSATION OF FETTERS

The Twelve Sensory Domains (*āyatana*) and the Eighteen Elements of Consciousness (*dhātu*) are the Origin and Cessation of Fetters, according to Mindfulness of Dhammas-in-Dhammas as the Sensory Domains taught by Lord Buddha as follows (*Digha-nikaya* 10/291/338-339):

“*Puna caparaṃ bhikkhave bhikkhu dhammesu dhammānupassī viharati chasu*

ajjhattikapāhiresu āyatanesu. Kathañca bhikkhave bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikapāhiresu āyatanesu.

Itha bhikkhave bhikkhu cakkhuñca pajānāti rūpe ca pajānāti. Yañca tadubhayaṃ paṭicca uppajjati saññojanaṃ tañca pajānāti. Yathā ca anuppannassa saññojanassa uppādo hoti tañca pajānāti. Yathā ca uppannassa saññojanassa pahānaṃ hoti tañca pajānāti. Yathā ca pahīnassa saññojanassa āyātīm anuppādo hoti tañca pajānāti.

Sotañca pajānāti sadde ca pajānāti...

Ghānañca pajānāti ghandhe ca pajānāti...

Jivhañca pajānāti rase ca pajānāti...

Kāyañca pajānāti photthabbe ca pajānāti...

Manañca pajānāti dhamme ca pajānāti Yañca tadubhayaṃ paṭicca uppajjati saññojanaṃ tañca pajānāti. Yathā ca anuppannassa saññojanassa uppādo hoti tañca pajānāti. Yathā ca uppannassa saññojanassa pahānaṃ hoti tañca pajānāti. Yathā ca pahīnassa saññojanassa āyātīm anuppādo hoti tañca pajānāti ca.

Iti ajjhattaṃ vā dhammesu dhammānupassī viharati. Pahiddhā vā dhammesu dhammānupassī viharati. Ajjhattapahiddhā vā dhammesu dhammānupassī viharati. Samudayadhammānupassī vā dhammesu viharati. Vayadhammānupassī vā dhammesu viharati. Samudayavayadhammānupassī vā dhammesu viharati. ‘Atthi dhammāti vā

panassa sati paccupaṭṭhitā hoti yāvadeva
ñāṇamattāya paṭissatimattāya. Anissito ca
vihārati na ca kiñci loke upādiyati.

Evampi kho bhikkhave bhikkhu dham-
mesu dhammānupassī viharati chasu
ajjhattikapāhiresu āyatanesu.”

Monks, here is another one. A monk con-
templates and sees Dhammas-in-Dhammas
as the Six Internal and Six External Sense-
fields. How does he contemplate and see
those?

A monk in this Dhamma-vinaya knows the
eye, the form and both the eye and form,
giving rise to Fetters.

Additionally, for Fetters which have not
arisen, he realizes how they will arise. For
Fetters which have already arisen, he real-
izes how they are eliminated. For Fetters
which have been eliminated, he realizes
they will never arise.

He knows the ear, the sounds ...

He knows the nose, the smell ...

He knows the tongue, the tastes ...

He knows the body, the touch ...

He knows the mind, the mental phenomena
and both the mind and the mental phenom-
ena, giving rise to Fetters.

Additionally, for Fetters which have not
arisen, he realizes how they will arise. For

Fetters which have already arisen, he realizes how they are eliminated. For Fetters which have been eliminated, he realizes they will never arise.

He contemplates and sees dhammas-in-dhammas inside, dhammas-in-dhammas outside, and dhammas-in-dhammas inside and outside. He contemplates and sees the arising in dhamma, passing away in dhamma, and the arising and passing away in dhamma. He is firmly mindful, “there is dhamma,” just for being aware of and contemplating only. He has no craving and wrong view. And, he does not attach to anything in this world.

Monks, this is how a monk contemplates and sees dhammas-in-dhammas as the Six Internal and Six External Sense-fields.

THE CONTEMPLATION

To contemplate and see the refined elements of twelve sense-fields (āyatana) and eighteen elements of consciousness (dhātu) and their functionalities, one who attains the Dhamma Sphere or reaches refined bodies in bodies follows this procedure:

One who attains the Dhamma Sphere or refined bodies-in-bodies can see it fairly. For one who attains Dhammakāya, concentrate the minds of all bodies to stop still at the center of most refined Dhammakāya Arahat. Develop jhāna-sampatti (four rūpa-jhānas or absorptions) in direct and reverse orders. When the mind is pure from hindrances one aims the mind of Dhammakāya at the center of the Dhamma Sphere of Human Body. One will see the refined five aggregates which are form, feeling,

perception and consciousness aggregates. These are called khanda-loka or the world of aggregates. The khanda-loka grows to become the Spheres of Body, Memory, Thought and Cognition and develop to become body, mind, citta and consciousness (viññāṇa). These are satta-loka or the world of beings.

Next, one aims at the center of consciousness aggregate which is the most refined one of the five aggregates. One will see the refined dhātu-dhammas of Twelve Sense-fields (āyatana) located concentrically inside as follows:

The eye (chakkhavāyatana), ear (sotāyatana), nose (ghānāyatana), tongue (jivhāyatana), body (kāyāyatana) and mind (manāyatana). The refined dhātu-dhammas of Six Internal Sense-fields, also called salāyatana (Six Sense-bases).

At the center of Six Internal Sense-fields is the refined dhātu-dhammas of six external sense-fields. They are the sight (color or form) (rūpāyatana), sounds (saddāyatana), smells (gandhāyatana), tastes (rasāyatana), touch (phoṭṭhabbāyatana), and mental phenomena or mental objects (dhammāyatana).

All together are dvādasāyatana (the Twelve Sense-fields)

These refined dhātu-dhammas look like the transparent, small spheres that lie on top of each other. The spheres inside are more transparent and refined than the outer ones.

At the center of the most refined twelve sense-fields (āyatana) is the eighteen elements of consciousness (dhātu) located concentrically inside. They look like the transparent, refined spheres that lie on top of each other as follows:

Six Sensory Elements: the eye (chakkhu-dhātu), the ear (sota-dhātu), the nose (ghana-dhātu), the tongue (jivhā-dhātu), the body (Kaya-dhātu), and the mind (Mano-dhātu).

Six Impact Domains: the sight (rūpa-dhātu), the sounds (sadda-dhātu), smells (gandha-dhātu), tastes (rasa-dhātu), touch (phoṭṭhabba-dhātu), and mental phenomena (dhamma-dhātu).

Six Elements of Consciousness: the eye consciousness (chakkhu-viññāṇa-dhātu), the ear consciousness (sota-viññāṇa-dhātu), the nose consciousness (ghāna-viññāṇa-dhātu), the tongue consciousness (jivhā-viññāṇa-dhātu), the body consciousness (kāya-viññāṇa-dhātu), and the mind consciousness (mano-viññāṇa-dhātu).

We can see that these refined dhātu-dhammas of the five aggregates (khandha), twelve sense-fields (āyatana), and eighteen elements of consciousness (dhātu) are the transparent, small spheres, about the size of the drop of sesame oil that clings to the end of the hair of a Yak after an average man has shaken the hair seven times. These spheres are located concentrically at the original dhātu-dhamma. The sphere located inside is brighter and more refined than the outer one. Additionally, inside these refined dhātu-dhammas each sphere has the Spheres of Vision, Memory, Thought and Cognition. They can be seen by the insight (ñāṇa) of Dhammakāya.

Thus, even though their functionalities are different, these refined dhātu-dhammas have close relationships. So, whenever one of these gets impacted the mind, whose components consist of the Spheres of Vision, Memory, Thought and Cognition, functions automatically. The following are their functionalities: The Sphere of Vision [mental vision due to the eye sensory element (chakkhu-dhātu) located at the center of this sphere] is to sense [see] objects. The Sphere of Memory is to collect or remember objects. The Sphere of Thought is to direct into objects. And, the Sphere of Cognition is to know objects. Or, when the mind wanders and attaches to any object, the Spheres of Vision, Memory, Thought and Cognition work simultaneously. This procedure affects both body and mind. For example, when the mind attaches to an external object and conditions that object as desirable, that object gives rise to carnal desire or lust. Even though the eye, ear, nose, tongue or body has not received

the form, sound, smell, taste or touch. That carnal desire affects one not only mentally but also physically such as in facial expression driven by high blood pressure.

This is because the sphere of vision that received the desirable object is located at the center of Dhamma Sphere of the body. The Dhamma Sphere grows to become the body in which the mind dwells.

Because the Spheres of Vision, Memory, Thought and Cognition or mind dwell within this five aggregates (khandha) [both refined dhātu-dhamma of khandha and the physical body], one attaches to the five aggregates [four mind components and one body]. The attachment is caused by ignorance or avijjā, especially, ignorance of the conditioned phenomena and the Four Noble Truths.

Thus, when any one of the five aggregates gets impacted by something undesirable, one experiences mental suffering. But, if the contact is desirable, one will feel happy. These are expressed through the Spheres of Vision, Memory, Thought and Cognition. Namely, when a happy feeling arises there appears the bright sphere. But if it is a painful feeling, the sphere will become gloomy. Or if it is a neither-happy-nor-painful feeling the sphere will look neither bright nor gloomy. This is developing mindfulness of feelings-in-feelings inside oneself.

To see someone else's feeling, one directs that person's dhātu-dhamma into the center of one own body. Contemplate to see the Sphere of Vision. If the sphere is bright, that person is happy. If it is seen murky or neither bright nor murky, that person is unhappy or neither happy nor unhappy. This is developing Mindfulness of Feelings-in-Feelings outside.

In reality, humans or world beings experience happy, unhappy and neither-happy-nor-painful feelings. If one does not practice meditation but lets the mind wander around, there will be opportunities for āsava-kilesa or mental intoxicants to arise to control the mind under its power. That might cause suffering to oneself and others.

When the mind is overwhelmed by defilements, one will see the Sap of Consciousness changing its color in accordance with type of defilement.

The wise should mindfully contemplate and see feelings in feelings inside and outside constantly because feelings which arise vary depending on causes and factors. To allow the mind to wander outside, without meditation training, will give opportunities for defilements, craving and attachment to come into the mind. And also, this gives rise to feelings – happy, unhappy, or neither happy nor unhappy. If one clings to those feelings, one will suffer because all feelings are impermanent. They arise and pass away as normal.

When one realizes that feelings arising and passing away are normal, one is mindful that these are just feelings. There is no essence for anyone to cling to. By contemplating this way, one can let go of attachment within feelings. The mind is calm because wrong view is eliminated, and, defilements and craving cannot come and control the mind under their power. When the causes of suffering which are defilements, craving and attachment are eliminated, sufferings will not arise.

When one see the arising and passing away of feelings, one becomes weary of suffering. This leads one to absence of desire (*virāga*), deliverance (*vimutti*), purity (*visuddhi*), and tranquility (*santi*). And, those virtues give rise to calmness of body, speech and mind, according to the Sayings of Lord Buddha, *Natthi santiparamṃ sukhaṃ*, There is no happiness better than tranquility [of body, speech and mind].

Dhammakāya meditation practice is both *samatha* and *vipassanā*. At *samatha* level, the meditator concentrates the mind to stop still into oneness at the center of the body. This helps purify the mind from hindrances so that the mind is gentle and workable for *vipassanā*. At *vipassanā* level, the meditator can progress from a more worldly view to Right Understanding and ultimately to Supra-mundane Right Wisdom from knowing and seeing all natural phenomena in deep detail. Therefore, Dhammakāya meditation is like a powerful Dhamma weapon for

eliminating ignorance, defilement, craving and attachment, causes of suffering, completely and effectively.

The meditator who attains Dhammakāya contemplates feelings-in-feelings, develops nirodha and Bisadarn-kāya Meditation to purify all bodies such as Thao, Chud, Chan, Toun, Phag and Bheed so that the mind lets go of attachment in the five aggregates of bodies in the Three Worlds and pleasure in jhāna-samāpatti. Cruder Dhammakāya falls away and more refined Dhammakāya appears in Āyatana Dying (Dhammakāya) Nibbāna. The meditator develops Sawn-Sap-Tap-Tawee Meditation with Nibbāna in Nibbāna until reaching the most refined one. Reflecting, stopping still and listening to nirodha in Dhammas should be known. Redouble Enlightenment in Nirodha of Lord Buddha, Cakkavatti, and so on through to the most refined, incalculable dhātu (elements) and perfections (pāramī) – until in living Nibbāna. One stops very still with Primordial Nibbāna until reaching the most refined.

CONTEMPLATION ON FUNCTIONALITIES OF TWELVE SENSORY DOMAINS (ĀYATANA) AND THE EIGHTEEN ELEMENTS OF CONSCIOUSNESS (DHĀTU)

One who attains Dhammakāya concentrates the mind at the center of the most refined Dhammakāya Arahat. Aim the mind of Dhammakāya at the center of Dhamma Sphere which governs Human Body at the center of the original dhātu-dhamma. One will see the refined dhātu-dhammas of the five aggregates. They look like the small transparent spheres located concentrically inside. It is about the size of a Banyan seed. The refined five aggregates grow to become the Spheres of Body, Vision, Memory, Thought and Cognition. And, these spheres grow to become body, mind, citta and consciousness (viññāṇa).

Inside the most refined five aggregates, at the center of consciousness aggregate (viññāṇa-khanda) and there are the refined dhātu-dhammas of the twelve sense-fields (āyatana), which are the six internal sense-fields and six external sense-fields. They look like the transparent,

pure spheres located concentrically inside. And, there are also the eighteen elements of consciousness (dhātu), which are the six sensory elements and six impact domains. They are transparent and pure and located concentrically inside. The inside one is purer than the outer one.

SIX INTERNAL SENSE-FIELDS

Luang Luang Phor Sodh taught: each body has six internal sense-fields which are the eye, ear, nose, tongue, body and mind (Luang Phor Wat Paknam, 9-12).

1. The Eye Internal Sense-field (cakkhavāyatana) looks like a transparent, pure sphere. It is about the size of a Banyan seed or a louse on the head-hairs. Each is located at the center of the pupils of both eyes, called cakkhu-pasada (optic nerve). There is the eye sensory element (cakkhu-dhātu), for seeing a form, located concentrically inside. It is purer and smaller. There is the eye consciousness element which is purer and smaller than the eye sensory element. It is located deeper inside for identifying the form. There are two lines, left and right, going all the way up to the brain in the head and down inside along fascia behind to end at the five aggregates at the original dhātu-dhamma.

2. The Ear Internal Sense-field (sotāyatana) looks like a transparent, pure sphere. It is about the size of a Yak's hair. It is coiled seven rounds like a circle and located at the center of left and right eardrums, called sota-pasada (the ear nerve). There is the ear sensory element (sota-dhātu) which is more transparent, purer and smaller. It is located concentrically inside, for hearing. There is the ear consciousness element (sota-viññāṇa-dhātu) which is more transparent, purer and smaller than sota-dhātu. It is located concentrically deeper inside. There are two lines, left and right, for recognizing sound, going up through the brain in the head and down along fascia behind to end at the five aggregates at the original dhātu-dhamma.

3. The Nose Internal Sense-field (ghānāyatana) looks like a cloven hoof. It is transparent and pure and located inside septum on the left and right, called ghāna-pasada (the nose nerve). There is the nose sensory element (ghāna-dhātu) which is more transparent, purer and smaller. It is located inside for smelling. There is the nose consciousness element (ghāna-viññāṇa-dhātu) which is more transparent, purer and smaller than the ghāna-dhātu. It is located deeper inside. There are two lines, left and right, for recognizing smells, going up to the brain in the head and down along fascia behind to end at the five aggregates at the original dhātu-dhamma.

4. The Tongue Internal Sense-field (jivhāyatana) looks like a lotus. It is transparent and pure and located all over the tongue, called jivhā-pasada (the tongue nerve). There is the tongue sensory element (jivhā-dhātu) which is more transparent, purer and smaller. It is located inside for tasting. There is the tongue consciousness element (jivhā-viññāṇa-dhātu) which is more transparent, purer and smaller than jivhā-dhātu. It is located deeper inside. There is a line, for recognizing tastes, going to the brain in the head and down along fascia behind to end at the five aggregates at the original dhātu-dhamma.

5. The Body Sense-field (kāyāyatana) looks like a lotus. It is transparent and pure and located on every pore over the body, called kāyā-pasada (the body nerve). There is the body sensory element (kāya-dhātu) which is more transparent, purer and smaller. It is located inside for sensing things that make contact with the body. There is the body consciousness element (kāya-viññāṇa-dhātu) which is more transparent, purer and smaller than the body sensory element. It is located deeper inside. There are lines spreading all over the body but all end at the five aggregates at the original dhātu-dhamma.

6. The Mind Sense-field (manāyatana) whose characteristic is directing into an object, also called pakati-mano (or bhanga-citta). It looks like a transparent, pure sphere. It is located on the middle of the heart, called mano-davara (the mind sense-door). There is the mind sensory element (mano-dhātu) which is more transparent, purer and smaller. It

is located inside for sensing mental-objects that contact with the mind. There is the mind consciousness element (mano-viññāṇa-dhātu) which is more transparent, purer and smaller than mano-dhātu. It is located inside. There is a line, for recognizing objects that contact with the mind, going all the way down to the five aggregates at the original dhātu-dhamma. The line of manāyatana does not go through the brain in the head like the other five lines.

SIX EXTERNAL SENSE-FIELDS

The six inner sense-fields are the eye, ear, nose, tongue, body and mind. They are white, round, transparent, clean and pure. And, they are located concentrically inside the five aggregates as follows:

The first layer is body or form. Deep inside or the second is feeling (vedanā). Deeper inside or the third is perception (saññā). The fourth is volition (saṅghāra). The fifth is consciousness (viññāṇa). The sixth is the eye. The seventh is the ear. The eighth is the nose. The ninth is tongue. The tenth is body. And, deeper inside or the eleventh is mind. All mentioned are the original dhātu-dhammas.

What enables vision? There are transparent, pure lines connecting the center of the five aggregates with the center of the pupils of both eyes, called cakkhu-pasada (the eye nerve). While the eye sense-field (cakkhavāyatana) contacts with the sight sense-field or a form (rūpāyatana), there is a white, transparent and pure seed going along the line to the center of cakkhu-pasada to receive that form and bring it to the center of the five aggregates in the original dhātu-dhamma. Later on, the five aggregates take responsibility for that form.

