

The Flavour of Dhamma

By

ACHARN THATE

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May all beings be happy and may they share in any merit made in the translation of this text.

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Translator's Introduction

The author is a revered meditation master who lives in the north-east of Thailand. As a young boy he would attend on the monks who came to stay at his local village monastery. It was there, in his local village monastery, that he learnt to read and write the Thai language. His older brother, who was ordained at the time, was his teacher. At the age of seventeen, he ordained as a novice. During his time as a novice, he made an elementary study of DHAMMA-VINAYA.

At the age of twenty-two, he took higher ordination, soon after which, he set out on foot to find the Venerable Acharn Mun, who later became his meditation master. As a monk, he spent most of his time wandering on foot through the forests of Thailand, only resting up during the rainy seasons.

He spent many years studying meditation under the Venerable Phra Acharn Mun and this book is based on his personal experiences, not what he has remembered from textbooks and manuals. He is now (1977) seventy-five years of age.

Because this book is based on the author's own knowledge and experience – not on textbooks – some of the terms and methods of explanation may appear unusual to the reader. It is hoped that the reader will put up with this by realising that this is the pure expression of something that is within the author's heart. This is not the kind of polished reference book that someone who has a Ph.d in Buddhism would write. It simply explains

meditation as one experiences it in practice. The author did not intend this to be a sophisticated reference book.

Two terms which need to be explained here at the outset are “heart” and “Citta”. In its true sense, the “heart” is a completely neutral, blank state. When this state breaks up and outward expressions of the heart (e.g. happiness and sadness; love and hatred) display themselves, this is the “Citta”. It could be said that the “heart” is a state of rest and the “Citta” is a state of action or work – the passive and active sides of NĀMADHAMMA.

Sometimes the word “heart” is used as opposed to the word “mind”. This is because most people associate the “mind” with reasoning only. However, emotions and feelings are also involved, so the word “heart” has been used instead. This is the general meaning of “heart” as opposed to the former, specific meaning.

The author has said that his books are not written for beginners. They are written for people who already have a general understanding of Dhamma and WHO PRACTISE MEDITATION. If the reader is new to Dhamma and/or does not practise meditation they may well find the book difficult to understand or unacceptable. If the reader practises meditation, then I am sure that they will find the narrative both comprehensive and acceptable.

As was stated above, the author has only had an elementary education and so he is an amateur when it comes to writing. Couple this with the fact that the translator is also an amateur

and you don't get a very promising team. However, it is hoped that the reader will have compassion on both the author and translator and will put up with all the mistakes for the sake of uncovering the wealth of Dhamma that lies within.

Many thanks are due to Paññācalo Bhikkhu (David Tyler) for his never-failing help and encouragement during the translation of this book. Thanks are also due to Dr. Rojana Suvanasuthi, Professor Runjuan Intarakumhang and Mr. Siri Buddhasukh, all of whom helped to check my translation against the Thai originals.

'Satipatthāna Bhāvanā' and 'Way of the Path' were translated from the written Thai. "Words of the Master" was translated straight from a tape recording, which was made when four of the author's disciples went to question him about Dhamma.

A Glossary of Pali terms is provided at the back of the book in order to explain the words left untranslated in the text and to expand on those already rendered.

May you be happy.

Phra Steven Pannobhaso

WAT HIN MARK PENG,

26 October, 1977

SATIPATTHĀNA BHAVANĀ

Forward

SATIPATTHĀNA BHAVANĀ which you are now reading has been written in brief because the author has only taken the way of practise into account. It is not the author's intention to have the reader commit this book to memory and use it as a source of reference that can be boasted about. This explanation therefore emphasizes simple ways of practice, in order to make the reader aware of the fact that everyone already has the four Satipatthāna in their body and heart, both of which are most excellent (subjects for developing Sati).

Lord Buddha predicted that anyone who practises the (the four Satipatthāna) with firm resolve and strong conviction will attain at least the state of ANĀGĀMI, if not ARAHANT, in a period of no less than seven days and no more than seven years – provided that they are not negligent and practise to the utmost of their ability. Such results are Dhamma that all Buddhists desire.

The author has not just limited the explanation to a general outline of the practice, he has also pointed out the overall feeling, characteristics and features that occur when one practises Satipatthāna properly. He has done this so that one will be able to use these criteria when one develops one's practice.

Separating the practice into two methods is purely the opinion of the author. This is outside of what is in the textbooks and for this the author requests forgiveness from all well-informed persons. If one comes to practise truly, then all of one's questions will probably dissolve by themselves. This is because, with the development of meditation, it is not necessary to make everyone have the same experiences. Each meditator will have his own personal means and "tricks of the trade" to make use of while investigating.

When the goal of any meditation subject – not just the Four Satipatthāna – is achieved, exactly the same point is reached. Just as when all the revenue from the various government ministries is collected and placed on the one treasury.

The author hopes that this book will be of some use to all those who read it, and then PRACTISE. If the text or way of practise is faulty, the author requests some consideration and asks all learned persons to send him their advice so that he may be able to make amends in the future.

Phra Nirodharaṇsi Gambhirapaññācāriya

THE BUDDHIST RELIGION IS NO DANGER TO OTHER CREEDS

Buddhism is a religion that displays the principles of SACCA DHAMMA (the truth). It is perfectly logical in every respect.

The Dhamma (the teachings of the Lord Buddha) is something that is within all of us¹ – all set to be put into action at any time.

Buddhism allows everyone the liberty to profess to it or not. It is no danger to other religions, traditions and customs that are opposite to it – despite the fact that Buddhism does not teach one to behave in ways that such traditions teach. This is the principle of personal choice. *Thus Buddhism is a religion that teaches one to believe firmly in truths that one has seen for oneself.*

When the Lord Buddha was alive, he would sometimes visit the heads of other large creeds and sometimes they would visit him. Some groups came and asked about ATTADHAMMA (the Teachings of the Lord Buddha). There were also those who came and explained their beliefs and those who came to test their level of PAÑÑĀ (wisdom). There were no problems with the first group. However, when Lord Buddha explained the principles of

¹ The Lord Buddha taught about reality and we ourselves are an aspect of reality.

Dhamma (the facts) to the latter groups, it was like getting His response to their attacks².

After His reply, some gave themselves up and became His disciples. But those who had strong DITTHI (views and opinions) would go away and brood over the Lord's reasoning, thus taking a long time to become focused.

The Lord was able to respond in this manner because He had already thoroughly studied the principles of their knowledge. Whilst still a youth, He had learnt from His tutor, Vissavamidra, eighteen subjects, including Brahmanism³ and medicine. It is therefore not surprising at all that the Lord Buddha was able to overcome (the arguments) of these groups and solve their problems. His past experience also enabled Him to correct ascetics who were infatuated by JHĀNA SAMĀPATTI (absorption, having a single focus), thus enabling them to progress along the right path.

BUDDHISM ORIGINATED FROM A SINGLE SOURCE

That single source was the heart of the Lord Buddha, which was cleansed, until pure, by the practice of MAGGA (the right path). In

² Here a Thai idiom was used which means that one uses the opponent's attack as the basis of one's own counterattack. This means that the Lord Buddha's reply was based on what the other groups had said.

³ This refers to the three subjects that a Brahmin must learn.

that moment of purity, the four ARIYASACCA became evident, and that was the starting point of the Buddhist religion.

Each one of us has only one heart – not many. When we say we have many hearts, we are referring to the outward expressions of the heart, which are not the heart itself. For someone who is not yet trained in purifying these outward expressions of the heart, so that there is only one left, SACCADHAMMA (the truth) will not appear at all. Such people will only see the heart's projections, i.e. the KILESA (defilements, greed, hatred, delusion).

When Lord Buddha trained as an ascetic for six years, He undertook the principles of those subjects that He studied, testing them and searching for the truth, but enlightenment did not result. They only made His heart agitated, puffed up with pride and restless. Even the completion of that way of asceticism did not result in renunciation and freedom, and so was not able to guide the Lord to enlightenment.

When the Lord Buddha allowed Himself to proceed along the lines of JHĀNASAMĀDHI – which He had experienced by accident (having no teacher) whilst a child – His Citta became calm and could enter Jhāna. In this way, He attained BODHIÑANA (Enlightenment) and became a SAMMĀSAMBUDHA (One Enlightened by Himself). This demonstrates that the practice of Jhāna Samādhī Magga is the means to cleanse away the Kilesa ĀRAMMANA, the things which defile the Citta, thus leaving the Citta pure, radiant and solitary. When radiance and clarity are normal to the Citta, other things apart from the Citta (i.e., the Kilesa and all Dhamma) that arise in the present will be seen

clearly, at a single point. This knowledge has the purpose of cleansing and purifying the heart, so that it receives the pure and genuine Dhamma. This then conforms with the Buddhist saying:

**“THE HEART IS THE FORERUNNER OF ALL THINGS,
THE HEART IS THEIR CHIEF,
ATTAINMENT IS VIA THE HEART”⁴**

In general terms, it can be said that all Dhamma arise and appear at the heart and are known only because of the heart (PACCATAM). Therefore, the heart is more precious than anything else because the heart is the one that brings success to all deeds.

LORD BUDDHA PRACTISED. AFTER ENLIGHTENMENT, HE
TAUGHT OTHERS HIS WAY OF PRACTICE

Owing to the fact that the Lord’s Enlightening Dhamma is of immeasurable value, no matter how much is bestowed, if there are still people receiving it, then it will never run out – not in the least. In fact, bestowing this Dhamma actually increases its value

⁴ The first verses of the Dhammapada: Manopubbaṅgamā Dhamma, Manoseṭṭhā, Manomayā.

to both the bestower and the receiver⁵. People of pure virtue are therefore not miserly with Dhamma.

Although each one of us may possess all the virtues in our hearts, if the “wrapping of Dhamma (the Kilesa)” is not cleansed and blown away, then the Dhamma will not manifest and its real value will not be seen – as was the case of the Lord Buddha before His Enlightenment. The Lord therefore guided all His devotees along the path of practice that He had trodden.

The body and heart depend on each other. When we do good or bad, they must correlate with each other. The work of cleansing must also be done together. Cleansing of the bodily actions – to make them spick and span – depends on the cleansing agent, SILA (morality).

Sila must rely on the heart having the will to refrain from the wrong or turpitude that the body has done, is doing or will do in the future, if it is to be capable of cleansing the bodily actions to spotlessness. The way that the heart develops this will is by having a conscience.

Because of conscience, shame and embarrassment arise and so one intentionally undertakes unconditional abstinence ⁶ . Someone who has the following three virtues:

⁵ This refers to the 4 merits gained by one who preaches Dhamma and the 5 blessings that one receives if one listens to Dhamma.

⁶ See Sila in the Glossary.

1. Recognition of the harm of wrongdoing, so that shame occurs anywhere,
2. The sincere intention to abstain from that harm, and
3. The realisation of the value of keeping that Sila,

as the grounding in their heart, will keep five, eight, ten or two hundred and twenty-seven precepts without any trouble at all. This will then bring about true purity that is proper and in accordance with the genuine desire of the Buddhist religion.

KEEPING SILA – BEING SLAVES – BEING FREE

Sila, five, eight, ten or two hundred and twenty-seven precepts, even though it is a tool that limits the Kilesa or evil, does not force or fix a standard for anyone to follow. The practise in such a manner is neither what is intended in Buddhism or meritorious.

“Whoever maintains Sila because they think they are forced to, will suffer and transgress because they keep Sila in vain.”

We humans are born by the power of KAMMA (volitional action), which adorns our conception. When birth has taken place, our initial supportive conditions (NISSĀYA PACCĀYA) are abducted by the power of their old habits⁷. Furthermore, our hearts like to get carried off because they are accustomed to being their own slaves. Therefore, when we keep Sila of any sort, our hearts are

⁷ Habits from past lives.

uneasy and hesitant – fearing that they will not be able to perform the bad Kamma that they had done previously and will do again, later on. The reason for this is that we have submitted our Citta to the command of the Kilesa, that very evil itself. When the Kilesa, the commanders, are agitated, it is because they have come up against the obstruction of keeping Sila. Our Citta, that which is under the control of the Kilesa, then suffers, being agitated accordingly. This kind of Sila thus brings harm and debauchery to the one who keeps it. When one undertakes Sila in such a way, one only awaits the time when one will be finished keeping it. Even some monks and novices are like this⁸.

Sometimes, people keep Sila in order to be free from all sorts of illnesses, dangers and accidents, or to have good fortune. Sila then is almost God. This “god” religion then spoils the observance of Sila. Keeping Sila in the ways mentioned above is called, “being slaves of the Kilesa”. If doing this is meritorious, it is corrupt merit because it is mixed with the Kilesa.

Someone who has PAÑÑÃ (wisdom) in their heart, upon seeing the ill-effects of turpitude (such as killing) will be ashamed of the transgressions that they have committed and may again commit in the future. They will thus proudly resolve to abstain from all evil Kamma – having strong conviction in wholesome Kamma (KUSALA Kamma) – and, upon keeping Sila of any kind, will see its help and protection against their own baseness. The more that someone like this keeps Sila, the more they will see its effects.

⁸ Particularly those that ordain temporarily for custom or family reasons.

This is similar to a police officer looking after things that are dangerous to him. One can, therefore, call keeping Sila in this fashion, “keeping Sila in a way that is freedom, not slavery”. Buddhism intends Sila to be practised in this way, which benefits the name that Buddhism has for teaching people to practise with freedom.

UPON HAVING SILA ONE SHALL THEN PRACTISE DHAMMA TO HIGHER LEVELS, CLIMBING UP BY DEGREES

The elementary practice that the Lord Buddha taught to his SĀVAKAS (precious people⁹) was Sila. This was because of the fact that body and speech are coarse things that display themselves to the eyesight of the general public. Because Sila is more excellent than anything else in this world, men, DEVATAS, INDRA and BRAHMA¹⁰ regard it as being most precious. Someone who has Sila in their heart will thus be an excellent person – as a by-product of maintaining that Sila. If one is an ARIYA¹¹ (e.g. a SOTĀPANA, stream enterer), then Sila will be habitual and consistent – even if one is a layperson. *Humans who are born and have no Sila at all, not even one precept, are people who have not looked after their own dignity. What a shame!*

⁹ The author did not intend this to be a translation of the word Sāvaka.

¹⁰ Devata, Indra, Brahma – heavenly being; the king of the Devata; supreme divinity.

¹¹ One assured of Enlightenment.

On the next level, Lord Buddha taught restraint of the six INDRYA (sense faculties) and restraint in the consumption and usage of the four requisites, e.g. cloths. Finally, He taught restraint in the searching for the four requisites.

Sila is ADIBRAMHACARIYAKA (genuine, pure conduct), the level of practice preliminary to training in SAMĀDHI (concentration) and JHĀNA (absorption). If the grounding of Samādhī-Jhāna (namely Sila) is not solid, how will one establish Jhāna-Samādhī-Paññā, which are virtues that are vast?

What will monks who do not have the four PARISUDDHI Sila¹² as their anchor take as the measure of a monk?

“Someone who has accepted Sila as a tool of practice, no matter whether it be five, eight, ten or two hundred and twenty-seven precepts, is someone who is beginning the practice of BRAHMACARIYA (the holy life), which enters and destroys the den of the enemy that is in our hearts.”

WE ARE BORN TOGETHER WITH A CABINET OF DHAMMA

We humans are born because good and bad Kamma guides us to take birth, as already explained. Also, we have acquired many bad habits, thus being accustomed to them, and so our hearts

¹² 1) the restraint of the discipline, 2) the restraint of the senses, 3) maintaining right livelihood, 4) having the right attitude to the four requisites of robes, alms, shelter and medicines.

like to fall into base ways. Consequently, we must use Sila as a protection. At the same time, we can regard this as “all of us having the Dhamma along with its source”.

“If one were to call our body/heart a cabinet of Dhamma, this would not be incorrect.”

Lord Buddha was Enlightened with Sacca Dhamma. He came to know the truth that was in His own body/heart. When He proclaimed that Sacca Dhamma, He pointed out, for everyone to see, the Dhamma that was already in their body/hearts. When all those who have listened to Dhamma come to know and understand, what they realise is simply what is in their own body/heart. As a consequence, different people discard their Kilesa in different ways and by themselves – not telling or making arrangements with anyone.

People are born with RUPA (body) and NĀMA (mental faculties) or body and heart, so they can say freely and proudly that they have been born with good fortune, namely the precious Dhamma. It is a pity though that few know the worth of what they have¹³. Even though the Lord Buddha related the method of use, there are still innumerable people incapable of utilising it.

¹³ In the Thai this was given as a simile – being compared to a monkey who has some gold leaf that is used to adorn a Buddha image but he does not know where to place it.

THE AUTHOR BEGS TO INVITE THAT STORED -UP DHAMMA OUT TO PRACTISE

The education of Buddhists has now developed and advanced considerably. After hearing a sermon or reading a Dhamma book, each devotee is proud of the fact that various points of Dhamma were explained in the sermon or book. Maybe one could refer to this as, “everyone stocking up on the Dhamma – being a basket”. (Excuse me, the word basket is being used because most people regard Dhamma books as wastepaper. A great number of people study and remember Dhamma indifferently, not bringing it out to practise, not searching for the facts.)

The author does not have such a great amount of Dhamma that it could be kept in a basket, but he does wish to invite those who are interested in the practice of Dhamma to come and participate. See if it is not time for you all to bring that stored-up Dhamma out to practise, to see the facts in all Dhamma and end all doubts. Why else should you elevate and show others that you are an adherent of Buddhism?

