



A Collection of Articles

GIVING UP 11

# Maharahatun Wädimaga Osse

(On the trail of Arahat)



Translated by  
Mahānāga



**Giving up**

Part 11

# **Maharahatun Wädimaga Osse**

*(On the trail of Arahāt)*

English Translation of the Sinhala book titled “Maharahatun Wädimaga Osse – Part 11” consisting of a compilation of essays authored by a Venerable Thera, originally published in a Sunday weekly by Indrajith Subasinhe.

Translated by:  
**Mahānāga Bhikkhu**

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# Giving up

## Part 11

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*A note written by the Venerable Thera*

May this humble effort  
be a help... a strength... and a path...  
only for those 'skillful' laity and clergy,  
who, having witnessed the  
frightfulness of this dreadful,  
cruel and dangerous journey of *saṅsāra*,  
tread the path to *Nibbāna*  
with much determination and energy  
to transcend the suffering of *saṅsāra*  
in this lifetime itself.

May one apply this  
to their own lives  
to the extent that one comprehends.  
If there are mistakes  
in meanings or grammar,  
may you not be angered  
for what is not your fault.  
May you have sympathy towards others.  
If there are no mistakes,  
may you see that which is right as right.  
Through all the meanings set out in this,  
may there be virtue and good  
on all of you.  
May one be a help  
unto one's own self.



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## Translator's Preface

This work is the English translation of the Sinhala book consisting of a compilation of essays authored anonymously by a most venerable Thera, a highly venerated wandering Buddhist monk, residing in solitude in remote monasteries, forest hermitages or secluded forest *kuṭīs*.

Although the essays per se and the Sinhala books consisting of the essays were initially published anonymously (and still continue to be so), the identity of the author — venerable Rājagiriya Ariyañāna Thera — has become widely known in the public domain as the venerable Thera stepped out of the forest from time to time, upon invitation, to conduct a few *Dhamma*-talks each year out of compassion for the worldling. The *Dhamma*-talks were profound. The popularity has grown immensely. Yet, to date, the Thera continues to live in solitude residing in secluded remote forest *kuṭīs*.

The subject of the essays compiled in this book, is *Satipaṭṭhāna* — the 'Establishing of Mindfulness'. This being the case, 'reflecting with wisdom' features often in the essays; for it is seeing with the faculty of wisdom the various aspects of *satipaṭṭhāna* that, for the most part, has been the theme for these essays (see technical remarks below). *Satipaṭṭhāna* refers to a comprehensive method of establishing mindfulness designed to arouse insight in order to penetrate with insight-knowledge the true nature of the body, feeling, mind, and phenomena. Thus, the establishing of mindfulness is fourfold — namely, the contemplation of *kāya* (body), the contemplation of *vedanā* (feeling), the contemplation of *citta* (mind), and the contemplation of *dhamma* (phenomena). The main *sutta* in the Pāli Canon regarding the subject is *Satipaṭṭhāna Sutta* (—



the discourse on the ‘Establishing of Mindfulness’), which is one of the most important *suttas* expounded by the Buddha on the topic of meditation, with particular emphasis on the development of insight, ...the arousing of insight. The fact that the Satipaṭṭhāna Sutta is found twice in the Pāli Canon in itself depicts its importance among the collection of Buddha’s discourses. It appears in the collection of middle-length discourses (as *sutta* no. 10) and in the collection of long discourses (as *sutta* no. 22), with the latter containing a slightly more detailed exposition on the Four Noble Truths. The Buddha himself declares the fourfold ‘establishing of mindfulness’ to be the singular path, the only way, for the realisation of *nibbāna*.

In these essays, the venerable Author, rather than merely trying to explain the scriptures or interpret the doctrinal aspects, profoundly brings out some practical insights into the essence, of the *satipaṭṭhāna*. For the most part, the essays advert to constant contemplation, using the faculty of wisdom, of the meditation-subjects of *satipaṭṭhāna*; whilst occasionally providing a sneak-peak of the ‘finale’, a glimpse of insight from an advanced viewpoint. Also, when discussing one of the four *satipaṭṭhāna*, it is often observed that the writing spills over into one or more of the remaining three *satipaṭṭhāna* resembling a practical aspect of a meditator’s practice, as one *satipaṭṭhāna* perhaps may not be practiced in isolation. Given the above, readers must not therefore expect a step-by-step guide on how to practice as explained in the scriptures, and it would be futile to try to match one against the other the meditation exercises as set out in the Sutta with the discussions provided in these essays. Further, when quoting the Blessed One or his disciples from the Pāli canonical texts, the venerable Author has put them into utterly plain and simple language conforming to the style of the essays and delineated the account of events

only to the extent absolutely necessary to bring out the gist of what has been said. Readers should therefore not expect that such quotations or account of events would compare word for word against the related canonical text.

### **Technical Remarks:**

#### **'Revered-'**

In the original Sinhala text, the venerable Thera (the Author) compassionately refers to people/readers as "pinvat-", which means meritorious, blessed, fortunate ones. Translation uses the term 'revered' to depict this meaning (e.g. revered-you, revered-devotees, revered-people).

#### **Pāli terms**

In the translation, many terms in the Pāli language are included in order to preserve the original meaning of the term. Except in a few cases (such as proper nouns, or when used in connection with proper nouns, or when readability demands it, etc.), Pāli terms are italicized. (Note: occasionally, English words too are italicized to stress). For ease of readability, for pluralisation of some of the Pāli nouns an "-s" is added at the end of the noun, as in English form.

The underpinning principle in including Pāli terms is that it is better for the reader to not understand (- inaccurately) rather than misunderstand a forced translation. Still, the Glossary at the back explains some important terms more comprehensively. Often a commonly used English meaning is provided in parentheses ( ) following the Pāli term, or vice versa, in order to maintain flow of reading. This in no way suggests the reader need not refer to the Glossary for a more comprehensive understanding of the term as some Pāli terms can have broader meanings. A Pāli pronunciation key is set out below:

*a* is sounded as in ‘cut’ (but never as in ‘cat’ nor as in ‘cake’). When a word ends with *a*, the sound falls – as ‘or’ in ‘doctor’. ♦ *ā* is sounded long as in ‘father’. ♦ *i* as in ‘pin’. ♦ *ī* long as in ‘machine’ (never as in ‘fine’). ♦ *u* as in ‘put’ or ‘foot’. ♦ *ū* long as in ‘boot’ (but never as in ‘refuse’). ♦ *e* is pronounced long as ‘a’ in ‘cake’ ♦ *o* is sounded long as in ‘hope’. ♦ *e* and *o*, however, are pronounced short before a double consonant.

*ñ* is the nasaliser, pronounced as ‘ng’ in ‘sing’; it is spoken with the help of the throat (Guttural). ♦ *ṅ* (printed as *m̃* or *m̄* in some books) is also the nasaliser, also pronounced as ‘ng’ in ‘sing’; it is, however, sounded with a resonance in the nose. The difference between the pronunciation of *ṅ* and *ñ* is hardly noticeable. Note: Readers should be careful not to mispronounce *ṅ* as simply *m*. (This translation deliberately avoids using characters *m̃* or *m̄* so as to avert the tendency to mispronounce them as simply *m*).

*c* as in ‘church’ (but never as in ‘cat’, nor as in ‘centre’). ♦ *g* as in ‘get’ (never as in ‘general’). ♦ *ñ* as ‘gn’ in (Italian:) ‘signor’ or as ‘ñ’ in (Spanish:) ‘señor’ or ‘cañon’. ♦ *ṭ*, *tḥ*, *ḍ*, *dḥ* are pronounced retroflex — with the tip of the tongue curled back and pressed against the roof of the mouth, the palate. For instance, *ṭ* as in ‘tea’ or ‘trout’; *ḍ* as in ‘duck’ or ‘death’. ♦ *t*, *th*, *d*, *dh* are dentals. Pronounced with the tongue on the upper teeth. For instance, *t* as ‘th’ in ‘death’ or ‘thin’; *d* as ‘th’ in ‘though’ or ‘the’. ♦ Double consonants are always enunciated separately by pronouncing each of them — e.g. *bb* as in ‘scrub-board’, *tt* as in ‘cat-tail’. ♦ *h* should always be sounded even when immediately following consonants or doubled consonants. That is, when a consonant is followed by *h* (— *bh*, *ch*, *dh*, *gh*, *jh*, *kh*, *ph*, *th*, *th*) they are regarded as a single consonant with a release of breath (as aspirates) — e.g. *bh* as in ‘cab-horse’, *ch* as in ‘ranch-house’, *dh* as in ‘handhold’, *jh* as ‘dgeh’ in ‘sledgehammer’ and so on. ♦ *ph* is sounded as in ‘haphazard’ (never as in ‘photograph’). ♦ *tḥ* as in ‘hot-house’ (never as in ‘thin’ nor as in ‘than’).