Other Inner sense-fields (the ear, nose, tongue, body and mind), each of which has the lines connect the five aggregates with each inner sense-field.

Why are the six inner sense-fields impermanent, suffering and non-self? It is because the fifth body or Dhammakāya which is perma-

ment, supremely happy and true self tells the first four bodies which are in the pile of defilements that they are impermanent, suffering and non-self. The first four bodies are Human, Celestial, Brahman and Formless Brahman Bodies.

The eye is āyatana or the origin of forms because the forms must come to the eye. The form is the origin of the eye because the eye must come to the form. Namely, the eye sense-field (cakkhavāyatana) collides with the sight sense-field (rūpāyatana) like two sheep hitting against each other. And, the form is sucked in the sight and taken to the center of the five aggregates in the original dhātu-dhamma. Then, the five aggregates take responsibility for the form.

Other sense-fields, the ear, nose, tongue, body and mind, have the same procedures. Then, the meditator contemplates them with the Three Common Characteristics (Tilakkana) of impermanence, suffering and non-self.

THE EIGHTEEN ELEMENTS OF CONSCIOUSNESS (DHĀTU)

The eighteen elements of consciousness are located inside the six internal sense-fields, from the twelfth to twenty-ninth. They are located concentrically in order of the elements. The eye sensory element (cakkhu-dhātu) is a sphere, white, transparent, clean and pure. It is for seeing a form. When the sight impact element (rūpa-dhātu) contacts with cakkhu-pasada (optic nerve), the eye consciousness element (cakkhu-viññāṇa-dhātu) which is round, white, transparent and clean at the center of the five aggregates in the original dhātu-dhamma goes along inside the line to bring the form from cakkhu-pasada to the center of the five aggregates in the original dhātu-dhamma. It is now the five aggregates' responsibility for that form.

As the eye sensory element (cakkhu-dhātu), the sight impact element (rūpa-dhātu) and the eye consciousness element (cakkhu-viññāṇa-

dhātu) have been explained for other elements they are not different but their characteristics. For the five aggregates, twelve sense-fields and eighteen elements of consciousness, each of them has the Spheres of Vision, Memory, Thought and Cognition.

DHAMMA TALK BY LUANG PHOR SODH

Each body has its own vision, memory, thought and cognition. These four are important because all things must be completed by vision, memory, thought and cognition (Luang Phor Wat Paknam 25-27).

Each body has its own eye-ear-nose-tongue-body-mind, vision-memory-thought-cognition, the center of the body and the original dhātu-dhamma. These are concentric since the bright sphere was located at the center of original dhātu-dhamma internally of all bodies. Therefore, when they start a rebirth or grow, there always appear eye-ear-nose-tongue-body-mind, vision-memory-thought-cognition, at the center of the body and the original dhātu-dhamma as base in the original dhātu-dhamma of all bodies.

Each body has its own five aggregates (khandha), vision-memory-thought-cognition, the twelve sense-fields (āyatana), the eighteen elements of consciousness (dhātu-dhamma), and twenty two faculties (indriya) like human body. All bodies of five bodies have the same things as the human body.

Every single moment of mind is always involved with vision, memory, thought and cognition. Each sphere of mind has vision-memory-thought-cognition. Other mental states like citta have vision-memory-thought-cognition. The five aggregates (khandha) have vision-memory-thought-cognition. Vedanā (feeling) has vision-memory-thought-cognition. Saññā (perception) has vision-memory-thought-cognition. Saṅghāra (volition) has vision-memory-thought-cognition. And, viññāṇa (consciousness) has vision-memory-thought-cognition.

Each sphere of the six internal sense-fields and six external sense-fields (āyatana) has vision-memory-thought-cognition. The eighteen elements of consciousness (dhātu), twenty-two faculties (indriya), and Four Noble Truths (ariya-sacca) of all five bodies or all the crudest and the most refined bodies in all five bodies have vision-memory-thought-cognition. Vision-memory-thought-cognition is in every body. Vision-memory-thought-cognition is the base because it is in all states. Every moment of mind has it. Achieving paths and fruits is due to vision-memory-thought-cognition. The mind is crude, refined, distracted or purified depending on vision-memory-thought-cognition. The eye element (dhātu) has the memory, thought, and cognition elements. The memory element has the vision, thought, and cognition elements. The thought element has the vision, memory and cognition elements. The cognition element has the vision, memory and thought elements.

Remember that vision-memory-thought-cognition is the heart of achieving the study of samatha and vipassanā to purify the mind. The mind is gloomy or pure depending on these four – vision, memory, thought and cognition. The mind will stop still or attain appanā-samādhi (Attainment Concentration) depending on vision, memory, thought and cognition. These four are very important.

From now on, I will teach how to contemplate the functionalities of these refined dhātu-dhammas to see feelings-in-feelings, minds-in-minds and dhammas-in-dhammas. Namely we will contemplate the twelve sensory domains (āyatana) and the eighteen elements of consciousness (dhātu) which are the origin [arise and fall] of fetters in details through developing samatha and vipassanā.

Concentrate the minds of all bodies to stop still at the center of the most refined Dhammakāya Arahāt. Aim the mind of Dhammakāya at the center of the Dhamma Sphere which governs Human Body. Stop very still so that the Dhamma Sphere is very transparent and brilliant all through the body, and then one expands the Dhamma Sphere as bright as the whole body. Then, one contemplates the six internal sense-fields

(āyatana) which are the eye, ear, nose, tongue, body and mind. One starts with the eye at center of pupils of left and right eyes.

At the center of the left and right pupils, if one contemplates carefully, one will see cakkhu-pasada (optic nerve). Its functionality is like cakkhavāyatana or the eye for sensing a form. It looks like a transparent, clean, pure sphere, about the size of a Banyan seed or a louse in the head-hairs, located at the center of both left and right pupils. At the center of cakkhu-pasada, there is the eye sensory element (cakkhu-dhātu) which is more transparent, cleaner and purer, but smaller than cakkhu-pasada. It is located deeper inside for seeing a form. At the center of the eye sensory element, there is the eye element of consciousness (cakkhu-viññāṇa-dhātu) which is more transparent, cleaner and purer, but smaller than the eye sensory element. It is located deeper inside for identifying the form. There are small, white, transparent lines from the centers of both pupils, going all the way up to the brain in the head and down inside along fascia behind to end at the five aggregates at the original dhātu-dhamma.

What enables vision?

When the internal sense-fields [such as the eye] contact with the external sense-field (the sight or form), there appears the refined element of bright, white, pure sphere. It is the refined element of cakkhavāyatana (the eye) which has the eye sensory element (cakkhu-dhātu) and the eye elements of consciousness (cakkhu-viññāṇa-dhātu) concentrically located. It arises from the center of the five aggregates at the original dhātu-dhamma. It goes up along the pure white line to the cakkhu-pasada (optic nerve) at the centers of left and right pupils. It receives a form and brings it back to the center of the five aggregates at the original dhātu-dhamma. This procedure occurs rapidly.

The vision has arisen since the bright, pure sphere arrived at the center of cakkhu-pasada at the centers of both left and right pupils. This is because at the center of cakkhu-pasada (optic nerve) there are the eye sensory element (cakkhu-dhātu) for seeing a form and the eye element of

consciousness (cakkhu-viññāṇa-dhātu) for identifying the form located. This vision is not only derived from the centers of pupils but also seen through the mind, whose components consist of the spheres of vision, memory, thought and cognition, automatically. This is because the bright sphere which goes receives a form from cakkhavāyatana (the eye sense-field) gets back to the center of the five aggregates at the original dhātu-dhamma. This means that by functionalities, the refined dhātu-dhamma of cakkuyatana receives the form, chakku-dhātu (the eye sensory element) sees the form, and cakkhu-viññāṇa-dhātu (the eye element of consciousness) identifies the form such as its characteristics, color or look. These refined dhātu-dhammas are concentrically located inside.

And, in these refined dhātu-dhammas, each has the Spheres of Vision, Memory, Thought and Cognition. They function like a network automatically because when the eye receives that form, the sight (rūpa-dhātu) always goes through the Spheres of Vision, Memory, Thought and Cognition.

As mentioned previously in Mindfulness of Feelings and Minds, the Cognition Spheres of ordinary beings who have not attained Supramundane Dhamma are covered by avijjā-nusaya (underlying tendencies of ignorance). The Spheres of Vision and Memory are covered by paṭigā-nusaya (underlying tendencies of hatred). And, the Sphere of Thought is covered by kāmarāgā-nusaya (underlying tendencies of sensual objects). So, the Dhamma Sphere is not fully extended like Dhammakāya.

Therefore, if a desirable form contacts with the eye, for an ordinary person, the mind will be aroused by the sensual desire. Because avijjā, the root cause of suffering, is ignorance of phenomena, especially, the Three Common Characteristics of impermanence, suffering and non-self, the mind attaches to that form.

If one never trains the mind to stop still in meditation, the mind will more likely wander and attach to desirable or undesirable objects. This gives rise to mental defilements accumulated in the mind such as kāmarāgā-nusaya (underlying tendencies of sensual desires), paṭigā-

nusaya (underlying tendencies of hatred) and avijjā-nusaya (underlying tendencies of ignorance). These defilements control the mind under their powers and dye the color of Sap of Consciousness. The Sap of Consciousness mixed with mental defilements will change its color. It is originally white, transparent, clean and pure. The mind dyed with defilements changes to color in accordance with a type of defilement. For example, the mind, overwhelmed by sensual craving, lust or greed, is seen as pink or dark pink. If overwhelmed by anger or hatred, it will be seen as dark green or almost dark (Visuddhimagga, 251). And, if overwhelmed by delusion, it will be seen as gray or steel blue. Then, these defilements make the mind cling to the conditioned phenomena such as forms due to craving and wrong view. As a result, one commits bodily, verbal and mental actions driven by defilements, craving and attachment. This gives rise to Fetters or defilements which bind man to the round of rebirth. So, actions caused by defilements, craving and attachment cause suffering. The following are how the mind is related to the twelve internal and external sense-fields (āyatana) and eighteen elements of consciousness (dhātu):

When a form contacts with the sight, the mind conditions it as desirable. The mind (vision, memory, thought and cognition) located at the center of Dhamma Sphere of the body falls back to the sixth position (navel level). And, it conditions the new Dhamma Sphere of the body as well as the new sphere of mind with unwholesome mental concomitants, such as kāmarāgā-nusaya and avijjā-nusaya located at the center of the samudaya sphere as sensual craving (bhava-taṇhā) and craving for existence (vibhava-taṇhā), to arise at the seventh position at the center of the body. Kāmarāgā-nusaya arises to dye the Sap of Consciousness (seen dark pink) causing sensual desire. Because of that, the defilements as ajjivā-nusaya and craving make the mind attach to the conditioned things such as desirable objects. And, the defilements control the mind to behave under their powers such as craving and attachment. This causes suffering because if the desire is fulfilled one will be happy due to an external object, but if not, one will be unhappy due to an external object.

Happiness, suffering and neutrality are impermanent, suffering due to changeability and non-self – no real persons, “we-they,” “ours, or theirs.” One who attaches to it with craving and wrong view suffers forever. The Noble Ones or the learners have seen the arising and passing away of all conditioned things with wisdom. Because of this, they are weary of suffering, liberated from craving and attachment and reaching supreme happiness permanently.

To contemplate and see the relationship of the eye sense-field (cakkhavāyatana), the eye sensory elements (cakkhu-dhātu), the eye element of consciousness (cakkhu-viññāṇa-dhātu) and the sight sensory element (rūpa-dhātu) as well as their functionalities and how Fetters arise and pass away is developing Mindfulness of Dhammas-in-Dhammas. The same procedures apply to the others [ear, nose, tongue, body, and mind].

These are development of Mindfulness of Dhammas-in-Dhammas as the twelve internal and external sense-fields (āyatana) and the Eighteen Elements of Consciousness (dhātu). In Pali this method is called Dhamma-nupassanā-satipaṭṭhāna.

To observe one’s own mind as happy, unhappy or neither happy nor unhappy, the meditator will see his own sphere as bright, murky or neither bright nor murky. This is developing mindfulness of feelings-in-feelings inside. But, if the meditator observes others’ feelings, it is developing mindfulness of feelings-in-feelings outside, In Pali this method is called Vedanā-nupassanā-satipaṭṭhāna.

In addition, the more the mind becomes distracted and wanders around, the higher the Sphere of Thought floats over the Sap of Consciousness. This is developing mindfulness of minds-in-minds to see whether the mind is concentrated or distracted.

The way the Sap of Consciousness that changes its color based on type of defilement indicates the mind is overwhelmed with defilements. Or, the way the mind floats over the Sap of Consciousness indicates the

mind is distracted or calm. This is developing mindfulness of minds-in-minds inside. And, if the meditator observes the mind of someone else, it is developing mindfulness of minds-in-minds outside. In Pali it is called *Cittā-nupassanā-satipatṭhāna*.

When the meditator observes where and how Fetters arise, he or she should eliminate them there by practicing the following virtues:

1. Sīla-saṁvara or Moral Restraint: One observes one's own *sīla* (Morality) and restrains regarding *sīla* repeatedly to keep the *sīla* pure.

2. Indriya-saṁvara or Restraint of the Senses: When the eye, ear, nose, tongue, body or mind (Internal Sense-fields) make contact with forms, sounds, smells, tastes, touch and mental phenomena (External Sense-fields), one mindfully restrains the senses by not letting the mind attach to a desirable object giving rise to sensual desire and not letting the mind be saddened to undesirable object giving rise to ill will

3. Samatha and Vipassanā: When the Internal Sense-fields contact the External Sense-fields, one immediately concentrates the mind to stop still at the center of Dhamma Sphere of the most refined body constantly.

Those who attain *Dhammakāya* concentrate the mind to stop still at the center of the most refined *Dhammakāya* Arahāt in Arahāt constantly. When the mind is not conditioned, fetters will not arise or fetters which have already arisen will be extinguished. As a result, the meditator can realize the conditioned phenomena, which are mindfulness of feelings-in-feelings, minds-in-minds and dhammas-in-dhammas. Namely, the meditator realizes the Three Common Characteristics of all conditioned things as impermanent, suffering due to changeability and non-self. Namely they are arising and passing away. As a result, one is weary of suffering. This leads one to release from craving, attachment and sensual desires. The mind is liberated, pure and tranquil. And, eventually one attains paths, fruits and *Nibbāna*.

8.5 RESULTS FOR DEVELOPING MINDFULNESS OF FEELINGS, MINDS AND DHAMMAS

Developing Mindfulness of Feelings-in-Feelings, Minds-in-Minds and Dhammas-in-Dhammas enables the meditator to comprehend the causes of arising and passing away of feelings, mind and Fetters. By this way, the meditator is able to let go of the feelings and attachment in the conditioned phenomena through samatha-vipassanā. This is the way to eliminate craving and wrong view completely.

EXTINGUISHING FEELINGS BY SAMATHA MEDITATION

One who trains the mind to stop still in meditation frequently is able to comprehend the true nature of phenomena, especially the conditioned things with the characteristics of impermanence, suffering and non-self. He becomes moral and aware of what is right and wrong. Even though one is aroused by forms, sounds, smells, tastes, touch and mental objects, he is able to concentrate the mind to stop still with eye closed and open.

The practice enables the refined elements of the five aggregates (khandha), twelve sense-fields (āyatana) and eighteen elements of consciousness (dhātu), located concentrically, [each one has the spheres of vision, memory, thought and cognition] to stop still into oneness. This means that the mind does not condition, receive or sense external objects which contact the eye, ear, nose, tongue or body. So, the physical feeling which arises is just a feeling. It does not affect the mind because one mindfully comprehends the mind conditioned by objects. Also, he knows the pros, cons and the easy way to escape from those feelings.

The way the mind does not condition, receive or sense an object as happy, suffering or neutral is through being calmed by samatha meditation. So, the suffering subsides in accordance with the concentration level when the mind stops still at the center of the body. This is deliverance by suppression (vikhambhanavimutti).

Anusaya caused by feelings is eliminated completely (samucchedapahāna) by insight wisdom and supra-mundane wisdom arisen through development of vipassanā.

The practice helps the meditator distinguish between the physical feelings and mind effectively. It is just a physical feeling. It arises and passes away. But, it does not affect the mind, or it does a little bit. The mind is liberated from objects, and it does not wander around. Or, the mind does not attach to pleasant or unpleasant objects. As a result, defilements, craving and wrong view will not be able to overpower the mind. Body, speech and mind become pure, leading to paths, fruits and Nibbāna.

Samatha removes the five hindrances and prepares the mind for wisdom, insight wisdom and supra-mundane wisdom. When wrong view, defilements, craving and attachment – the causes of suffering – are eliminated by samatha and vipassanā, the suffering subsides and eventually extinguishes automatically.

Lord Buddha stated Sanyutta-nikaya 18/369-372/257-260):

“Monks, an ordinary person, who has never learned, senses a happy, painful or neither-happy-nor-painful [neutral] feeling. Or, a Noble One who has learned senses a happy, painful or neither-happy-nor-painful feeling. Monks, in this case, what is special? What is unique? What is different between the Noble One and the ordinary person?

Monks, the ordinary person suffers from painful feelings. He becomes sorrowful, lamented, tearful, mad and insane. He senses both physical and mental feelings.

Additionally, due to having that painful feeling, he becomes frustrated, – due to the

painful feeling, paṭighā-nusaya (underlying tendencies of repulsion) caused by the painful feeling accumulating. When he suffers from the painful feeling, he looks for sensual happiness [happiness gained through the eye, ear, nose, tongue, and body as being intoxicants or entertainments]. Why? It is because the ordinary person who has never learned does not know the escape from the painful feeling and sensual happiness. When he is aroused by sensual happiness, rāgā-nusaya (underlying tendencies of lust) caused by sensual happiness accumulates. He does not comprehend the arising and passing away, good and bad aspects of those feelings and the escape from the feelings. When he does not comprehend the arising and passing away, good and bad aspects of those feelings and the escape from the feelings, avijjā-nusaya (underlying tendencies of ignorance) caused by neither painful nor happy [neutral] feeling accumulates.

He senses the happy feeling like a man being bound [by defilements, craving and attachment]. He senses the painful feeling like a man being bound. He senses neither painful nor happy feeling, like a man being bound.

Monks, this is an ordinary person who has never learned. He is established with birth, old age, death, sorrow, lamentation, pain, grief and despair.