The author has requested all of you to try to practise to the point of Sacca Dhamma, the truth. Know it clearly in your heart. Know it clearly with your Paññā (PACCATTAM, known by oneself)! The religion shall then radiate light, shining out, simultaneously illuminating the world and brightening one’s darkened self. Mankind shall then be free from its present turmoil.

STUDY, A LOT OR A LITTLE, IS NO OBSTACLE TO MEDITATION

As stated at the outset, we can believe that we are born with Dhamma, everyone of us. Rupa Dhamma and Nāma Dhamma i.e., our body and heart, we already possess. When one studies Dhamma in the way the Lord taught, whether one studies a lot or a little, one must study one's body and heart, either way.

What is the purpose of study? Why study?

One must study to learn the nature of the body and the nature of the heart. Then one should practise polishing up body, speech and heart by putting an end to unwholesome qualities and maintaining wholesome ones (not letting them deteriorate); or one should come to know clearly, seeing the truth in things that the heart misunderstands, thus bringing those things to an end.

Studying, knowing a lot and remembering the names of the Kilesa and objects of the heart, cannot be called being learned if one is still unable to control the heart and cleanse it of these Kilesa!

Ananda¹⁴ remembered many of the Lord's words. On the night that he became an ARAHANT (an Enlightened One), he stewed on those various teachings – to the extent that he almost became disheartened. Just as soon as he stopped brooding over the

¹⁴ The Lord Buddha's chief attendant.

words, his heart became peaceful and MAGGAPAHĀNA¹⁵ arose at that moment. This means to say that searching for a means (of achievement) from those Dhamma was still not the true MAGGA (path). Later, when Ananda stopped thinking and laid down the burden of those various approaches, Maggapahāna arose.

If the problem were posed that, “Does this mean that the vast amount of study that Ananda did had no use?”

The author begs to reply that, “*it had*”. The vast amount of studying that Ananda did is called “*leaning the means*”. When the ingenuity of his own heart (Patccattarṇ) arose, those means were no longer necessary¹⁶.

In this single moment, Sila, Samādhi and Paññā will appear clearly. The Citta does not waver nor does it go knowing things in other places. This is called MAGGASAMAṄGI (the moment of Enlightenment, when all the factors of the Eightfold Path converge into one). After Maggasamaṅgi, another state of the Citta will appear instead. This is impossible to describe or relate correctly. Even if one were to say, it would not be the same as reality – this is called Maggapahāna. This can only be known by someone who has reached this level. That Citta will arise for a single moment, then disappear. After this, the Citta, which still

¹⁵ The moment the Kilesa and ignorance are destroyed forever in the heart of a Buddha or an Arahant.

¹⁶ In other words, studying the path to enlightenment only gets you so far. In the end, you must work it out for yourself and, when that happens, previous study is irrelevant.

has all its suppositions and textbook knowledge that it had before, will follow its original process¹⁷.

One will then be able to use that textbook knowledge in a free manner – not having to supervise the Citta, fearing that that knowledge will defile it. The Citta does not mingle with the Kilesa in any of the six ĀRAMMANA (sense spheres) because Sati, Samādhi and Paññā are well proportioned, being one and the same. Ananda brought these to good use at the time of the First Council¹⁸.

THE FOUR SATIPTTHĀNA ARE LOKUTTARA DHAMMA AND ARE WHAT TRAINS SATI BEST

The Four Satipatthāna (foundations of mindfulness) are:

1. **Kāyanupassanā Satipatthāna.** One should examine this body as being simply a body, not a being, not a self, not a person, not us nor them. This is called **Kāyanupassanā Satipatthāna.**
2. **Vedanānupassanā Satipatthāna.** One should investigate feelings, i.e. pleasant (SUKHA), painful (DUKKHA) and neither pleasant or painful, as one's object, saying, "This

¹⁷ This is to say that the body and heart continue to function in the conventional world, but there is no attachment to the world or the body or the heart.

¹⁸ The First Council of senior monks, held just after the Lord Buddha's death.

feeling is a feeling not a being, not a person, not a self, not a body, not us nor them.” This is called **Vedanānupassanā Satipatthāna**.

3. **Cittanupassanā Satipatthāna**. One should investigate the heart, which is defiled or clear, as one’s object, say, “This is just a heart not a being, not a person, not a self, not a body, not us nor them.” This is called **Cittanupassanā Satipatthāna**.
4. **Dhammanupassanā Satipatthāna**. One should examine as one’s object the Dhamma, both wholesome (KUSALA) and unwholesome (AKUSALA) that arise in the heart, saying, “This is just Dhamma not a being, not a person, not a body, not a self. Not us nor them.” This is called **Dhammanupassanā Satipatthāna**.

Even if Satipatthāna is classified as LOKUTTARA (supramundane) Dhamma, it still pertains to our LOKIYA (mundane) bodies. If the question were asked, “Why must it be like this?” The author would beg to reply and, rightly or wrongly, requests the reader to consider the following with penetrating Paññā. When there is no world, the author does not know where Dhamma could be established nor how it could arise.

Whichever world, Dhamma is that. Whatever Dhamma, the world is that.

It is one’s training that distinguishes the two. For instance, the Lord Buddha and all the Ariya Sāvakas were born as humans, ordinary people, the same as us. However, when they trained

their worldly body/hearts to be pure and free from all kinds of defilements, they attained Buddhahood and Ariyaship.

Thus, for someone who wants that precious Dhamma in order to be free from Dukkha, the Four Satipatthāna, which are the same as our body/heart, are the most suitable fields to enter and train in. Such persons should train in these Four Satipatthāna so as to perceive and understand the truth with a heart possessed of Paññā.

Other Dhamma outside of these¹⁹, even though there are many and many ways of practising, will converge on and boil down to Satipatthāna, when the proper training reaches the crux of Dhamma. Also, apart from the fact that Satipatthāna is both Lokaia and Lokuttara, as has been explained, **“All trainees can attain both SAMATHA (tranquillity) and VIPASSANA (insight).”** Another point is that this is the only path that guides the practitioner to freedom from all Dukkha.

Satipatthāna is the location to establish and train the Sati of someone who wants to train Sati. If one asked another question, “Have we no SATI so that we must train as a consequence?”

The author would reply, “We have Sati – the same as we have a body, which is the first aspect of Satipatthāna.

The Lord Buddha taught Buddhists the truth about things that exist, all of them. With unreal, non-existent things the author does not know what one could take to teach and train. The Lord

¹⁹ Meditation subjects other than Satipatthāna.

taught us to train our Sati because, as it is, it is not up to the job. Its quality is not good enough. Sati still goes following recollections of the past and imaginings of the future. Going off following recollections of the past is not good enough, it leads them to pile up on the heart, causing further Dukkha. Lord Buddha therefore taught that one should see the Dukkha of Sati not stopping and staying in one spot, which is done by developing Sati steadfastly in these four fields.

SATIPATTHANA OF THE THEORISTS

The opinion of most theorists with regard to the Four Satipatthāna, or any other KAMMATTHĀNA (subject of meditation) is as follows. One must first recite the appropriate verse²⁰. When one has remembered its verse precisely, one can then practise, and, when one practises, it must be in accordance with everything that has been learnt. If one practises outside of this, then one's practise is completely incorrect. One should first develop Satipatthāna on the body - the first in the ascending series. It is erroneous to try to develop other aspects, e.g. the Citta or Dhamma, first. When investigating, one should first of all examine the inside and outside of the body, carrying on until all four aspects are completed. Establishing Sati should be done in

²⁰ Many Kammathāna have a word or verse that can be repeated in order to make the subject clear in one's mind, e.g. for Buddhanusati the verse begins with "Itipi so Bhaghava"

accordance with knowing and seeing Nāma Rupa all the time. The Citta should not release or lay down this investigation, as this is held to be different to fundamentals. Knowledge should follow everything that one perceives. The Citta coming to rest and being peaceful is accused of being stupid, having no Paññā.

Compelling the Citta like this is good initially but, if one compels it constantly, it might disobey. The Citta is one's heart. If one compels it too much, it won't like it and so it will disgrace one. Therefore, one can allow the Citta, namely the one who thinks, to think but only about the Four Satipatthāna. One should then be satisfied with this so that the Citta becomes engrossed in the subject.

“The Sati which still goes following the knowing of various things will never have a day to catch up with them – not at all!”

One should know in time with the Citta. Wherever the Citta is, let Sati and “the one who knows” be there also. When we know the tricks and deceptions of each other, we must agree to stop the deceit and become close friends. The Citta is somewhat similar to this. When Sati and knowledge abide together in the Citta, it must stop and be still - being one.

Those whose meditation has not reached this level accuse the Citta of being stupid and so consent to proceed in the preliminary manner again. When the Citta cannot stop and rest quietly, it will become extremely diffused. Headaches, pains in the chest, or many symptoms may arise if one tries to stare or force things even more. In the end, this will cause one to feel like giving up

the development of Satipatthāna because the results that arose were not spectacular enough to entice the Citta to hold fast.

SATIPATTHĀNA BHAVANĀ

The Satipatthāna Bhavanā that will be explained next may have some discrepancies with textbooks, but the author acknowledges and admits these differences. The differences occur because the author has written specifically about the way to practise - not wishing this to be a textbook. Textbooks by any author can be looked up anywhere.

Furthermore, the practise of Dhamma is impossible to control, making everyone see and know the same. Someone who has reached Ariya Magga must develop Paññā so that TILAKKHANA ÑĀNA²¹ is achieved. The Citta then comes together and attains Maggasamaṅgi - all aspects of the path unify and become one and the same. Tilakkhana Ñāna or path becoming one, it doesn't matter which, when Ariyas have reached this level, its flavour may not be the same. Thus, one cannot take into account every single case of attainment because each case is peculiar to the Ariya concerned.

It is because of this that the author begs to suggest the way to practise Satipatthāna Bhavana according to his own gratification,

²¹ Knowledge of the Three Signs of Being; impermanence, suffering and non-self

being appropriate to his own knowledge. So, those who have SADDHĀ (faith) and are still interested in Satipatthāna, please do not get bored or disheartened if the study and practise of Satipatthāna Pariyatti (theory) has brought no results. The author requests you to practise according to the way that he will suggest. It may be opportune and yield results. Who knows?

First, the author begs to suggest the preliminaries to practise. The Four Satipatthāna are Lokuttara Dhamma, therefore, the practitioner should be someone who has already seen the ill effects of Lokiya or the five forms of sensual experience. They will then obtain results in accordance with their true aim.

THE FOUR SATIPATTHĀNA ARE LOKUTTARA DHAMMA

As was stated previously: “Whichever world, Dhamma is that; whatever Dhamma, the world is that”. Another way of saying this is, “The world is the birthplace of Dhamma”. The following are classified as Lokiya Dhamma:

1. The world i.e., the body and heart complete with the five forms of sensual experience (form, sound, smell, taste and touch),
2. Any Dhamma connected with the five forms of sensual experience, and
3. The heart (the one that makes merit and goodness of all sorts) that is still involved with the five forms of sensual experience.

To be specific, the bodies and hearts of we humans are genuine *Lokiya Dhamma*. They are born of *Lokiya* objects (namely the four elements) and are enraptured and entangled by *KĀMAKILESA* (defilements of the senses). Someone who already has these *Lokiya* things only has to see their ill-effects and be tired of them in order to be able to practise meditation on the Four *Satipatthāna*, which are *Lokuttara Dhamma*.

The Four *Satipatthāna* are the same as our body and heart. *Dhamma* arises from the body and heart. The body and heart are *Lokiya*. The person who sees body/heart and all the conditions of the body/heart says, “What state are they in?”

When our hearts stop concocting and are steadfast - not being perturbed by various conditions - they have reached “*TADī*”²². They are then in their pristine state. Even though the body, by its nature, will be *Lokiya* - one is unable to change it - when *Paññā* (which is the affair of the heart) enters and investigates the body/heart together with its conditions, it sees clearly how all things exist in reality. This is the state that our hearts are in when they no longer imagine and concoct things.

Pull out misunderstanding, make the *Citta* go beyond the body, destroy delusion and forsake the *Lokiya* body. The heart will then be bright - being above *Lokiya* - and on its own.

Even though *Satipatthāna* is *Lokuttara Dhamma*, the Lord Buddha taught it to ordinary people. People who are both *Lokiya* in body

²² *Equipose*, a neutral singularity.

and in heart. Someone who sees suffering, thus being tired of it and wishing to be free from it, practise and proceed until that wish is fulfilled!

In short, this is a specific path that directs those who wish to be free from suffering.

PREDICTIONS OF THE FOUR SATIPATTHĀNA

An Arahant, or at least ANĀGĀMI (non-returner), after seven days at the quickest or seven years at the slowest. This was the Lord Buddha's prediction about the Four Satipatthāna. He said that anyone who comes to see the harm and suffering in the Kāmaloka (the world of the senses), thus being dissatisfied and bored with it, will obtain the results above if they practise to the extreme and do not retract from the Four Satipatthāna. Thus, we Buddhists believe firmly that there are no two ways about the Lord Buddha's predictions. The author requests all those who try to prove the facts of the Lord's predictions not to simply rebuke it when they cannot prove it or do not practise truly.

The author will not give a similar prediction. He will not say that when the Citta is at this or that level, it signifies that the trainee is at a certain stage or is an Ariya of this or that degree because the author is incapable of making such forecasts. Even if he had the ability, it is not fitting to make forecasts about each other.

At the time of the Lord, only He would give forecasts to the Sāvaka. The Sāvaka themselves, it seems, never gave predictions about Path and Fruit to each other. Should anyone do this just for fame, it would be MICCHA AJIVA (wrong livelihood). If the Ariya Sāvaka showed their level of purity to each other, it would be by someone who knew that his standard of Dhamma was sufficient to do so. In order to be of benefit to the practise of others, he would reveal his own level of Dhamma, or tricks in practise, for everyone to hear. Thus, they would know that that monk had attained to that level. Also, the Dhamma that each one knew would be peculiar to the individual concerned, so who could give correct predictions? Should we predict incorrectly, others would kill themselves laughing at us.

Predicting like this is a wrong habit for someone clever in Dhamma, therefore, the author begs to just suggest the way of training Satipatthāna - not being concerned with anything else. When one has practised, if one should know what level one has attained, it will be by oneself²³.

DEVELOPING THE FOUR SATIPATTHANA ACCORDING TO THE OPINION OF THE AUTHOR

The Four Satipatthāna are Lokuttara Dhamma, has already been related, therefore, who shall train in them, apart from “*someone*”

²³ One does not need confirmation from someone else.

who has seen the ill effects of the five forms of sensual experience - the enemies of Satipatthāna? By the words “*someone who has seen the ill effects of the five forms of sensual pleasure*”, the author does not mean that one who has ordained is “someone who has seen the ill effects of the five forms of sensual experience”. Someone who is not yet able to ordain is not called someone who has not seen the ill effects of the five forms of sensual experience. Sometimes someone who has not yet ordained may see the ill effects clearer than someone who has already ordained. This is because they have gone astray and fallen into the trap of the senses but having fallen in, they see all the harm and suffering that is there. Like a fish that has entered the trap of the fisherman, only to come to the end of its path of safety. It is at this point that someone who understands about the practise of Satipatthāna, upon taking it as a practise and obtaining good results, may be even better than someone who has ordained but still sees Dukkha as being Sukha.

The reason for this is that in order to progress the Four Satipatthāna, “*one must use a means based on Dhamma of the present*”. Even the Citta of someone about to attain to Path and Fruit – Nibbana (extinction of all Kilesa) - is in the present, attaining in a single moment of the Citta.

“Just be satisfied and pleased and have strong conviction in the practice” saying, **“These Four Satipatthāna are the true way to freedom from Dukkha, just as the**

Lord prophesied.” Then take Sati and concentrate it completely on one spot (namely that Satipatthāna that you are practising) and let it have full strength!

Before developing Satipatthāna in any aspect, I beg that you do so as mentioned above, *then just define the outline in your heart* saying,

1. Sati and the heart dwell together. Wherever Sati is, that is where the heart is. Wherever the heart is, that is where Sati is, and
2. **The foundation to establish Sati is namely the Four Satipatthāna** (body, feeling, Citta and Dhamma).

When we separate things in this way, it will be easy to train because we will know what is Sati, what is the heart, and where we should take and train them. We will also know if, at this time, Sati is where we desire it to be so that we will also know when it is not.

THERE ARE TWO METHODS OF PRACTISING SATIPATTHĀNA

Who will try to develop each of the Four Satipatthāna other than someone who has the following qualities?

1. Has realised and is tired of the punishment of Dukkha,

2. Has lessened pleasure, enrapturement and attachment to the five forms of sensual experience, and
3. Has faith and is satisfied in following the practice of Satipatthāna because they believe firmly in the Lord's prediction i.e., is Satipatthāna is the true way to freedom from this heap of Dukkha.

Do not hesitate or doubt about other aspects of Satipatthāna that one has not yet developed! When one has completely developed one aspect, the other three will appear clearly and distinctly, thus relieving one's doubts about them.

Do not hope or want for anything! Any hoping or wanting, thus having the future as one's frame of mind, will be an obstacle to progress in Satipatthāna.

Do not imagine that because one is developing Satipatthāna one will obtain, see or be anything! One should not harbour such fabrications in one's Citta, not even a tiny amount.

The attitude of Sati should simply be one of watching over the Citta, making it stay in the present and specifically with the aspect of Satipatthāna that one is developing, about which the author will explain next.