Note: Although not a character from the Pāli alphabet, *ā* is used in limited instances when incorporating Sinhala words. *ā* is sounded as in ‘apple’ or ‘cat’.

## 'Establishing of Mindfulness'

Generally, in most other translations, *Satipaṭṭhāna* is often translated as 'foundations of mindfulness'. For it is the four contemplations (body, feeling, mind, and phenomena) that are the principal area of activity or the domain of mindfulness that is dealt within the Sutta (i.e. noun form). However, the translation renders it 'Establishing of Mindfulness'. This is because, in translator's opinion, the latter remains more connected with the spirit of the practice undertaken (i.e. verb form) and hinting at what is required or expected of a practitioner... what needs to be done to arouse insight. Also, it seems more original given the constituent parts of the compound term '*satipaṭṭhāna*'.

The compound Pāli term *Satipaṭṭhāna* has two constituent parts, *sati* + *paṭṭhāna*. The first part *sati* means 'mindfulness'. However, *sati* is sometimes also used to mean 'memory' or 'remembrance'. But the Pāli scriptures very seldom retained the meaning of remembrance of past events. Instead, the Pāli canon, when using *sati*, mostly refer to the present moment, the here and now; and more specifically, the use of the word *sati* in the Sutta is restricted to a kind of (wholesome) bare attention applied to an object in the here and now. In this translation, the rendering 'mindfulness' has been reserved for this latter use only. The second part, *paṭṭhāna* comes from *upaṭṭhāna*, which has the meaning 'placing near', 'establishing', 'keeping present'. For instance, Venerable Ñānamoli in his book translates "*parimukhaṃ satinṃ upaṭṭhapetvā*" that appears at the beginning of the Sutta, as "[having] established mindfulness in front of him".\* This translation renders it 'establishing' to elicit this meaning.

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\* Ven. Ñānamoli — "*Mindfulness of Breathing*". BPS, 1964 ed.

## ‘See with the faculty of wisdom’

Throughout this work, the venerable Author repeatedly highlights that one must ‘see/reflect with the faculty wisdom’. The translator understands this as referring to *yoniso manasikāra*. The Pāli term *yoniso manasikāra* loosely translates as ‘wise reflection’ or ‘wise consideration’. (*Manasikāra* means ‘mental advertence’, ‘reflection’). More contextually, *yoniso manasikāra* can be explained as “the mental advertence that one performs applying the wisdom of the three characteristics — *anicca* (impermanence), *dukkha* (suffering) and *anattā* (not-self)”. Thus, it is rendered ‘reflecting with wisdom’. *Yoniso manasikāra* is a factor for stream-entry, and is one of the two decisive conditions for the arising of ‘Right view’ in order that the disciple embarks upon the Noble Eightfold Path.<sup>+</sup> Whereas *Satipaṭṭhāna*, also known as ‘Right mindfulness’, is the seventh constituent step in the Noble Eightfold Path; and develops concurrently with, runs side-by-side with its preceding steps.<sup>‡</sup> Therefore, the essays seem to aptly bring to the fore the reciprocal causality of ‘establishing of mindfulness’ that arise in dependence of ‘reflecting with wisdom’ and vice versa.

The translation mainly retains the phrases ‘see with the faculty of wisdom’ or ‘behold with the faculty of wisdom’ to denote *yoniso manasikāra*. The translation also interchangeably uses the following phrases (as well as such other similar terms); all of which must be understood as denoting *yoniso manasikāra*: ‘observe with the faculty of wisdom’; ‘reflect with the faculty of wisdom’; ‘review with the faculty of wisdom’; ‘look from the faculty of wisdom’; ‘see with wisdom’; ‘behold with wisdom’; ‘observe with wisdom’; ‘reflect with wisdom’; ‘wisely reflect’; ‘wisely contemplate’.

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+ *Mahāvedalla Sutta* [MN.(43)]

‡ *Mahācattārisaka Sutta* [MN.(117)]

## 'Suffering'

The translation uses the term 'suffering' to denote a much broader meaning consisting of the suffering of birth, decay, and death, the suffering of sorrow, lamentation, pain, grief and despair; and in general, the unsatisfactory nature of all conditioned phenomena (including pleasurable experiences) which, due to their impermanence, are all liable to suffering. Hence 'unsatisfactoriness' or 'liability to suffering' are more adequate renderings. 'The noble truth of suffering' does not deny the existence of pleasurable experience, as is sometimes wrongly assumed. (see *dukkha*).

## 'Mind'

The word 'mind' is used to denote both (a) the mind – as in mental faculty or consciousness; and (b) thoughts or mental concomitants (i.e. the mind-objects). Readers should understand the respective meaning in context. Pāli terms *mano* (mind), *citta* (state of consciousness, mind) and *viññāna* (consciousness) are described as synonyms.

## 'Dhamma'

When referring to the Buddha's teaching, the translator retains the Pāli term "*Dhamma*" for it points to the fundamental truth or reality as to how things actually are, which is rediscovered by a Buddha and taught to the world (rather than a mere teaching of a philosophy, a system of thought, as sometimes wrongly understood).

On account of the fact that *Dhamma* is the ultimate truth of the way things actually are, the translator consciously avoids using the term 'doctrine' as it is incorrect to regard

*Dhamma* as referring to a mere principle or body of principles presented for acceptance, for belief.

### **‘Dhammānupassanā’ – Contemplation of phenomena**

In most other translations, *dhamma* as concerned with the fourth *satipaṭṭhāna* (i.e. *dhammānupassanā*) is often translated as ‘mind-objects’. However, consistent with the original script of the venerable Author, the translator understands that *dhamma* as the fourth *satipaṭṭhāna* to be referring to ‘phenomena’ in an ontological sense to refer to nature of being or a timeless law of how things truly operate in keeping with causality. The Author has profoundly depicted the meaning of *dhammānupassanā* as phenomenism (as *dhammatā* — which may be construed as, phenomenism; the way things work; the law governing how things operate; the causality, rather than just mental-objects). The Author has alluded to a deep aspect of contemplating *dhamma* as nothing but *dhamma*; that is, taking it to be just *dhamma* and nothing more, isolating it from other things such as body, feeling, mind, self, person etc. Thus, as the fourth *satipaṭṭhāna* (as well as when used elsewhere in a similar sense) the translation renders it ‘phenomenon’ or ‘phenomena’ (rather than restricting it to just mind-objects or mental-contents).

Coincidentally, as further affirmation of our thinking above, one of the foremost translators of Pāli scriptures of the present age – venerable Bhikkhu Bodhi, too, having rendered it ‘mind-objects’ in his earlier translations, has adopted a somewhat similar line of thinking in his latter translations, thereby reverting to ‘phenomena’. In the introduction to his translation of *Sanyutta Nikāya* venerable Bhikkhu Bodhi states, “As the fourth *satipaṭṭhāna* ... *dhamma* is often translated as ‘mind-objects’. So I rendered it in the [translation of *Majjhima*

Nikāya] ..., but in retrospect this seems to me unsatisfactory. ... I now understand dhammas to be phenomena in general, but phenomena arranged in accordance with categories of *the Dhamma*, the teaching, in such a way as to lead to a realisation of the essential Dhamma embodied in the Four Noble Truths".\*

### 'Māra'

The term "Māra" denotes several meanings. [1] It is the title-name of Māra, the ill-willed evil deity ruling over the highest heaven of the sensual sphere, who is forever opposed to the Buddha and the spreading of the *Dhamma* due to his sensual adhesion. He is one taken with sensuality, forever bent on distracting aspirants from the path to liberation in order to keep them trapped in the continuous round of rebirths. He does not want to let anyone get freed from suffering and uses shrewd ways to drive people away from the *Dhamma*. The term "Māra" also denotes the following: [2] defilements (*kilesa-māra*); [3] the aggregates (*khandha-māra*); [4] karma formations (*kamma-māra*); and [5] Death (*maccu-māra*). As aggregates, namely, material form, feeling, perception, volitional-formation and consciousness, "Māra" includes both mind and matter – i.e. mentality-and-materiality (*nāma-rūpa*).