Monks, when the Noble One has painful feelings, he does not become sorrowful, la-

mented, tearful, mad and insane. He senses only physical feelings, not mental feelings.

Additionally, due to painful feeling, he does not become frustrated. When not frustrated due to the painful feeling, *paṭighā-nusaya* (underlying tendencies of repulsion) due to painful feeling does not accumulate. When he has painful feelings, he does not look for sensual happiness. Why? It is because the Noble One who has learned knows the escape from painful feelings and sensual happiness.

When he is not aroused with sensual happiness, *rāgā-nusaya* (underlying tendencies of lust) due to the happy feeling does not accumulate. He comprehends the arising and passing away, good and bad aspects of those feelings and the escape from the feelings as they should be.

When he comprehends the arising and passing away, good and bad aspects of those feelings and the escape from the feelings, *avijjā-nusaya* (underlying tendencies of ignorance) due to neither painful nor happy feeling does not accumulate.

He senses the happy feeling like a man being free from binding [by defilements, craving and attachment]. He senses the painful feeling like a man being free from binding. He senses neither painful nor happy feeling like a man being free from binding.

Monks, the Noble One is without birth, old age, death, sorrow, lamentation, pain, grief and despair. We call him the one free from suffering.

Monks, this is the special, unique difference between the Noble One and the ordinary person.”

RESULTS FROM DEVELOPING DHAMMAKĀYA MEDITATION

Lord Buddha said that developing the Four Foundations of Mindfulness is the One’s Only Path (ekayana-magga). The objective is to practice samatha and vipassanā simultaneously through bodies, feelings minds and dhammas so that the meditator’s mind will stop still in oneness for eliminating hindrances and developing wisdom in conditioned and unconditioned phenomena and in insight wisdom and supra-mundane wisdom. Thus, the meditator can completely eliminate ignorance, craving and attachment or fetters, the root cause of suffering. The mind is purified from hindrances and ignorance. One lives happily due to calmness of body, speech and mind. Lord Buddha said, “Natthi santi param sukham – there is nothing happier than calmness [of body, speech and mind].” The more the mind is liberated from āsava-kilesa or mental intoxicants the more samatha and vipassanā merge perfectly.

Dhammakāya meditation employs both samatha and vipassanā simultaneously, so it meets the objective of the Four Foundations of Mindfulness in all respects. That means the meditator concentrates the mind to stop still at the center of the body constantly in all postures. Or, he concentrates with at least 50% attention of mind to stop at the center of the most refined Dhammakāya Arahāt, so that mental hindrances are calm and eliminated by concentration of mind. The mind that always stops still as being one-pointed helps the meditator contemplate bodies-in-bodies, feelings-in-feelings, minds-in-minds and dhammas-in-dhammas

both inside and outside more perfectly. And, the meditator sees the way to escape from the feelings himself.

Additionally, if the meditator concentrates the mind – with at least 50% attention – to stop still at the center of the body continually in all postures, this will help him or her improve restraint of the senses (indriya-saṁvara) and moral restraint (sīla-saṁvara).

Overall, this meditation practice helps the meditator develop the Eight Noble Paths or ariya-magga more rapidly. At the meantime, Four Foundations of Mindfulness (satipaṭṭhāna), Effort or Exertion (sammappadāna), Four Basis for Success (iddhipada), Five Controlling Faculties (Indriya), Five Powers (bala) and Seven Factors of Enlightenment (bojjhanga) flourish. And, samatha and vipassanā merge more perfectly. Lord Buddha stated (Majjhima-nikaya 14/828-829/523-524):

Monks, one knows and sees chakkhu (vision) as it really is. He knows and sees forms as they really are. He knows and sees realization through chakkhu as it really is. He knows and sees the contact through chakkhu as it really is. And, he knows and sees feelings which give rise to happiness, suffering and neither happiness nor suffering as they really are. He is not in love with chakkhu, forms, realization through chakkhu, contact through chakkhu and feelings which give rise to happiness, suffering and neither happiness nor suffering.

He is not in love, he does not cling to, and he is not crazy about them but, he contemplates their dangers. Attachment in his five aggregates stops growing. His craving for rebirth mingled with pleasure and carnal desire toward the feelings subsides. Physical

distress subsides. Mental distress subsides. Physical agitation subsides. Mental agitation subsides. He is mentally and physically happy. His view is sammā-diṭṭhi or Right View. His thought is sammā-saṅkappa or Right Thought. His effort is Sammā-vāyāma or Right Effort. His mindfulness is sammā-sati or Right Mindfulness. His concentration is sammā-samādhi or Right Concentration. His bodily and verbal actions and livelihood are originally pure. His Noble Eight Paths are fully developed.

When his Noble Eight Paths develop, sati-paṭṭhāna, sammappadhāna, iddipāda, indriya, bala, bojjhanga flourish to perfection. Samatha and vipassanā perfectly merge.

Developing Dhammakāya meditation helps the meditator to realize the natural truth. Through the realization, it is obvious that the meditator comprehends the process of mind which conditions sense-objects giving rise to feeling, craving, attachment and fetters. This occurs when external sense-fields make contact with internal sense-fields.

The refined elements of external sense-fields go through the consciousness element which has the spheres of vision, memory, thought and cognition. These spheres are located concentrically. The body nerves are the medium for the refined elements of external to contact with internal sense-fields and six consciousness elements. And, these six consciousness elements have the function of sensing those external objects.

It is obvious that the body nerves of sense-doors are not the knower or that they do not sense external objects, but, are rather a medium for refined elements of the sense-doors, which have the consciousness element and the spheres of vision, memory, thought and cognition located concentrically and the function of sensing only.

The meditator realizes that the more the mind stops still the less the sensing of feeling to the contact between external and internal sense-fields because when the mind stops still into oneness the consciousness element which is the refined sensing element with the spheres of vision, memory, thought and cognition concentrically located will not sense and condition external objects. So, the advanced meditator will not feel anything outside even though his body nerves still work well.

8.6 THE TWENTY-TWO FACULTIES (INDRIYA)

Venerable Luang Phor Sodh taught the refined elements of the Twenty-two Faculties as follows (Luang Phor Wat Paknam, 13-15):

The Twenty-two Faculties or Indriya are located within the eighteen elements. They lie on top in order from the 30th to the 50th.

1. The Eye Faculty (cakkhundriya),
2. The Ear Faculty (sotindriya),
3. The Nose Faculty (ghānindriya),
4. The Tongue Faculty (jivhindriya),
5. The Body Faculty (kayindriya),

These five faculties are white. They look like transparent, clean and pure spheres. They are located at the center of five aggregates in the original dhātu-dhamma.

6. The Mind Faculty (manindriya) looks like a sphere – white, transparent, clean and pure. It is located at the center of five aggregates in the original dhātu-dhamma.

7. The Femininity Faculty (Itthindriya),
8. The Masculinity Faculty (Purisindriya),

These two faculties (7 and 8) look like spheres – white, transparent, clean and pure. They are located in order of indriya in the center

of five aggregates in the original dhātu-dhamma. For femininity it is white, round, transparent, clean and pure. It moves slowly and gently. Masculinity is white, round, transparent, clean and pure. It moves more frequently and more strongly than femininity. Its movement rate is 100 times per minute. For femininity, it is 50 times per minute, about half of that of masculinity. It moves more gently, not as strong as masculinity.

9. The Life Faculty (jivitindriya) looks like a sphere – white, transparent, clean and pure. It is located inside purisindriya in order of indriya in the center of five aggregates in the original dhātu-dhamma. It keeps the body in proper condition. If jivitindriya extinguishes, every part of the body will also extinguish.

10. The Bodily-pleasure Faculty (sukhindriya) looks like a sphere – white, transparent, clean and pure. It is located inside jivitin-driya in order of Indriya in the center of five aggregates in the original dhātu-dhamma.

11. The Bodily-pain Faculty (dukkhindriya) looks like a sphere – black, gloomy and impure. It is located inside sukhindriya in order of indriya in the center of five aggregates in the original dhātu-dhamma.

12. The Joy [mental-pleasure] Faculty (somanassindriya) looks like a sphere – white, transparent, clean and pure. It is located inside dukkhindriya in order of indriya in the center of five aggregates inside the original dhātu-dhamma.

13. The Grief [mental-pain] Faculty (domanassindriya) looks like a sphere – black, gloomy and impure. It is located inside somanassindriya in order of Idriya in the center of five aggregates inside the original dhātu-dhamma.

14. The Neutrality Faculty (upekkhindriya) is round, grey transparent and pure. It is located inside domanassindriya in order of indriya in the center of five aggregates inside the original shātu-dhamma.

15. The Faith Faculty (saddindriya),

16. The Energy Faculty (viriyindriya),

17. The Mindfulness Faculty (satindriya),

18. The Concentration Faculty (samādhindriya),

These four faculties (15, 16, 17 and 18) look like spheres – white, transparent, clean and pure. They are located inside upekkhindriya in order of indriya.

19. The Wisdom Faculty (paññindriya), it looks like a sphere – transparent, clean and pure. It is radiant and brilliant. It is located inside satindriya in order of Indriya in the center of five aggregates inside the original dhātu-dhamma.

20. The Faculty of knowing things one has not known is the faculty of the Path of Stream-entry.

21. The Perfect knowledge faculty, the fruition of Stream-entry is the path of Once-returning, the fruition of Once-returning, the path of Non-returning, the fruition of Non-returning and the path of Arahantship.

22. Arahant: The Perfect-knower faculty. This is Faculty of the Arahant fruit. These eight [four paths and four fruits] look like spheres – clean, pure, radiant and brilliant. They are concentrically located inside paññindriya in order of indriya, starting from path of Stream-entry to Arahant fruit. Each is more brilliant than the previous one in the five aggregates in the original dhātu-dhamma.

The meditator examines the nature of bodies in the bodies in the mundane (lokiya), – each of which has feelings, minds and dhammas concentrically-located, in human bodies, celestial bodies, crude Patha-magga-viññāṇa bodies [Brahman bodies] and refined Patha-magga-viññāṇa bodies [formless Brahman bodies], and then to Dhamma bodies or Dhammakāyas which attain Paths, Fruits and Nibbāna based on their own levels as follows (Luang Phor Wat Paknam, 8):

The first four bodies which are human bodies, celestial bodies, crude Patha-magga-viññāṇa bodies [Brahman bodies] and refined Patha-magga-viññāṇa bodies [formless Brahman bodies] are impermanent, suffering and non-self. These four bodies are excluded. From Dhamma bodies to the most refined Dhamma bodies; they are permanent, supremely happy and true self.

From Dhamma bodies to Arahant body, they tell the first bodies are impermanent, suffering and non-self.

Then, one examines the Three Common Characteristics (Tilakkhāṇa) and unconditioned phenomena which are opposite of Tilakkhāṇa – impermanence, supreme happiness and self – through all bodies.

If the body falls into impermanence, suffering and non-self or one of the first four bodies, one will examine the Three Characteristics. If the body is opposite or it is permanent, supreme happiness and self – starting from Dhamma body, one will examine permanence, supreme happiness and true self.

8.7 THE FOUR NOBLE TRUTHS

Venerable Luang Phor Sodh detailed the contemplation of the Four Noble Truths as follows (Luang Phor Wat Paknam, 15-24):

The Four Noble Truths are the truth of suffering (dukkha-sacca), the truth of causes of suffering (samudaya-sacca), the truth of cessation of suffering [Nibbāna] (nirodha-sacca) and the truth of the path leading to the cessation of suffering (magga-sacca).

Dukkha (suffering) is the result. **Samudaya** (cause of suffering) is the cause.

Nirodha (cessation of suffering) is the result. **Magga** (path leading to the cessation of suffering) is the cause.

1. Dukkha looks like a sphere. It is black, murky and impure. Inside the sphere of dukkha, there are the four concentric spheres. They are the spheres of vision, memory, thought and cognition. They grow to become the body, heart, sphere of mind (citta) and sphere of cognition (viññāṇa) of human body. Dukkha is located inside annatavindriya or the perfect-knower faculty of Arahant at the center of the five aggregates in the original dhātu-dhamma.

Dukkha-sacca also has four. They are suffering of birth, old age, sickness and death. These four are classified into physical sufferings and mental sufferings. The birth and old age are kāyika-dukkha or physical sufferings. Sickness and death are cetasika-dukkha or mental sufferings.

2. Samudaya looks like a sphere. It is black, murky and impure. Inside the Sphere of Samudaya, there are the four concentric spheres. They are the Spheres of Vision, Memory, Thought and Cognition. They grow to become the body, heart, sphere of mind (citta) and sphere of cognition (viññāṇa) of celestial body. Samudaya is concentrically located inside dukkha.

3. Nirodha is the result from magga. It looks like a bright, pure sphere. Inside the sphere of nirodha, there are the four concentric Spheres of Vision, Memory, Thought and Cognition. They grow to become the body, heart, sphere of mind and sphere of cognition. Both dukkha and samudaya are in the four bodies; crude dukkha in the human body, refined dukkha in the celestial body, crude samudaya in crude pathama-viññāṇa body, and refined samudaya in refined pathama-viññāṇa body. So, these four bodies are impermanent, suffering and non-self. They are mundane bodies involved with worldly things. They are not supra-mundane beyond the world.

4. Magga looks like a sphere. It is more transparent, cleaner and purer than nirodha. The brilliant sphere of magga has the four concentric spheres. They are the Spheres of Vision, Memory, Thought and Cognition. They grow to become the body, heart, sphere of mind and sphere of

cognition [become Ñāṇa-rattana] of Dhammakāya path (magga) located inside nirodha. In the center of the five aggregates in the original dhātu-dhamma is the body as Buddha-rattana, the heart as Dhamma-rattana, the sphere of mind (citta) as Sangha-rattana, and the sphere of cognition (viññāṇa) as Ñāṇa-rattana.

These five bodies concentrically located in line of ariya-sacca (the Four Noble Truths) as previously mentioned. That means dukkha as the human body is located externally. Crude samudaya as the celestial body is located internally. Refined samudaya as crude and refined pathama-viññāṇa bodies (Brahman bodies and formless Brahman bodies) is located inside the celestial body. Magga as Dhammakāya is located inside refined pathama-viññāṇa body (formless Brahman body). These five bodies have concentrically been located at the center of the five aggregates in the original dhātu-dhamma in accordance with the order of the Four Noble Truths. So,

If the refined samudaya is extinguished, it is nirodha. Magga is the body of Dhammakāya. It is located inside refined pathama-viññāṇa bodies. These five bodies are originally in the center of the five aggregates in the original dhātu-dhamma in order of ariya-sacca or the Four Noble Truths. So, the crude or outer bodies are located in accordance with the refined or inner bodies.

Dukkha: The whole human body is dukkha (suffering) by three aspects. The first aspect, at first, the human body is born with the sphere of dukkha-sacca (the truth of suffering) concentrically located at the center of the sphere of the perfect-knower faculty (aññātāvindriya). It is all suffering. It has the four concentric spheres. The second aspect, in the middle, the human body is first reborn as the original dhātu-dhamma. It is as small as the drop of sesame oil clung to the edge of yak's hair after shaken seven times by a moderate man. It arises with the four concentric suffering spheres. The third aspect, at the end, since the rebirth, the human body has grown due to the four concentric spheres of suffering – the body as suffering, mind as suffering, the sphere of consciousness as suffering, and the sphere of cognition as suffering.

Samudaya: The celestial body gives rise to suffering. It causes the suffering in three aspects. The first aspect, at first, the celestial body arises with the sphere of samudaya, the cause of suffering, located at the center of dukkha. There are four concentric spheres of samudaya which are the body, the heart, the sphere of mind (citta) and the sphere of cognition (viññāṇa). The second aspect, at the middle, the celestial body is born as the original dhātu-dhamma. It gives rise to suffering. The third aspect, at the end, since the rebirth, the celestial body has grown to become the cause of suffering. And then, it has grown with four causes of suffering, namely, the body as samudaya, the heart as samudaya, the sphere of mind as samudaya, and the sphere of cognition as samudaya.

Nirodha: Nirodha is the crude pathama-viññāṇa body. It is the cause of the celestial body. The celestial body is the effect. The crude pathama-viññāṇa body is the cause in three aspects. The first aspect, at first, the crude pathama-viññāṇa body arises with the transparent, pure sphere of nirodha which give rise to samudaya, namely samudaya as the celestial body. It is located in the sphere of samudaya. There are four concentric spheres of nirodha. They are the body, the heart, the sphere of mind (citta) and the sphere of cognition (viññāṇa). The second aspect, in the middle, the crude pathama-viññāṇa body is born as the original dhātu-dhamma. It gives rise to samudaya or the celestial body. The third aspect, at the end, since the rebirth, the crude pathama-viññāṇa body has grown and given rise to samudaya or the celestial body. It grows with the four concentric spheres of nirodha – the body as nirodha, the heart as suffering, the sphere of mind as nirodha, and the sphere of cognition as nirodha.

And then, one contemplates upon those bodies as the Three Characteristics. The four bodies which are the human, celestial, crude pathama-viññāṇa and refined pathama-viññāṇa are impermanent, suffering and non-self because they are mundane or lokiya. They fall into the pile of defilements in the worldly circle. They cannot escape from the world. So, they are impermanent, suffering and non-self.

All Dhamma bodies and more and more refined Dhamma bodies are supra-mundane or lokuttara, beyond the world and without defilements. They are transparent and pure bodies without any defilements, so they are permanent, happiness, true self and beyond the world permanently.

Why is the human body suffering? It is due to attachment to the five aggregates as us or ours. So, in Pali, they are called rūpūpādānakkhando, vedanūpādānakkhando, saññūpādānakkhando, saṅkhārūpādānakkhando and viññānupādānakkhando. There are vision, memory, thought and cognition in the form or body (rūpa). There are vision, memory, thought and cognition in feeling (vedanā). There are vision, memory, thought and cognition in perception (saññā). There are vision, memory, thought and cognition in volition (saṅghāra). And, there are vision, memory, thought and cognition in consciousness (viññāṇa). Attachment to the five aggregates is suffering, or, vision, memory, thought and cognition are suffering.