FIRST METHOD, FIRST ASPECT

When we establish Sati on the body - by separating Sati and the heart from the body, as explained previously - we should just stare²⁴ passively at the body. There is no need to analyse the body as elements or ASUBHA (loathsomeness) or anything at all. There is even no need to think the word “body” or “self”, simply place Sati gazing in this manner.

When the Citta is concentrated steadfastly on one object, all other objects will disappear by themselves. In this period, the Citta will not waver in the past or future. Not even suppositions that “this is this” or “that is that” will be present. The Citta will see the body it is gazing at is only an object, elements, not us, not them nor an animal, a body, a self or anything at all. This is called the Citta being EKAGGATĀRAMMANA. One must get to this stage if one is really going to get into Satipatthāna Bhavanā.

When the Citta gazes at the object and does not withdraw, even for a short time, the object will vanish in a flash. When Sati has no object to focus on, it will vanish simultaneously and the Citta and the object will combine to become just the Citta. This has similar characteristics to someone asleep, but it is not sleep as there is still a certain peculiar awareness²⁵. However, to call this awareness is still not correct as it is outside of what is generally

²⁴ With one’s mind’s eye.

²⁵ One does not know where one is, who one is, or what one is doing, but one does have some basic awareness.

considered awareness. This is called EKAGGATĀCITTA. Developing Satipatthāna (using this method) only goes as far as this.

Other aspects of Satipatthāna are of the same manner. Anyone who is interested in the other aspects should therefore simply understand them according to what has been explained above. The author will not repeat this explanation. Someone who does not understand, or who has not yet developed Satipatthāna, may think that he has fallen asleep while sitting, or has gone off on the wrong path. Some people will say that this state is stupidity as it does not give rise to Paññā, which is their only aim.

Even if a tiny amount of worry or hesitancy arises at the moment that the Citta is about to release the object, the Citta will not combine and become “one”. This is because when there are outward expressions of the Citta, there are consequently “two²⁶”. After this hesitancy has arisen, the Citta will withdraw and be confused, being in doubt and indecision as to what is and what is not - in the same way as it was to start with. EKAGGATĀRAMMANA will have then disappeared.

EKAGGATĀCITTA, which we have spoken about, can be established, but not for very long, at the most about two or three hours. After this, one will withdraw. However, when one withdraws, one does not settle in EKAGGATĀRAMMANA in the

²⁶ The author, on being questioned, said even if Sati is the outward expression of the Citta, so that one knows that this is Sati and that is the Citta, the Citta will not become “one”.

reverse series from EKAGGATĀCITTA. One withdraws to the state that one was in initially²⁷. This will be similar to the time when we were still untrained in Satipatthāna. However, this state is more splendid than it was initially because we do not have to take care of the objects that arise via the six Āyatana. We will know what is behind these objects and we will see the and understand the conditions of reality. Even if one sees clearly and sorrow arises, which in turn causes one to be weary of those objects, this itself will be a mechanism to anchor the Citta.

To state the case simply, one can say that developing Satipatthāna in the preliminary stages, before the Citta has become EKAGGATĀRAMMANA or EKAGGATĀCITTA, is the work of an outward expression of the Citta. One can call it resisting, or fighting, or investigating or anything one likes. When this work is successful, the Citta will take a rest (that is, it will come together and be EKAGGATĀCITTA). When the Citta has rested sufficiently, it will come out to inspect, take the measure of and review the result of its work. At the same time, delight, cheerfulness and gladness will also arise as a result of that work.

The results of developing Satipatthāna in any aspect will have similar signs to these. There may be some differences with some people because of their dissimilar merit, PARAMI (perfections) and characters. If one lives near to a person who is clever and experienced in this work, one can request their guidance so that one will progress and advance well.

²⁷ Receiving objects from all six Āyatana.

In truth, the work of the body and the work of the Citta are similar. The difference is that the body works with raw materials, making them into finished products, after which it rests. The work of the Citta, however, is done by Nama Dhamma, Paññā, which is still deluded and goes grasping, not knowing what is behind nor understanding reality. When things are made distinct and bright by Paññā, its function will be finished and it will be free to go and take a rest by itself.

Unintentional visions and NIMITTA (signs) and various kinds of knowledge may also arise as we are progressing. They arise by themselves, by the power of Samādhi, and befit the stage in which we are developing. However, this does not mean to say that everyone who develops meditation will have visions and Nimitta arise in this manner because their merit, Parāmi, and characters are different. The case of those who have Nimitta is a special one. Those who develop Satipatthāna will have their own experiences and not just Nimitta, as there are still many other things apart from this. Because of this, it is fitting for someone interested in Satipatthāna to be near a teacher who is clever and experienced in developing Satipatthāna. If you have anything to say, or if you are stuck at any point, they will be able to advise you. This is the quickest and most correct way of progress and advancement towards one's goal, the end of the path.

The author has not got the opportunity nor the ability to explain everything scrupulously (this not being his intention either) because each individual tends to be different. The author's only intention is to suggest specifically the way to train in the Four

Satipatthāna. Therefore, with other aspects of Satipatthāna, when conditions occur that have already been described, just understand by the meaning that has been related here at the beginning and this should be good enough. The author will not explain things in this manner again.

FIRST METHOD, SECOND ASPECT

When one places one's Sati on Vedanā (feeling), mostly it is Dukkha Vedanā, by separating Sati and the Citta from that feeling, simply gaze passively at that feeling. There is no need for examination, thinking, "Feeling arises over there, from that and is at these places". It is not necessary to think anything at all. Not even the word "feeling" should be present. When one watches in this manner, the Citta will release its initial attachments and assumptions. There will then be a feeling present that is simply an aspect of a feeling which is neither outside nor inside one's body. After this, all other objects will vanish. When the Citta is concentrated firmly in this manner, this is good. Sometimes the very strong Dukkha Vedanā that persists at this moment will disappear in a flash. If it does not disappear completely, it will appear to some extent, but it will no longer be a feeling. It is merely a target for one's Sati. This is called EKAGGATĀRAMMANA.

When the Citta does not withdraw but gradually becomes finer, that aspect upon which Sati is established will disappear. Thus, when Sati has no target to aim at, it will have fulfilled its function

and will disappear also - leaving just EKAGGATĀCITTA. This is. One pure, unclouded Citta. When the Citta has been like this for a short time, it will withdraw and function as it did initially, as explained in the first aspect.

FIRST METHOD, THIRD ASPECT

When one has established Sati on the Citta (Citta here means the one who feels and thinks), one should just gaze passively at it. It is not necessary to think that the Citta is various kinds of merit or sin, or the Citta is good or the Citta is bad, or the Citta is gross, or the Citta is fine. Not even its name or ordinances outside of these should be there. Just allow there to be the Sati that is staring at the one object. This will have a twinkling or flashing appearance, but the Citta does not go out grasping or concocting things.

If one posed the question that Sati is an outward expression of the Citta, as already stated, and the Citta is the one who displays these expressions (in the appearance of feeling and thinking), or to understand easily, “Sati and the Citta are one and the same, so how can they train each other?” Or if one says, “Who trains who?” The author begs to reply here in order to allow those who want to develop Satipatthāna to develop properly. What is right or wrong? If this does not agree with the opinion of the reader, then please make an exception first and allow yourself to do in accordance with the view of the author.

Consider this, whatever the Citta has²⁸, or is, this is unimportant. We need not think about it. What we should do is to concentrate all our Sati and then take that Sati which is gathered at this one point to look at the Citta (the one who feels this and that, who thinks this and that) until Sati knows in harmony with the one who feels and thinks. This means to say that one should bring one's mind to bear on all feelings and thoughts as they actually occur. Sati and the Citta will then become one and the same. Or one could simply say, in order to understand easily, "Sati with the Citta come to train that Citta that is still untrained, to make it into a Citta that is well trained, peaceful and under the authority of Sati."

When the Citta and Sati become one and the same, so that Sati is located firmly, concentrated specifically on the Citta, this is EKAGGATĀRAMMANA. When the Citta does not retract and becomes more subtle, the Citta which is the object will disappear and Sati will disappear with it. At this point things will have changed and become EKAGGATĀCITTA. Apart from this, there will be similar symptoms to those explained in the previous cases.

²⁸ On being questioned about this, the author said, "Whatever the Citta has" means other things that it is interested in. We must give these up and become collected.

FIRST METHOD, FOURTH ASPECT

When one places Sati on Dhamma (i.e., the objects of the heart that arise from the six Āyatana Phassa), one should just look specifically and indifferently at those Dhamma. There is no need to make any analysis, thinking, “Dhamma is of that manner and arises and passes away in this way.” Not even the word Dhamma should be present. Just look exclusively at the phenomenon which is the reaction that is shown when the external and internal Āyatana strike against each other.

If the question, “Where are the Citta and Dhamma different?” should arise at this point, the author begs to reply that, in this case, “Dhamma” means the objects that arise via the six Āyatana, e.g. the eye. When the eye sees a figure that is beautiful and pleasing, the Citta will become involved, wanting, desiring and being pleased with that figure. Thus, the Citta becomes attached solidly, clinging steadfastly to that figure which is called DHAMMĀRAMMANA. DHAMMĀRAMMANA of this kind are what is called DHAMMĀNUPASANĀ Satipatthāna. This is what we need to train Sati in those impure Dhamma, so as to change their nature to one of purity. In this case, the Citta is that which feels and thinks indifferently - not yet the sort of frame of mind that gives rise to Kilesa.

When Sati is non-receding and is concentrated steadfastly and unshakably on that DHAMMĀRAMMANA, this is called EKAGGATĀRAMMANA. When the Citta becomes finer, to the extent that the object of Sati disappears and with it Sati, this will

leave just the Citta on its own, with no outward expressions to make “two”. After the Citta has rested sufficiently in this state, it will emerge and proceed in a way similar to its initial manner.

If one were to pose another question that, “In the primary stages of training in Satipatthāna, the Citta becomes subtle by degrees until it becomes EKAGGATĀRAMMANA and EKAGGATĀCITTA, so why must it withdraw and proceed in its initial way (namely all six Āyatana)? Wouldn't you call this the Citta deteriorating?”

The answer is that we humans are born in the KĀMA (sensual) world and we occupy ourselves with objects of Kāma, (namely, the six Āyatana). We misunderstand, are addicted and experience all kinds of suffering and trouble because of Kāma Kilesa - and because we have not trained our Sati to be stable enough to truly know and see the Citta, the body of Kilesa and where the Kilesa occur, so that the Citta can separate itself from these Kilesa. Someone who has Paññā, upon seeing the ill-effects and being weary of living with Kilesa, will come intentionally to practise the Four Satipatthāna until they obtain the results that have been explained. Even so, because the Āyatana (namely our bodies) are Kāma objects and live in the Kāma world, receiving objects of Kāma Kilesa, the Citta, when it emerges from EKAGGATĀCITTA, believing itself pure and believing that there is nothing else to do, will grasp hold of its old tools again and use them until they break up.

When the Citta has trained until it is experienced and clever, it will be comprised of Paññā and will be able to use Kāma objects in a way that does not give rise to Kāma Kilesa. This Citta is called

one that has not deteriorated and is beyond the Kāma Kilesa. One can simply say that the body and the Citta are born in the Kāma world, so they must be deluded, intoxicated and put to trouble because of dwelling with Kāma Kilesa. Someone who has Paññā, who has seen the danger and has come to practise Satipatthāna until they have become free from being a slave to the Kāma Kilesa, uses Kāma objects until they break up simply in order to live.

It is fitting for those whose minds are in a jumble because they are very busy, or because they have a textbook education and have “no field to land in” to glide down to this small field (the Four Satipatthāna as explained in the first sense) and have a look around, rest and fill up with fuel. If they have to fly on, they will be able to fly further.

In truth, a Buddhist is someone who respects and has strong conviction in the teachings of the Lord Buddha. To say that one is experimenting or developing Satipatthāna in order to try to see the truth of it is not worthy of a Buddhist. This is because Lord Buddha maintained absolutely that anyone who develops the Four Satipatthāna and practises a lot, to the extreme, so that they become experienced, will attain to Arahantship - if not, then an Anagāmihood in seven days at the quickest or seven years at the slowest. Therefore, why should we hesitate when we say that we believe in the teachings of the Lord Buddha? We must resolve to try to develop Satipatthāna. Furthermore, developing Sati is not a waste. It allows the developer to be a better person because Sati is something that everyone desires. When one already has

Sati but not enough, it will cause Sati to improve. When one's Sati is good, it will cause it to be extremely good.

“Someone who is forgetful and can hardly remember thing is called someone who's Sati is not good. Someone who has no Sati is considered demented!”

In the preliminary stages, before developing the Four Satipatthāna following the second method (as will be explained next), one should consider such things as: a) the danger and Dukkha in the five forms of sensual experience, b) being weary of the five forms of sensual experience, c) having firm belief in the development of the Four Satipatthāna, d) being unskeptical, e) forsaking all worries and f) the establishment of Sati on Dhamma of the present. One will then be able to develop the various aspects.

The second method of practising Satipatthāna is different from the first in the following way. When Sati is inserted firmly in the Satipatthāna, instead of gazing passively and not investigating anything (as was the case with all aspects in the first method), the opposite is done. In the second method one must inspect, criticise and investigate what is what in these various Satipatthāna, until one sees the truth and pulls out all false suppositions. When these false suppositions are gone, the Citta will become EKAGGATĀRAMMANA and EKAGGATĀCITTA, as was explained in the first method.

SECOND METHOD, FIRST ASPECT

Let Sati become established on the body and then investigate by separating the body into pieces. For example, by fixing on to hair of the head, hair of the body, nails, teeth and skin, or whichever parts are clear - extracting many of them. Or one can investigate the body as being the four elements or Asubha (loathsome). It depends on which is clearest in one's heart. If one does not investigate in this fashion, then one can investigate and see the body as being the Ti-lakkana (impermanent, suffering, non-self), this is alright too.

When investigating, in whatever manner, the author begs you to believe firmly in that means of Kammatthāna (subject of meditation). In particular, one should believe that means is good and proper.

Do not hesitate or waver, sometimes investigating this means and sometimes investigating that means!

The training should not be done in spasms, throwing it away when results do not come!

One must truly forsake and lay down one's other affairs! Even our lives, our flesh and blood, we must be prepared to sacrifice to Kammatthāna²⁹, which is most excellent and difficult to come across!

²⁹ Here Kammatthāna means the development of meditation.

When the Citta has investigated and come together at the one spot, the Kammattāna that we are examining will appear much clearer than when we see it ordinarily. Sometimes it may seem that the body and the Citta are two different people. The Citta being the one who is looking at the body, seeing it clearly as pieces and parts, and seeing it as being ANATTĀ (not-self) in a way that is beyond doubt. One will see the body's nature, that it is changing, moving the whole time in a way that is worthy of extreme pity and remorse. When we look at our deluded addiction that goes and seizes hold of this body saying, "IT'S MINE", our hearts are even more ashamed.

This body is born to fight against its surroundings. There is hot and cold, hard and soft, and there are genuine hardships to work and diseases of all kinds.

Upon seeing this, the Citta will be concentrated steadfastly in this clarity, which sees and knows in this amazing way, so that it becomes EKAGGATĀRAMMANA. When the Citta penetrates more finely and doesn't retract, the vision that is the object will vanish in an instant, and with it Sati, thus becoming a single Citta (as was explained in the first method). The Citta can stay like this for a short time, after which it will withdraw and proceed in its original fashion, as has been described in every aspect.

SECOND METHOD, SECOND ASPECT

Let Sati become established on Vedanā (mostly it is Dukkha Vedanā, which one tries to resist). When the Citta is separated from Vedanā, single out and inspect it saying, “What is Vedanā for sure? Is that which is called Dukkha Vedanā a self or not? From where does Vedanā arise? Who is the one who says Vedanā and who is the one who takes hold of it and puts it in one’s Citta?”

If Vedanā and the Citta are one and the same, then the Citta will not be able to free itself from Dukkha at all!

But it is not like this because sometimes the Citta is still, without Vedanā at all. When one examines, sifting and searching for what is true and what is false, the Citta will stop being jumbled and will be concentrated on Vedanā. At this point, that which is called Dukkha Vedanā will vanish, leaving only Sati (the ability to recollect) and one outward expression of the Citta that has the characteristic of arising and passing away. This is called the Citta being stuck to a single object. When one researches in this manner, the Citta will become more subtle, to the extent that its object vanishes - the object combines with the Citta thus becoming EKAGGATĀCITTA. The Citta will stay like this for a short while, then it will retract and proceed in its original fashion.

SECOND METHOD, THIRD ASPECT

Let Sati become firmly established on the Citta (Citta here means a Citta that has not yet been trained to the extent of having the peace that was mentioned earlier) and then examine that Citta, the one who is still struggling and ill-at-ease saying, “The Citta is something that has no self. I suspect that I will be unable to find its essence. It is Anattā. It leads us to Dukkha. The Citta belongs to us, but we cannot command it. To have it is like not having it.” This makes one sad and bored with oneself.

The Citta is only a condition that arises and passes away, arises and passes away. It is nothing at all!

When one has investigated the Citta as being Anattā, the Citta and Sati will combine together at the same place. At this time Sati will not have to follow and catch hold of the Citta. Sati will know only the Citta, taking the Citta (the one who simply thinks, who is arising and passing away) as its object until EKAGGATĀRAMMANA is reached.

When the Citta examines and knows in this manner, it will become more subtle, by degrees, until the Citta, which is arising and passing away and is the target of Sati, disappears in a flash. It vanishes together with Sati (the one recollecting that Citta) and combines to become of a singular nature. The Citta can stay like this for a short time, then it must withdraw and carry on its initial process.