Often in the Sinhala text the venerable Author uses the terminology "Māra, the evil one" in a metaphorical sense to denote one or more of the following: material form (*rūpa*), consciousness, volitional-formations, or the five aggregates in its entirety (*khandha-māra*) or defilements, or death itself, rather than to denote Māra the evil deity. Thus, readers should understand in context. Such metaphorical usage represents

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\* Ven. Bhikkhu Bodhi — *A translation of the Saṃyutta Nikāya: "The Connected Discourses of the Buddha"*. WISDOM, 2000



the material and psychological causes of bondage all of whom are hindering phenomena that prevent one, that detract one, from practicing the path to liberation and keeps one bound to the round of rebirths.

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I most gratefully acknowledge the invaluable guidance on Pāli terms gained from the “*Buddhist Dictionary: Manual of Buddhist Terms and Doctrines*” (Buddhist Publication Society) composed by venerable Nyanatiloka Thera and revised by venerable Nyanaponika Thera. The Glossary is compiled predominantly based on selected text (modified) from the said works. I extend my gratitude to venerable Ñānatusita Thera for permitting (on behalf of BPS) the use of selected extracts (modified) from the said works for the purpose of the Glossary.

I extend my deep gratitude to Chaturika Gunatunga for the remarkable contribution made by generously investing her time and effort to independently check the translation against the Sinhala text, make various suggestions for improvement

and point out errors. I also thank Samantha Arachchige, Charmaine Fernando, and many others who, by investing their time, effort and resources in many ways, assisted to make this translation work a success.

Translator  
September 2019  
Sri Lanka

*Namo tassa bhagavato arahato sammā  
sambuddhassa*



*Dedication of merit by the Venerable Thera*

-----

To my revered mentor

Most Venerable

Dodampahala Chandrasiri

Mahānāyaka Thera

and to all the Venerable *Bhikkhus*

who helped me by being noble friends (*kalyāna-mitta*)

may the wholesome-karma of

this meritorious act of *dhamma-dāna*

be a cause for good health,

longevity and solace to all of them

and may it also be a cause for them to realise

the Four Noble Truths

in this very life itself.



## Entryway into the Fourfold Establishing of Mindfulness – 1

**First, I opened my eyes and looked at the world. Then, I closed my eyes and insightfully realised the world.**

An eminent gentleman that the Bhikkhu came upon during the period of conducting *dhamma*-talks very respectfully stated thus: “Venerable Sir, you are exhausting yourself too much. Although you don’t realise how valuable you are, venerable sir, *we* realise it. We need to keep you alive for another 50 years”. To that gentleman who expressed an unexpected thought at an unexpected moment, the Bhikkhu replied thus: “Let you, good sir, take the said 50 years for yourself and wallow in long life. Yet what the Bhikkhu wants is to pass away in peace in the very next moment”. That gentleman was not satisfied with that response.

No matter how much we listen to the *Dhamma*, if we are not skilful to think in accordance with the *Dhamma*, we see the world contrary to the *Dhamma*. Had the Blessed One not relinquished the will to live at the age of 80, he could have if he wished lived out the full life expectancy, which at that time was 120 years. Yet, the Blessed One attains *parinibbāna* (—the final-passing-away (death) of an enlightened being).



In a Buddha's *sāsana*<sup>1</sup> where that sublime final-passing-away (death) too is nothing but an auspicious occasion,<sup>2</sup> the great arahat venerable Sāriputta attains final-passing-away while his mother, the Brahmin woman Rūpasāri, was still alive. In a Buddha's *sāsana* where the said sublime final-passing-away (death) too is nothing but an auspicious occasion, the venerable Rāhula attains final-passing-away at the age of about 50 when the Blessed One himself (his father) and the venerable Yasodharā (his mother) were still alive. In a Buddha's *sāsana* where that sublime final-passing-away (death) too is an auspicious occasion, the great arahat venerable Moggallāna attains final-passing-away being caught by a group of bandits and having had his bones crushed.

In a Buddha's *sāsana* where that sublime final-passing-away too is an auspicious occasion, the reason why revered-you wish with utmost respect that may the Bhikkhu who writes this enjoy such long life, so much so, that even the Bhikkhu's physical form would become [worn-out and be like] a piece of Maldive-fish, is simply because of the inability to elicit from within oneself the threefold characteristics — *anicca* (impermanence), *dukkha* (suffering), and *anattā* (not-self), — which is the true meaning of the Buddha's arising in the world.

There was a middle-aged married couple. When they were at leisure, the husband had said to the wife thus: "Now our stomachs are gradually bulging out, the skin is steadily getting wrinkled and our hair is greying. The two of us are getting old now". When the husband says this, the wife had said, "When there are so many pleasant things to think about, you keep thinking about an inauspicious (ominous) thing". Then the husband had said, "We must age whilst being conscious of the fact that we are aging. Otherwise, in the end,

the sorrow is more if we become old without knowing that we are aging”.

The reason why we are not skilful to elicit in accordance with *saṅkhāra* (karma-formations),<sup>3</sup> in accordance with causality, the three characteristics: impermanence, suffering, and not-self, is purely because we fail to see the world according to the fourfold ‘establishing of mindfulness’ (*satipaṭṭhāna*). If you are to elicit from within yourself the threefold characteristics: impermanence, suffering, and not-self, reversed-you will first have to see the world thoroughly.

The Bhikkhu is well aware that the Bhikkhu received the gift of sight, this set of eyes, due to a past wholesome-*saṅkhāra* (*kusala-saṅkhāra*). Had an unwholesome-*saṅkhāra* (*akusala-saṅkhāra*) come forth to bear fruit, then the Bhikkhu could very well have been rendered blind at birth or caused to become deaf. Having understood this very fact, during his lay life, the Bhikkhu made sure that everything that this set of eyes got to see was seen thoroughly and unreservedly; that everything that was made to be heard was listened to unreservedly and thoroughly; and that everything that was to be felt was felt thoroughly and unreservedly. During that time of life when I was a lay householder I believed that one cannot solve this problem by running away from sensual pleasures. When seeing the world unreservedly through eyes and ears, I understood that it is merely by looking at the world with our eyes and listening to the world with our ears that we create the future world (the future ‘becoming’). I got that understanding not by sitting in meditation with legs folded crosswise, but solely by unreservedly looking at material form (*rūpa*) with the faculty of wisdom.

Once when the Bhikkhu was dwelling at a particular forest hermitage, a group of foreign meditators came to that

monastery. When that group of meditators were engaged in group meditation, they meditated whilst being blindfolded with a red strip of cloth. The Bhikkhu still cannot understand as to why those revered-people blindfolded themselves with a strip of cloth when meditating. If we blindfold the eyes we received as a result of a wholesome-*saṅkhāra*, it is darkness pertaining to unwholesome-*saṅkhāra* that we are thus embracing. The Blessed One's exalted discourse on the 'Establishing of Mindfulness', the 'Satipaṭṭhāna Sutta', purges us of fictitious and wrong meditation techniques such as these.

From you revered-laity who aspire to escape from the fourfold-hell, the Bhikkhu kindly requests thus: when you see with thine eyes something beautiful, do not look the other way. And likewise, when you see with those eyes something ugly, still, do not avert your eyes from that sight. For both beauty and ugliness, are nothing but the *Dhamma*. The Bhikkhu during that time of life as a lay householder, upon seeing something beautiful or ugly with these eyes, never turned away to avert that sight. But you must not misapprehend the meaning here. 'Never turned away upon seeing something beautiful' simply means that I never failed to observe the mind that saw that beautiful material form (*rūpa*). Had I not looked at the mind that saw the beautiful material form, I would have become attached to that material form; I would have formed suffering for myself because of that material form.