The vision, memory, thought and cognition are suffering. It is explained that vision, memory, thought and cognition arise, develop and persist because of samudaya. Namely, the vision, memory, thought and cognition are suffering. These four are suffering which covers the outside and samudaya cover inside. They keep outside experience growing and persisting in the five aggregates. The five aggregates are like a dwelling place. Vision-memory-thought-cognition is like a resident. Attachment is one who clings to the five aggregates, for example, that “this dwelling place” is mine or ours. If anything happens to the dwelling place or the five aggregates, the resident or vision-memory-thought-cognition will get affected. Namely, suffering arises immediately, due to attachment to the dwelling place as “being” ours. This gives rise to the suffering. But, one just contemplates the suffering that has arisen as the state of suffering only. He cannot extinguish it, but just contemplates that it is suffering only.

If he wants to extinguish the suffering, he must eliminate samudaya or the cause of suffering so that the suffering will cease. The suffering arises and persists because of samudaya. This means that the

suffering which is outside [external] covers samudaya which is internal [within]. The outer one will grow and persist due to the inner one preserving it. The inner one is the core. If it is extinguished, the outer one like the shield will also be extinguished. Therefore, to cease suffering, one must extinguish samudaya which is the cause of suffering so that dukkha or the suffering which is the result will cease.

The refined dukkha is the four concentric spheres covering the outside [external] of samudaya in the center of the five aggregates in the original dhātu-dhamma. Moderately, the sphere of dukkha is born in the original dhātu-dhamma of the human body – as the body, heart, the sphere of mind (citta) and the sphere of cognition (viññāṇa). These four are actually vision, memory, thought and cognition.

At the end, the refined sphere of dukkha in the original dhātu-dhamma has grown and developed as the human body since rebirth from the mother's womb. The human body has four concentric spheres. They are the spheres of vision, memory, thought and cognition. They grow to become the body, heart, sphere of mind (citta) and sphere of cognition (viññāṇa). The refined body of samudaya preliminarily is the four-concentric sphere located inside of dukkha in the center of the five aggregates in the original dhātu-dhamma.

The refined sphere of samudaya preliminarily is the four-concentric sphere covering internally the sphere of dukkha in the center of the five aggregates in the original dhātu-dhamma.

The refined-four-concentric sphere of samudaya grows moderately to be born at the original dhātu-dhamma of celestial body with four concentric spheres. These four are actually vision, memory, thought and cognition. Vision is the body. Memory is the heart. Thought is the sphere of mind (citta) and cognition is the sphere of cognition (viññāṇa).

The refined-four-concentric sphere of samudaya grows further. Since its rebirth, its body has grown to become the celestial body with four concentric spheres. They are the spheres of vision, memory, thought

and cognition. Vision becomes the body. Memory becomes the heart. Thought becomes the sphere of consciousness, and, cognition becomes the sphere of cognition.

Sight, taste, smells, sounds, touch and mental-objects are phenomenal because they rise and fall – giving rise to pleasant or unpleasant feeling only.

Desire or non-desire is struggling or *taṇhā* in Pali. Desire for sensual objects and sensual lust which one has not got as well as indulging in sensual objects and sensual lust one has already got is craving for sensual pleasure or *kāma-taṇhā* in Pali. Desire for having and becoming is craving for existence or *bhava-taṇhā* in Pali. Lack of desire for what one has had and what one has been is craving for non-existence or *vibhava-taṇhā* in Pali.

These three types of craving are in the celestial body. So, divine things which are sight, sounds, smells, taste, touch and mental phenomena are full of craving. They are drenched with craving.

Dukkha: Vision, memory, thought and cognition of celestial body are craving and cause. So, vision, memory, thought and cognition of human body which are the suffering are also the effect. To cease suffering, one must cease *samudaya* of the celestial body located inside the sphere of suffering. And then, the sphere of suffering located outside, like the shield will also be extinguished.

Samudaya is the celestial body which gives rise to suffering or the human body. The human body is the effect.

Nirodha is the *pathama-viññāṇa* body which gives rise to the celestial body. The celestial body is the effect. When the *pathama-viññāṇa* body which is the cause is extinguished the celestial body which is the effect will be also extinguished.

Magga is *Dhamma* body which causes the destruction of the first four bodies reversely. Namely, when the fourth body (human body) is extinguished, the third body (celestial body) will also do so. When the

third body is extinguished, the second (crude pathama-viññāṇa body or Brhman body) will do so. When the second is extinguished the first (refined pathama-viññāṇa body or formless Brhman body) will also do so. As a result, the three bodies are extinguished in three aspects.

The first aspect: Dhamma body arises with the transparent and pure sphere of magga which is located at the center of nirodha. It is the four concentric spheres. They are the body, heart, the sphere of mind (citta) and the sphere of cognition (viññāṇa), for destroying the crude pathama-viññāṇa body completely – this is nirodha.

The second aspect: the Dhamma body is first born as the original dhātu-dhamma, causing destruction of the crude pathama-viññāṇa body – this is nirodha.

The third aspect: since its rebirth, the Dhamma body has grown, causing destruction of the crude pathama-viññāṇa body – this is nirodha. And then, it develops with four magga, namely, the body as magga, the heart as magga, the sphere of mind (citta) as magga, and, the sphere of cognition (viññāṇa) as magga.

When one sees and knows that dukkha-sacca is the truth of suffering, samudaya-sacca is the truth of cause of suffering, nirodha-sacca is the truth of cessation of suffering, and, magga-sacca is the truth of practice leading to cessation of suffering, his realization [in the Four Noble Truths] is knowledge of the Truths as they are (sacca-ñāṇa).

Dukkha-sacca is what one should contemplate and know as suffering. Samudaya-sacca is what one should eliminate. Nirodha-sacca is what one should comprehend thoroughly. And, magga-sacca is what one should develop. The contemplation on the Four Noble Truths is knowledge of the functions with regard to the respective Four Noble Truths (kicca-ñāṇa).

Dukkha-sacca has been contemplated and known as suffering. Samudaya-sacca has been eliminated. Nirodha-sacca has been comprehended thoroughly. And, magga-sacca has been developed. Such action

and knowledge in the Four Noble Truths are knowledge of what has been done with regard to the respective Four Noble Truths (kata-ñāṇa).

The Four Noble Truths have the three aspects of intuitive knowledge or twelvefold intuitive insight. That means each truth or sacca has the thrice-revolved knowledge and insight, namely, each one having sacca-ñāṇa, kicca-ñāṇa and kata-ñāṇa. The Four Noble Truths multiplied by three are twelve or twelvefold intuitive insight.

Dukkha-sacca which is the human body is the effect, and samudaya-sacca which is the celestial body is the cause.

Samudaya-sacca which is the celestial body is the effect, and nirodha-sacca which is pathama-viññāṇa body is the cause.

8.8 SEVEN BOJJANGA

Lord Buddha taught contemplation of dhamma-in-dhamma as seven bojjhanga (seven factors of enlightenment) as follows (Digha-nikaya 10/293/339-340):

“Puna caparaṃ bhikkhave bhikkhu dhammesu dhammānupassī viharatī sattasu bojjhaṅgesu.

Kathaṅca bhikkhave bhikkhu dhammesu dhammānupassī viharatī sattasu bojjhaṅgesu.

Itha bhikkhave bhikkhu santam vā ajjhattam satisambojjhaṅgam ‘atthi me ajjhattam satisambojjhaṅgoti pajānāti. Asantam vā ajjhattam satisambojjhaṅgam ‘natthi me ajjhattam satisambojjhaṅgoti pajānāti. Yathā ca anuppannassa satisambojjhaṅgassa uppādo hoti taṅca pajānāti. Yathā ca uppan-

nassa satisambojjhaṅgassa bhāvanāpāripūri
hoti tañca pajānāti.

Santaṃ vā ajjhattaṃ dhammavicaya-
sambojjhaṅgaṃ ...

Santaṃ vā ajjhattaṃ viriya-sambojjhaṅgaṃ
...

Santaṃ vā ajjhattaṃ pīti-sambojjhaṅgaṃ
Santaṃ vā ajjhattaṃ passaddhi-sambojjhaṅgaṃ
...

Santaṃ vā ajjhattaṃ samādhī-sambojjhaṅgaṃ
...

Santaṃ vā ajjhattaṃ upekkhā-sambojjhaṅgaṃ
'atthi me ajjhattaṃ upekkhā-sambojjhaṅgoti
pajānāti.

Asantaṃ vā ajjhattaṃ upekkhā-samboj-
jhaṅgaṃ 'natthi me ajjhattaṃ upekkhā-
sambojjhaṅgoti pajānāti. Yathā ca anuppan-
nassa upekkhā-sambojjhaṅgassa uppādo
hoti tañca pajānāti. Yathā ca uppannassa
upekkhā-sambojjhaṅgassa bhāvanāpāripūri
hoti tañca pajānāti.

Iti ajjhattaṃ vā dhammesu dhammānupassī
viharati. Pahiddhā vā dhammesu dhammā-
nupassī viharati. Ajjhattapahiddhā vā
dhammesu dhammānupassī viharati.
Samudayadhammānupassī vā dhammesu
viharati. Vayadhammānupassī vā dhamme-
su viharati. Samudayavayadhammānupassī
vā dhammesu viharati. 'Atthi dhammāti vā
panassa sati paccupaṭṭhitā hoti yāvadeva

ñāṇamattāya paṭissatimattāya. Anissito ca viharati na ca kiñci loke upādiyati.

Evampi kho bhikkhave bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu.”

Monks, here is another one. A monk contemplates and sees dhamma-in-dhamma as seven bojjhanga. How does he contemplate and see dhamma-in-dhamma as seven bojjhanga?

When sati-sambojjhanga is within the mind, a monk in this dhamma-vinaya realizes, “Sati-sambojjhanga is within my mind.” Or, when sati-sambojjhanga is not within the mind, he realizes, “Sati-sambojjhanga is not within my mind.”

In addition, he knows exactly how sati-sambojjhanga which has not arisen will arise. For sati-sambojjhanga that has already arisen, he knows exactly how to develop it to perfection.

Here is another one. When dhamma-vicaya-sambojjhanga is within the mind...

Here is another one. When viriya-sambojjhanga is within the mind...

Here is another one. When pīti-sambojjhanga is within the mind...

Here is another one. When passaddhi-sambojjhanga is within the mind...

Here is another one. When samādhī-sambojjhanga is within the mind...

Here is another one. When upekkha-sambojjhanga is within the mind, he realizes, “upekkha-sambojjhanga is within my mind.” Or, upekkha-sambojjhanga is not within the mind, he realizes, “upekkha-sambojjhanga is not within my mind.”

In addition, he knows exactly how upekkha-sambojjhanga which has not arisen will arise. For upekkha-sambojjhanga that has already arisen, he knows exactly how to develop it to perfection.

A monk contemplates and sees dhamma-in-dhamma inside, dhamma-in-dhamma outside, or dhamma-in-dhamma both inside and outside. He contemplates and sees dhamma as rising in dhamma, dhamma as falling in dhamma, and dhamma as rising and falling in dhamma.

Here is another one. His mindfulness is well established, ‘there is dhamma’ but, it is just for knowing and recalling only. He has no craving, wrong view. And, he does not attach to anything in this world.

Monks, here it is, he contemplates and sees dhamma-in-dhamma as seven bojjhanga.

8.9 DHAMMA TALK

BY LUANG PHOR SODH

Venerable Luang Phor Sodh expressed sermon, “Bojjhanga-paritta,” as follows (Luang Phor Wat Paknam, 368-375):

Namo tassa bhagavato arahato sammāsambuddhassa
 Namō tassa bhagavato arahato sammāsambuddhassa
 Namō tassa bhagavato arahato sammāsambuddhassa

Yato haṃ bhagini ariyāya jātiyā jāto, nābhijānāmi sañcicca paṇaṃ
 jīvitā voropetā. Tena saccena sotthi te hotu sotthi gabbhassa.

Bojjhaṅgo sati-saṅkhāto	Dhammānaṃ vicayo tathā
Viriyaṃ-pīti-passaddhi-	Bojjhaṅgā ca tathāpare
Samādhupekkha-bojjhaṅgā	Satte te sabba-dassinā
Muninā sammadakkhātā	Bhāvitā bahulīkatā
Samvattanti abhiññāya	Nibbānāya ca bodhiyā.
Etena sacca-vajjena	Sotthi te hotu sabbadā.
Ekasmiṃ samaye nātho	Moggallānañca Kassapaṃ
Gilāne dukkhite disvā	Bojjhaṅge satta desayi.
Te ca taṃ abhinanditvā	Rogā muccimsu taṅkhaṇe.
Etena sacca-vajjena	Sotthi te hotu sabbadā.
Ekadā dhamma-rājāpi	Gelaññenābhipīlito
Cundattherena taññeva	Bhaṇāpetvāna sādaraṃ
Sammoditvā ca ābādhā	Tamhā vuṭṭhāsi ṭhānaso.
Etena sacca-vajjena	Sotthi te hotu sabbadā.
Pahīnā te ca ābādhā	Tiṇṇannam-pi mahesinaṃ
Maggāhata-kilesā va	Pattānuppattidhammataṃ.
Etena sacca-vajjena	Sotthi te hotu sabbadā.

Now, I would like to explain the truth in accordance with evidence about bojjhanga-paritta. I will say in Pali and explain it in Siamese* in order to establish faithfulness and wisdom in you who are gathering here – laypeople and monks.*[Here, translated into English.]

The sermon starts with *Yatohaṃ bhagini ariyāya jātiyā jāto, nābhijānāmi sañcicca paṇaṃ ... etc.* These are words said by Phra Angulimara-thera. He expressed his truthfulness to Buddhists so that they remember as a model. Phra Angulimara-thera met a far advanced pregnant woman who was having a hard time giving birth to her child, so she might even die. She asked Phra Angulimara-thera for help, and so, Phra Angulimara-thera said the following words: *Yatohaṃ bhagini ariyāya jātiyā jāto, nābhijānāmi sañcicca paṇaṃ jīvitā voropetā. Tena saccena sotthi te hotu sotthi gabbhassa.*

It is translated into Siamese as follows, “Young lady, since I was born in a noble family. *Nābhijānāmi*, I have had no intention to kill living things or take lives. With this integrity, may this fortune be yours and your baby.” After finishing the words, that woman gave birth to her child immediately. After that she was free from suffering and danger. The new mother was relieved like relief from constipation.

It gave her trouble. But, when the baby was out, the suffering was gone. This is because of the integrity; as a result, her pregnancy went thorough easily. This is the first verse.

The second verses said by Lord Buddha:

Bojjhaṅgo sati-saṅkhāto	Dhammānaṃ vicayo tathā
Viriyaṃ-pīti-passaddhi-	Bojjhaṅgā ca tathāpare
Samādhupekkha-bojjhaṅgā	Satte te sabba-dassinā
Muninā sammadakkhātā	Bhāvitā bahuḷikatā
Samvattanti abhiññāya	Nibbānāya ca bodhiyā.
Etena sacca-vajjena	Sotthi te hotu sabbadā.

It is translated into Siamese as follows: Seven factors of enlightenment (*bojjhanga*) are *sati-sambojjhanga* (mindfulness), *dhamma-vicaya-sambojjhanga* (investigation of virtue), *viriya-sambojjhanga* (effort), *pīti-sambojjhanga* (bliss), *passaddhi-sambojjhanga* (tranquility), and *upekkha-sambojjhanga* (equanimity). These virtues are well proclaimed by Lord Buddha who has thoroughly comprehends all phenomena (*dham-*

ma). Bhavita pahulikata: If they are developed repeatedly, samvattanti: it will be for attaining abhinñāṇa: higher knowledge, nibbānaya: Nibbāna and bodiya: enlightenment. With this truth, may fortune be yours any time. This is the first verse of bojhhanga.

The second one is:

Ekasmiṃ samaye nātho	Moggallānañca Kassapaṃ
Gilāne dukkhite disvā	Bojjhaṅge satta desayi.
Te ca taṃ abhinanditvā	Rogā muccimsu taṅkhaṇe.
Etena sacca-vajjena	Sotthi te hotu sabbadā.

Ekasmiṃ samaye: once, nātho...: the Lord saw Phra Moggallana and Phra Kassapa who were sick and having pain. So, the Lord taught seven bojhhanga. When both Phra Moggallana and Phra Kassapa were pleased with sayings of the Exalt One, the disease was gone immediately. With this integrity, may fortune be yours any time.

The third one is:

Ekadā dhamma-rājāpi	Gelaññenābhipīlito
Cundattherena taññeva	Bhaṇāpetvāna sādaram
Sammoditvā ca ābādhā	Tamhā vuṭṭhāsi ṭhānaso.
Etena sacca-vajjena	Sotthi te hotu sabbadā.

Ekadā: once, dhamma-rājāpi: even the dhammaraja or Lord Buddha who was the owner of dhamma, gelaññenābhipīlito: was sick. Cundattherena taññeva bhaṇāpetvāna: He had Cundathera express bojhhanga. When the Lord listened to the bojhhanga, His mind was joyful. The sickness was gone by that. Etena sacca-vajjena sotthi te hotu sabbadā: with this integrity, may fortune be yours all at any time.

Pahīnā te ca ābādhā	Tiṇṇannam-pi mahesinaṃ
Maggāhata-kilesā va	Pattānuppattidhammataṃ.
Etena sacca-vajjena	Sotthi te hotu sabbadā.

Pahīnā te ca ābādhā: all sickness, tiṇṇannam-pi mahesinaṃ maggāhata-kilesā va pattānuppattidhammataṃ: was eliminated by those

three great seekers. They reached immortality like defilements eliminated by magga (path). With this integrity, may fortune be yours at any time. Here I have translated Pali into Siamese for you to listen.

Those who can translate Pali but never learn the full extent the meanings (attha) may not understand it. It needs deeper steps [of explication] to understand the extent the meanings of how Phra Angulimala-thera had committed a serious karma. Before being a monk in Lord Buddha's dhamma-vinaya, he killed 999 men. At the beginning he did everything well, but when he was almost finished with the academy, his teacher was turned against him by others and thereby motivated to kill him. He was forced to make a serious karma. He was so sad [because of being given the duty] of killing almost a thousand – 999 people.

As a result, Lord Buddha stopped him and taught Angulimala bandit to calm himself down. Then, he became a Buddhist monk and eventually achieved the Arahantship cutting off defilements as deliverance by complete elimination (smucchedapahāna). People were so afraid. When heard the words “Angulimala bandit,” they hid themselves immediately because they were afraid to be killed. They were afraid of him more than a tiger or rhino.

Angulimala was an important bandit. He was not afraid to kill anybody. After killing, he cut off one finger and strung it [on a line] so that he would be qualified for the study of becoming a world ruler.