SECOND METHOD, FOURTH ASPECT

Establish Sati resolutely on Dhamma (i.e. the DHAMMĀRAMMANA that arise via the Six Āyatana which the Citta grasps, taking them to be a self) and then examine those DHAMMĀRAMMANA saying, “They arise from the internal and external Āyatana striking against each other. No essence can be found, they are ANATTĀ. They arise and pass away, arise and pass away one after another and not only this, they make the one who clings to them suffer in vain.” To give a simile, it is like an iron striking against a stone thus giving rise to a spark, which flashes momentarily then dies out. Someone who likes and is attached to those objects wants to get and wants to see those sparks, so they take the iron and strikes it against the stone again.

SAÑÑĀ³⁰, recognition of those various objects, is Anattā. It is impermanent, arising and passing away similarly. SANKHĀRA, imagining and concocting with those various objects, is Anattā and impermanent also. When the Citta loves, likes, wishes for and desires, but those impermanent objects vanish, it will use Saññā to take hold of and bring back those objects for Sankhāra to compound anew. Then, misunderstanding, we think that the new is making us even more attached. When pleasure and love increase, then desire increases. Saññā (recognition) and Sankhāra (imagination, mood,) then follow in quicker succession

³⁰ Memory is also a function of SAÑÑĀ

until it seems that there is permanence. The Citta then clings, taking its object that which is called DHAMMĀRAMMANA.

When Sati is set steadfastly on Dhamma, as has been explained, the Citta will be far from delusion, love, pleasure and desire. It will see that Dhammārammana, Saññā and Sankhāra are simply SABHĀVA DHAMMAS (natural phenomena) that arise and pass away – because there are still Āyatana and Phassa they must occur following what is natural for them. Sati will then be concentrated specifically on DHAMMĀRAMMANA, but only one so that it is EKAGGATĀRAMMANA. When the Citta is set firmly in this manner, it will gradually let go of all other Dhamma, thus becoming subtle by degrees. In the end, the DHAMMĀRAMMANA of Sati will disappear in a flash, thus becoming EKAGGATĀCITTA. When the Citta has rested for the appropriate amount of time it will withdraw and proceed in its original manner, as was explained at the beginning and with every aspect.

If one has trained in the 4 SATIPATTHĀNA as explained in the first method, but one's meditation is not bright and clear or not working and so one is wasting one's time. Please come and follow the way of practice in the second method. It would be good to look it over.

I have explained Satipatthāna only briefly so as to be of use to those whose only intention is to practise. If the author were to give a very fine and extensive explanation, maybe it would bore the reader so that they would no longer have the spirit to want

to practice. For instance, with the examples that have been used to explain the development of Satipatthāna in all aspects, only individual parts of the various means have been explained. With the Ārammana that are born of the Six Āyatana, only the case of the eye has been chosen as an example. But never mind, when someone comes with the intention to practice for the sake of sacrificing everything so that they attain to the true Satipatthāna, then the other means and the other Ārammana apart from those explained will appear clearly, by themselves, at that point. In textbooks they may examine the inside of the body or both inside and outside, the body be gross, the body being subtle, which is good in the beginning. When we come and train until we achieve the real Satipatthāna, as has been explained, the cases that they show in textbooks will not be difficult at all; we will be able to examine all of them. The more we practice and the more experienced and subtle our practice becomes, then knowledge and abilities of numerous kinds will arise – all before the Citta becomes EKAGGATĀRAMMANA or after it has emerged from EKAGGATĀCITTA. They will be of great interest to the practitioner. But even if the author were to give an explanation, it would not be able to reach a conclusion and would not reach the true nature of the reality of the matter either. This is because this penetration is the language of the heart, known by oneself and is very difficult to express clearly in ordinary language.

SUMMARY

The Buddhist religion, the teachings of Lord Buddha, is the only religion in the world that has its reasoning in Saccadhamma, the truth. It is appropriate for all wise men. Those who are interested should just take it up and prove this. Also, the expounder of those teachings was ready to freely prove the truth, being resolute in the purity of His teachings. The proclamation was also done freely. Whoever believed and allowed themselves to respect or not, depended on who would volunteer. If one was not satisfied after having professing to believe, the Lord would not prohibit them from saying that they were reverting. Buddhism is the only religion in the world like this.

Apart from His teachings, which had their logic in Saccadhamma, the Lord had an ordinary human body, similar to all of us. It was similar but it had the PURISA characteristics (these are called the MAHĀPURISA characteristics and are of 80 kinds), being more special than the ordinary because of the great merit that the Lord had accumulated in previous life-times. After forsaking His royal wealth and taking up the homeless life, He put in diligent effort, cleansing His body/heart Himself, making it flawlessly pure, until he attained SAMMĀSAMBODHIÑĀNA (Self Enlightenment). He then proclaimed the religion, teaching His devotees to practise as He had done (namely allowing each individual to cleanse his own body, speech and heart).

The Buddhist religion is therefore not harmful nor dangerous nor an obstacle to any other creeds, customs or religions in the world – with the exception of those creeds and sects whose purity is not good enough to cause one to believe in them. Seeing Buddhism as being outstandingly better, they will be unable to refrain from the Kilesa of envy and so will look for any excuse to make trouble. Even though things may reach this extent, Buddhism has no policy to take up these challenges and reply to them. In short, this is called Lord Buddha showing the way for Buddhists to look after their own body, speech, heart and goodness. He guided devotees to look after peacefulness by training in Samādhī and He led them to cleanse their hearts by developing Paññā.

Lord Buddha is the world's highest teacher because He had SAMMASAMBODHIÑĀNA³¹. Even the 28 subjects that He learnt from His tutor Vissavamidra whilst still a youth were considered the highest knowledge at the time. The Lord, however, did not use these to become Enlightened, which is BODHIÑĀNA. He was Enlightened by his own clearness and simultaneous abilities to reach for, see and know that place where all the Kilesa arise and pass away and to know the way in which to forsake them. This was truly forsaking them as well, in that single moment of the Citta that had become EKAGGATĀCITTA; something which is very strange and marvellous.

³¹ The supramundane knowledge required to become a self-enlightened Buddha.

If one should have doubts so as to ask the question, “The Enlightenment of Lord Buddha and all the Ariya Sāvaka was in a single Citta moment and at one place (namely the Citta), so how could the Citta be capable of dispersing to go (to) knowing, seeing and discarding all the Kilesa, which are of innumerable sorts?”. It is sufficient to answer that the words, “Enlightened in a single moment and at one place” do not refer to the Citta that is EKAGGATĀ in JHĀNA or in SAÑÑĀVEDAYITA NIRODHA (attainment to cessation of both SAÑÑĀ and VEDANĀ). That Citta is still not completely cleansed but becomes one by the power of JHĀNA. The Citta that becomes one and gives rise to enlightenment is a Citta which has already been well-trained, so that it is able to search for and see the place where all Kilesa arise and pass away. At the same time this Citta will see the way to discard – and will discard – these Kilesa! It has the Ti-lakkhana as its tool and the Four Ariya Sacca (Noble Truths) as its standard. In sort, this means that the Citta works to perfection in the Four Ariya Sacca, then it comes together, being enlightened in a single Citta moment. As a simile, it is like a court of law leading the investigation of the plaintiff’s witnesses. Everything is remembered so that the foundation is certain and clear. This judgement is then made at the single stage in the proceedings. If one spoke ordinarily, one would say, “How shall something that is scattered come to know and see over everything” It must come together in one place, then it will see all.” Therefore, enlightenment is enlightenment in the heart that is clean, clear and pure. This is because Kilesa are outward expression (conditions) of the heart and so when the heart is clear and clean,

it will know them clearly and by itself when they express themselves. It will thus eradicate them with Paññā which has peacefulness as its basis. There are no problems in saying that Lord Buddha was apt to be Enlightened in those SABBA ÑEYYADHAMMAS when one comes to understand the sense of what has been explained.

Ñeyyadhamma is that Dhamma which is: appropriate to know and see, appropriate to discard and appropriate to develop. It is for the sake of purity of heart. Ñeyyadhamma does not mean the general knowledge that there is in the world (like economics), which is the understanding of some people. This is because the knowledge of these subjects is only for use in the world. They are subjects that are defiled and whose use has no end. In the time before the Lord, there were 18 branches of knowledge that tutors preferred as the highest. When someone finished studies in every detail, he received the praise of being the highest of sages. But even though the Lord had studies thoroughly, and finished his studies whilst still a youth, those subjects were unable to bring the Lord to Enlightenment in Ñeyyadhamma.

“This is because those subjects are Lokiya subjects. They are only for use in the world. One learns them but uses that knowledge externally; one does not use it to purify one’s body-heart. The more one studies and the more one knows then the more the defiling of one’s heart increases. This study causes uncertainty and doubt and has no end. Thus, it is called the world.

Knowledge that is called Ñeyyadhamma is knowledge that arises from pure Citta and has SAMMĀSAMĀDHI (Right concentration) as its origin. The course of Saccadhamma that has cause and effect just in the heart was obvious to the Lord, thus in His heart He was resolute that He was enlightened in the subject that is the highest and that there were no other subjects above it."

To speak in simple terms, this is called Lord Buddha being Enlightened in Ñeyyadhamma i.e., knowing the reality of the 4 Noble Truths and thus not lying to nor deceiving Himself and others as He had done previously. It was to know the Dukkha that there was in the body and heart of Himself and others and that:

- 1) It was truly Dukkha, thus being tired of and wishing to flee and be free from that Dukkha, by
- 2) Knowing His own body/heart, and those of others who are struggling and striving all the time; knowing it is the cause or source that gives rise only to Dukkha thus, because of fear, He tried to forsake this until the result was Enlightenment, and
- 3) Seeing the value and use of Paññā (because He had seen the happiness and peace that arises from it) which goes and truly knows Dukkha and all its causes and then abandons that Dukkha, and
- 4) Believing firmly that the PATIPATĀ (way of practice), that SAMMĀDITTHI (right view) is the one who leads the way

until the highest result is attained; that which was never encountered or seen before.

Someone who studies and practices in accordance with these four principles (explained above) is called someone who has studies or is familiar with meditation (which can be counted as the highest subject in the world), following in the foot-steps of the Lord Buddha. This is Ñeyyadhamma! Then, where again will one look for a subject to study **“Because this world is only DUKKHA and so when one is free from Dukkha one is called someone who has not wasted his birth – unlike others – that is, someone has not overlooked Dukkha and has come to see that Dukkha is truly Dukkha.”**

Someone who comes to perform Kamma in any profession in this world (even a YOGAVACĀRA, someone who comes to develop Kammatthana, tackling obstacles of all kinds – even staking his life sometimes) does it in order to take off the yoke, wanting to be free from the cruelty, oppression and power of the Kilesa, which have AVIJJĀ (ignorance) as their leader. When a physician, a marvellous person who has studied the human body, comes to examine the symptoms of a patient, he knows clearly what kind of ailment the patient is suffering from and so prescribes a suitable medicine. The illness is then cured in the appropriate amount of time. The work of the patient, who must care for his disease, and the work of the physician, who has the burden of treating the disease, is then finished.

As another simile, Ñeyyadhamma, the teaching of Lord Buddha, is like a magnifying glass which is able to detect fine objects that

naked eye cannot see, thus allowing one to see them clearly. The Paññā, which arises from developing all DHAMMA KAMMATTHĀNA (e.g. Samatha, Vipassanā, and Four Satipatthāna) of someone who has developed those Dhamma allows him to see the true state of Dhamma. This is comparable to someone who makes use of a magnifying glass.

The Kilesa, which enshroud the Citta of mankind, do not allow us to know or see the truth of Saccadhamma. All Yogavacāra have come to see the ill-effects of this sorry tale and SADDHA (Faith) has arisen, thus they have intentionally come to polish up their hearts. This polishing up is done by developing Kammatthāna such as the Four Satipatthāna, which in the end expels the fog (namely the dimness of the Citta) and vanquishes delusion. When one practices in the way that has been explained, one is called someone who is following the footsteps of Lord Buddha – which is knowing Ñeyyadhamma and attaining to perfect TRIPLE GEM (the Buddha, the Dhamma, the SANGHA) in one's body/heart. In particular, this means that one no longer needs to believe the words of others.

Ñeyyadhamma, whether it be VINĀYA (the monks' training) or Dhamma is born of SABBANNUTĀÑĀNA (omniscient knowledge) and was decided by the pure heart of the Lord; the opinions of others were not called for. Therefore, DHAMMA-VINĀYA is pure and possesses holiness throughout. The majority of those who have faith and take Ñeyyadhamma to practice tend to obtain results that bring peace (in keeping with their position, level and ability) as it manifests in their hearts at the time of practise.

“Owing to the fact that Ñeyyadhamma is very subtle and profound and is that which arises from the pure heart of someone who is well trained, it is difficult for ordinary people like us to prove, to know and to savour its intrinsic flavour. This is because Ñeyyadhamma is a subject that is above and beyond philosophy and textbooks, or anything else. Dhamma and Vināya of some kinds are not able to be proved by VATTHU-DHĀTU (physical elements). They can only be proved by a pure MANO-DHĀTU (mind-elements). One will then understand them in the language of the heart. This is also knowledge that is specific to oneself (PACCATTAM). Nevertheless, Lord Buddha laid down these ordinances by spoken language to allow us to follow the practice until this time – which can be regarded as great merit for us. Therefore, no matter whether one has studied a lot or a little, practiced a lot or a little, when one has cleansed one’s impure Citta to the extent that it can be used as a basis to confirm Ñeyyadhamma, one will still be unable to prove the Ñeyyadhamma by letter or by comparing it in principle with various philosophies. Good or bad, this may give rise to much MICCĀDITTHI (wrong views). The proof will be good enough if it coincides with Ñeyyadhamma. If it does not coincide, then do not immediately oppose or reprove the teachings of the Lord. This will be a transgression in vain. It would be far better to be like a simpleton who willingly studies, remembers and practices; or to make oneself to be like a cabinet for keeping the Lord’s TIPITAKA (recorded words of the Lord), in order to bring happiness to the world and the young people of the future.

THE WAY OF THE PATH (MAGGAVITHI)

This short discourse is a practical guide for experienced meditators. It is not intended for novices in the practice of meditation nor is it intended to be an academic treatise on the subject.³²



A Buddhist Adage

An adage in Buddhism maintains that the body and the Citta work together but the body is under the authority of the Citta; the Citta being the one that orders the body to perform various activities. However, when the body is defective the Citta also suffers. The body is not under the authority of the nervous system, although the brain could be considered to be like the Head Office.

The body perishes and decomposes in accordance with the nature of its various elements but when the Citta still has causes and conditions (AVIJJĀ, TANHĀ, UPADĀNA and KAMMA)³³ it must be born in various

³² This is a note from the translator consistent with the views of the author as expressed in the many conversations between the two.

³³ Avijjā, ignorance; Tanhā, craving; Upadāna, attachment; Kamma, volitional action.

realms of existence and experience DUKKHA (suffering) again and again³⁴.

IN ORDER TO ABOLISH AVIJJĀ, TANHĀ, UPADĀNA AND KAMMA

In order to abolish Avijjā, Tanhā, Upadāna and Kamma (which are causes) one must train oneself to forsake vices that may be committed by way of body and speech. This is achieved initially by maintaining SILA (moral precepts) in keeping with one's status i.e., a layperson must maintain five precepts and UPOSATHA SILA (depending on the occasion); a SĀMANERA (novice) must maintain ten or twenty precepts and a BHIKKHU (monk) must maintain the two hundred and twenty-seven precepts of the PATIMOKKHA discipline and also AJIVA PARISUDDHI SILA ³⁵ , INDRIYA SAMVARA SILA ³⁶ and PACCAYA SANNISSITA SILA³⁷. This is in accordance with the ordinances of the Lord Buddha.

If Sila is not maintained purely, then the Citta is still not suitable to receive training. Even if one were to train it would not be for the development and advancement in the path of DHAMMA. This is because the Citta's foundation would not be stable enough to enable it to proceed along MAGGA (the path). One could consider that such

³⁴ This is NOT a reference to a permanent "self" but rather a statement that cause and effect is not interrupted by death. The Citta has NO permanent component. It changes as the conditions that form it arise and pass away.

³⁵ Purity of Livelihood.

³⁶ Restraint of the Sense Faculties.

³⁷ Restraint in using and consuming the 4 Requisites ie, robes, food, shelter and medicines.

a Citta has not yet come to the Triple Gem³⁸. A Buddhist devotee has to be steadfast in the Triple Gem and practising Sila is a prerequisite to this.

The Three Admonitions³⁹ (the basis of the Lord Buddha's teaching) or the Eightfold Path must first be established in Sila. Thus, according to the Lord Buddha's teachings, Sila is the beginning of BRAMHACARIYA (living the holy life with chastity). After one has established Sila one can train the Citta in the development of JHĀNA/SAMĀDHI (which is referred to as SAMATHA). Then, when the Citta is steadfast and experienced, one can develop VIPASSANĀ (with the aid of TILAKKHANA ÑĀNA as its basis) until one sees clearly with pure ÑĀṆADASSANA (knowledge and insight). One will have then reached VIMUTTI, freedom from all KILESA (defilements) and unwholesome Dhammas.