Now if your revered-wife is seated beside you, revered-you think for yourself the reason for becoming attached to that material form. On the day that you first set eyes on that material form, instead of looking at the mind, you looked the other way and looked only at the material form. Even having met a few potential brides when I was still a lay householder, the Bhikkhu was skilful to look not at the potential bride but at

the mind that arose because of her. May it be beautiful or ugly, through material form, what I saw at every single moment was the restrained or unrestrained behaviour of my mind; the impermanent nature of the mind. Through that beautiful material form had I seen the material form, I would still be where revered-you are. I, who at first unreservedly looked at the world with my eyes wide open, am a Bhikkhu who then insightfully realised the world with my eyes closed.

Although I was not very good looking (beautiful) when I was still a lay householder, I really liked 'beauty'. Although I was not very ugly when I was still a lay householder, I really liked 'ugliness' too. For I had a strong sense that both beauty and ugliness will someday be things that help me escape from material form. Had I only liked beauty, I would have resented in the face of ugliness. Since I was of this vision, I was able to avert a grave danger. Through both beauty and ugliness, I was skilful to observe my mind.

At this moment the Bhikkhu recalls the two young men called Upatissa and Kolita of the two aristocratic Brahmin families. It is these two young men who would later become the venerable Sāriputta and the venerable Moggallāna. It is after having seen the carnival called Giraggasamajjā<sup>4</sup> that continued for several weeks in Jambudīpa (India) those days, when the severity of disenchantment had culminated, that these two young men [left behind their homes and] embarked upon the quest for the path of escaping from sensual pleasures. Had it not been for that carnival on that day, their journey in search of an escape from sensual pleasures could have been delayed further. On that occasion these two intelligent young men were skilful enough to look at their own mind through the carnival Giraggasamajjā. When they, from the impermanent *pañca-upādānakkhandha* ('five aggregates subject to clinging')

— i.e. material form, feeling, perception, volitional formation, and consciousness) called 'I', looked at the impermanent *pañca-upādānakkhandha* that danced and performed on the carnival stage, what these two young men saw was simply the emptiness, the hollowness. We, however, have filled that emptiness with nothing but 'craving' (*tanhā*).

And for that very reason the Bhikkhu exhorts you not to resent the society that is full of visiting-shows and fairs and plays and carnivals. If you resent that society, then your mind too becomes nothing but a visiting-show. Beauty, joy, fun, art, are part and parcel of the world. One cannot see the world devoid of these things. To say that you resent these things, would be to say that you too would become a shareholder of the world.

The reason why you still oscillate between 'like' and 'dislike' before the world, is purely because we still have not fortified our minds, shielded our minds, through the fourfold 'establishing of mindfulness' (*satipaṭṭhāna*).

## Entryway into the Fourfold Establishing of Mindfulness – 2

### **This alone is the reason why you missed out on hundreds of thousands of dispensations of past Buddhas**

The society that the Bhikkhu associated with during that time of life as a lay householder, the society that adored the Bhikkhu, the society that became a subject of meditation for the Bhikkhu, still remains exactly the same. The relative, the neighbour, the friend, the temple, the village, the township, still remains just the same. Yet, at present, no attachment born of craving (*tanhā*) originates in the Bhikkhu because of that society. The mind remains empty, remains void. Beauty and ugliness still exist in the world. Yet the mind has become void [of craving]. When the mind is empty, the world becomes an empty thing, a hollow thing. For it is craving that fills up the world. From the world called *pañca-upādānakkhandha* that has been purged of craving, when looking at the conventional world that has been rendered hollow by observing the impermanent nature of material form, only an emptiness can be seen.

By explaining about material form (*rūpa*) and the ‘like’ and ‘dislike’ that arise in connection with material form, what the Bhikkhu is trying to tell you thus, is about the exalted

fourfold ‘establishing of mindfulness’ (*satipaṭṭhāna*), which is the decisive teaching for one’s insightful realisation of the impermanent nature of *pañca-upādānakkhandha*. The Buddha declares that, if one were to develop for seven days this sublime fourfold ‘establishing of mindfulness’ (*satipaṭṭhāna*) correctly in accordance with the Buddha’s teaching, he should be prepared to insightfully realise the ‘four noble truths’.

The Buddha declares that, had you not been able to attain realisation of the *Dhamma* in seven days, you should be prepared to attain realisation of the *Dhamma* within seven weeks; had you not been able to attain realisation of the *Dhamma* in seven weeks, you should be prepared to attain realisation of the *Dhamma* within seven months; and if you were unable to attain realisation of the *Dhamma* in seven months, then you will definitely attain realisation of the *Dhamma* within seven years.

Even when the Blessed One, seeing causalities, has given a clear assurance about time frames within which the realisation of the *Dhamma* can be attained, the only reason why revered-you could not realise the ‘four noble truths’ — neither during the journey since an incalculable number of eons where you came upon hundreds of thousands of dispensations of past Buddhas, nor during this very life where you have come across this exalted dispensation of the present Buddha, — is that you did not master the fourfold ‘establishing of mindfulness’ (*satipaṭṭhāna*) in the correct manner for seven years at most. Wisely reflect on your own the extent of the breadth and depth of the suffering that beings inherit purely because they failed to shield their mind through the fourfold ‘establishing of mindfulness’ (*satipaṭṭhāna*) despite having at their disposal such an exalted teaching that would allow emancipation from the world in seven years at most.

The human life not shielded with the fourfold ‘establishing of mindfulness’ (*satipaṭṭhāna*) gets entrapped in deceptions time and again. When looking at the [various] delusions that people embrace at present in the name of the *Dhamma*, the above matter would become clear to you. The Bhikkhu is quite certain that, if tomorrow a venerable monk who has not shielded his mind with the fourfold *satipaṭṭhāna* comes forth and declares that, “if one drinks a sip of water from a particular river, one would attain the fruit of ‘stream entry’ (*sotāpanna*) within this very life itself”, then, a mass of our revered-devotees would go in search of that river. They would fail to notice that both the *pañca-upādānakkhandha* that proposes the idea and the *pañca-upādānakkhandha* that puts the idea into action, is Māra.

Because of another’s *pañca-upādānakkhandha* that is ablaze from delusion, one sets oneself ablaze too. If one needs to extinguish at least to some extent this fire that burns within the society simply owing to delusion, he should need to comprehend the emptiness of the *pañca-upādānakkhandha* using the fourfold *satipaṭṭhāna* in keeping with ‘right view’ (*sammā-diṭṭhi*). Otherwise, by taking an impermanent *pañca-upādānakkhandha* as ‘me’ or ‘mine’, we would be fanning ever more the flames of delusion that grows in society. The effort the present society makes to cross over to the far shore of the path to emancipation using the [very] two extremes that the Buddha rejected — that is, to give oneself up to the indulgence in sensual pleasures (*kāma-sukhallikānuyoga*), and to give oneself up to self-torment, self-mortification (*attakilamathānuyoga*), — is simply a result of this.

For those human beings whose brains are parched by the scorching heat of delusion purely owing to the lack of association with a noble friend (*kalyāna-mitta*) and purely



owing to ‘meditation’ being caught up in aggressive business techniques, the truest form of the fourfold *satipaṭṭhāna* would be a cool refreshing drizzle. For those beings who chase after sensual pleasures by pursuing material forms time and again; for those beings who have made ‘living’ their sole objective for they are oblivious to [the reality of] ‘dying’, the fourfold *satipaṭṭhāna* would be a great medicine. The fourfold *satipaṭṭhāna* — the fourfold ‘establishing of mindfulness’ that are body, mind, phenomena, and feeling, would uncover for you the true nature of both the material form and the mental aggregates (feeling, perception, volition, consciousness) that arise in connection with material form. The Bhikkhu believes that, for revered-you to find solace in the *Dhamma* making the Supramundane Lord Buddha the teacher and making the exalted discourse on the fourfold ‘Establishing of Mindfulness’ the sole subject of meditation, these essays would be a help even in the smallest of ways.