When he surrendered to the virtues of Lord Buddha, he was ordained in the Buddha's dhamma-vinaya. And then, he went for alms. Neither far advanced pregnant women nor early pregnant women had understood this. When they heard about Angulimala they ran away and hid themselves. It is heard that while a far advanced pregnant woman was getting through underneath a fence her infant came out due to fear of Angulimala. This time he went to a proper place. The woman who was about to give birth could not escape. She couldn't go anywhere. She asked Angulimala for help.

Angulimala was an Arahant or a perfect one. He had compassion toward the pregnant woman, so he expressed the integrity, “Yatohañ bhagini: the young lady, since I was born as a noble one, I have had no intention to kill living things. With this integrity, may fortune be yours and your pregnancy. Right after the words, that woman gave birth to her child right away.”

Here it is. Monks, laymen and laywomen in dhamma-vinaya or religion of Lord Buddha must remember this as a model. These are words of an Arahant. Phra Angulimala had already become an Arahant. He said, “Since I was born I haven’t killed beings – no intention to kill beings.” This was his integrity. He referred to the integrity that he was a noble one in dhamma-viniya of Lord Buddha, may this integrity make it possible. He referred to and resolved with this integrity. After the words she gave birth to her child immediately. This is the integrity he referred to.

Phra Angulimala not only referred to the truth, but there was also a prostitute who was able to use supernatural power by referring to integrity. The king and the troops went to the big river. It was impossible for them to swim across, due to a fast and strong current. When they settled their camps along the river, the king thought, “There is such a strong-current in the river. Who can make the way the water flows go backwards?” He told his royal page. Then, the royal page went to proclaim the query asking who can make the water-flow in the river go backwards. A prostitute responded, “Me! I can make the current go backwards.”

Even though she was a prostitute, she was confident that she treated men fairly depending on money given – by either low-class, middle-class or high-class. If two baht, she would treat him as worthy of two baht. If three baht, she would treat him worthy three baht. She treated all as worthy, precisely, according to the pay – nothing was wrong. No matter if one was low-class, middle-class, or high-class, she treated them without discrimination. She did her job. This is the integrity. When a royal officer bought her to the king, the king asked, “Is that you who can make the water flow go backwards?” She answered, “Yes, lord, I can make it go backwards.” “What do you need – incenses, candles or flowers? I will

find them. If you can make the water flow go backwards as promised, I will reward you well. If you cannot do it, you will be punished.

She lit the incense and candle, faced the river, referred to that integrity, and resolved, “For the power, virtues, supernatural power, integrity and truthfulness I have accumulated since I became a prostitute, – I treated worthy of one baht, two baht or three baht. I did my job. This is the integrity. There is nothing wrong – if the integrity really exists, may it make the water flow go backwards.

After the resolution the water flow went backwards immediately. The flow went backwards at the same speed as it did forward. The king was amazed to see that. He was pleased to give her a reward. It made her pleased. It made her continue being a prostitute. She was rewarded a house to in which to stay. She felt this was perfect. She was a happy and cheerful prostitute.

Here it is. Integrity in a bad way is useable. Phra Angulimala-thera also referred to the integrity causing him to attain the Arahantship and resolved to use it for the troubled pregnant woman. After the words, she gave birth to her child immediately. It is amazing. This is how the integrity worked.

When having trouble, do not believe in nonsense such as making a votive and spiritual prayer. That is because they have never learned Dhamma from Lord Buddha and Arahants. They have never listened to the Dhamma of the good men. As a result, their views are worthless and inconsistent with evidence and Buddhism. If one studies Buddhism, he will refer to integrity and truth. This is important. If there is the purity of *sīla* (morality) one must refer to that purity. Or if there is purity of *samādhi*, one must refer to purity of *samādhi* for a resolution. Or if there is the truth of wisdom, one will refer to the truth for a resolution. Or if there are integrity, truthfulness and virtues in oneself, he should refer to those virtues for a resolution – in paying attention to overcome obstacles or anything. We must understand this.

Just as in the story of Anguilmān who was Lord Buddha's disciple, it was taught by Lord Buddha in *bojjhanga-katha* or *bojjhanga-paritta*. All seven factors of enlightenment (*bojjhanga*), from *sati* to *upekkha-sambojjhanga*, well proclaimed by Lord Buddha who saw all Dhamma. If one develops repeatedly, it is for attainment of high knowledge, *Nibbāna* and enlightenment. With these, truth and integrity, may fortune be yours at any time. This is important. How do we practice *sati-sambojjhanga* to attain paths and fruits as a wish? They are *dhamma-vicaya-sambojjhanga*, *virīya-sambojjhanga*, *pīti-sambojjhanga*, *passaddhi-sambojjhanga*, *samādhi-sambojjhanga* and *upekkhā-sambojjhanga*.

Sati-sambojjhanga (mindfulness): One must have mindfulness all the time. Let mindfulness be at the center of the Dhamma sphere which governs the human body. Be mindful over there and make the mind stop. If the mind does not stop, one will not give up. Make it stop and be mindful. Keep practicing until the mind stops. This is pure *sati-sambojjhanga*. One must be mindful at the center of the Dhamma sphere which governs human body – navel through the back, right through left, and *kangkak* or the center.

The mind stops there. When it stops there, one must be mindful and aware of the mind which stops. Be careful while sitting, the mind still stops. Be careful while lying down, the mind still stops. Be careful while walking, the mind still stops. Be fully alert. This is pure *sati-sambojjhanga*. One becomes enlightened due to having *sati-sambojjhanga*.

Dhamma-vicaya-sambojjhanga: While the mind stops still, one is mindfully investigating how wholesome and unwholesome states which may come – either wholesome or unwholesome states come. If the wholesome state comes, the mind stops still. Whether or not it is good, bad, distracted, or non-worried, one must be careful and mindful. Those are mindfulness and discipline which investigate. That is *dhamma-vicaya-sambojjhāna*.

Virīya-sambojjhanga: One diligently continues to keep the mind stopped-still. Stop very still. Do not attach to pleasant and unpleasant

feelings or objects. Pleasant and unpleasant feelings cause covetousness and grief which distract the mind in meditation. They cause the mind be agitated rather than stopping still. One who is skeptical will lose it due to agitation. So, one must have the ardent effort to keep the mind stopped-still. This is viriya-sambojjhanga. This the third factor.

Pīti-sambojjhanga: When the mind stops, joy arises. One becomes happy and joyful. That is pīti. Pīti arises when the mind stops still. Pīti does not go away as long as the mind is stopped. Stop very still. That is pīti-sambojjhanga. This is the fourth factor.

Passaddhi-sambojjhanga: Passaddhi is calm or tranquil. Stop still and remain very still continuously. The mind stops still at the center of the center. Stop still. Stop perfectly still. That is passaddhi. Keep the mind stopped-still continuously. Stop perfectly still. Passaddhi is firm with the mind which stops still at the center of center. Stop still into oneness. That is samādhi or concentration.

Upekkhā or equanimity is firm concentration. It becomes one-pointed mind. This is upekkhā. The mind reaches one-pointedness or upekkhā.

The seven factors are here. Do not miss them. Bhāvitā bahulīkatā: if one develops them and practices repeatedly, saṁvattanti it is for attaining, abhiññāya, higher knowledge, nibbānāya, tranquility or Nibbāna and, bodhiyā, enlightenment. With this integrity, may fortune be yours any time. If this truth exists, one knows how to cure ill.

When one knows how to use the bojhhanga for a cure and resolves and uses them, illness is cured. There is no doubt that if one has integrity the illness will be cured. How is it cured? There is an example. Ekasmim samaye nātho Moggallānañca Kassapaṃ gilāne dukkhite disvā bojhhange satta desayi. Te ca taṃ abhinanditvā rogā muccimsu taṅkhaṇe.

Ekasmim samaye, once, nātho, the Lord saw Phra Moggallana and Phra Kassapa who were suffering from an illness causing painful feeling. As a result, He taught them the seven bojhhanga. As mentioned,

He taught the seven bojjhanga to calm the mind and make the pain stop still. After He finished teaching bojjhanga, Phra Moggallana and Phra Kassapa were joyful with the sayings of Lord Buddha. The illness was gone immediately. This is the truthfulness which cures the illness. It is holy. This is for Phra Moggallana and Lord Buddha, the seekers of the great virtues.

Phra Moggallana, Phra Kassapa and Lord Buddha were the great-virtue seekers, but even though they were enlightened, they still suffered from illness. When they suffered, they used bojjhanga for the cure. There is no need for searching for medicine – only bojjhanga eliminating the illness. Like at Wat Paknam, we use vijjā (transcendental knowledge) to relieve diseases. There is no need for medicine to cure the diseases. This is consistent with the Buddhist teaching. Here is the basis.

Now, it is time for Lord Buddha. *Ekadā dhamma-rājāpi gelaññe-nābhipīlito*: once Dhammaraja, dhammarajapi, even though Dhammaraja or Lord Buddha who was the owner of Dhamma. *Pi* means even though.

Once, the Dhammaraja was suffering from illness. *Gelaññe-nābhipīlito cundattherena taññeva bhaṇāpetvāna sādaraṃ*: He recommended to venerable Cundathera to express the seven bojjhanga joyfully. *Sammodittvā ca āpāthā*: He was joyful with the bojjhanga expressed by venerable Cundathera. The illness was gone immediately. With the truthfulness, may fortune be yours any time.

The Lord recovered because venerable Cundathera expressed bojjhanga. His illness was gone.

Finally, *pahīnā te ca ābādhā tiṇṇannam-pi mahesinaṃ maggā-hata-kilesā va pattānuppattidhammataṃ*: The sickness was eliminated by those three seekers of the great virtues like defilements completely eliminated by magga. They will not arise again. This is due to the truthfulness. With the truthfulness, may fortune be yours any time.

If we understand Buddhism, we must practice rightly, based on the Buddhist evidence. Venerable Angulimala-thera was a noble one in Buddhism. He was the perfect one. He used his integrity to resolve and help the troubled pregnant woman give birth to her child easily.

For the seven bojjhanga expressed by Lord Buddha, venerable Moggallana and Kassapa recovered from their illnesses immediately. How about Lord Buddha? He was sick, so He asked venerable Cundathera to express bojjhanga, and, as a result, His sickness was gone. This evidence shows that bojjhangas are important and better than any medicine in this world.

So, when the wise listen to this bojjhanga-paritta they should make wise reflection and keep it in mind.

I have given you a sermon based on Pali and explained in Thai. Etena saccavajjena: with the power of truthfulness, I have referred to Dhamma practice from the beginning to the end. Sadā sotthī bhavantu te: May you all here be happy. It is now about time. I would like to finish the sermon for now. Evaṃ: that is it, thus.

8.10 THE TWELVE LINKS OF DEPENDENT ORIGINATION

Once, Lord Buddha stayed in the Jetavan Vihara, the temple of Anatha-pindika in Savatthi. He taught paṭicca-samuppāda or the Twelve Links of Dependent Origination as follows (Majjhima-nikaya 12/828-829/523-524):

DEPENDENT ORIGINATION BASED ON RISING AND FALLING

Monks, what was said is right. You said that. Even I said that too. When there is this thing, there will be that thing because when this thing arises, it gives rise to another. That is:

Because of ...	It gives rise to ...
Ignorance (avijjā)	Formations (saṅghāra),
Formations	Consciousness (viññāṇa),
Consciousness	Mind and Body (nāma-rūpa),
Mind and Body	Six Sense-doors (salāyatana),
Six Sense-doors	Contact (phassa),
Contact	Feeling (vedanā),
Feeling	Craving (taṇhā),
Craving	Clinging (upādāna),
Clinging	Becoming (bhava),
Becoming	Birth (jati),
Birth	Aging (jarā), Death (maraṇa), Sorrow (soka), Lamentation (parideva), Pain (dukkha), Grief (domanasa) and Despair (upāyāsa).

All sufferings arise in this way.

Because **ignorance (avijjā)** is completely eliminated, the following is extinguished...

Formations	Formations,
Consciousness	Consciousness,
Mind and Body	Mind and Body,
Six Sense-doors	Six Sense-doors,
Contact	Contact,
Feeling	Feeling,
Craving	Craving,
Clinging	Clinging,
	Becoming,

Becoming	Birth,
Birth	Aging, Death, Sorrow, Lamentation, Pain, Grief and Despair.

All sufferings are extinguished in this way.

DEPENDENT ORIGINATION BASED ON THE EXTINGUISHMENT

Monks, what was said is right. You said that. Even I said that too. When there is no this thing, this thing will also not exist because when this thing is extinguished, this thing is also is extinguished. That is:

Because ... is extinguished,	The following is extinguished...
Ignorance	Formations,
Formations	Consciousness,
Consciousness	Mind and Body,
Mind and Body	Six Sense-doors,
Six Sense-doors	Contact,
Contact	Feeling,
Feeling	Craving,
Craving	Clinging,
Clinging	Becoming,
Becoming	Birth,
Birth	Aging, Death, Sorrow, Lamentation, Pain, Grief and Despair.

All sufferings are extinguished by this way.

Contemplation on the Twelve Links of Dependent Origination (paṭicca-samuppāda) as taught by Luang Phor Sodh (Phra Mongkol-Thepmuni, 37-38):

Paṭicca-samuppāda refers to phenomena which depend on each other like the links in a chain. One gives rise to another continuously. They are ignorance, formations, consciousness, mind and body, six sense-doors, contact, feeling, craving, clinging, becoming, birth, aging, death, sorrow, lamentation, pain, grief and despair. Here is how to contemplate it through meditation:

When one develops jhāna-samapatti and contemplates the Four Noble Truths with twelvefold intuitive insight - (sacca-ñāṇa, kicca-ñāṇa and kata-ñāṇa), - one can develop the Twelve Links of Dependent Origination. This means that while one contemplates and sees the truth of suffering and the truth of cause of suffering in crude and refined bodies of human, celestial, Brahman and formless Brahman bodies with insight (ñāṇa) of Dhammakāya at the center of the truth of suffering. One will see:

Ignorance (avijjā) looks like a sphere. It is black, blurred and impure. It is as small as a Banyan seed. The ignorance gives rise to formations (saṅghāra).

Formation looks like a sphere. It is white, transparent, clean and pure. It is concentrically located inside of ignorance. The formation gives rise to consciousness (viññāṇa).

Consciousness looks like a sphere. It is white, transparent, clean and pure. It is concentrically located inside of formation. The consciousness gives rise to mind and body (nāma-rūpa).

Mind-body looks like a sphere. It is white, transparent, clean and pure. It is concentrically located inside of six sense-doors. The six sense-doors give rise to contact (phassa).

Contact looks like a sphere. It is white, transparent, clean and pure. It is concentrically located inside of six sense-doors. The six sense-doors give rise to feelings (vedanā).

Feeling looks like a sphere. It is white, transparent, clean and pure. It is concentrically located inside of contact. The contact gives rise to craving (taṇhā).

Craving looks like a sphere. It is black and blurred. It is concentrically located inside of feeling. The clinging gives rise to clinging (upādāna).

Clinging looks like a sphere. It is white, transparent, clean and pure. It is concentrically located inside of craving. The clinging gives rise to becoming (bhava).

Becoming looks like a sphere. It is white, transparent, clean and pure. It is located inside of clinging. The becoming gives rise to birth (jāti).

Birth looks like a sphere. It is white, transparent, clean and pure. It is located inside of becoming. The birth gives rise to aging (jarā), death (maraṇa), sorrow (soka), lamentation (parideva), pain (dukkha), grief (domanasa) and despair (upāyāsa).

These phenomena arise relatedly. They continuously depend on each other like links in a chain. So, it is called paṭicca-samuppāda or the Twelve Links of Dependent Origination, which arise because of the factors which depend on each other to arise. If one extinguishes these phenomena one must extinguish the origin which is ignorance or avijjā so that other phenomena will be extinguished in accordance with its order and so that the end which is birth is extinguished. As a result, these phenomena are completely eliminated (Phra Mongkol-Thepmuni, 38-39).

In addition, each sphere of paṭicca-samuppāda has the spheres of vision, memory, thought and cognition. As taught the method of understanding contemplation on feelings-in-feeling and mind-in-mind in detail that in vision-memory-thought-cognition there is anusaya or underlying tendencies, which are paṭighā-nusaya or grudge, kāmarāgā-nusaya or sensual desire, and avijjā-nusaya or ignorance. They are concentrically located.

Especially, avijjā-nusaya wraps the spheres of cognition of all eight mundane (lokiya) bodies based on the crudity and refinement of bodies inside. As a result, vision, memory, thought and cognition of all eight mundane bodies do not expand fully like Dhammakāya.

However, when one meditates to Dhammakāya level, all anusaya will be eliminated, one by one, until one reaches Dhammakāya. When one reaches Dhammakāya, ignorance or avijjā which wraps [covers] cognition is eliminated. As a result, it becomes vijjā or transcendental knowledge. One can thoroughly know and see the truths immediately.

Vijjā is transparent, refined, clean and pure. And, the sphere of cognition fully expands. Its diameter is equivalent to the lap-width and height of Dhammakāya. As a result, the sphere of cognition becomes Ñāṇa-rattana. Especially, āsavakkhayañāṇa or knowledge of the destruction of mental intoxicants arises and the meditator achieves paths, fruits and Nibbāna in accordance with the virtues an individual has attained.

The meditator sees with the eye of Dhammakāya that the Twelve Links of Dependent Origination still exist in eight mundane bodies only. They do not exist in Dhammakāya. And, the meditator comprehends thoroughly the Three Characteristics thoroughly with the insight of Dhammakāya that the eight mundane bodies fall into the Three Characteristics of impermanence, suffering and non-self because ignorance is the root cause of defilements, craving and attachment or clinging. It is the root cause of all sufferings, so if ignorance is eliminated, sufferings will be extinguished. Or any of those is extinguished or eliminated; suffering will be extinguished because the Twelve Links of Dependent Origination (paṭicca-samuppāda) are eliminated thoroughly.

When one sees and knows with the eye and insight of Dhammakāya that those eight mundane (lokiya) bodies fall into the Three Characteristics, he or she thoroughly sees with the eye of Dhammakāya and thoroughly knows with insight of Dhammakāya as follows: Dhammakāya paths, fruits and Nibbāna are Nibbāna Elements (Nibbāna-dhātu) which noble ones and perfect ones have attained. Nibbāna Elements are the un-

conditioned and they are bodies which are permanent, supremely happy and true self. They are liberalized and void of defilements, ignorance, craving and attachment or clinging. They are void of mundane self (atta-lokiya) and things due to atta-lokiya. Or, they are void of the conditioned phenomena (saṅghāra). So, they are param suññaṃ or extremely void.