THE PRACTICE OF SAMATHA

The genuine wish of Buddhism with regard to the practices of Samatha (which is referred to as Jhāna/Samādhi) is namely wanting peace in the Citta in order to concentrate the power of the heart and give it forceful energy in the one spot (which is called EKAGGATĀRAMMAṆA). This is the foundation that gives rise to the

³⁸ The Buddha, the Teachings of the Buddha (Dhamma) and the Community of Monks (Sangha)

³⁹ This refers to: giving up evil; promoting good and purifying one's heart

knowledge and skilfulness that, with Ñāṇadassana, allows one to see and know clearly the truth in all SABHĀVA DHAMMAS⁴⁰.

It is also the foundation for eliminating all Kilesa and unwholesome Dhammas, bringing them to an end.

Samatha is not meant to be used for any other purpose, such as reasoning in the various branches of science. It has the specific function of rinsing out the heart (e.g. rinsing out the Five NIVARANA⁴¹), enabling it to be clear. However, when one is experienced, one will be able to use it in any way one wants, provided that its use does not cause harm to oneself or others.

TRAINING THE CITTA, WHICH IS NĀMADHAMMA

Training the Citta, which is NĀMADHAMMA, cannot be done by devices such as shackles. It must be drilled through a method of training. One must listen to people who are skilled in explaining the way of training, then one must resolve to practise accordingly (initially by having faith and strong conviction). One will not succeed if one uses intellectual reasoning. Generally speaking, people who apply only intellectual reasoning do not attain the results they seek because their approach lacks a proper foundation. This is the wrong path and is more likely to make one become side-tracked.

If one first plants SADDHĀ (faith) and strong conviction in the teacher and the Dhamma that one is training in, so that the Citta is stable and concentrated, one can then use mental reasoning in the

⁴⁰ Natural phenomena.

⁴¹ Hindrances to meditation.

investigation of reality. When one does this, the results obtained are most satisfactory. This is because, as explain previously, when one starts with intellectual reasoning one generally goes chasing after external conditions, e.g. this person says that, that persons says this. However, if one investigates cause and effect just inside one's body, saying to oneself such things as:

1. What is the body composed of?
2. How was it born having all its necessary parts functioning so well?
3. For what purpose was the body born?
4. Upon what does it depend for its existence?
5. Is it here to regress or to progress?
6. Does it truly belong to us or not?

and one also examines Nāmadhamma, saying:

1. Do such things as greed, anger, delusion, love and aversion arise in the body or in the Citta?
2. What are their causes?
3. When they have arisen, are they SUKHA (happiness) or Dukkha (suffering)?

this introspective research becomes a means of training the Citta.

However, when the power of the Citta is not strong, **DO NOT** investigate in accordance with books that you have read nor the words of others that you have heard. If one does investigate in this manner one shall not obtain the truth i.e., it is a cause of boredom, and could cause one to give up.

One should investigate the causes and effects that arise in a Citta that is truly in the present⁴².

WHEN THE CITTA RESEARCHES ONE'S CAUSES AND EFFECTS

When the Citta researches one's causes and effects as explained above, it will be in a state of focused investigation, specifically at one spot and one object (this is EKAGGATĀSAMĀDHI). This is the concentration of the Citta's energy, giving it forceful strength. This energy is then able to uproot Upadāna and misconceptions. It is able to cleanse the Citta, making the Citta of that moment bright and clear. At the very least one will receive much calmness, bodily pleasure and contentment of the heart.

Maybe some kind of knowledge will arise at this time and this knowledge will be something strange and wonderful. This is because this knowledge does not arise from one's imagination. It is knowledge that arises in the present from SACCADHAMMA (the truth) in a way that never happened previously. Even if one comes to know concealed stories that one had known before but that

⁴² "a Citta that is truly in the present." This refers to having one's mind focused simply on what it is doing "now", neither thinking of the past or concocting the future.

knowledge had never been PACCATTAM⁴³, that knowledge makes the Citta bright and can dispel doubts and suspicions in objects about which the heart is uncertain. One will then make an exclamation in one's heart, "So, it is like this!" At the same time enjoyment will arise.

Someone who is a dullard⁴⁴ will only become bold and daring when someone else confirms this knowledge or, they read about it in various books on Dhamma that bear witness to that knowledge.

If there is a lot or a little, if it is broad or not, the knowledge that has been mentioned will not disturb one's nerves. It is true peace and happiness and will greatly improve the sharpness of one's nerves. At the same time as this it will make the heart and character of that person meticulous, pleasant and worthy of great respect. When they speak, do or think anything, SATI will always be present. They will hardly ever be inattentive.

Just cultivate the conditions that have been mentioned above. DO NOT BE NEGLIGENT!

⁴³ From memory, one may know of a point of Dhamma through what one has read or heard but this knowledge was not truly known by the Citta, only remembered. However, when these points arise in the present and one sees them clearly for oneself (PACCATTAM) they become truly known.

⁴⁴ A dullard meaning someone who is not quick-witted, who is uncertain about things they see and experience and so need that knowledge confirmed.



Knowledge like this is something that arises in certain individuals. It will not always occur like this to everyone but, no matter what, when we develop our Citta as explained above, even if we do not receive the results entirely, we will still receive calmness and happiness in a wonderful way that is appropriate to our meditation practice. We should therefore look after our Cittas', not allowing greed, covetousness or sadness and despondency to arise. The disposition of the heart should be neutral⁴⁵. When it is neutral, one should practise as was explained at the outset, with faith and strong conviction, using Sati to watch out and be aware at every stage of our meditation practice. One will then obtain the results that one desires.

IF TRAINING THE CITTA AS EXPLAINED IN 3-4 DOES NOT SHOW RESULTS

If training the Citta as explained in sections 3-4 above does not show results one should establish Sati on a single NIMITTA, making it the target of the Citta. An example of this would be gazing at parts of the body, such as the bones or any part of the body, seeing the body as being loathsome. If one does not like this, then one can focus specifically on the Citta.

The Citta is not something seen with the eyes, and so, if one does not focus on a single spot, one will not know if the Citta is where it should be or not. The Citta is like the wind, if the wind does not blow against

⁴⁵ In the middle of the pairs of opposites, e.g. good and bad; glad and sad.

something we do not know if there is a wind or not. If a new trainee's Citta does not have a target they will be unable to grasp hold of the genuine Citta.

The author requests that, in choosing your target Nimitta, you do not choose one that is external to the body! One should have an internal Nimitta as one's target (as explained) and the Nimitta at which one gazes should be compatible with one's disposition. Avoid swapping Nimitta's, jumping from one to another.

The gazing should be done in accordance with the way of SATIPATTHĀNA i.e., analyse the parts by seeing them as "not us" and "don't belong to us".

This kind of investigation can be done in two ways namely:

1. When the investigation is directed just at the target do not think, "What is this target and who is the one looking at it?" There should just be "the one that knows" and the viewing. One should not place importance on anything else at all. Then there will be something that just lets one know that it is the disposition associated with the target.
2. When the investigation is directed just at the target one should, at the same time, be aware that: this is the target of the Citta; this is the Citta (the one who is investigating); this is Sati (the one who recollects) and this is PAÑÑĀ (the one who knows all things in accordance with reality).

Either of these two approaches can be used but point 1. is fitting for someone of dull wit or training at the first level. Point 2. is fitting for

someone who is of quick wit or is already experienced. For someone who trains without being negligent both of these two methods will produce the same results i.e., Samādhi and Paññā.

REGARDING THE TRAINING THAT HAS BEEN MENTIONED SO FAR

With regard to any of the training methods mentioned so far, the author begs you not to be doubtful, thinking, “Shall I obtain Samādhi and Paññā or not?”

Eradicate all yearning for the various things that one has been told about and then do things correctly; in accordance with the way outlined in point 5, and this will be sufficient.

At the same time, we should notice the way we trained, saying, “Which means did we use? What did the Citta investigate? How was Sati nurtured in order to make the Citta like this?”

If it (one’s experience⁴⁶) is not like this i.e., it is the opposite, then rush to resolve the situation anew, making use of the observations described above.

Some people notice the method of the Citta’s training at the same time as they are having the experience and some people take note of it after they have withdrawn. Either one of these methods can be used. These idiosyncrasies tend to be consistent with each individual’s level of intelligence.

⁴⁶ Translator’s insertion.

If one does not take note at all it will be difficult to train the Citta. Even if it has already been trained it will be difficult to maintain that state permanently.

SOMETHING MAY ARISE WHILE DEVELOPING THE CITTA

At the same time as one is training the Citta in the ways mentioned above, some things may arise that are strange and wonderful. Even though one does not intend such things to occur they still happen. This is the Citta withdrawing from external objects, coming together to be a single mass. It lets go of SAÑÑĀ (recognition) and attachment to things in the past and future. At this time there will just be “the one who knows” as one of a pair with the object of the present. This is something that is neither external nor internal but is a condition that is a characteristic peculiar to the Citta.

This is like the practice of giving up everything and is namely, ‘THE CITTA ENTERING THE BHAVANGA’. Everything that is there at this time will be of the Citta exclusively. When the Citta has reached this level, even though one is still alive, it will give up all attachments to the body. The Citta will come to experience its own disposition while

being separate from this state⁴⁷. This is called “The World⁴⁸ of the Citta”.

This World of the Citta still has the five KHANDHAS (which are subtle and internal) perfectly complete. Therefore, the Citta of this level still has becoming⁴⁹ and life⁴⁹, causing it to be re-born again later on.

The characteristics that have been spoken of are similar to those of someone who falls asleep and dreams. Therefore, the case of the Citta entering into the Bhavanga (through the training mentioned above) may have varying symptoms, depending on whether there is much or little Sati.

When this occurs at first, someone with Sati and of keen intelligence will be aware of what they are and what they are seeing and will not be scared. Someone who has little Sati and who is generally easily

⁴⁷ Translator’s Note: This point is an important point but the text is difficult to translate simply as there are two valid, yet subtly different, ways of interpreting the original Thai. The first being that the Citta experiences the state it is in yet remains separate to that state. The second being that the Citta experiences the state it is in by means of being separate to that state. Both statements are valid.

What the author is referring to is the notion of the “pair” mentioned in the previous paragraph, where the Citta, “the one that knows”, is one of two things that exist at this time; the other thing being the object and, in this case, the object is the nature of the Citta itself. Effectively, the disposition of the Citta and the “one who knows” that disposition are both aspects of the Citta yet separate from each other.

⁴⁸ “World” is the usual translation of the Thai word ‘Pop’ which is used as the Thai translation of the Pali word ‘BHAVA’, which in English is often translated as ‘Becoming’.

⁴⁹ This is a translation of the Thai word ‘Chart’ which is derived from the Pali word ‘JĀTI’ which is usually translated as ‘Birth’ in English.

taken in will be like someone sleeping and dreaming. When they wake up, they may become scared or delusional, believing in their Nimittas. However, when these people train and are like this often, to the extent that they become experienced, Sati will improve and these conditions will disappear. Paññā will then gradually arise, investigating the causes and conditions of those Dhammas – knowing and perceiving the reality of Sabhāva-Dhammas.

CHARACTERISTIC EXPOUNDED IN ITEM 7

Even if the characteristic expounded in Item 7 does not give rise to a vast amount of Paññā (clever research into cause and effect) it is still the preliminary stage of training the Citta. It is an instrument that can dispel the five Nivarana and cause peace and happiness in the present. If this training has been done properly and has not deteriorated, it will make for rebirth in a joyful state (SUGATI) in the future in a manner that corresponds to one's level of training.

Visions and Nimittas of various kinds generally arise in these moments that are being discussed here. However, this does not mean that visions and Nimittas must arise or arise to every person when the Citta has reached this level. With some people they sometimes arise and with others not. It depends on one's personality and on circumstances.

If one were to say that visions and Nimittas that arise in meditation were good things, then this would only be true for people who see them with Sati. These people will see them as just Nimittas, as tools to anchor the heart, and will discard them. They will not deludedly

grasp hold of these Nimittas and take them to be a ‘self’ or take them to be ‘theirs’.

If one is not very clever and one’s Sati is not very good and one is a SADDHĀCARITA⁵⁰ also, when such Nimittas arise one will be very excited. One may even become mentally abnormal⁵¹. This is because the heart credits these Nimittas with being true. (The way to treat Nimittas is explained later in Item 10.)

In addition to this, the opinions of people who have trained to this level are generally radical because of the power of the Citta’s energy. That is, when they think about anything they usually see only one side of things and so do not believe people easily because they believe their own opinions are reasonable. Despite the fact that these opinions are deeply rooted they still lack reason and so are likely to cause VIPALLĀSA⁵² and misunderstanding can easily occur.

No matter what, if visions and Nimittas arise or not, they are not what is desired here. This is because, apart from the fact that they are hindrances, concealing Paññā, they are also obstructions to the development of Vipassanā⁵³.

The intention regarding this training is to forsake the five Nivarana and then to investigate the Khandhas, seeing them clearly in accordance with reality, so that one is tired of them and has

⁵⁰ One who has a faithful nature.

⁵¹ Here mentally abnormal refers to someone who is “caught up in their own little world” i.e., mild psychosis.

⁵² Corruptions of insight.

⁵³ Insight into impermanence, suffering and non-self.

diminished sensuality. One will then be able to discard these Khandhas, never again to be attached to them!

WHEN THE CITTA IS TRAINED TO BE FIRMLY ESTABLISHED AND CONCENTRATED IN JHĀNA-SAMĀDHI

When the Citta is trained to be firmly established and concentrated in Jhāna-Samādhī, so that the five Nivarana have been suppressed, one should develop Vipassanā. Vipassanā may arise at the same time as one is developing Samatha. That is, in the moment that one is developing Samatha, Paññā may arise as a bright light, knowing clearly and seeing the truth that:

“All SANKHĀRAS ⁵⁴ that become manifest tend to perish and deteriorate; they are unable to last; they do not belong to us and are not ourselves; they are just their own Sabhāva-Dhammas; after they have arisen, they break up in accordance with their nature.”

When knowledge like this has arisen, it will cause the Citta to be tired of, and will diminish sensual desire for, all Sankhāras. There will be just sorrow and remorse anchoring the Citta. No matter what one sees and hears these symptoms will be there throughout. This is called, “Vipassanā arising together with the development of Samatha”.

If Vipassanā does arise like this, then, when one has developed Samatha so that the Citta is firmly concentrated, one should just take any part of the body (e.g. bones, large intestine or small intestine) or,

⁵⁴ Conditioned phenomena.

take the object that the Citta is thinking about at that moment, and investigate it. Consider that the nature of all these things that the Citta latches onto, believing them to be truly permanent and the cause of Sukha (happiness) is, in truth, the Ti-Lakkhana⁵⁵. The suppositions that we make in accordance with our own imagination i.e., this is this and that is that, are not real at all.

All Sankhāra arise from their own causes and conditions (namely Avijjā, Tanhā, Upadānā and Kamma). When their causes and conditions are exhausted, they pass away in accordance with their nature; without anyone forcing them to. Even ourselves, our bodies, are of this nature. They are able to survive because they have conditions such as air and food. If these conditions become exhausted, then things become meaningless.

Investigating in this manner depends on having complete peacefulness of the Citta as one's support. Afterwards, one shall reach the end of the path of "body training Citta". This is to say, the brilliant light of Paññā, which constitutes the reasons that the Citta has investigated, will arise in a way specific to oneself. One will not latch on to Saññā, namely that which is remembered from other people, as being one's own knowledge. This will be knowledge that arises specifically from probing inside one's own heart. The Citta will never again be deluded by, attached to, desire or be pleased or displeased with any Sankhāra Dhammas.

⁵⁵ The Three Characteristic of Being: ANICCA (impermanence); DUKKHA (suffering); ANATTĀ (not self).

If it were said that a Citta that still does not know the reality of the KAMMATTHĀNA⁵⁶ that it is investigating (as has just been explained) is one that one that is not truly collected, the reason for concluding that this was not Vipassanā would be because the Paññā of such a Citta is still weak and lacks circumspection.

Summarising the meaning of what has been dealt with so far:

1. Cleansing of bodily actions and speech must be done by a method of training that has Sila as the first stage.
2. Cleansing the Citta, to make it pure, must be done by training to the extent of Jhāna-Samādhi (Samatha) so that the Citta has vigorous energy and can suppress the five hindrances.
3. When the Citta is skilled and clever in entering and staying in Jhāna-Samādhi in accordance with one's wish, only then shall Paññā (namely a bright light, knowledge of the reality of all Sabhāva Dhammas) arise. It will arise together with the causes and conditions of the becoming and ending of those Sabhāva Dhammas in a way that is of great splendour.

It may be that the knowledge that has been spoken of here will only arise in this way and only with some people. But it does not matter how! If the trainee has reached this level, they should know that they have and that the Citta is ready to be trained in Paññā and Vipassanā. One should then just take a part of the body or an object that the Citta is absorbed with and examine it using the Ti-Lakkhana as one's basis. As has been explained already, one shall then obtain the bright

⁵⁶ Literally, the foundation for action. Colloquially, the meditation subject.

light of Paññā (seeing clearly that all Sankhāra Dhammas have the same characteristics) and one shall root out all attachment to NĀMA-RUPA⁵⁷.

Even though the Citta has no body and cannot come into contact with things, it has power that is superior to the body and anything else in this world. It has the ability to make everything in this world come under its influence. However, the Citta is not so cruel and base that it does not know what is good or bad.

When someone who means well comes to train the Citta in the correct way, following the teaching of the Lord Buddha, the Citta will be easily trained and will become clever. It will have the Paññā to bring the wickedly behaving body back to behaving well. Apart from this it will also have the ability to make itself pure and clean, free from blemishes. It will know clearly and see for itself the truth in deep and profound ATHADHAMMAS⁵⁸. At the same time, it will be able to bring to the world (which is shrouded, making it dark) brightness and clarity.