The Buddha discourses that ancient princes had a kettledrum called *Ānaka*. It was by sounding this drum that they collected their share of due taxes from the harvest of the people of the realm. When the drumhead of this *Ānaka*-drum got pierced, they fixed in a peg. In this manner, as time went by the original drumhead had disappeared, leaving only the skeleton with a collection of pegs. With this simile what the Blessed One tells us is that, although the Buddha’s own *sutta*-discourses that are deep in meaning and profound are there, in the future, revered-disciples will not be eager to listen to them nor hold talks on them; disciples will be eager to listen to mere poetry and wordy, colourful utterances; and simply because of this, the teachings related to the three characteristics of existence – *anicca*, *dukkha* and *anattā* – discoursed by the Buddha himself would gradually disappear and get concealed from human knowledge.<sup>5</sup> Therefore, revered-you

must make a resolve that you would enthusiastically learn, that you would add to your life, the discourse on the fourfold 'Establishing of Mindfulness' (*Satipaṭṭhāna Sutta*), which is the preeminent discourse the Buddha had pronounced pertaining to realising the insight-knowledge of *anicca*, *dukkha* and *anattā* characteristics of the *pañca-upādānakkhandha*.

Where there are activities taking place in society in the name of meditation that are incongruous with, contradictory to, the discourse on 'Establishing of Mindfulness' (*Satipaṭṭhāna Sutta*), you must identify them with wisdom and discard them. With ardent effort that weakens defilements, with wise comprehension (*sampajañña*) that thins out defilements, and with mindfulness, you must be skilful to abide constantly reflecting upon the true nature of the fourfold *satipaṭṭhāna* phenomena known as the 'world' called *pañca-upādānakkhandha*, also known as the 'suffering' (*dukkha*) that originated purely owing to the ignorance of beings.

The Buddha discourses that, say, if one were to stab you in the chest with a sharp pointed spear 300 times each day continuously for 300 years, and if someone tells you that by enduring through such pain you will be granted the realisation of *Dhamma*, you should be willing to [even] endure that pain in order to obtain the realisation of *Dhamma*. The Blessed One gives an assurance that the fourfold *satipaṭṭhāna* has the ability to let you complete such a difficult undertaking within seven years at most.

Simply because you fail to perceive life according to the fourfold *satipaṭṭhāna*, do not miss out on this precious opportunity revered-you have received owing to your past merit.

*Kāyānupassanā* (Contemplation of the body)

## **Discern the impurities using the language you understand**

In relation to ‘contemplation of the body’ (*kāyānupassanā*) what the Buddha discourses first is to breathe well while placing your attention firmly on inhalation and exhalation... to breathe-in and breathe-out in such a way that the entire [breath-] body is experienced, felt...<sup>6</sup> to breathe knowing that this now is a long inhalation, or exhalation, this now is a short inhalation, or exhalation [when making long or short breaths respectively]... and when inhalation and exhalation is calming gradually, to breathe knowing that it is calming.

You are still embarking on ‘contemplation of the body’ only as it relates to the breath. Using the mind whose five hindrances (*pañca nīvarana*) have stilled, now you must contemplate on the changing nature of inhalation and exhalation. Seeing with the faculty of wisdom the coarseness, the subtleness and the calmness of the breath-body (i.e. the function of inhalation and exhalation), see from the faculty of wisdom the impermanent nature of the ‘bodily formations’ (*kāya-saṅkhāra*) called inhalation and exhalation.<sup>7</sup> Notice that perceiving a ‘me’ and a ‘mine’ in the ‘bodily formations’ is a delusion... that the impermanent inhalation and exhalation is

nothing but a [mere] body.<sup>8</sup> Notice that it is through inhalation and exhalation that this body stays alive... that breath becomes a nutriment for this body to sustain.

Here, whether revered-you have sat down having folded the legs crosswise, or whether you are seated on a chair, is irrelevant. Instead, what is required is to see from the faculty of wisdom the incident where the lucid image of the breath-body becomes impermanent.

When inhalation and exhalation is calming, the mind will feel a subtle 'enjoyment' (*assāda*). It is by seeing that that subtle enjoyment too is impermanent that you must proceed. When the five hindrances are stilling in a mind that is deep in concentration (*samādhi*), revered-you might feel as though you can no longer feel the existence of your body... as though the bodily feeling (tactile sensitivity) is disappearing. At this juncture, you must elicit the sensitiveness, the cognizance, of the body. If a state of unawareness, incognizance, of bodily feeling occurs when meditating, that is an 'enjoyment' that arises in the name of meditation. Without succumbing to that enjoyment, revered-you should elicit the awareness of bodily feeling again. Revive the sensitiveness to bodily feeling once again!

How you can revive the awareness of bodily feeling, is by bringing back your attention to the breath and taking in a breath fast. Or else this can also be achieved by seeing as impermanent the very mind (thought) that says 'you no longer feel the existence of your body'. By reviving the cognizance of the body thus, let disenchantment (disappointment) arise in you about the breath-body, the inhalation and exhalation. Behold the changing nature, the emptiness, of it.

See with the faculty of wisdom the fate that befalls this body if you stop breathing for five minutes. Let disenchantment

set in by noticing that this breath-body, kept alive by breath, dependent on breath, is only a phenomenon of cause and effect devoid of a being or a person. With that disenchantment itself, notice the characteristic of impermanence.

Next, using the mind whose five hindrances have been calmed through having witnessed the impermanent nature of ‘bodily formations’, with the faculty of wisdom review from head to feet the 32-fold impurity. With the faculty of wisdom look at those body-parts that you could feel, that you are aware of, such as hairs of the head, hairs of the body, nails, skin, and teeth. Here, there is no strict rule that you must know all of the 32 parts pertaining to the 32-fold impurity. Nevertheless, revered-you learn those 32 impure parts! The Bhikkhu who writes this does not know to name all of those 32 impure parts. It is only those body-parts that the Bhikkhu knows of, and could feel, that were used for contemplating with penetrative insight (*vipassanā*). Therefore, through the 32-fold impurity itself, the Bhikkhu was able to behold as impermanent the very mind (thought) that said ‘the Bhikkhu knows or knows not’. Hairs of the head, hairs of the body, nails, skin, teeth, bones, flesh, sinews, bowels, intestines, heart, lungs, stomach, liver, kidneys, gorge (undigested food), faeces (digested food) — in this manner, discern the impurities that you would know, that you could conceive, in the language you understand, and then, see that very mind that discerned them too as impermanent. Uncover the 32-fold impurity in the direction that gives rise to disenchantment, inspires loathsomeness, loosens the grip of attachment, and develops ‘penetrative insight wisdom’ (*vipassanā paññā*) in you.

When developing ‘contemplation of the body’ in relation to its 32-fold impurity, during that time of life as a lay householder, waiting on the sick, witnessing hospital

environments, funerals and activities at the morgue in Colombo turned out to be very helpful for the Bhikkhu. If you avoid waiting on your relative or friend when sick, or when you visit a hospital if you only look at your [intended] patient and avoid looking at other patients, then you become someone who avoids lessons (subjects of meditation) pertaining to 'contemplation of the body'.

On more than one occasion during that time of life as a lay householder the Bhikkhu had visited the morgue at the national hospital in Colombo. The Bhikkhu had seen clearly the dead bodies laid in refrigerated drawers and dead bodies dissected for autopsies. The Bhikkhu had seen how, after the relevant doctor has dissected the corpse for examination and examined the relevant body-parts, those body-parts, bowels and intestines were stuffed in a plastic bag and placed inside the opened-up corpse. On one occasion, after examining a young corpse, the gentleman who dissected that corpse had separately pointed out [to the Bhikkhu] each and every organ of the human body that gives off a fishy stench.