As mentioned, this is the method of contemplating the Twelve Links of Dependent Origination in the refined elements which are concentrically located inside next to the refined elements of the Four Noble Truths at the center of the original dhātu-dhamma.

One who reaches Dhammakāya contemplates and see bodies-in-bodies, feelings-in-feelings, minds-in-minds and dhammas-in-dhammas in oneself and others, both inside and outside, starting from the crudest body (human body) to the most refined body. The contemplation is based on phenomena which are the dependent origination of the current state.

One who reaches Dhammakāya, develops jhāna-samapatti to purify the mind from the Five Hindrances and practices nirodha to extinguish samudaya (cause of suffering) to eliminate unwholesome mind of bodies in the three worlds. His mindfulness, awareness, restraint of moral conduct and the senses sustain consistently. He or she can contemplate and see the present state of the Twelve Links of Dependent Origination as follows:

1. For one who commits misconduct in actions, speech and mind, his or her refined human body which is the internal body becomes shabby, gloomy and impure. As a result, the crude human body which is the external body looks gloomy as well. The meditator can see the feelings-in-feelings and minds-in-minds internally and externally which are the Spheres of Vision, Memory, Thought, Cognition of the crude and refined human bodies gloomy and impure. And, the meditator will see dhamma-in-dhamma which is the Dhamma Sphere which governs the body, the Sphere of Sīla (morality), the refined elements of dukkha-sacca (the truth of suffering), samudaya (causes of suffering) and becoming or bhava (based on the Twelve Links of Dependent Origination or paṭicca-

samuppāda) with vision-memory-thought-cognition or mind located at the center of center of every Dhamma Sphere, become shabby, gloomy and impure or as duggati (becoming a being in suffering worlds). As a result, his or her way of life is headed to ruin as suffering – not prosperous.

2. For one who does not commit misconduct in act, speech and mind and is established with virtues of generosity, morality and meditation, his or her refined human body which is the internal body becomes pure based on virtue which an individual has attained.

For one who is endowed with virtues of humanity, his or her refined human body is pure. For one who is endowed with virtues of deity or deva-dhamma, his or her celestial body appears pure. For one who is endowed with virtues of Brahman-dhamma and rūpa-jhāna/arūpa-jhāna, his or her Brahman body is also pure. For one who is endowed with virtues of Buddha-dhamma – starting from Gotrabhū mentality, Dhammakāya is pure based on the mentality level, and his or her dhamma-in-dhamma, feeling-in-feeling and mind-in-mind both inside and outside are pure, brilliant and radiant as sukkhati (virtues) and advancing to Supra-mundane Dhamma based on virtues and perfections of each individual. As a result, he or she prospers in good life with peace.

It can be said that samatha-vipassanā Dhammakāya meditation as taught by Luang Phor Sodh is satipaṭṭhāna or the four foundations of mindfulness – contemplations of bodies-in-bodies, feelings-in-feelings, minds-in-minds and dhammas-in-dhammas both inside and outside perfectly.

All explained is intermediate samatha and vipassanā meditation or preliminary insight meditation as insight wisdom (vipassanā-paññā). For advanced Dhammakāya meditation or supra-mundane insight as supra-mundane wisdom, we have invited Phra Thepyanmongkol to give us insightful details as the follow:

9 CONTEMPLATION OF ARIYA-SACCA AND ATTAINMENT OF PATHS, FRUITS AND NIBBĀNA

Luang Phor Wat Paknam, Phra Mongkol Thepmuni (Sodh Candasaro) practiced concentration and insight meditation according to the Four Foundations of Mindfulness to Dhammakāya and taught:

When the meditator reaches Dhammakāya, he mindfully uses the insight (ñāṇa) of Dhammakāya to examine bodies within bodies, feelings within feelings, minds within minds and dhammas within dhammas, both inside and outside the body to develop wisdom and gain realization of Dhamma states (both conditioned and unconditioned) to know, see and become the Nibbāna Element (Nibbāna-dhātu) which is the attainment of Dhammakāya Path, Dhammakāya Fruit and Nibbāna in accordance with each individual level.

[Meditating to Nibbāna with Dhammakāya]

Line the minds of all the bodies concentrically at the center of the most refined Dhammakāya Arahant. Take the mind of the Dhammakāya Arahant as a base to cultivate jhāna-samāpatti (the four rūpa-jhānas) upwards (anulom) and downwards (patilom) 1-2-3 times until the mind becomes clear and free from defilements and hindrances, gentle and workable. Then, the most refined Dhammakāya Arahant will attain cessation, extinguishing the causes of suffering. This is done by stopping still at the center of Dhammakāya Arahant to attain the Dhammakāya Arahant within and then, coming out of the jhāna-samāpatti without examining the objects of the jhāna and entering the center of the original dhātu-dhamma, which is the place where the dhātu-dhamma and the spheres of vision-memory-thought-and-cognition [mind] and where all the defilements, ignorance, craving and clinging of the crudest to the most refined worldly bodies lie.

Destroy or abandon all the unwholesome minds of all the bodies in all three realms until they become pure, only leaving the completely pure mind (Ñāṇa-rattana) of the most refined Dhammakāya. One then

let's go of one's clinging to the five aggregates and the pleasures of the jhāna-samāpatti, not permanently, but only temporarily as vikkhambhana-vimutti (deliverance by suppression). The crude Dhammakāya will enter the center, and the most refined Dhammakāya will, then, appear in Āyatana Nibbāna.

Then, align one's most refined Dhammakāya at the center of the center of Nibbāna-dhātu (Nibbāna Element) which is the most refined Dhammakāya of Lord Buddha that is seen sitting on the throne with great radiance surrounded by numerous Nibbāna Elements or Nibbāna-dhātus (anupādisesa-nibbāna-dhātu) of the Arahant disciples whose five aggregates have perished sitting in a circle turning to the right around Lord Buddha. At this moment the mind of Gotrabhū has Nibbāna as its object.

1. Use the eye (ñāṇa) of Dhammakāya Gotrabhū to examine the Four Noble Truths at the center of the Human Body to see and realize the Noble Truths while cultivating samāpatti. Then, Dhammakāya Gotrabhū will enter the center [disappear]. A clear sphere will appear with a diameter measuring ten meters and soon that center will become a bright and clear Dhammakāya Sotāpattimagga (the Stream-enterer Path Dhammakāya) with a lap-width of ten meters and height of ten meters or more with a lotus bud crown on the head.

Destroy (abandon) the lower Fetters, namely, sakkāyadiṭṭhi (self concept), vicikicchā (doubt) and sīlabbataparāmāsa (adherence to rules and rituals). Then, Dhammakāya Sotāpattimagga will disappear entering the center and Dhammakāya Sotāpattiphala (the Stream-enterer Fruit Dhammakāya) will appear entering phala-samāpatti (fruit attainment). Examine the five paccavekkhaṇas, namely, path, fruit, abandoned defilements, remaining defilements and Nibbāna. One will attain path and fruit to become a Stream-enterer and one's Dhammakāya Sotāpattiphala Sphere will become clear and stay clear, never turning murky or small again.

2. Then, Dhammakāya Sotā will enter jhāna and examine the Four Noble Truths of the Celestial Body to see clearly suffering, its

cause, its cessation and the path leading to its cessation in the same way as stated above. At the center, one's Dhammakāya Sotā will enter the center (disappear) and a bright sphere with a diameter measuring 20 meters will appear. Soon that center will become a bright and clear Dhammakāya Sakadāgāmimagga with a lap-width of 20 meters and height of 20 meters or more and a lotus bud on the head. Having gotten rid of the three lower fetters, one permanently weakens greed, hatred and delusion. The Dhammakāya Sakadāgāmimagga will enter the center and the Dhammakāya Sakadāgāmiphala will appear entering phala-samāpatti and examining the five paccavekkhaṇa (path, fruit, abandoned defilements, remaining defilements, and Nibbāna). One will attain path and fruit to become a Once-returner and will see one's Dhammakāya Sakadāgāmiphala Sphere as always pure and clear from then on.

3. Then, Dhammakāya Sakadāgāmī will enter jhāna and examine the Four Noble Truths of the Brahman Body to truly see suffering, its cause, its cessation and the path leading to its cessation. At the center, one's Dhammakāya Sakadāgāmī will enter the center and disappear. Then, a bright sphere with a diameter measuring 30 meters will appear. That center will become a bright, clear and pure Dhammakāya Anāgāmimagga with a lap-width of 30 meters and height of 30 meters or more and a lotus bud on the head. One abandons the Fetters of kāmārāga (Sensual Desire) and paṭigha (Irritation). The Dhammakāya Anāgāmimagga will enter the center [disappear] and Dhammakāya Anāgāmiphala will appear entering phala-samāpatti and examining the five paccavekkhaṇas. One will attain the path and fruit to become a Non-returner and will see one's Dhammakāya Anāgāmiphala Sphere as always pure and clear from then on.

4. Then, Dhammakāya Anāgāmī will enter jhāna and examine the Four Noble Truths of the Formless-Brahma body to truly see suffering, its cause, its cessation and path leading to its cessation. At the center, one's Dhammakāya Anāgāmī will enter the center and disappear. Then, a bright sphere with a diameter measuring 40 meters will appear. That center will become a bright and clear Dhammakāya Arahattamagga with

a lap-width of 40 meters and height of 40 meters or more, with a lotus bud on the head. One permanently abandons the five higher Fetters of rūpa-rāga (Attachment to the Pure Form Realm), arūpa-rāga (Attachment to the Formless Realm), māna (conceit), uddhacca (restlessness) and avijjā (ignorance). The Dhammakāya Arhattamagga will enter the center (disappear) and the Dhammakāya Arahattaphala will appear entering phala-samāpatti and examining the four paccavekkhaṇas, namely, path, fruit, all abandoned defilements and Nibbāna. One will gain realization that one has attained path and fruit to become an Arahant, free of defilements. As the Lord Buddha states, “Vimuttasmim, vimuttamiti, ñāṇam hoti, when the mind is liberated, knowledge arises that one is liberated” and “Khīṇajāti, vusitam brahma-cariyam, katam karaṇīyam, ñāparam itthattāyāti pajānāti, the Noble Disciple knows that birth is destroyed, the holy life is ended, the task that should be done has been done, there is no more work to be done.” One will see one’s Dhammakaya Arhattaphala Sphere always refined and clear and radiant, never turning murky or small again.

One cultivates jhāna-samāpatti to see and realizes the Four Noble Truths with triple knowledge of each Truth: The True Nature (sacca-ñāṇa), Functions to be done (kicca-ñāṇa) and Accomplishment (kata-ñāṇa) (3x4 or twelve steps) to reach the path, fruit and Nibbāna. The meditator can either cultivate this step-by-step as indicated above or perform the steps all together simultaneously, if the merits and perfection of the meditator can handle this.

To perform the steps simultaneously, one lines up the minds of all the bodies concentrically at the center of the Dhammakāya Arahant and then attains cessation of the causes of suffering and enters Āyatana Nibbāna. Then, one examines the Four Noble Truths in all four worldly bodies (Human, Celestial, Brahman and Formless Brahman) simultaneously, realizing the Four Truths with triple knowledge [all twelve steps] and attaining the path, fruit and Nibbāna. One thus achieves the highest level of path, fruit and Nibbāna of Arahattamagga, Arahattaphala and Nibbāna-dhātu.

According to scriptural sources, the Great Bodhisatta gained enlightenment and became a Buddha through cultivating mental development, transcendental wisdom and supernatural powers attaining the highest level of path, fruit and Nibbāna of the Arahattamagga, arhataphala and Nibbāna in one single instant.

The triple knowledge of *sacca-ñāṇa*, *kicca-ñāṇa* and *kata-ñāṇa* is wisdom that arises during one's practice to realize that the Dhamma is real and that if one practices correctly, without giving up, one will eventually become free from suffering. The triple knowledge of the Four Truths [twelve insights altogether] are like a shovel used to dig the ground for the stream of wisdom to flow through. This stream flows toward the knowledge of dispassion (*nibbidāñāṇa*). In one instant, the twelve insights will develop into realization of the Twelve Links of Dependent Origination (*paṭicca-samuppāda*), which enable one to discern impermanence, suffering, non-self and the cause of suffering. This is the pathway to the discernment of the Four Noble Truths and the realization of “*Sabbe saṅkhārā aniccā, sabbe ssaṅkhārā dukkhā, sabbe dhammā (conditioned phenomena) anattā.*” They are the great dhamma weapons to destroy the fetters in an instant.

The triple knowledge of *sacca-ñāṇa*, *kicca-ñāṇa* and *kata-ñāṇa* can be seen and discerned through *cetosamādhi* or the method according to the Four Foundations of Mindfulness that Luang Phor Wat Paknam Phra Mongkol Thepmuni (Sodh Candasaro) practiced and taught which enables one to reach *Dhammakāya* and *Āyatana Nibbāna*.

Moreover, while still possessing the five aggregates, the *Nibbāna-dhātus* (*saupādisesa-nibbāna-dhātu*) of the Arahants can enter cessation (*nirodha-samāpatti*) and dwell in *Āyatana Nibbāna* at any time. It is therefore stated by the learned that the Arahants can enter *Nibbāna* through *saupādisesa-nibbāna-dhātu* at any time while they are still alive.

When the five aggregates perish, the *anupadisesanibbanadhātu* of Lord Buddha appears, dwelling perpetually at the center of *Āyatana Nibbāna*, sitting on a raised diamond throne. Countless *anupadisesa-*

nibbāna-dhātu of Arahant Disciples circulate clockwise around Lord Buddha, supported by their jhāna factors, which appear as circular crystal platforms (āsana) about a hand's width of Dhammakāya in thickness. The diameter of the platforms just matches the lap of the sitting Dhammakāya and the platforms are separated by a distance of about half of their diameter. They are ordered by the date that each Disciple entered Nibbāna. The Nibbanadhātu of the Foremost Disciples on the left [Mahāmokkalana] and right [Sārīputta Mahāthera] of Lord Buddha arrived in Nibbāna before Lord Buddha dies (leaves the five aggregates). The anupādisesa-nibbāna-dhātu of the Private Buddhas (pacceka-buddhas) appear sitting all alone on diamond thrones, because they didn't teach any disciples to reach the path to Nibbāna while they were alive.

Aside from this Nibbāna of our Lord Buddha Gotama with His disciples and the Private Buddhas of His era, there are countless other Nibbānas which are the residences of successively earlier Buddhas who completed purification of the ten perfections either with diligence (viriyādhika), faith (saddhā-dhika) or wisdom (paññā-dhika), along with Their disciples and the Private Buddhas of Their eras.

These Nibbānas stretch back in time-order, all the way to the Living Nibbānas of the Primordial Buddhas who attained much more perfection than subsequent Buddhas and were able to enter Nibbāna with all of their regal bodies absolutely purified from passion (virāgadhātu/virāgadhamma) all the way down to the crudest human flesh body. They can be seen sitting supported on Their jhāna factors which look like circular clear crystal platforms about a hand's width thick. They are very big, clear and pure, with brilliant rays emanating profusely from their exquisitely radiant bodies. Each central Primordial Buddha is surrounded at front, back, left and right, by countless sub-Primordial Buddhas. And, there are more at the center of the center and at the edges of each one. There are additional uncountable layers, shining throughout the whole of Living Nibbāna. And, there are still further countless Nibbānas in countless Nibbānas beyond this, according to the age of the Buddha and the perfections attained.

Luang Phor Wat Paknam, who practiced samatha-vipassanā meditation in accordance with the Four Foundations of Mindfulness, explained the meditation practice further. The meditator first reaches, knows, experiences and becomes the Dhammakāya Arahant in Dhammakāya Arahant over and over to become the most refined Dhammakāya Arahant. He, then, enters, knows and experiences Āyatana Nibbāna where the Nibbāna Element (Nibbāna-dhātu) of Lord Buddha dwells surrounded by countless Nibbāna Elements of Arahant Disciples, each sitting on their bright, clear jhāna factors. The meditator next contemplates the Four Noble Truths to arrive at the paths and fruits and Nibbāna Element for himself in some degree. Then, he places this pure, personal Dhammakāya that he has attained at the center of the Nibbāna-dhātu Dhammakāya of Lord Buddha which is seated on the diamond throne. He goes inside and stops still at the center of the center of Lord Buddha's Nibbāna Element. The center expands to emptiness and disappears. Then, innumerable Nibbāna Elements inside Nibbāna Element arise repeatedly in an unbroken string, each in its own Nibbāna. This is the way to get to, know, experience and become the pure True Essence (dhātu-dhamma) of each successive Buddha's Nibbāna Element which arises. Then one will arrive at the Primordial Buddhas in their countless Living Nibbānas, as described above.

When one has, to some extent, reached, known, experienced, and become True Essence (dhātu-dhamma) in accordance with Lord Buddha's virtue, he or she stops still at the center of the center of Lord Buddha and knows and experiences the white or meritorious Right View of Lord Buddha's transcendental knowledge (vijjā) as a means of controlling Wrong View or darkness. Darkness includes both simple ignorance and the overt malevolence of evil (delusion or māra), which is incorporated into the essence and psycho-physical organisms of worldly beings. It results in physical, verbal and mental misbehavior and suffering or problems as well as the resulting karmic consequences. These include evil spells and dangers of catastrophes, wars, terrorism, riots and natural disasters. One who has already studied the higher practice of the Three Trainings (tisikha) as detailed in the Noble Eightfold Path and has polished one's True

Essence (dhātu-dhamma) to be always pure will experience the results of this practice in accordance with the level of the practice.

Luang Phor Wat Paknam, Phra Mongkol Thepmuni (Sodh Candasaro), who practiced concentration and insight meditation in accordance with the Four Foundations of Mindfulness to attain the Dhammakāya of Lord Buddha, always wished for his students to attain Dhammakāya. “Dhammakāya is the refuge of all world beings. Dhammakāya never misled or deceived anyone. One with good knowledge (ñāṇa) will know it and one with good eyes will see it.”

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GLOSSARY

Abhiññā: Supernormal powers and knowledge consisting of five mundane powers attainable through various degrees of mind concentration and one Supra-mundane power attainable through insight penetration.