This is because the real substance of the Citta was bright and clear from the beginning. However, it is impregnated by moods which taint it. These moods make the brilliant light of the Citta completely dark in a single moment and consequently make the world dark also. If the Citta had been completely dark since the time of its origin⁵⁹, then probably there would be no-one capable of cleansing it and

⁵⁷ Mind and body.

⁵⁸ Synonymous with Dhamma, but also refers to the headings for various groups of Dhamma.

⁵⁹ The Lord Buddha said the Citta's fundamental nature was bright and clear but this has been compromised by the defilements.

making it clear and clean; causing the brilliant light of Paññā to emerge. Therefore, whether this world shall be dark or whether it shall be bright, whether it shall receive happiness or whether it shall receive sorrow, depends on the Citta of each individual.

It is thus appropriate for people to first make their own Citta well trained and then to train the Cittas' of others afterwards. Then, later on, this world will be free from turbulence and confusion.

THE CASE OF VISIONS/NIMITTAS

The case of Visions/NIMITTAS which arise to meditators because of their training is strange and amazing. These visions/Nimittas may easily fool someone of little Paññā into believing in them. One can be deluded by them, taking them to be real thus forgetting oneself and losing Sati. Therefore, one who trains in meditation should be careful and contemplate on what the author will explain next.

NIMITTAS THAT ARISE IN MEDITATION ARE OF TWO KINDS, NAMELY VISIONS AND NIMITTAS.

1. When the Citta becomes concentrated and is in the Bhavanga, visions may appear as pictures. For example, someone who investigates ASUBHA (loathsomeness of the body) may see their own body as being Asubha, completely rotten, or they may see it as simply being a skeleton, or they may see it as a heap of ashes. They may see this to the extent that it is a cause of weariness, and they commit suicide.

Sometimes one may see visions of DEVAS, INDRIYA, BRAHAMA, hell, PRETA or BUTTA⁶⁰.

2. With these Nimittas, when the Citta has become concentrated, then maybe a whispering sound will manifest itself. Maybe it will be the sound of someone whom one respects reminding one to investigate Dhamma or to be cautious. If it is not like this, then maybe it the sound of an enemy with wicked intent who will endanger one. This Nimitta highlights the flow of the Citta, the two being connected to each other.

The opposite, a well-wisher, is of a similar manner. Sometimes the sound floats up and illustrates an Athadhamma which is worth thinking about and investigating. This is in keeping with the meditation idiom that, “ **Dhamma is an incentive or an ABHIÑÑĀ**”.



Visions/Nimittas are not something that appear to all meditators everywhere. With some people, no matter how concentrated their mind becomes, visions and Nimittas never arise. Some people, however, only have to be concentrated for a very short time and many visions/Nimittas appear. **Be careful; do not try to make them appear.**

⁶⁰ Devas – heavenly beings; Preta – hungry ghosts; Butta – ghosts of the dead

This is all to do with the different characters that people have.

Generally speaking, a gullible person, not given to reasoning, will have visions/Nimittas occur quickly and will usually expand on them beyond their limit. These vision/Nimittas thus become a cause for such persons to become engrossed, forgetting themselves and losing Sati. Sometimes these people become unbalanced. Because of this visions/Nimittas are something with which one should be careful.

Are visions/Nimittas real?

One can answer that by saying that some are and some are not. This is because these visions/Nimittas arise from Jhāna and Jhāna is LOKIYA (mundane) and therefore uncertain. This is the same as when the Cittas' of some meditators become collected, attain the Bhavanga and are in Jhāna, the meditators themselves do not know where they have arrived, nor at what level they are on, nor what they are investigating, nor their own disposition.

If visions/Nimittas arise intentionally or not, they are still comprised of a lot of Sankhāra and Upadāna so one cannot be certain of them. Because these vision/Nimittas occur in the Bhavanga there is a comparison between this state and someone asleep or someone who is dozing off and dreams. Therefore, when they occur at first, there are generally some that are real, but this is the minority.

Is Jhāna Loka or LOKUTTARA (supramundane)?

One can answer that Jhāna has only 12-13 factors⁶¹ and these are Lokiya. However, if the person who enters Jhāna is an ARIYA (noble one) using Jhāna as a tool, as their VIHĀRA DHAMMA (place for the mind to rest), they are able to use that Lokiya Jhāna at will and with certainty. This is similar to someone experienced in firing a gun compared to a beginner. It is like a king carrying an ornate sword while the commoner carries a plain one⁶².

Are Nimittas good things?

One can answer that they are only good to someone who is able to use them. This person is able to use them in a way that is proper and fitting, not being deluded by them or addicted to them.

Nimittas are no good to people who are unable to use them or, are unable to use them correctly. To such people Nimittas become the cause of delusion because they take them to be real. When Upadāna has seized hold of the vision/Nimitta, Sankhāra expands on it, making it pervasive, until it makes the meditator incapable of retaining Sati. It is therefore appropriate to be careful with regard to visions/Nimittas in the way that will be explained next.

Visions/Nimittas appear by the power of Lokiya Jhāna and continue because of Sankhāra-Upadāna. They therefore have the characteristics of the Ti-Lakkana i.e., they are Anicca (impermanent, being unable to last), Dukkha (suffering) and Anattā (not self, not

⁶¹ The factors of all of the first four Jhānas added together.

⁶² In Thai, the Royal language is different to the common language so, in the case of this simile, the word for a king's sword is different to that of a commoner's sword. However, in English they are both swords so, showing a good comparison in this simile is difficult.

belonging to you or anyone). They are always in the condition of arising and passing away and it is proper to examine them in this way (in accordance with reality) and to let go of them.

Do not be deluded and put your faith in these vision/Nimittas which are the end result, instead practice the primary cause i.e., Jhāna. Become experienced and able to enter Jhāna at will, then visions/Nimittas will arise by themselves.

One should also see the harm of these visions/Nimittas. If, when visions/Nimittas arise, we are absorbed and deluded and attached to them, Jhāna will deteriorate. As a simile, visions/Nimittas are like sound waves which tend to hinder someone who is trying to become calm in order to examine subtle and profound Dhammas; or they are like waves which prevent us from seeing our reflection in clear water.

When visions/Nimittas arise to trainees who are new to Jhāna, they will be very strange and marvellous and Sankhāra-Upadāna will tend to latch onto them tenaciously. Those visions/Nimittas will then be constantly impressed upon one's (inner) eyes and Citta. If one cannot resolve this situation by the methods mentioned previously, then prevent the Citta from entering Jhāna by being inattentive or, by not allowing the Citta to become calm or, by not allowing oneself to be pleased with those Nimittas. One should eat and sleep contentedly and undertake many other activities so that the body becomes exhausted. Send the mind to objects that give rise to the Kilesa, such as beautiful shapes and pleasant sounds, so that such things as love and strong desire arise in the Citta. When the Citta has receded from Jhāna, all the visions/Nimittas will disappear by themselves.

When the pupil cannot resolve things himself, as explained here, it is fitting for their teacher to try to help in a similar way. The best and quickest way for a teacher to resolve such a situation is for him to find a subject that:

1. incites the pupil addicted to the visions/Nimittas to recede from Jhāna, or
2. gives rise to vehement anger.

The visions/Nimittas will then disappear completely.

THE FOUNDATION THAT GIVES RISE TO KNOWLEDGE IN ATHADHAMMA IS UPACĀRA SAMĀDHI AND THERE ARE TWO TYPES

1. When people interested in meditation come to develop any of the Kammatthāna subjects, their Citta gradually becomes peaceful and free from external objects. They become collected just at the Citta but are not completely free from all objects; there is still feeling, thinking and consideration. When they try to forsake these subtle objects but are still unable to do so completely, this is called Upacāra prior to attaining APPANĀ.
2. The Citta becomes subtle until it completely forsakes the object that it is investigating. Even the breath that one breathes in and out will be indiscernible. This is called Appanā. With these symptoms there is, however, complete Sati, which does not take anything as its perch but it is aware

of itself. When the Citta withdraws from this state and investigates objects and reasons about all Athadhammas, this is Upacāra after withdrawing from Appanā.

Upacāra Samādhi of both kinds is the best foundation for knowledge of Athadhamma and various conditions. This knowledge, however, is different to the knowledge that arises from visions/Nimittas, which has been dealt with already. This is because visions/Nimittas arise from Lokiya Jhāna and so are uncertain. In the case of the knowledge that is being referred to here, even if it arises from Lokiya Samādhi, the results are still certain (scientist use this level as their means of intellectual reasoning). If the knowledge arises from Lokuttara Samādhi it will bring about the extinction of the ĀSAVA (taints, such as sensual desire and ignorance).

To sum up, the knowledge that arises from visions/Nimittas and the knowledge that arises from Upacāra Samādhi is different in both value and grounding.

A subject that is worth further explanation here is “Appanā Samādhi”. Appanā Samādhi is Lokuttara⁶³. Most people who enter Appanā generally contemplate the in and out breaths as their object. When one gazes at the breath as one’s object and one comes to see the arising and the passing away or just the passing away, the Citta will gradually become finer until it successively lets go of all objects. It then comes together and is Appanā, as has been explained.

This state of Appanā puts an end to the breath being the measuring stick. Sometimes this is referred to as “Appanā Jhāna” because when

⁶³ When used by an Ariya.

the Citta is concentrated at this spot, there is no breath but there is complete Sati. At this stage the Citta is extremely pure and so one is unable to investigate anything.

Later, when the Citta has receded and is in Upacāra, as has been explained, it will be in a position to examine things. It will know all SABBA-ÑEYYADHAMMAS⁶⁴ clearly and other things as well. It will have no visions/Nimittas, which were explained at the outset, but it will have knowledge which has reason as its foundation. This can be compared to relieving doubts completely.

Meditators sometimes attain Appanā Jhāna by investigating subjects other than ĀNĀPĀNASATI (mindfulness of the breath) as their Kammatthāna. This is because when they focus on the breath as their object Appanā Jhāna does not happen. Later, when the Citta has become collected to the extent that the breath has disappeared, this is Appanā Jhāna.

This is the opinion of the author. It is not appropriate, however, for all meditators to take the opinion of the author as their guide because the ideas and opinions of everyone in the world are different. Even if people see the same thing at the same time, they may have varying understandings or make different suppositions about its description. This is then the cause of quarrels and arguments which have no end. The author thus begs you to train your meditation to the extent of Appanā and then compare this experience – with a Citta that has Dhamma – to the many ordinances laid down in textbooks. Do not be prejudice! The comparison will

⁶⁴ The five neyyadhamma, i.e. conditioned phenomena, the distinctive qualities of certain material phenomena (nipphanna), the conditioned characteristics of mind and matter, nibbāna, and concepts.

then be Paccattam, arising just for oneself. This is the wish of the author.

EPILOGUE

All Lokuttara Dhammas are established on the foundation of Lokiya Dhammas. The thirty-seven BODHIPAKKIYA which are classified in sections as Lokuttara arise first in RUPA NĀMA i.e., the body, which is Lokiya.

Visions/Nimittas and various knowledges that arise from Jhāna are a hindrance to people who are one eyed (that is focused on the development of Jhāna) but are a cause for the development of Paññā for people who have two eyes (that are focused on development with Samādhi and Paññā as its components). Swords and axes are of different kinds, some short, some sharp, etc., and are used for different kinds of work. However, people use them for the wrong purpose and so, apart from the fact that success will not result, this use may be harmful to the work or dangerous to the user.

VIPASSANU (false insights) and Vipassanā arise from the same base. When someone with no Paññā investigates incorrectly things become VIPASSANUPPAKILESA (corruptions of insight). However, when one investigates correctly, with YONISO MANASIKARA⁶⁵ the situation can change and become Vipassanā.

When one examines Lokiya so that one knows it clearly that is:

1. seeing its causes in accordance with reality,
2. seeing its ill-effects and being tired of them, and

⁶⁵ “The means which one prefers”. This is a translation from the author’s explanation. Normally rendered as, “wise consideration”.

3. not being deluded or attached to it,

Lokiya changes and becomes Dhamma. However, when one misunderstands and is firmly attached, refusing to let go of Lokiya, then one's world will not remain the same. BRAHMALOKA may recede and become DEVALOKA. Devaloka may recede and become MANUSSALOKA and Manussaloka may become APĀYALOKA. Fluid things tend to flow down to the lowest level in this manner. The hearts' of all beings tend to gravitate to low levels (namely evil) in a similar way.

When the situation is like this when one trains in meditation, even if one trains on one's own, one must be prepared to put one's life on the line. At the very least if one does not advance one must wish that one will never regress⁶⁶. **Someone who cannot be so resolute can only hope to be a slave of the Kilesa throughout time!**

⁶⁶ Upon being questioned the author said that this means that one must resolve never to regress by severing all paths that lead backwards.

WISDOM OF THE MASTER

(The following is a series of questions and answers that were recorded when some foreign students of Acharn Tate gathered to seek guidance from him.)

PARTICIPANT 1:

“I would like to take this opportunity to ask you some questions. I understand that when you explain about a meditator becoming calm, you say that they do so in stages i.e., their heart is 1) in place, 2) concentrated or collected and 3) in the BHAVANGA.

Would you please explain the different characteristics of these three stages?”

TAN ACHARN:

“This⁶⁷ is something which is commonly spoken about but, even though people explain these things, the listeners don’t really take heed of what is being said or, even though they listen, they are not familiar with what is being discussed. They are not familiar with *‘the heart in placed (located)’* nor *‘the heart concentrated (collected)’* nor *‘the heart in the Bhavanga’*. In truth there are differences between these three.

⁶⁷ “This” refers to the Citta becoming calm.

‘*The heart in place*’ is a commonplace experience. At this time the heart doesn’t drift about, neither does it think nor worry; it is simply placid and contented. This is what is called ‘*the heart in place*’. This is my own way of expressing things.

‘*The concentrated or collected heart*’ is namely the heart focused on one object. That is to say that by intentionally training the heart it becomes concentrated on the one object. If the heart’s energy is powerful enough, then, after being concentrated in this way for a while, the heart will just drop right into *Bhavanga*. This is called ‘the heart entering the *Bhavanga*.’

I differentiate things in this way, yet this doesn’t stray away from the basic pattern. In truth, things really are like this. If you have had these experiences, then simply see for yourself. When ‘the heart is in place’ it is completely still and placid – nothing bothers it particularly. But then, when one comes to discipline the heart, it becomes collected and concentrated on one object, thus becoming ‘the heart concentrated’. If the heart enters the *Bhavanga*, this state vanishes. The heart lets go of this concentrated state and then falls into the *Bhavanga*.

The way I set things out is not incorrect; things really are like this. It is because I want you to become skilled and efficient that I separate things out and explain them in this way.”

PARTICIPANT 1:

“Is ‘the heart concentrated’ in a state of EKAGGATĀCITTA or not?”

TAN ACHARN:

“The ‘heart concentrated’ is EKAGGATĀRAMMANA; it is not yet EKAGGATĀCITTA.”

PARTICIPANT 1:

“Are there NIMITTA in the stage of ‘the heart concentrated’?”

TAN ACHARN:

“It is at this time that NIMITTA may appear, but before they appear the heart must first lay down its object, then they manifest. This is not, however, letting go of the object to the extent of entering the *Bhavanga*, but once the object has been released, the Nimitta arises in its place.”

PARTICIPANT 1:

“The heart ‘entering into the *Bhavanga*’ is called JHĀNA isn’t it?”

TAN ACHARN:

“Yes, it is called JHĀNA. Sometimes Nimitta may appear at this stage. As I have said before, when you enter the *Bhavanga* you completely lose awareness of the body, but there is an awareness peculiar to this state. Sometimes a Nimitta may appear, and it could be about anything. ONE CAN SEE ALL SORTS OF THINGS IN THIS STATE; it is just like seeing things the way we do in our ordinary wakeful state. Sometimes you may see a panorama, or you may chit-chat with your friends, or you may see something fearful, or you may see something which is fun and exciting. All

these kinds of things can occur at this time. *Bhavanga* translates as the ‘World of the heart’ and so it is similar to the ordinary world that we live in. However, in the *Bhavanga* one has cast aside this gross body and comes to be in the *Bhavanga*’s own peculiar dimension. This kind of Nimitta is like sight-seeing in the ‘World of the *Bhavanga*’.

Such Nimitta are not the sort which displays a set of circumstance, i.e., the kind which causes you to know something. This latter kind of Nimitta occurs as soon as the heart lets go of EKAGGATĀRAMMANA⁶⁸. For example, as soon as EKAGGATĀRAMMANA has been released, one may see an event that will take place in the future, or some aspect of DHAMMA may manifest, or a voice may be heard. All these kinds of things arise the instant after EKAGGATĀRAMMANA has disappeared. After they have arisen, the heart grasps hold of them and looks into them.

Because the *Bhavanga* is the ‘World of the heart’, the first kind of Nimitta is just like experiences to be had in this world. However, the second kind, which causes knowledge to arise, arises because the heart has been firmly established in EKAGGATĀRAMMANA. Then, as soon as EKAGGATĀRAMMANA is released, they spring up. This kind of knowledge is classified under the six ABHIÑÑĀ (Higher Knowledge).”

PARTICIPANT 2:

Translator’s Note:

⁶⁸ One may, for instance, be one-pointed on the breath but, when one sees the Nimitta, the awareness of the breath will be gone.