The Bhikkhu who writes this, even at this very moment contemplates those experiences that relate to 'contemplation of the body', by comparing them with, and relating them to, his own body. The Bhikkhu sees with wisdom his own body as a corpse being laid in a refrigerated drawer; sees with the faculty of wisdom how this material form is opened-up with a large machete-knife or a hacksaw blade, for it has hardened in the cold for a few days; with the faculty of wisdom sees how the heart, the lung, the bowels, and intestines are placed in a plastic bag and placed on top of the dead corpse. Revered-you too, with closed eyes, see with the faculty of wisdom the real nature of the 32-fold impurity that are perceived as 'me', as 'mine'. As far as the Bhikkhu knows, a person who dissects a

corpse, after performing that job, is given a liquor ration. Even if he dissects the dead body of the world's prettiest beauty queen, he gets that liquor ration. Why? For loathsomeness is present in that material form too. At this very moment the Bhikkhu recollects the fishy stench of an opened-up corpse!

The Bhikkhu who writes this does not know at which moment the Bhikkhu will pass away. Perhaps the Bhikkhu might pass away in a forest without anyone's knowledge and this carcass might end up being food for the wild animals. Or else might pass away on a highway in a road accident. Or else someone might even murder the Bhikkhu. Or else the funeral of this dead carcass might take place in a reverential manner. The Bhikkhu does not know to foretell how the past karma-formations (*saṅkhāra*) will bear fruit. In whichever manner the past *saṅkhāra* might come to fruition, the Bhikkhu knows through insight-knowledge that neither this carcass belongs to the Bhikkhu, nor the Bhikkhu to this carcass.

*Kāyānupassanā* (Contemplation of the body)

**Bitter truth must be witnessed so  
as to experience real sweetness...**

Created by the coming together of a father's sperm that is nourished by food (nutriment) and a mother's ovum that is nourished by food, made out of nothing but food and nourished by food itself, this body is one that has formed according to phenomena of causality. As the Bhikkhu contemplates his own 32-fold impurity at this very moment, what he sees is the tadpole-like embryo that quivers in the fallopian tube of the mother's womb.

This material form (*rūpa*) belongs to a father's sperm... to a mother's ovum. At this very moment the Bhikkhu sees with the faculty of wisdom the loathsomeness, the repulsiveness, and the stench, of a sperm discharged by a father and a dead ovum discharged once a month by a mother. It is to that loathsomeness, to that stench, that this material form, this body, belongs. It is those things themselves who are the creators of this material form, this body. What revered-you are experiencing thus, is the 32-fold impurity in relation to 'contemplation of the body'.



The above matters are noted for revered-you not just for reading, but for examining with the faculty of wisdom by relating them to your life.

The Blessed One states that when contemplating this body in terms of the 32-fold impurity, just as a man with eyesight (an intelligent man) segregates and discerns a sack filled with various sorts of grain as mung beans, cowpeas, chickpeas, long beans and sesamum, so too one must discern the various impurities of the body from head to feet.

Revered-you must mentally untie and open [the sack called] this pleasing and beautiful body and observe it. Discern the 32-fold impurity by separating them. Behold through the faculty of wisdom its origination, its existence, and its disintegration. The great arahat venerable Sāriputta states [a simile] thus: there is a beautiful young woman in the prime of her youth. Having bathed and cleaned herself she abides wearing new clothes and fragrant perfumes with flowers adorning her hair. If some person comes and throws around her neck a rotting carcass of a dead snake, the extent of loathsomeness with which she would view this rotting carcass... so too one must view this body with as much loathsomeness.

Revered-you must visualise an image where rheum has discharged from your eyes, ear wax from your ear, and snot from your nose; where foul-smelling spittle has secreted from your mouth, the body has perspired, and urine has excreted from the urinary bladder and excrement from the anus. Simply based on the image you visualised, contemplate the material form of others in the same way. View this body as a heap of urine, a pile of excrement.

Simply owing to man moving farther from the *Dhamma*, he fails to see with the faculty of wisdom the true nature of the body. And simply as a result of it, he always attributes an importance, a value, to this 32-fold impurity.

Hairs of the head, hairs of the body, nails, teeth, skin, flesh have ascribed a high value to the present world. The very thing that ought to be relinquished through clear comprehension, is nourished due to incomprehension. The very thing that ought to be understood with closed eyes as loathsome, is beautified with opened eyes.

The Bhikkhu recalls there was a beautiful woman in the past who used to beautify her body. A middle-aged beauty. Simply owing to her beauty, she would sell her body for three- or four-digit prices. Although she bore a 32-fold impurity, she was oblivious to that fact. The handbag she carried was never short of a compact mirror and fragrant perfumes. In an unexpected moment she dies. Now she is [reborn as] a female toque macaque in a group of toque macaques.

If you fail to free yourself from the craving (*tanhā*) you have for the 32-fold impurity, you are bound to take rebirth in an unusual form. Revered-you therefore do not ascribe any value to this worthless 32-fold impurity! Instead, through the faculty of wisdom see its loathsomeness, its true nature, its changing nature (impermanence).

During the stage when young men and women fall in love and write love letters, how much value is ascribed to the heart, to the organ called 'heart'? ...draws a heart when writing a love letter ...there is hardly any valentine's day gift without a heart-symbol.

What is this organ called heart? — a lump of flesh filled with blood that bear a resemblance to an apple. If you

mentally take the heart into your hands and squeeze it hard, just like how honey oozes down when a beehive is squeezed, blood that is red in colour and has a fishy stench would ooze out of it. The shrivelled-up lump of flesh would be left in your hand.

What a loathsome, repulsive, ill-smelling object the heart is. You should never try to seek from anyone, nor try to give to another such an ill-smelling and repulsive heart. If you have by now given your heart to someone, see that what you have so given, and what you have so become attached to, is nothing but a 32-fold impurity.

Just as with the heart, so too you must let disenchantment accompanied by insight-knowledge arise in you about the 'love' that you become attached to because of the covetous greed for a 32-fold impurity. Let disenchantment accompanied by insight-knowledge arise in you about the 32-fold impurity that is a wired booby trap that, under the pretext of 'love', finds victims for 'lust' to prey on.

*Kāyānupassanā* (Contemplation of the body)

**If we fail to grasp the essence of  
'contemplation of the body', we will be  
at the same level as the wild animal**

When developing 'contemplation of the body', when practicing it over and over again, you will need to be extra careful of the evil force (Māra-force) called 'enjoyment' (*assāda*). Simply owing to developing the perceptions of *anicca* (impermanence), *dukkha* (suffering) and *anattā* (not-self) of material form, it is possible that a subtle enjoyment might arise in you regarding the impermanent nature that you experience. Therefore, you need to be skilful to perceive as impermanent even the minds of unpleasantness or loathsomeness that arise in you about material form. Not only that, you need to be skilful to perceive as impermanent even that very mind that perceives them as impermanent. If not, Māra, the evil one, would operate through you at extremely subtle points that you can't even imagine.

There are certain revered-people. They see the impermanence of material form. They meditate. But they do not keep their body clean. They don't dress themselves neatly in clean clothes. They keep their room or *kuṭī* a mess. When questioned as to why this happens, what they say is that

everything is impermanent. There are some revered-people who don't remove the leech or the tick that sucks blood hanging on the foot. They keep such insects hanging on the body until the insect falls off by itself once it is full. If a mosquito is found feeding on the body, they won't chase it away. Here, what these revered-people are entrapped in is a form of enjoyment, an extreme, that results from the perception of impermanence that develops in them. You must understand that the above states are simply an evil force that burgeons in you on the pretext of 'contemplation of the body'.

A moment before Lord Buddha attained the final-passing-away (*parinibbāna*) the venerable Ānanda asks the Buddha, "Lord, how should one treat the Buddha's remains after the Perfectly Enlightened One attains final-passing-away?". At that occasion the Blessed One states, "If there is, Ānanda, a way in which the remains of a Universal Monarch who turns the Wheel of Righteousness (*cakkavatti*) are treated, treat the Perfectly Enlightened One's remains in the same way, with the same reverence".