[Five] Aggregates: The five heaps of mind and matter (body). These five are grouped together into one unit and are conventionally termed ‘being,’ ‘person,’ ‘self,’ ‘we,’ or ‘them.’ These five consist of (1) corporeality, (2) feeling or sensation, (3) perception, (4) volition, and (5) consciousness.

Āloka-kasina: Spherical light object of concentration, such as a clear, bright and luminous crystal sphere.

Anāgāmī: A Non-Returner to the Realm of Desire; he or she has cut the five lower Fetters and will be reborn only in a higher world – among the beings of the Pure Abode. From there, he or she will attain Nibbāna.

Ānāpānasati: A meditation technique based on mindfulness of breathing.

Anattā: Non-self, absence of any grasping self or ego.

Aniccā: Impermanence: the rising and passing or changeability of all compounds, or the appearance and disappearance of compounds. Compound things never remain exactly the same for even one moment, but are vanishing and reappearing constantly.

Anuloma: Conforming, in proper order, in forward order.

Anumodanā: Congratulations, rejoicing.

Anupādisesanibbāna: Nibbāna without residue or any remainder of physical existence or the mundane aggregates

Anupassanā: Contemplation of body, feelings, mental functions, and dhammas.

Anusaya: Evil propensities or passions of the mind, latent disposition, underlying tendencies, dormant mental impurity.

Anussati: Recollections mentioned in the scriptures for use in concentration meditation.

Apāya: State of loss and woe, unhappy existence.

Apāyabhūmi: The four unhappy worlds: the worlds of animals, hungry ghosts, demons and hell beings.

Appanāsamādhi: Fixed concentration, attainment-concentration, absorption-concentration (jhāna).

Arūpa-jhāna: The (Four) Absorptions of the Formless Sphere.

Arūpa-loka: Formless Realms or Worlds.

Asaṅkata: Unconditioned.

Asaṅkhata-lakkhana: Three Characteristics of the Unconditioned: (1) No arising appears, (2) No passing away appears and (3) While standing, no alternation or changeability appears.

Āsava: Cankers, corrupting influences, mental intoxication or influences, defilements of the mind or mental states.

Āsavakkhayañāṇa: The knowledge of destruction of cankers.

Asekha: One who does not require any further training because all defilements are eliminated, an Arahant, a Perfect One, a Worthy One, a Holy One.

Asubha: Impure, loathsomeness, foulness often mentioned in the context of seeing the body's impure nature to overcome the delusion of thinking that the body is beautiful and forming attachments to it

Avijjā: Ignorance.

Arahant (n) or Arahāt (adj): A Worthy One. There are four types of Arahants, (1) one who attains the Path contemplating with pure insight with only āsavakkhayañāṇa or Knowledge of the Destruction of

Mental Intoxication, (2) one with the Threefold Knowledge, (3) one with the Sixfold Super knowledge and (4) one having attained the Analytic Insights.

Āyatana or Āyatana (Sanskrit): (1) Place, dwelling place, abode, home ... sphere, sense-organ and object (Pali-Thai-English-Sanskrit, 122). (2) Dhammakāya Arahants can exist in Nibbāna in the highest perfection. (3) The Twelve Sensory Domains or the Twelve Spheres.

Bodhisatta is one who has resolved to accumulate greater virtues to Perfections for enlightenment for helping his fellow beings, also, called a candidate for Buddhahood. He must accumulate merit longer in each of the three levels of Perfection. In the Tipitaka, Lord Buddha called Himself Bodhisatta, “When I, the Tathāgata, was just a Bodhisatta, not yet enlightened with higher wisdom. I penetrated (mindfully saw and understood throughout) the Light Object (āloka-kasina) and saw the Form Icon (rūpa-nimitta). In addition, there are three levels of Lord Buddha: enlightenment with wisdom, enlightenment with faith and enlightenment with persistence, each of which requires a longer period of completing Perfections respectively.

Luang Phor, Luang Pu or Lung Ta: Thai word for addressing a senior monk: it has the meaning of Reverend Father, Grandfather or Grand-uncle, respectively.

Brahman: A divine being of the Form World or Formless World.

Buddha: The Buddha, Lord Buddha, the Enlightened One, the Awakened One.

Buddha-interval: The period between the appearance of one Buddha and another.

Conditioned Phenomena: Formations, formed things, compound things. The characteristics of the conditioned are: (1) arising, (2) passing away and (3) while appearing, changeability is apparent.

Defilements (kilesa): The dhamma that makes the minds of beings depressed. They are: (1) Greed, (2) Doubt or Uncertainty, (3) Hatred, (4) Sloth, (5) Delusion, (6) Restlessness, (7) Conceit, (8) Shamelessness, (9) Wrong view, (10) Lack of moral dread.

Dhamma or dhamma: (1) Phenomenon, nature, any fleeting object, the Five Aggregate elements, (2) The doctrine proclaimed by Lord Buddha after His Enlightenment. The natural laws pertaining to the True nature of existence, especially concerning the nature, cause, and cessation of suffering, and the path that leads to the end of suffering [The Four Noble Truths].

Dhammakāya Meditation: Dhammakāya Meditation is based on four principles: three methods of concentration and the Principle of the Center. The three concentration techniques are: meditating on an object of visualization - the light sphere (Āloka-kasina), Recollection of Lord Buddha's virtues (Buddhānussati) and Mindfulness of Breathing (Ānāpānasati).

Dhammakāya: The supra-mundane body of the purest element which is non-compound and not subject to the three characteristics of impermanence, suffering and non-self.

Dhammakāya-Gotrabhū: Noble State Wisdom.

Dhammakāya-Anāgāmī: Non-returner.

Dhammakāya-Arahant: Perfect One.

Dhammakāya-Sakadāgāmī: Once Returner.

Dhammakāya-Sotāpanna: Stream Winner, a state of attainment of the first state of holiness.

Dibbacakkhu: Divine eye, the faculty of supernormal vision, (also Dhamma-cakkhu) the power of seeing all that is taking place in the whole universe – e.g. the passing away and arising of beings in the different worlds such as the hells, the heavens, etc.

Dibbasota: Divine ear, heavenly ear.

Diṭṭhi: Views or understanding. If the word diṭṭhi is mentioned alone, it means wrong view or understanding.

Diṭṭhivisuddhi: Purity of understanding in right view.

Dukkha: Suffering, unsatisfactoriness due to the transient nature of all compounds.

The Eightfold Transcendent Knowledge (Vijjā 8) consists of Insight-knowledge, (2) Mind-made Magical Power, (3) Supernormal Powers, (4) Divine Ear, (5) Penetration of the Minds of Others, (6) Remembrance of Former Existences, (7) Divine Eye, (8) Knowledge of How to Destroy Mental Intoxicants.

Fetters: The defilements that bond beings into existence. There are: (1) False view of individuality, (2) Doubt or uncertainty, (3) Adherence to wrong rules and rituals, (4) Sensual lust, (5) Repulsion or anger, (6) Lust for realms of form, (7) Lust for formless realms, (8) Conceit, (9) Distraction or Restlessness, and (10) Ignorance.

[Five] Hindrances are the obstacles which block or cut off the mind from transcending to wisdom. They are Drowsiness (*thīna-middha*), Doubt (*vicikicchā*), Ill Will (*byāpāda*), Restlessness (*Uddhaccakukkucca*), and Sensual Desire (*kāma-chanda*). (1) Drowsiness is sleepiness, laziness sloth, torpor, languor, or stolidity. It is caused by dislike, discontent or aversion (*arati*). (2) Doubt is perplexity, scepticism, indecision, or uncertainty. It is caused by lack of contemplation (*ayonisomanasikāra*). (3) Ill Will is hatred, malevolence, or aversion. It is caused by annoyance, anger, hatred, enmity, repulsion, or repugnance (*paṭigha*). (4) Restlessness is worry or anxiety. It is caused by being unable to stop the mind from mental distraction or anxiety, lack of peace (*cetasoavūpasama*). (5) Sensual Desire is desire in sphere of five sensual objects which consist of sights, sounds, smells, tastes and touch. It is caused by lust or craving for beautiful or pleasing perceptions (*Subhasaññā*).

Heinous Crimes (anantariya-kamma): Immediate, presently occurring-deeds bring immediate, uninterrupted and uninterruptible results. They are matricide, patricide, killing an Arahant, causing a Buddha to suffer a contusion or to bleed, or causing schism in the Order.

Impurities of Insight (vipassanūpakilesa) are (1) A Luminous aura emitted from the body, (2) Rapture (*Pīti*) of both mind and the body, (3) Insight knowledge seeing mind and matter clearly, (4) Tranquility of both mind and body, (5) Happiness occurring in the mind and the body, (6) Assurance, (7) Excess Exertion leading to exhaustion, (8) Excess Mindfulness leading to distracting *nimitta*, (9) Excess Equanimity misinterpreted as *Nibbāna*, and (10) Delight leading to satisfaction with the current state. These ten impurities may arise deluding

one to think that one has attained the Path, Fruit, and Nibbāna. This can cause the meditator to stop efforts and remain with craving, conceit and wrong view.

[Sixteen] **Insight knowledge** (vipassanā-ñāṇa) occur to those who practice vipassanā (insight) meditation. From the first to the last, it is equivalent to attainment of the Paths, Fruits and Nibbāna as follows:

1. **Knowledge of Mind and Matter (Nāmarūpapariccheda-ñāṇa)**, realizes that dhammas such as Five Aggregates or mind and matter, are impermanent, suffering and non-self. Realization of the true nature of mind and matter is Purification of View (diṭṭhivi-suddhi), the purity in seeing clearly the three characteristics. Purification of View is a direct realization, after which the mind is no longer deluded by mind and matter.
2. **Knowledge of Discerning Conditionality (Paccayapariggaha-ñāṇa)**, realizes the causes of mind and matter.
 - Ignorance, craving, clinging, karma and food are the conditions giving rise to matter (body).
 - Ignorance, craving, clinging, karma and contact are the conditions giving rise to feeling, perception and volition.
 - Ignorance, craving, clinging, karma, and mind and matter are the conditions giving rise to consciousness.

When the meditator understands the causes and conditions of mind and matter by developing this knowledge, he or she will overcome doubt about the three periods of existence. The knowledge, which crosses over doubts about the three periods of existence is called Purification by Overcoming Doubt (kaṅkhāvitaraṇa-visuddhi).
3. **Knowledge of Investigation (sammassanañāṇa)**, examines mind and matter or Five Aggregates as having the Three Characteristics of impermanence, suffering and non-self. When the meditator reaches this knowledge, he or she gains Purification of Knowledge and Vision of What Is Path and What is Not path (maggāmaggañāṇadassana-visuddhi) and knows what is right path as opposed to the impurities associated with insight (vipassanūpa-kilesa), which are not the right path.
4. **Knowledge of Arising and Passing Away (udayabbayānupasanāñāṇa)**, overcomes the impurities associated with insight.

Insight then continues its course towards better understanding of the Three Characteristics. Thus, when reaching this stage, the meditator must continue to put effort into examining the Three Characteristics according to the Six divisions: (1) Impermanence of the Five Aggregates. (2) Characteristics of impermanence: Arising and passing away, continually changing and ceasing to exist. (3) Suffering: The Five Aggregates. (4) Characteristics of suffering: Not enduring and being constantly afflicted. (5) Non self: The Five Aggregates. And (6) Characteristics of Non-self: Being powerless [One cannot control them].

5. **Knowledge of Dissolution (bhaṅgānupassanāñāṇa)**, examines the dissolution or ceasing of all conditioned things. It is the wisdom of seeing the passing away of objects and understanding their impermanence, suffering and non-self. When the meditator examines this, he or she will abandon pleasure, lust and craving and in the end, will abandon clinging to conditioned things.
6. **Knowledge of Terror (bhayatupatthānañāṇa)**, sees conditioned things as fearful because they all cease. When the meditator has developed clear Knowledge of Dissolution, he or she will gain Knowledge of Terror.
7. **Knowledge of Danger (ādīnavanupassanāñāṇa)**, sees the danger of conditioned things. When one develops knowledge of Terror, one will naturally see the danger, and lack of satisfaction or pleasure in conditioned things as well as the suffering they bring. Conditioned things will appear like a house on fire. Then the Knowledge of Danger arises.
8. **Knowledge of Disenchantment (Nibbidānupassanāñāṇa)**, sees and feels the disenchantment of possessing and managing the Five Aggregates. When one sees the danger of conditioned things, one will become disenchanted with them. This is the arising of Knowledge of Disenchantment which is like the Knowledge of Terror and Danger in meaning.
9. **Knowledge of Deliverance (Muñcitukamyatāñāṇa)**, is ardent desire for deliverance from unsatisfactory conditioned things in the way a trapped animal desires freedom. When one no longer feels pleasure [in compounds] and becomes wearied [with the Five Aggregates], one will feel the ardent desire to escape and so Knowledge of Deliverance arises.

10. **Knowledge of Contemplation of Reflection (patisaṅkhānupassanāñāṇa)**, re-examines conditioned things seeking an escape. When one makes an effort to escape from conditioned things, one reviews them again as having the Three Characteristics, looking for a way out, and Knowledge of Contemplation of Reflections arises.
11. **Knowledge of Equanimity about Conditioned Things (saṅkhārūpekkhāñāṇa)**, feels equanimity towards conditioned things in the same way as a man feels indifferent towards a former wife that he has divorced. When one first begins to desire escape, one reflects on a way of escape by examining the conditioned things as having the Three Characteristics. Later, one just feels indifferent towards them and Knowledge of Equanimity arises. Knowledge of Desire for Deliverance, Contemplation of Reflections and Equanimity are similar. Knowledge of Equanimity is considered the peak of Vipassanāñāṇa or Insight Knowledge.
12. **Knowledge of Conformity with Truth (saccānulomikañāṇa or anulomañāṇa)**, examines the Four Noble Truths. This knowledge arises as the mind contemplates mental objects, cutting subliminal consciousness. The Noble Path (ariyamagga) arises when Knowledge of Equanimity is complete. As the meditator repeatedly develops the Knowledge of Equanimity, then faith and confidence will increase powerfully, and effort will be well-supported. Mindfulness becomes stable and the mind is more concentrated. Knowledge of Equanimity about Conditioned Things develops into Knowledge of Conformity with Truth which arises after the Knowledge of Equanimity is completed. Insights four through twelve, Knowledge of Arising and Passing away through Knowledge of Conformity with Truth are called Nine Insight Knowledge. [Completing these nine is called Purity of Knowledge and View (Patipadāñāṇadassana-visuddhi). Then with Right Practice, the Noble Path is born.]
13. **Knowledge of Change of Lineage (Gotrabhūñāṇa)** is the transformation state where the meditator leaves behind the status as a worldly being and joins the Ariya lineage of Noble Ones. In the Patisambhidā-magga, it is called “Reversal Knowledge” because one leaves behind the external compound world (Saṅkhāra). A mind in the Gotrabhū State, called Gotrabhū Mind, can reach and hold on to Nibbāna emotionally. When it visualizes Nibbāna [which has no sign or nimitta], it is far away

from the compound world. This brings about cessation, which suppresses all defilements and reaches Nibbāna. Then, the meditator just naturally transcends the Gotrabhū state, transcends the worldly being state and transcends the compound world, progressing to reach and become a Gotra-ariya, transcendent and worthy of being called Noble. Note, however, that this state is not yet counted as part of the Noble Path to Nibbāna, it is only on the way to the path. Nevertheless, it is counted as Vipassanā since it falls into the stream of vipassanā.

14. **Knowledge of the Path (Maggañāṇa)**, is knowledge of the Four Noble Paths leading to Nibbāna. Its obligations are to determine suffering, to eliminate suffering, to penetrate the cessation of suffering and to develop the Noble Eightfold Path. Then, it develops to the attainment stage (appanā-bhāvanā). [This means that the meditator attains stable concentration such as attainment of the first jhāna.]

The Knowledge of the Four Noble Paths to Nibbāna is called Purity of Supra-mundane Knowledge and View (ñāṇadassana-visuddhi). When the mind is equipped with Knowledge of Path or magga-ñāṇa which is born during Gotrabhūñāṇa, it is considered supra-mundane wholesome. When Knowledge of the Path is born, it will hold on to Nibbāna emotionally to penetrate the Four Noble Truths and complete one's obligations regarding them. Then, it destroys all defilements including greed, anger, delusion and the first three lower Fetters completely. This Knowledge of the Path appears only once and then falls away. It attains Noble Fruition (phala-ñāṇa) immediately.

15. **Knowledge of Fruit (Phalañāṇa)**, holds onto Nibbāna emotionally. It is born during Knowledge of the Paths or Maggañāṇa.
16. **Knowledge of Reflection (Paccavekkhaṇañāṇa)**, reviews and reflects upon one's current status, attainment progress, remaining tasks and current penetration of Nibbāna. One examines: (1) Path, (2) Fruit, (3) Abandoned Defilements, (4) Remaining Defilements, and (5) Nibbāna. Each of the Five Reflections are repeated at each of the four Noble Disciple levels: Stream-enterer (sotāpanna), Once-returner (sakadāgāmī), Non-returner (anāgāmī), and Arahant. But for the Arahant, there is no examining of remaining defilements because one has abandoned all defilements

Jhāna is a state of absorption attained by meditation. It is mind-fully profound trance. Jhānas are categorized in two ways: the fourfold classification and the fivefold classification. The fourfold classification was used by Lord Buddha through the Suttas.

The Seven Purifications are the stages of purity. They are:

1. Purity of Conduct or Morality (sīla-visuddhi).
2. Purity of Mind (citta-visuddhi), which is the mind without the Five Hindrances.
3. Purity of View (diṭṭhi-visuddhi) which is the realization of the Three Characteristics that is seeing mind and matter as impermanent, suffering and non-self.
4. Purity of Transcending Doubt (kaṅkhāvitarāṇa-visuddhi) which is the overcoming of doubt in the causes and conditions of mind and matter.
5. Purity of Knowledge and Vision of What Is Path and Not Path (maggāmaggañānadassana-visuddhi) which is abandoning the defilements associated with vipassanā after seeing the Three Characteristics and the rise and fall of mind and matter, and gaining Knowledge of Dissolution (bhaṅgañāṇa).
6. Purity of Knowledge and Vision of the Course of Practice (Paṭipadāñānadassana-visuddhi) which is developing further Knowledge of Deliverance, Knowledge of Contemplation of Reflections, Knowledge of Equanimity about Conditioned Things and Knowledge of Conformation with Truth.
7. Purity of Knowledge and Vision (ñānadassanavisuddhi) which is entering Nibbāna when contemplating Conformity with Truth, Gotrabhū-ñāṇa has Nibbāna as object and realizes the Four Noble Truths in each of the three insight knowledge states: knowing the Truths (sacca-ñāṇa), knowing the functions to perform (kicca-ñāṇa) and knowing what has been done (kata-ñāṇa). In these twelve steps mentioned above, the meditator permanently destroys ignorance, defilements, craving, clinging and at least the three Fetters of Self Concept, Doubt and Adherence to Useless Precepts and Rituals. The resultant mind, then, takes Nibbāna as object and enters Nibbāna as Fruit Attainment.