“When you talk about the *Bhavanga* you say that it has three levels, that is BHAVANGUPPĀDA, BHAVANGACARANA and BHAVANGUPACCHEDA. The first two are EKAGGATĀRAMMANA, aren’t they?”

TAN ACHARN:

BHAVANGUPPĀDA is EKAGGATĀRAMMANA but it only lasts for a very short time.

Bhavangacarana is also EKAGGATĀRAMMANA but lasts some time. The nature of *Bhavangacarana* is such that when you enter it, you are still not completely severed from all external objects; it is still associated with an external object. *Bhavangacarana* is on the balancing point between external and internal objects.

If the heart goes into *Bhavangupaccheda* then there are absolutely no external objects at all!

The way I am explaining things does not stick to the pattern which others have laid down, but nevertheless, this is how things truly are.”

PARTICIPANT 2:

“UPACĀRA SAMĀDHI is also EKAGGATĀRAMMANA, isn’t it?”

TAN ACHARN:

“UPACĀRA SAMĀDHI is also EKAGGATĀRAMMANA but it is associated with

DHAMMAVICAYA. That is to say that there is PAÑÑĀ examining things. In the APPANĀ SAMĀDHI, there is no investigation whatsoever. So IT IS HERE IN UPACĀRA THAT KNOWLEDGE ARISES; IT'S HERE THAT YOU SEE INTO CAUSE AND EFFECT. In APPANĀ there is no way which one could come to know such things'.

PARTICIPANT 1:

“APPANĀ SAMĀDHI is EKAGGATĀCITTA, isn't it?”

TAN ACHARN:

“That's right, APPANĀ SAMĀDHI is EKAGGATĀCITTA. In APPANĀ SAMĀDHI the heart has discarded and gone beyond EKAGGATĀRAMMANA to become EKAGGATĀCITTA.”

PARTICIPANT 2:

“Normally when you talk about EKAGGATĀCITTA, you say that there is nothing there at this time. However, when I came to you last, you said that the Nimitta that I saw was also at a time of EKAGGATĀCITTA. What I would like to know is, what is the difference between EKAGGATĀCITTA which has Nimitta and EKAGGATĀCITTA that seems empty?”

TAN ACHARN:

“What you described then is called APPANĀ JHĀNA. As soon as you enter this state, visions of all sorts may arise. It is at this level that you see all kinds of views and scenery, etc., just as you can

do now. At this time, you can talk to your friends, go here, go there, and have all kinds of fun and games, just as you can do at any time. However, you cannot call this Nimitta an object⁶⁹, as it is something intrinsic to this state.

When you lose all awareness or there is just an empty, blank state, this is also classified as *APPANĀ JHĀNA*. You can stay in this state for several hours without even knowing it.

Before entering *JHĀNA* the Citta must direct its attention to calmness and happiness. After being pleased and satisfied with this happiness, it loses awareness. This is not only the build-up to *JHĀNA*, *but is also the hallmark of JHĀNA*.

In the case of *APPANĀ SAMĀDHI*, the Citta investigates and examines things, looking for cause and effect, right from the time of being *EKAGGATĀRAMMANA* but, because the energy of the Citta is powerful enough, it releases *EKAGGATĀRAMMANA* and becomes *Appanā Citta*, i.e. *EKAGGATĀCITTA*. *EKAGGATĀCITTA* is blank (void), there is nothing there⁷⁰, and investigation ends here. However, the Citta may switch states at this time, for instance a vision or Nimitta may appear, thus become *APPANĀ JHĀNA*. So, as I have always said, these two can alternate. But never mind, whatever happens just

Translator's Notes:

⁶⁹ Here "object" means things external to the heart which the heart goes out to grasp. These Nimitta, however, are entirely internal; belonging to the "internal world".

⁷⁰ As in deep sleep. After one has become experienced, some awareness will be present but this is not what is commonly understood to be 'awareness'. This kind of awareness is peculiar to this state.

let it happen. You will know about it afterwards. Just as I have always said, you must make mistakes first and then you can come to know your errors. In another sense, let yourself be stupid first and clever afterwards. If you are clever before you're stupid, you will never be familiar with what 'stupid' means.

PARTICIPANT 3:

"Previously I used to investigate the body but these days my investigation is not very clear. Because my investigation wasn't very clear I thought that I would examine whatever arose at the time. What I mean is instead of looking at gross things (the body) I started to look inside at such things as memories of past events. Is it valid for one to do this?"

TAN ACHARN:

"Of course, it's valid. To investigate in this way is called investigating DHAMMĀRAMMANA. However, after investigating DHAMMĀRAMMANA for a while, the heart will tend to drift into *APPANĀ JHĀNA*. This is because DHAMMĀRAMMANA are NĀMADHAMMA and so have nothing solid for the heart to grasp hold of, thus making it easy for the heart to go to *APPANĀ JHĀNA*.

If one investigates RUPADHAMMA, i.e. the 4 DHĀTU, the 5 KHANDA and the 6 AYATANA, the heart will have a criterion for taking the measure of things. This is where PAÑÑĀ arises – from *UPACĀRA SAMĀDHI*. There is a firm basis from which PAÑÑĀ can see whether one has let go of things or not. PAÑÑĀ sees things clearly, that is

to say, PAÑÑĀ sees arising and passing away; it sees things which exist without being attached to them.

DHAMMĀRAMMANA are insubstantial and so when investigating them it is very easy to go into the *Bhavanga*. It is very easy to enter *Jhāna*.

PARTICIPANT 3:

“Sometimes I go back to examining the body.”

TAN ACHARN:

“You can examine what you like, but what I want you to understand is what I have just explained. You can examine DHAMMĀRAMMANA if you like, but you must not lose track of what you’re doing by thinking that you should always investigate like this. You should also investigate RUPADHAMMA. Whenever RUPADHAMMA is distinct then investigate RUPADHAMMA; whenever NAMADHAMMA is distinct, then investigate NAMADHAMMA. You must investigate both. If your investigation is only clear when investigating NAMADHAMMA, then you are likely to forget RUPADHAMMA; RUPADHAMMA will then sink out of sight.”

PARTICIPANT 2:

“Some time ago, I was really putting a lot of practice. At the time I took the ĀYATANA as my subject. The angle which I used in my analysis was one of viewing them in relationship to TANHĀ.

Whatever presented itself to the ear, the mind or any other ĀYATANA, I tried to be aware of the instant it arose.

After trying hard for a long time, I had an experience that I would like you to explain. I could see that form does not invite the eye to come and look at it., neither does the eye decide to go and look at a particular form – the same with sound and the ear, taste and the tongue, etc. It is the heart that is responsible for all this. I could see arising and passing away and I could see that it was all dependent on TANHĀ. I could see that craving for objects must be there before they arise. Could you explain this?”

TAN ACHARN:

“It is right to investigate the ĀYATANA and the elements and the KHANDAS because all the KILESAS and ĀRAMMANA (objects) arise in these groups. There are the 4 elements and then there are the 5 KHANDAS and then there are the 6 ĀYATANA but most important are the Khanda and the Āyatana. These Khanda can only exist because of the 4 elements. These three are interrelated – they have interrelated cause and effect. So, when we examine them we will see the truth about all of them. That is to say, we will see that they are not ‘us’, they are not ‘our-self’ or anything else, they are simply elements, Khanda and Āyatana.

Examine these Āyatana which come into contact with form, sound, taste, etc. When contact is made, they perform their own function. In truth, objects arise via these Āyatana BUT PLEASURE OR DISPLEASURE IN THESE OBJECTS ARISE IN THE HEART. One sometimes says,

‘Deep in my heart I feel pleased’. This just goes to show you that it is the heart which ‘feels pleased’ but we forget this and take it that it is ‘we’ who are pleased or displeased. THE HEART IS NOT OURS EITHER; the heart is dependent on causes; it is dependent on HETUPACCAYA (causes and conditions). If there were no causes and conditions, the heart would disappear and where it would go, I have no idea. This would be an end to things.

It is because of all this that Lord Buddha called the elements, Khanda and *Āyatana* the VIPASSANĀ BHUMI (stages for insight), i.e., the level upon which true knowledge and understanding is established. This is the level at which PAÑÑĀ arises; it’s here that you will come to understand reality.

The truth already exists but we are not true to it. In reality, things are as I have just explained but we don’t see them in this light and so we must try to investigate and see things as they truly are.

Contrary to what one thinks, it is the heart which grasps at these things. Form does not invite the eye to go and look at it, neither does sound persuade the ear to listen to it. Not in the least! We latch on to them and take them as being ‘ours’. The heart grasps at the past and takes it as being ‘ours’. It grasps at the future, which we haven’t even come to, and takes it as being ‘ours’. All these things become stacked up on the hearts and enclose it; this is what is called Kilesa. This is where the Kilesa are born. So, it’s here that you must investigate in order to understand reality and cleanse the heart of these Kilesa. When you finish the cleaning

job, the elements, Khandas and *Āyatana* won't disappear; they will exist in their natural state.

They talk about being far removed from the Kilesa but I don't know where you have to go to be far removed from them. Where can you run to that can be called far removed from the Kilesa? The Kilesa arise from the *Āyatana*. If we grasp, Kilesa arise; if we don't grasp, they don't arise – the eye simply sees, the ear simply hears, etc. It is because of this expression 'far removed' that people refer to the Pali verse '*VISUTAM BRAHMACARIYAM, KATAM KARINIYAM NAPARAM ITTATTAYATI PAJA NATITI*' which translates as 'after undertaking the chaste life, there is no more work left to be done'. This means to say that after undertaking the chaste life, you won't have Kilesa. Oh, that would be really good! You could lounge about all day long and it wouldn't matter because there would be nothing left to do."

PARTICIPANT 1:

"What happens when you fall asleep? The reason I ask this is because – well, it is like this. When I am going to sleep my Citta sinks down and Sati disappears. After this I can sometimes hear a loud wailing sound. I don't know why I hear this sound of someone crying but when I do I wake up."

TAN ACHARN:

When you are about to sleep, you establish Sati but before you actually fall asleep, there must be a lapse in Sati. Sleep ensures this lapse in Sati. The concentrated state before sleep occurs is

EKAGGATĀRAMMANA and when the heart is really concentrated Sati disappears. This is similar to entering the *Bhavanga*. Before entering the *Bhanvanga*, there must be a lapse in Sati just the same as before falling asleep.

In the beginning when you establish Sati you are meditating. When the heart becomes concentrated, i.e. when you drop off to sleep, this is very similar to a *Bhavanga* Citta. Vision-Nimitta may then arise as they do in the *Bhavanga*, as I have already explained. All sorts of things can occur. Falling asleep is very similar to this – it has exactly the same characteristics.

The vision-Nimitta could illustrate DHAMMA or it could be real. For instance, with the kind that causes us to investigate, one may see someone in a state of distress. This is then a cause for us to see this whole world as being DUKKHA. It is a cause for us to see that life is full of ups and downs, full of hardships – we must be separated from our loved ones. DUKKHA and SUKHA arise in this way all the time. This is something which will cause you to investigate the world.

You may see someone upset rushing towards you in anxiety. They may beseech you to help them in one way or another. Later this comes true; that person really does come and beseech your assistance. This sort of thing is uncertain as it depends on your character – some people never experience such things.

PARTICIPANT 2:

“You say that *APPANĀ JHĀNA* and *APPANĀ SAMĀDHI* are both *EKAGGATĀCITTA*, so how do they differ?

TAN ACHARN:

SAMĀDHI is separated into three categories, *KHANIKA*, *UPACĀRA* and *APPANĀ*. *JHĀNA* has the *Bhavanga*, this is *Bhavguppada*, *Bhavgacarana* and *Bhavgupaccheda*. They are differentiated in this way. However, when people explain *JHĀNA* and *SAMĀDHI*, they don’t separate them in this way, but I do because there is a basis for doing so. When one practices, things really are like this too, but if you don’t practice, you won’t know. When *JHĀNA* and *SAMĀDHI* are explained they get mixed up. People start off talking about *JHĀNA* then end up talking about *SAMĀDHI* or vice versa. They treat them as the same without being aware of it. If you differentiate *SAMĀDHI*’s characteristics from *JHĀNA*’s you will be able to see clearly that they differ greatly.

The ways⁷¹ in which you enter *APPANĀ JHĀNA* and *APPANĀ SAMĀDHI* are different, but when the states are reached, they are extremely similar. The *EKAGGATĀCITTA* of *APPANĀ JHĀNA* and the *EKAGGATĀCITTA* of *APPANĀ SAMĀDHI* are extremely similar – you could almost say that they are one and the same. The difference is in the preliminary build-up to entry.”

PARTICIPANT 1:

⁷¹ Translator’s Note: The way of Jhana is simply gazing at the object. The way of Samadhi is to actively investigate the object.

“I would like to ask about Sati. When the Citta becomes concentrated to the extent of EKAGGATĀCITTA, what are the stages that Sati must go through” For instance, if one loses awareness does this mean that there is no Sati and if a Nimitta appears does it mean that there is more Sati?”

TAN ACHARN:

“Before the Citta reaches EKAGGATĀCITTA it must have laid down Sati. If it is the *Ekaggatācitta* of APPANĀ JHĀNA there is no Sati – the Citta lays it down completely. If it is the *Ekaggatācitta* of SAMĀDHI there is a peculiar type of Sati specific to this state. This Sati cannot be used externally – it watches over and is solely aware of this state. This kind of Sati is the unique affair of this type of EKAGGATĀCITTA.

You can’t really say exactly what this is like. There is no-one capable of describing it exactly as it is.

PARTICIPANT 2:

“And what about when you see Nimitta in the *Ekaggatācitta* of APPANĀ JHĀNA? Do you have some Sati then?

TAN ACHARN:

“You see Nimitta but they are not accompanied by Sati; just as in our normal wakeful state. This experience is as though you had never trained Sati. There is no Sati watching over and guarding the Citta all the time. The EKAGGATĀCITTA of APPANĀ JHĀNA that has visions is the same as our normal wakeful state. Even though one

feels that one is a monk – and it is possible to feel this way – one is only cautious because of SAÑÑĀ (recognition) which has been carried over from the time prior to entry.”

PARTICIPANT 2:

“According to the principles of ABHIDHAMMA (High DHAMMA) the Citta must enter the *Bhavanga* with each object that arises to it.”

TAN ACHARN:

“That’s right! There are seven JĀVANA (Impulsion) thought moments followed by two TADĀLAMBANA (Registering Consciousness) thought moments after which the Citta subsides into *Bhavanga*. The Citta then comes out and receives an object.

There is SAMPATICCHANA (Reception of object) and then SANTIRANA (Investigating faculty) and then VOTTHAPANA (Determining consciousness), etc.

The *Bhavanga* that Lord Buddha spoke of here is extremely fleeting and extremely subtle and if you concern yourself with all this theoretical stuff, then you’ll never get there. However, even though this *Bhavanga* is so fleeting, those clever persons with sharp PAÑÑĀ who are swift to attain Enlightenment can latch onto these moments and the seven JĀVANA thought moments too. If you’re not so clever then you won’t be able to latch onto these moments – they will pass you by. For instance, in the principle, the 4 RUPAJHĀNAS and the 4 ARUPAJHĀNAS start with VITAKKA (Thought Direction), VICĀRA (Thought Application), PĪTĪ (Joy), SUKHA

(Happiness) and *EKAGGATĀ* (One-pointedness) and then successively abandon these. However, when you experience *JHĀNA* in practice, it is like a sudden fall into the state and you are unaware of what is happening – these factors slip by your attention. The theorists think that they should be able to fix onto these five factors and, if they cannot, then they don't want to know anything about it. IT HAPPENS OF ITS OWN ACCORD – IN A SPLIT SECOND! But there are astute people with the right disposition, perfections (*PARAMI*) and good fortune, and these people CAN latch onto these factors – they really can. Not only this, but *Nimitta* in the various *JHĀNAS* will indicate to these people which *JHĀNA* they are in. First *JHĀNA* will have one sort of *Nimitta*, second *JHĀNA* will have another sort and so on. Different people's characters and perfections are not the same though, and it would be impossible to make them so. If you tried to make everyone the same, people would never be able to meditate.

Let me expand and simplify what I have said about the *JHĀNA* factors. *VITAKKA* means to take up an object to investigate; *VICĀRA* means to investigate that object. When one sees the object of investigation clearly, *PĪTĪ* (Joy) arises – so does *SUKHA* (Happiness) and *EKAGGATĀ* (One—pointedness). These are the five factors, but in practice we don't need to concern ourselves with this. If we take death as our meditation subject, this is *VITAKKA* even though you may not realise it. There is no need to call this *VITAKKA*. Upon investigating death, and seeing that we must die, seeing that we are born to die and must experience sorrow and remorse, this is *VICĀRA*. When this investigation is clear it will give rise to satisfaction, delight and *PĪTĪ*. The heart will then be happy (*SUKHA*)

and tranquil (EKAGGATA). Thus, all five factors will be present. EKAGGATĀRAMMANA will then be a criterion of *JHĀNA*. If you sink into *JHĀNA* then you must sink into EKAGGATĀRAMMANA. EKAGGATĀRAMMANA can also be *SAMĀDHI* without you realizing it and so we need to distinguish between these two. Because of this I will have to talk about *SAMĀDHI* also.