The Perfectly Enlightened One who discoursed to the entire trifold-world the three characteristics — impermanence, suffering, and not-self, of material form... the Perfectly Enlightened One who for a full 45 years elicited and pointed out to the worldlings nothing but the impermanence, unpleasantness, and loathsomeness, of material form... says to treat the remains of his own dead body in the same way, with the same reverence, that the remains of a Universal Monarch are treated. The Blessed One says so, in order to allow the worldlings – gods and humans alike – to pay respects and homage [to his venerated remains] and thereby, even through that material form that has attained final-passing-away, acquire factors relevant for benefiting in this life and the lives

after. The Blessed One says so, so as to elicit and point out to the worldlings even at the very last moment the perception of impermanence using his own venerated body. What we see above, is the essence, the meaning, of the perception of impermanence that is not trapped in extremes.

If some revered-person asks the Bhikkhu “Venerable Sir, once you pass away, should we just wrap your remains in a white cloth, dig a grave and bury it?”, the Bhikkhu will tell that gentleman thus: “Sir, if there is some noble mission a human being ought to achieve with this material form, the Bhikkhu has achieved that mission. Therefore, for the Bhikkhu this material form is of absolutely no use any more. However, if you want, sir, by using the Bhikkhu’s remains you may perform such things relevant for [your own] merit and wholesome-karma for this life and the life after”.

On the pretext of the perception known as ‘impermanence’, had the Bhikkhu told him to just wrap the Bhikkhu’s remains in a white cloth and bury it, then perhaps it may be that the Bhikkhu was entrapped in the ‘enjoyment’ in the meaning known as impermanence... perhaps it could mean that the perception of impermanence was in ‘me’ and ‘I’ in the perception of impermanence. When faced with risks such as this, we need to be skilful to let what is bound to happen according to *saṅkhāra*, happen, and let go of the mind.

The Blessed One himself has given an assurance that if one practices correctly the fourfold ‘establishing of mindfulness’ one is able to realise the truth (the *Dhamma*) in seven years at most. Yet, although having passed billions of eons in *saṅsāra*, the reason as to why we still could not effectuate this is because whenever our mind develops in relation to the phenomena of ‘contemplation of the body’, in

the guise of 'enjoyment' Māra the evil one attacks in extremely subtle instances.

Revered-you must abide with an awareness constantly present in you of the 32-fold impurity. If you abide just pursuing life,<sup>9</sup> then you are bound to forget the fact that what you are keeping alive is a 32-fold impurity. In the kingdom of Kosala in Jambudīpa (India) there was a young, extremely beautiful courtesan called Sirimā. Even the adjacent kingdoms were captivated by her youthfulness and extraordinary beauty. She suddenly passes away. Having heard this, the Buddha sends a message to the king instructing that her body should be laid in the charnel ground and protected from being devoured by animals for seven days. On the seventh day the king proclaimed that citizens of the country should come to the charnel ground to gaze on the beautiful Sirimā. The Buddha too went to the charnel ground. The Buddha instructs the king of Kosala to auction off the beauty Sirimā's dead body that is bloated, livid and turned blue in colour, oozing with rotten matter, a flurry of squirming maggot mass, and home to bluebottle flies. The king starts the bid at a thousand gold coins. But, in the end the price was gradually lowered to one gold coin. Since no one came forward to bid for Sirimā's body, in the end the king offers to let someone take the body away for nothing. Yet no one comes forward. How even the beautiful Sirimā's body, for which the price was set at thousands of gold coins just a week ago, eventually turned out to be in value only for wild animals who devour on rotting carcasses.<sup>10</sup> When the beauty Sirimā was alive, wealthy aristocrats and clansmen enjoyed that material form of hers. Once Sirimā was dead, wild animals enjoyed and revelled in that material form. Simply due to not knowing the essence of 'contemplation of the body', we still do the exact same thing that the wild animal does.

Man enjoys the material form that is alive. The wild animal enjoys the material form that is dead. The essence of 'contemplation of the body' makes you realise the insightful knowledge that, whether it be dead or alive, material form is nothing but a 32-fold impurity that only belongs to decay and loathsomeness.



*Kāyānupassanā* (Contemplation of the body)

**Is this body the inheritance of a change that neither has a master nor is subject to any mastery?**

**(Reviewing the body seeing it as the four great elements)**

Next in relation to ‘contemplation of the body’ (*kāyānupassanā*) the Buddha discourses that one must view this material form (*rūpa*) considering it as the ‘four great elements’. When meditating on the 32-fold impurity in relation to ‘contemplation of the body’, we viewed the material form considering it as 32 parts. Whereas when viewing the material form as four great elements, the material form is simplified into just four parts as the earth element, water element, fire element, and air or wind element.

One views the solidness of the body (quality of being solid, characterised by hardness) as the earth element, the fluidity, the liquidness of the body (characterised by cohesion) as the water element, the airiness of the body (the quality of vibrating, motion) as the air element, and the temperature or heat of the body as the fire element. It is the earth element that has provided your body with a beautiful covering. That earth element has been given a lustrous surface and made colourful

by the water element. The fire element keeps this body from perishing by providing heat and preserves the body in its unspoiled state. The air element goes into action so as to steer this body by inflating it and forging it into shape.

Whilst on one hand seeing the youthfulness of the four great elements by seeing with the faculty of wisdom the curvaceousness, the rhythm, the radiance, the smoothness, the pleasantness, of the body of an adolescent girl or boy, on the other hand see with the faculty of wisdom the impermanence, the change, of the wrinkle-skinned, discoloured and coarse four great elements of a father or a mother passed the ripe age of 60. The Buddha discourses that just as you view the impermanence of your own four great elements, so too you must see the impermanence of the four great elements of others.

As this note is being written, the time is now around 9 o'clock in the night. Inside the Bhikkhu's stomach that is empty of food, the air element is making an invasion as it pleases. The air element can cause tightness in the chest, heartburn, pressure in the head, or heavy eyes. The earth element can cause this material form to swell up through a bruising, a cut, or a wound. This is a life that has [completely] surrendered to the four great elements; ...to the four great elements that inherit change, impermanence; ...to the four great elements that neither have a master nor are subject to anyone's mastery.

The Blessed One discourses that revered-you are constantly fostering four serpents. One needs to regularly feed and nourish these serpents, bathe them, put them to sleep and give them medicine. If one fails to minister to these serpents, they get exasperated and attack. The exasperation of these serpents, their aggravation, is what we see as birth, decay, sickness, and death. The four venomous serpents that

revered-you constantly nourish are the elements earth, water, fire and air, also known as the four great elements.

The Buddha proclaims that one must always view these four great elements as nothing but poisonous serpents; that one must develop fear of these serpents. The wholesome- and unwholesome-*saṅkhāra* would be the venom of these serpents. This snake venom called *saṅkhāra* can carry you farther in the round of rebirths for numerous eons. Due to attachment and resentment towards these four great elements, we constantly accumulate *saṅkhāra* pertinent to (that are the condition for) 'existence' (*bhava*). The venerable Sāriputta advises the householder Anāthapindika, who is on his deathbed, thus: "This earth element, householder, is not something that belongs to you. It is constantly subject to change (impermanent), gives pain, hurts, swells up. Therefore, you must not become attached to this earth element. If there is any feeling arisen in dependence of the earth element, do not become attached to that feeling. This water element, fire element, air element, is constantly subject to change. They are not yours. Therefore, if there is any feeling arisen in dependence of those elements, do not become attached to that feeling".

The Buddha discourses that, in the case of the four great elements an 'enjoyment' (*assāda*), an 'adverse consequence' (*ādīnava*) and an 'escape' (*nissarana*) exist; if a pleasure, joy or rapture arises in dependence of the four elements, that is the enjoyment in the four elements; if the four elements are of a certain quality of impermanence or subjectivity to change, and as a result, there is a suffering, a grief present, that is the adverse consequence in the four elements; if desire for the four elements would fade and disenchantment accompanied by insight-knowledge would set in, that is the escape from the four elements. If the four great elements were a pleasure, a joy,

a happiness, and had it not been immersed in suffering, then you would not be disenchanted with the four great elements. You become disenchanted with the four great elements purely because it is subject to change. Seeing with wisdom the material form (*rūpa*) of an adolescent young man and an elderly father, insightfully realise the aforementioned.