Moggallana was the Left-hand Foremost Disciple of Lord Buddha. He was most accomplished of all Lord Buddha's disciples in the various supernatural powers.

Samādhi: Concentration; one-pointed mind; mental discipline.

Samatha: A technique to develop mental concentration by using a meditation device or kasina (the Buddha has prescribed forty all together). Its object is tranquility, calmness, and one-pointedness, which lead to jhānas.

Samāpatti: Four rūpa-jhānas and four arūpa-jhānas.

Sariputta was Left-hand Foremost Disciple of Lord Buddha. He became an Arhant “foremost in wisdom” renowned for his teaching and is depicted in the Theravada tradition as one of the most important disciples of Lord Buddha.

Sammā-arahang: These are the words repeated (parikamma-bhāvanā) in Dhammakāya Meditation to help gain mental concentration. Sammā is from sammā-sambuddho, the Buddha’s Supreme Right Enlightenment or Supreme Right Wisdom. Arahang means the virtue of Buddha’s being far from passions, or His Perfect Purity.

The Threefold Transcendent Knowledge (vijjā 3) consists of (1) Remembrance of past lives, (2) Knowledge of the decease and rebirth of all beings, and (3) Knowledge of how to destroy mental intoxicants.

Layman: Male lay follower with faith who has taken refuge in the Buddha, his Doctrine and the Noble Disciples; true disciples take on Five Precepts and abstain from wrong livelihood such as trading in arms, living beings, meat, alcohol, and poison (i.e., anything which causes harm or hurt).

Laywoman: Female lay-follower.

Learner: Those who are walking the Noble Paths. They are Stream-Enterer (sotāpanna), Once-Returner (sakadāgāmi) and Non-Returner (anāgāmi).

Learned: Those who have completed the Noble Paths. They are Arahants or the Worthy Ones.

Noble One or Noble Disciple: Holy or Noble persons. They are Stream-Enterer (sotāpanna), Once-Returner (sakadāgāmi), Non-Returner (anāgāmi) and the Worthy one or Arahant.

Perfections: The ten spiritual perfections. They are (1) charity, giving, generosity, and self-sacrifice (dāna-pāramī), (2) morality, good conduct (sīla-pāramī), (3) renunciation (nekkhamma-pāramī), wisdom, insight, understanding (paññā-pāramī), endeavor, energy, effort (virīya Pāramī), endurance, tolerance, forbearance (khanti-pāramī), truthfulness (sacca-pāramī), resolution, self-determination (adhitthāna-pāramī), loving-kindness, friendliness (mettā-pāramī), equanimity, indifference to praise and blame (upekkhā-pāramī).

Phra: (1) Title used when speaking of a Buddhist monk. (2) Title for calling a noble one.

Private Buddha or Single Buddha: A Buddha who becomes enlightened by himself, but does not teach others.

Rāga: Lust, passion, greed. [rāgacarita]: The lustful, one whose habit is passion, one of lustful temperament.

Rūpa: (1) Matter, form, material, body, corporeality, (2) object of the eye, visible object.

Rūpa-jhāna: Absorptions of the Fine-material Sphere.

Rūparāga: Desire for life in the world of form, craving for form, attachment to realms of form, greed for fine-material existence.

Sacca-ñāṇa is knowledge of the Truths as they are. **Kicca-ñāṇa** is knowledge of the functions with regard to the respective Four Noble Truths. **Kata-ñāṇa** is knowledge of what has been done with regard to the respective Four Noble Truths. These three are also called the Triple Knowledge.

The Three Trainings or The Threefold Training: Practices of Morality, Concentration and Wisdom. They are also called Training in Higher Morality, Training in Higher Mentality and Training in Higher Wisdom.

The Triple Gem (Rattana): (1) the Buddha, the Enlightened One, (2) the Dhamma, the Doctrine and (3) the Sangha.

Uposatha Hall: The shrine hall within a monastery where the Disciplinary Code (Pātimokkha) is recited on full-moon and new-moon days.

Unconditioned Phenomena: The non-compound things. The character-

istics of the unconditioned are: (1) no arising, (2) no passing away and (3) while standing, there is no alternation.

Vatta: The round of rebirth. [Also, vaṭṭa 3] – The Round of Defilement (kilesa-vaṭṭa), Round of Karma (kamma-vaṭṭa) and Round of Results (vipāka-vaṭṭa).

Vedanā: Feelings, Sensation.

Vicāra: Sustained thought on the object of concentration.

Vicikicchā: Doubt (on the dhamma practices leading to Nibbāna).

Vijjā: Higher knowledge, transcendental wisdom.

Vimutti: Deliverance, emancipation, release, salvation, liberation.

Vimuttiñāṇa-dassana: A state of attainment of knowledge and insight of salvation or deliverance.

Viññāṇa: Consciousness.

Vinaya: Discipline, the code of monastic discipline, the rules of discipline of the order.

Vipassanā: Penetrative insight, intuitive vision, seeing as it is.

Vipassanā-ñāṇa: Insight-knowledge

Visakha is the full-moon day of the sixth lunar month in commemoration of the Buddha's Birth, Enlightenment and Great Decease.

Vipassanā-paññā: Insight-wisdom

Visaṅkhāra: The Non-compound.

Visuddhi: Purity.

Wisdom: Knowledge, understanding. The sources of wisdom are (1) wisdom resulting from reflection, (2) wisdom resulting from study and (3) wisdom resulting from meditation.

Wat: Thai word for monastery (e.g. Wat Paknam means Paknam Monastery).

RESOLUTION FOR A SUCCESSFUL LIFE

BY VENERABLE PHRA THEPYANMONGKOL

Virtues such as Generosity (dāna), Morality (sīla), Meditation (bhāvanā), and sharing accumulated merit are enabling me to become free from Defilements (kilesa), Hindrances (nīvaraṇa) and Delusion (vipassanū-pakilesa). I shall develop the Dhamma Eye and Right Wisdom of the Four Noble Truths to destroy all Mental Intoxicants (āsava), Defilements (kilesa), Craving (taṇhā) and Clinging (upādāna), to attain the Supreme Paths, Fruits, and Nibbāna (Nirvana). May the virtues cited above support me:

1. To comprehend the Tipitaka (Pali Canon): Vinaya (discipline), Suttanta (discourse) and Abhi-dhamma (higher doctrine).
2. To be endowed with Right Conduct (caraṇa 15) and the Factors of Enlightenment (bodhipakkhiya-dhamma 37) which include the Angel Eye, Angel Ear, Brahman Eye, Wisdom Eye, Dhamma Eye and Buddha Eye as well as the Three Transcendental Sciences (vijjā 3), Eight Transcendental Arts (vijjā 8), Six Supernormal Powers (abhiññā 6), and Four Analytical Insights (paṭisambhidā).

[Those who have taken the Bodhisatta vow to accumulate Perfections for Buddhahood may add: “May I be endowed with the āsayānusaya-nāṇa and the indriya-paropariyatta-nāṇa.” These are mental skills for helping world beings.]

3. To see, know and become Dhammakāya which illuminates all conditioned and unconditioned phenomena and leads to Arahant mentality, the Supreme Paths and Fruits, and the

Dhammakāya. May I realize both Dying (Dhammakāya) and Living (Primordial) Nibbānas immediately and enlightened Dhammas that should be developed and Dhammas that should be avoided.

4. To attain more and more Merit, Sanctity, Perfection, Radiance, Supernatural Powers, Powers and Rights and Decisiveness based on increasing perfection and responsibilities for Buddhism.

5. To overcome all Delusion (māra) based on craving and wrong view from defilements (kilesa-māra), aggregates (khandamāra), karmic creations (abhisāikhāra-māra), deities (devaputtamāra), and death (maccu-māra) so that there will be no opportunity for the māra (devils) and their armies to destroy my accumulation of Perfections and our armies.

6. To fully realize the True Teachings (Dhammas) and to personify Right Thought, Right Speech and Right Action for others so as to protect and preserve the Teachings of the Buddhas forever.

7. To intelligently analyze the causes and effects leading to success and failure, to penetrate Truth (attha) and the True Teachings (Dhamma).

8. To prosper in the four requisites (food, clothing, shelter, and medicine) and conveniences such as vehicles and appliances so that shortages never arise.

9. During my cycles of rebirth, may I be endowed with six treasures of birth (sampatti) to aid in studying and practicing the Buddha-dhamma, for ending all suffering. May I be born: (1) During the era of a Buddha's Teachings (kāla-sampatti), (2) As a Human Being (jāta-sampatti), (3) In a Buddhist family (kula-sam-

patti), (4) In a Buddhist country (desa-sampatti), (5) With Right View (ditṭhi-sampatti), and (6) With a dignified bearing free from physical handicaps (upadhi-sampatti). May I be like the confirmed Bodhisattas, already announced by a Buddha, who never have committed any evil deeds that would lead them to be reborn in the suffering worlds. If I still receive bad resultant karma, may I never be born as one of the eighteen types of unfortunate or obstructed beings.^{note}

10. When reborn as a human being, may I be a man with the chance to ordain in the Buddhist Religion and, when past middle age, may I remain healthy with perfect senses and awareness.

11. May I never associate with a fool and always dwell with the wise. May I be endowed with the virtues of faith, mindfulness, moral shame and moral dread, as well as persistence and patience. May I never attach to sensual objects, but develop Right Morality (sīla), Right Concentration (samādhi), Right Wisdom (paññā), Right Transcendence (vimutti), and Right Insight (vimutti-ñāṇa-dassana).

Note: Unfortunate or obstructed beings are (1) blind, (2) deaf, (3) insane, (4) dumb, (5) deformed, (6) an isolated aborigine, (7) a slave, (8) a misguided fanatic, (9) a female, (10) one who commits a heinous crime, (11) a leper, (12) one with extremely wrong views, (13) an animal smaller than a bird or larger than an elephant, (14) a khuppipāsika ghost, a nijjhānatanhika ghost, or a kālakañcikāsarakāya demon, (15) a devil (māra deity), (16) a Non-returner (anāgāmi), (17) a Formless Brahman (arūpa-brahman) or (18) in a universe (cakkavala) without any Buddhas.



VENERABLE PHRA THEPYANMONGKOL

THE PRESIDENT OF THE NATIONAL COORDINATION
CENTER OF PROVINCIAL MEDITATION INSTITUTES OF
THAILAND

BIOGRAPHY OF THE VENERABLE PHRA THEPYANMONGKOL

- Abbot of Wat Luang Phor Sodh Dhammakayaram (July 9, 1991).
- President of the National Coordination Center of Provincial Meditation Institutes of Thailand (Elected by the Directors of Provincial Meditation Institutes from throughout the country at a Seminar and Practicum organized by the National Buddhist Office 23-25 April 2008 at Wat Yanawa, Bangkok, Thailand and recognized by the Sangha Body). On 22 April 2011 at Wat Luang Phor Sodh Dhammakayaram, he was elected to serve his second term as the president.
- Director and Principal-Meditation Master of Wat Luang Phor Sodh Buddhist Meditation Institute (Since 2006), An Associated Institution of the World Buddhist University.
- Vice-chairman of the Administrative Committee of Mahachulalongkornrajavidyalaya University Region 15 Academic Services Center (November 19, 2007).
- Director of Dhammakaya Buddhist Meditation Institute (1981).
- Manager of Rajburi Provincial Pali Studies Center (Appointed by the Sangha Body, October 20, 1999).
- Director of Rajburi Provincial Meditation Practice Center (Appointed by the Sangha Body, March 6, 2001).
- Director of Center for Development of Virtues and Ethics for the Security of the Nation, Religion and Monarchy (2009).

PROFILE AS A MONK

Name:	Phra Thepyanmongkol (Phra Ajarn Maha Sermchai Jayamanggalo) Abbot of Wat Luang Phor Sodh Dhammakayaram, and Director of Dhammakaya Buddhist Meditation Institute
Date of Birth:	March 6, 1929.
Entered Monkhood:	March 6, 1986.
Buddhist Dhamma:	Completed grade three of Buddhist Theory, and grade six of Pali studies.
Meditation Master:	Venerable Phra Rajbrahmathera, Deputy Abbot, Meditation master, Wat Paknam.
Meditation Experience:	Practiced Buddhist meditation since 1970.
Preceptorship:	Appointed since January 31, 1996.
Ecclesiastical Titles:	BE 2541 (1998) Phra Bhavana Visutthikhun BE 2547 (2004) Phra Rajyanvisit BE 2554 (2011) Phra Thepyanmongkol
Honorary Doctorates:	BE 2550 (2007) From Mahachulalongkornrajavidyalaya University in Buddhist Principles in Management. BE 2552 (2009) From Mahamakut Buddhist University in Religious Study in Buddhism.

PROFILE BEFORE MONKHOOD

Work:

Research specialist, United States Information Services (USIS), Bangkok.

Visiting lecturer in research methodology, research and evaluation, and public opinion surveys to various academic institutions (Thammasart University, Bangkok University, etc.)

Academic Qualifications: Certificate in accountancy, Bachelors of Commerce, and Masters of Arts in public administration (Honors), Thammasart University.

Certificate in social science research, Institute of Social Research, The University of Michigan, Ann Arbor, Michigan, USA.

Certificate in Wang OIS Management Courses, organized by USIS, Washington DC, USA.

WAT LUANG PHOR SODH DHAMMAKAYARAM

The temple is located on the beautifully landscaped campus of the Dhammakaya Buddhist Meditation Institute at kilometer 14 of the Damnoen Saduak - Bangpae Road, in Damnoen Saduak District of Rajburi Province, 93 kilometers from Bangkok. It encompasses 244 rais. The 74 rais surrounding the main monastery were registered in 1991 as Wat Luang Phor Sodh Dhammakayaram, in loving memory of Luang Phor Wat Paknam, Phra Mongkol-Thepmuni (Sodh Candasaro).

FOUNDING

21 May 1991: Registered as a Wat [a temple] by the Ministry of Education and recognized by the Sangha body

2 May 1992: Consecrated as a Temple by His Holiness Somdej Phra Buddhaghosajahn, Former Abbot of Wat Sampaya, Bangkok, and Sangha Council Member.

RECOGNIZED EXCELLENCE

- **1999:** Recognized by the Sangha Body as Rajburi Provincial Pali Studies Center.
- **2004:** Recognized by the Sangha Body as Rajburi Provincial Meditation Institute.
- **2005:** Designated by the Sangha Body as an “Exemplary Development Temple with Noteworthy Success.”

- **2006:** Established as Sangha Ecclesiastical Region 15 Academic Services Unit for Mahachulalongkornrajavidyalaya University (for four provinces).
- **2006:** Wat Luang Phor Sodh Buddhist Meditation Institute established as an Associated Institution of the World Buddhist University.
- **2008:** Elected the National Coordination Center of Provincial Meditation Institutes of Thailand.
- **2009:** Established by the Sangha Body as the Center for Development of Virtues and Ethics for the Security of the Nation, Religion and Monarchy

OBJECTIVES

1. To help humans rid themselves of suffering and penetrate Nirvana.
2. To educate laity and monks to become knowledgeable, virtuous instructors spreading Lord Buddha's teachings.
3. To become a center of virtue supporting peace for all world beings.
4. To become a pilgrimage center for the faithful:
 - Displaying sacred objects worthy of veneration.
 - Providing a clean, beautiful, serene environment for peaceful meditation and introspection.
5. To faultlessly manage and preserve the sacred treasures and offerings of the faithful.

THE HISTORY OF THE NATIONAL COORDINATION CENTER OF PROVINCIAL MEDITATION INSTITUTES OF THAILAND

The National Coordination Center of Provincial Meditation Institutes of Thailand is an organization established on 24 April BE 2551 (2008) to serve the Sangha Body, with the following objectives:

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

The National Coordination Center of Provincial Meditation Institutes was founded on 24 April 2008 at a conference and practicum organized by the National Office of Buddhism, held at Wat Yanawa, Bangkok, and led by Phra Brahmavachirayan. At this meeting, 338 Directors of Meditation Centers out of 400 across

the country voted for the establishment of the National Coordination Center of Provincial Meditation Institutes and they chose Phra Thepyanmongkol as the President. They also chose Phra Brahmavachirayan, Phra Bhramamolee and Phra Dhammapariyatveti as Advisory Directors. On 12 May 2008, the National Coordination Center of Provincial Meditation Institutes was recognized by the Sangha Body.

On 31 October 2008, Somdej Phra Maha Ratchamangkalahahn led the fourth conference held at Wat Luang Phor Sodh Dhammakayaram and the Committee Members agreed to invite Somdej Phra Maha Ratchamang-kalahahn as President of the Board and each Sangha Region Chief as the President of the Provincial Meditation Centers located on their regions. All members also agreed that the National Coordination Center of Provincial Meditation Institutes extends to both Mahanikaya and Dhammayut sects.

And on 23 April 2011, during the conference of directors of meditation centers, Phra Thepyanmongkol was elected to serve his second term as the presidents.

CONTACT INFORMATION

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Maintaining self or mind is supreme in this world. If one governs the mind one will attain Dhamma [natural phenomena and the noble truths]. To see one's own mind is to see Dhamma. To know one's mind is to know all Dhamma. To overcome the mind is to achieve Nibbana. The mind is a noble treasure. One should not overlook it.

Phra Ajarn Mun Bhuridatta-thera



Samatha (concentration) removes the five mental Hindrances and prepares the mind for wisdom (paññā), insight wisdom (vipassanā-paññā) and supra-mundane wisdom (lokuttara-paññā). When wrong view, defilements, craving and attachment – the causes of suffering – are eliminated by samatha and vipassanā, the suffering subsides and eventually extinguishes automatically.

Phra Mongkol-Thepmuni (Sodh Candasaro)