VICĀRA could be what is called DHAMMAVICAYA i.e., it could be PAÑÑĀ. These things may arrange themselves in this way without your knowing. DHAMMAVICAYA is a type of VICĀRA, however, the of *JHĀNA* is no DHAMMAVICAYA. The VICĀRA of *JHĀNA* weighs up what is going on at the time. It does not know what to decide for the best or whether you are going to win through or give up. This is to say, it is putting up a fight. VICĀRA of the BOJJHAṄGA (factors of Enlightenment), i.e. DHAMMAVICAYA, doesn't watch over anything; it investigates reality, but it is still classified as VICĀRA. This means to say, both the victor and the one attempting victory have to put up a fight. The one attempting victory fights for conquest. The one who has already won through inspects the results. He sees how things need to be governed, lays down the necessary regulations and appoints the right commanders. Both of these are classified as VICĀRA.

Oh, if you try to follow the theory, you just can't...

If things don't follow the theory, then you don't want to know anything about them? Oh! Those who explain the theory haven't even experienced what they talk about and yet they want others

to follow what they say. All that these people have are the words. This is really hilarious. (Laughter)

Not only this, there are also those who practice and see things as they are in practice and who want to discard the theory. This is amusing too.

What you should do is to have the experience first. Then you have something – whatever it is – which can be compared with the theory. This is all that needs to be done. If you do this, you will find that the practice coincides perfectly with the theory.

PARTICIPANT 1:

“Three or four weeks ago, I was meditating on the elements. My Citta was attracted to this subject and so never laid down the investigation. Sometimes I had the feeling I was in the stomach region, sometimes I felt as if my whole body was expanding and sometimes there was no feeling in the body at all. My heart was peaceful, but it was still investigating the elements. I thought to myself, my Citta probably hasn’t attained *EKAGGATĀCITTA* because it is still investigating the elements, which are gross, thus preventing the Citta from becoming subtle.”

TAN ACHARN:

“This is what is called *UPACĀRA SAMĀDHI*. The Complete peace is *APPANĀ SAMADI* and in *APPANĀ* you can’t investigate anything. This experience is *UPACĀRA SAMĀDHI* and so you can still investigate. That is to say, you are attached to the subject you still haven’t released it. However, the attachment here is not like attachment

of *JHĀNA* which only sees one side of things. As an example of attachment to the object in the case of *JHĀNA*: if you focus your attention on the elements, then you will see everything as being elements. You will see yourself and others as elements. If it's *SAMĀDHI* – if it's *PAÑÑĀ* – then you will see that elements are in constant rotation. We are born of elements, and it is the elements that die and then change into something else. You can see that the whole world is elements and that elements are in a continual state of flux – they are impermanent. If it is *PAÑÑĀ-VIPASSANĀ*, then the investigation must come down to the *TILAKKHANA*, i.e. you see the elements as being impermanent, suffering and not-self. If you can only see things as elements, then you haven't escaped from *JHĀNA*. With *JHĀNA*, in the end you will see the very food that you eat as a lump of earth and so it's like laying one lump of earth on top of another – just like laying bricks on top of each other to build a Skyscraper. But this is still good – you are content to be alone with your private thoughts.

If you investigate the elements, first of all you must see them as simply being elements. Then you must see that these 4 elements – fire, earth, water and air – assemble together causing birth and then they pass away. It is because the elements are impermanent that we suffer. We chase after these impermanent things, trying to make them permanent and real. The reason for doing this is our own delusion and this is the cause of suffering. So, investigate these things! What is impermanent is beyond our control as Lord Buddha explicitly stated in the *ANATTALAKKHANA SUTTA*:

‘Bhikkhus, is form permanent or impermanent?’

‘Impermanent, Lord!’

‘That which is impermanent, is it Satisfactory (SUKHA) or Unsatisfactory (DUKKHA)?’

‘Unsatisfactory, Lord!’

‘If it is unsatisfactory then it is not ‘us’ nor is it ours’. So jolly well get on and investigate to see the way things really are.!’

This is what the Lord taught as VIPASSANĀ. If you can only see things as being a lump of earth, then this still comes under the heading of *JHĀNA*. This is not yet very perceptive, but it is still a good thing to be occupied with. Lord Buddha once said that all meditators occupy themselves with *JHĀNA*. In Pali, *JHĀNA* is described by the word *KILĀNTO* which means to occupy one as with a game or sport. So *JHĀNA* is the sport of a meditator – just like football. (LAUGHTER)

PARTICIPANT 1:

“Previously I have heard you say that there are two kinds of Sati. The first kind is where Sati protects the Citta, the second kind is where Sati knows in pace, with the object that arises to the Citta. What I would like to know is, how does one train these two types of Sati?”

TAN ACHARN:

“Sati overseeing or protecting the Citta does not allow the Citta to stray from its object. This is like not allowing animals that we are rearing to stray from their pen – keeping them in their confines – this is Sati protecting or looking after the Citta. This kind of Sati is troublesome. Having Sati watch over the Citta in this way causes fatigue and thus one often wants to let go of it. It’s here that people go into *JHĀNA* because they are exhausted with having Sati watch over the Citta in this manner – to let go of Sati and drop into *JHĀNA* is much more pleasing.

In the case of the second kind of Sati, when one sees the reality of the meditation subject, Sati combines with the Citta to be one and the same. At this time Sati will no longer need to protect the Citta – it will take care of itself. In a similar manner to a child, at first, we have to raise the child, looking after it in every way, but when it is grown up, it looks after itself. So, you should train your Sati, because it is still young – like a child.”

PARTICIPANT 4:

“When listening to you give a *Desana* (talk on DHAMMA), it seems that my body must move. I am not aware of this but other people give me strange looks. It seems to be a cause of annoyance to these people. Because of this, I decided that I would not allow my Citta to go into deep state of concentration whilst listening to a *Desana*. I decided to investigate the body at these times and yet my Citta still drops into a state of great calm.

Previously you have explained that my Citta goes into this calm state because it is pleased and satisfied with the happiness of the

experience. However, now it is my intention not to let the Citta become this concentrated, so how could I possibly be pleased and satisfied with the happiness of the experience?"

TAN ACHARN:

"Hmmm! The reason is that you are used to doing this and so after you have investigated for a short while, you become displeased with the investigation and thus you are always awaiting the opportunity to let it go. This is just like a child; if he doesn't like something then no matter how much you try to give it to him, he doesn't want it. (Laughter)

PARTICIPANT 4:

"When my Citta becomes so concentrated I break out into a profuse sweat; all my robes and everything get wet. Why is this?"

TAN ACHARN:

"Your Citta is probably exercising too much pressure – too much control – internally. This then causes you to break out in a sweat."

PARTICIPANT 4:

"How can I cure this?"

TAN ACHARN:

"I don't know what you can do. It happens of its own accord."

Train yourself as I have just been explaining! Don't worry about it for the time being. After a while it will go away by itself. Try to understand the experience and to adapt yourself. All this sort of thing is impermanent. DHAMMA ANATTĀ! After a while it will disappear by itself. Things like this arise for a short time and then go. The state of a meditator's practice is always changing!

PARTICIPANT 4:

"Even whilst doing chores my Citta I become deeply concentrated and when I come out I find that my robes are saturated with sweat. Sometimes I even have to ask my friend, 'it is hot today, or is it me?'"

TAN ACHARN:

"Just let it be like this for the time being. It will disappear by itself. You must just try to overcome this yourself. At the time that you are about to let go try to observe for yourself at what stage it is that you do so. If you can't do so, then you will always be as you are now. At the time that your Citta is about to become concentrated, there is a lapse in Sati and so you don't know what's going on. For this reason, you must try to fix onto that state of concentration. Notice the symptoms of this time and also notice the way in which you have become pleased and satisfied in order to let go of things and become collected.

If you don't do this then you can do as you said; examine gross objects, such as the body. But as soon as you lose your Sati, you

will be off again. When you come out, you can then take up the investigation again.

The thing is that you've got nothing to occupy your mind – there is nothing for it to take hold of. If you can investigate these gross objects clearly and see that they are loathsome and tiresome and worthy of remorse, then just do this for the time being. However, after you have investigated a short while you will be off again because you are used to doing this. You are attached to doing it and it makes you content. When you come out, if you have investigated like this, you will have energy. There is nothing wrong with this.

Anyway, now is the time to tend to the health of both body and heart. What you must do is to single out the body.

What is this body?

What is it that is called 'body' which is sick, which must age and degenerate?

It is sure to age. Why is this so?

Look for the origin of these diseases and of sickness, old age and death. Then, you will be able to prove and see for yourself where this body, which is ailing and complaining, comes from. It comes from a lump of dirt. It is solely because of birth that old age, sickness and death occur. If birth doesn't take place, then none of these other things will manifest. You should look for the

reasons that bring birth. Why does birth take place? YOU HAVE TAKEN BIRTH AFTER BIRTH BUT NEVER ATTAINED COMPLETE KNOWLEDGE. YOU HAVE BEEN BORN AND HAVE THOUGHT NO MORE ABOUT IT. YOU HAVE NEVER SEARCHED FOR THE REASONS FOR BIRTH – NEVER COME TO UNDERSTAND IT. This is to say you have never looked for the source of these afflictions.

But first, listen to the teachings of Lord Buddha. The Lord said, 'KAMMA ABHICCAṀ TANHĀ SINEHAM AVIJJĀ KHETTAṀ'. Kamma (which means, to do) both good and bad, is the cause of birth. When good and bad cease to exist, there is further birth. KAMMA ABHICCAṀ is comparing Kamma to a seed, a mango seed, or any seed you like. If you take a mango seed and put it in a bag, then it won't die no matter how many thousands of miles you go. It does not shrivel up I won't die. If you plant it, it will then grow again and when it springs forth it will be the same as the old variety. A mango seed must give rise to a mango tree, and a jackfruit seed must give rise to a jackfruit tree. This is what is called KAMMA ABHICCAṀ. This is to say that the actions we have performed amass in the one place, i.e. the single mango seed. When the seed germinates, the old variety of tree sprouts forth – the result is tremendous. This is the cause of birth – KAMMA!

TANHĀ means struggling and striving; it means desire – desiring to have, desiring to be and desiring to see. This desire is like the oil in the seed. If there is no more desire, it means that the seed has no more oil and so it dries up. Because the oil of desire still permeates the seed of Karma, the seed will sprout. If you are

making Kamma, then there must be desire and so they go hand-in-hand. TANHĀ SINEHAM.

AVIJJĀ KHETTAṀ. Because of AVIJJĀ (which means misunderstanding reality) you are born in the various realms of existence.

You must first believe in these teachings of the Lord, that because there is KAMMA, TANHĀ and AVIJJĀ, there is birth. These are the causes of birth. Now you must familiarize yourselves with these causes. KAMMA, TANHĀ and AVIJJĀ have arisen in one way or another so why don't they pass away? If you meditate on this, you can come to know why. Whenever your Citta is still, concentrated and tranquil, you will be without Kamma⁷² in these moments. However, there is still TANHĀ (desire) which will give rise to further Kamma, i.e. struggling and striving. If you don't remain still, you will be without struggling and striving. That is to say, you will see the nature of reality and thus detach yourself from it. This can be called having no more oil. When you know things for what they are and understand reality, this is called PAÑÑĀ arising and AVIJJĀ vanishing – there is then no place for birth to occur. It's here that you put an end to things and eradicate birth. This is why you must search for the source of the afflictions that I have mentioned. When you search for the causes and come to see things as they truly are (as I have just explained) then you must take this

⁷² Translator's Note: The Citta being "still" means that it is not "performing". This is what is meant being without Kamma. However, Kamma is still there potentially. Being "still" refers to Appanā Samādhi and, in this state, investigation is not possible. "If you don't remain still" refers to withdrawing into Upacāra Samādhi, where investigation and insight into reality is possible.

medicine. You will then recover from these maladies. This means to say that AT ALL TIMES you must investigate and examine as I have told you, until you become skilful and experienced. DON'T GET DISHEARTENED AND DON'T LET YOUR CITTA SLIP AWAY FROM THIS INVESTIGATION!

Now this is the time to examine the diseases and search for their causes, until you see them as they really are; your Citta will then be motionless. However, BEFORE you have attained calm in your meditation, there is no need to concern yourself with all this. Just take 'BUDDHO⁷³' to keep the Citta from straying. If you shoot off to something else, then pull your Citta back. As I have said before, you improve your character gradually. Your inherent tendencies are always ready to fall into low ways and so you must lift them up and place them in a lofty place, that is place them only on 'BUDDHO'. This is the basis of the practice. What I explained before was the way of practice, and there is no need to ponder on it. I simply explained it in passing. The real basis for practice is what I explained finally.

Ok, now get on with the practice!"

⁷³ Translator's Note: Repeat the word BUD – DHO to yourself.

GLOSSARY

This small glossary has been compiled in order to explain some of the Pali words that have been left untranslated in the text and to extend on some of those words already rendered.

ABHIÑÑĀ	The 6 Higher knowledges – 1) Magical powers 2) Devine ear 3) Penetration of minds of others 4) Devine eye 5) Remembrance of former lives 6) Extinction of all cankers
ADIBRAHMA-CARIYAKA	Genuine pure conduct
ANĀGĀMI	A non-returner
APPANĀ	Absorption
ARAHANT	An Enlightened one
ARIYA	Noble ones, saints
ARIYA SACCA	The 4 Noble truths: suffering, its cause, its cessation, the way that leads to its cessation
ĀSAVA	Cankers, taints, i.e. sensual desire, desire for existence, wrong views and ignorance
ATTADHAMMA	Titles or Headings of DHAMMAS, DHAMMA
AVIJJĀ	Ignorance of reality

AYATANA	The 6 sense spheres
BHAVAṄGA	World of the Citta, the foundation of existence. There are three levels of <i>Bhavanga</i> : 11. BHAVANGUPPĀDA: arising of <i>Bhavanga</i> 12. BHAVANGACALANA: Vibrating <i>Bhavanga</i> 13. BHAVANGUPACCHEDA: arrest <i>Bhavanga</i>
BODHI	Enlightenment
BODHIPAKKHIYA	The 37 DHAMMAS pertaining to enlightenment
BRAHMACARIYA	The Holy Life; chastity
BRAHMALOKA	Brahma World
CITTA	The mind, the functioning of the mind
DEVALOKA	Heavenly realms

DHAMMA	All conditioned and unconditioned phenomena; the Teaching of Lord Buddha
DIṬṬHI	Views and opinions
DUKKHA	Suffering, unsatisfactoriness; the first Noble Truth
INDRA	King of the Gods
INDRIYA	The 6 sense faculties
JHĀNA	Absorption gained by just gazing at one object
KĀMA	Sensuality

KĀMALOKA	Sensuous realm
KAMMA	Volitional action
KAMMATTHĀNA	Subject of meditation; the basis upon which to work
KHANDHA	Section; the 5 aggregates- 1. Form 2. Feeling 3. Recognition 4. Mental formations 5. Consciousness
KILESĀ	Difelements, e.g. greed, hatred, delusion
LOKIYA	Mundane, worldly
LOKUTTARA	Supermundane
MAGGA	The Noble eightfold path
MAGGAPAHĀNA	The first Fruit moment of a Buddha or an Arahant
MAGGASAMAṄGI	The Path moment of a Buddha or an Ariya.
MAHĀPURISA	A great man
MANUSSALOKA	World of humans
MANO-DHĀTU	Mind Element
MICCHĀ-ĀJIVA	Wrong Livelihood
NĀNA	Knowledge
NĀNADASSANA	Knowledge and Insight
NIMITTAS	Mark, sign, vision

NIVARANA	Hindrances to meditation: <ol style="list-style-type: none"> 1. Sensual desire 2. Ill-will 3. Sloth & torpor 4. Worry
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	5. Doubt
PACCATTAM	Known by oneself
PĀRAMI	The 10 perfections- <ol style="list-style-type: none"> 1. Generosity 2. Morality 3. Renunciation 4. Wisdom 5. Effort 6. Patience 7. Truthfulness 8. Resolution 9. Loving-kindness 10. Equanimity
PARIYATTI	The theoretical study of DHAMMA
PATIPADĀ	Road, path, way of practice
PHASSA	The contact of the external and internal <i>Ayatana</i> , e.g. the contact of sound with the ear.
SABBA	All, every

SABBAÑÑUTANĀNA	Omniscient Knowledge
SABHĀVADHAMMA	Natural things, or things in nature
SABHĀVA-SAÑKHĀRA	Natural conditioned phenomena
SACCA	Truth, honesty
SADDHĀ	Faith
SAMĀDHI	Concentration, it is of 3 types: <ol style="list-style-type: none"> 1. <i>Khanika</i> - momentary 2. <i>UPACĀRA</i> – proximate 3. <i>APPANĀ</i> –ecstatic
SAMATHA	Calm
SANKHĀRA	Mental formations; all conditioned phenomena
SĀSANĀ	Religion
SĀVAKA	One who listens; a disciple
SILA	Morality, the basic 5 precepts are abstinence from: <ol style="list-style-type: none"> 1. Killing 2. Stealing 3. Sexual promiscuity 4. Lying
	5. Intoxicants
TĀDI	The abode of the heart; equipoise – the neutral state between the pair of opposites
TANHĀ	Craving, the second Noble truth

TILAKKHANA	Three characteristics of nature: ANICCA – impermanence DUKKHA – suffering ANATTA – non-self
UPADĀNA	Attachment, clinging
UPOSATHA	Observance day, the full and new moon days
VATTHU-DHĀTU	Physical elements
VINĀYA	Law, the Buddhist mon's discipline
VIPALLĀSA	Abnormalities, perversions
VIPASSANĀ	Meditation on the Ti-Lakkhana, development of insight
VIPASSANĀNUPPAKILESA	Imperfections of insight
YOGAVACĀRA	One devoted to mental development