Seafaring merchants making long voyages take a gull in their vessel. If it becomes difficult to find their way on sea routes, these sailors release the caged gull. Having flown in all directions, if the bird sights land, it flies towards that shore. That gull will not return to the ship. If there is no land in sight, then the gull returns to the ship again. The Buddha discourses thus: if there is a consciousness (*viññāna*) illuminated with wisdom (*paññā*) due to the overcoming of craving (*tanhā*), in [such] consciousness the 'four great elements' cannot gain a footing (cannot exist).

At any point beneath that level, because of the *sāṅkhāra* we create purely owing to taking the four great elements as 'mine', once again we take up residence in a material form known as the 'four great elements'.

*Kāyānupassanā* (Contemplation of the body)

**Take a moment to walk up and down on the  
heap of your own corpses of the past**

**(Reviewing the body seeing it as the four great elements)**

The Buddha discourses to householder Nakulapitā thus: “This ‘four great elements’, householder, is a thing of constant affliction, pain, disintegration. Therefore, householder, do not become attached to material form known as the four great elements! Even though one is afflicted in the material form (the body), do not let the mind be afflicted”. At the point where we take material form as ‘mine’, we cause the mind to be afflicted. The mind that becomes afflicted will cause one to inherit nothing but a ‘fourfold element’ over and over again.

View as four great elements both the eye and every visible form coming into contact with the eye; both the ear and every audible form (sound) coming into contact with the ear. For the other sense-bases too, do as above. Through the faculty of wisdom see the suffering and pain you endured throughout the past in *saṃsāra* because you took the ‘four great elements’ as ‘self’.

With the faculty of wisdom see how, on an occasion when a past eon came to an end where so many realms of the world system burned up and annihilated, the 168,000 yojana<sup>11</sup>-tall Mount Sineru<sup>12</sup> that is like the symbol for the strength of earth element, scattered into pieces; the great ocean that symbolises the strength of water element dried up and became parched; the sun that is like the symbol for the strength of fire element, grew into seven suns destroying the entire human race and burned whole of the earth leaving only dust and ash; the mass of smoke originating from Mount Sineru that symbolises the strength of air element covered the entire earth with smoke for thousands of years. Reflect on the fact that if you fail to penetrate with insight-wisdom the impermanent nature of the four great elements of the past, in the future you will fall into suffering over and over again through such eon-endings where realms of the world system would annihilate. Let disenchantment accompanied by insight-knowledge arise in you about the four great elements you bear embracing as 'mine'.

Just as a tsunami that destroys countries emerges from the bottom of the ocean as a result of the aggravation, the exasperation, of the four great elements, so too you must behold comparing with a tsunami a gas that escapes through the mouth or a gas that escapes through the anus as a result of the exasperation of the four great elements called 'your body' after ingesting food that doesn't agree with the body. Behold with the faculty of wisdom, when revered-you eat a bowl of rice, the four great elements known as rice and curries mixing with saliva inside the mouth, turning into gorge or vomit inside the stomach, and, as blood, assimilating and integrating into the four great elements known as your material form. Behold with the faculty of wisdom how, as urine and excrement, those

same four great elements once again unite with the four great elements known as the great earth.

One day when revered-you pass away, if your body is buried in this great earth, through the faculty of wisdom see how that dead corpse putrefies, disintegrates, and then blends into the four great elements known as the earth; see how the trees and leaves are nourished by the earth's essence; and see how by those trees and leaves the four great elements of animals are nourished. In terms of their nature, notice with the faculty of wisdom that both the great earth and your own four great elements are one and the same. Through the faculty of wisdom behold the earth you are standing on, as nothing but the four great elements nourished from your own dead carcasses of the past *saṅsāra*, ...as nothing but the four great elements that continually became impermanent. Take a moment to walk up and down on the heap of your own dead corpses of the past. View the earth, the water, the wind, the sunlight and your material form as [simply] the four great elements.

The time now is around 6 o'clock in the evening. The sky is filled with rain clouds and the whole atmosphere is gloomy. Loud thunder is heard from beyond the mountain range. Now raindrops are falling. The Bhikkhu gets up from the surface of the rock and goes inside the *kuṭī*. What is it that we see in this change in the environment? — what we see is the changing nature of the four great elements; ...the enragement, the exasperation of the four great elements. Just as how tears shed from the exasperation of the four great elements that is the eye; just as how pus exudes from the exasperation of the four great elements known as the wound; just as how urine streams from the exasperation of the four great elements that is the bladder; so too the exasperation of the clouds is what

we see as rain. Always contemplate comparing the four great elements that is your material form, with the occurrences in the environment. Form the same indifference you have towards rain, towards your material form too.

At this moment if you are experiencing some physical or mental pain, or physically or mentally if you are feeling a form of joy or happiness, you cause both the above states to arise purely as a result of making a fourfold element 'your own'. Due to this reason, at every moment, revered-you dwell accumulating *saṅkhāra* for future 'existence' (*bhava*).



*Kāyānupassanā* (Contemplation of the body)

**Not a beauty salon, but a  
putrefying 'four elements' you are**

**(Reviewing the body seeing it as the four great elements)**

Māgandiyā, the daughter of a brahmin family, was a beautiful woman endowed with the five marks of a beauty. She was intoxicated with her own beauty. Her brahmin father offers Māgandiyā in marriage to the Buddha. On that occasion the Buddha calls Māgandiyā's physical form (*rūpa*) 'a vessel filled with excrement'. Māgandiyā who had fallaciously taken a 'vessel filled with excrement' to be 'five marks of a beauty', becomes incensed against the Buddha. For a mere 'fourfold element' known as *rūpa* that is bound to perish, Māgandiyā commits one of the world's gravest unwholesome-karma.

Eventually, once she becomes the chief consort of king Udena, Māgandiyā kills the king's other queen, Sāmāvati, and 500 women in waiting, by setting their palace on fire. For making a fourfold element 'mine', in the end queen Māgandiyā falls into the lowest hell, the niraya.<sup>13</sup> In niraya too she takes up residence in yet another four great elements. Because of the past unwholesome-karma committed due to making the four great elements 'mine', in niraya the related four great elements

exasperate agonizing the mind of that denizen of hell, and as a result, once again lets unwholesome-karma accrue for the future. We generate an 'enjoyment' (*assāda*) out of making the four great elements 'mine'. The 'adverse consequence' (*ādīnava*) born of that 'enjoyment' carries us one 'existence' after another into a birth composed of the four great elements. In terms of the human realm, those who suffer in hospitals, in prisons, in household lives, are just those revered-people who experience the 'adverse consequences' of becoming attached to the 'enjoyment' in the four great elements.

Through the aforementioned, having recognised the emptiness – the vanity (*nissāra*) of the four great elements, revered-you must let disenchantment about the four great elements set in. At times, the fourfold element is an illusion, a paradox, or a disappointment. At one time it is pleasant. At another it is disgusting. At one time it is fragrant. At another it stinks. At one time it is delightful. At another it is a phenomenon so repulsive, that one might want to look the other way to avert sight of it. We experience this disparity purely because the 'four great elements' is Māra, the evil one.

Revered-you, being in a suitable posture, close your eyes and observe your material form (*rūpa*) carefully! Through the faculty of wisdom, observe the composition of what the material form is made up of. Observe separately the solid parts of the body, the liquid parts, the parts that are of airiness and the parts that are of heat. Behold the material form neither as the body nor as material form, but as the four parts mentioned above. Now what you are observing through the faculty of wisdom is not a 32-fold impurity, but a fourfold element. Now, keeping your eyes closed, mentally dissect those solid parts of the body you discerned and put them on the floor. Mentally, put in a separate heap the liquid parts you identified

in the body such as blood, phlegm and snot. Now revered-you would cease to perceive the body; would not see the body as a body.<sup>14</sup> For you have already stripped the body as earth (solid) element and water (liquid) element and piled them on the floor in two heaps.

Now being in an imaginary body, observe with the faculty of wisdom the two solid and liquid heaps on the floor. Through those very two heaps of earth and water elements, be skilful to see the air element and heat element too. Let disenchantment arise in you about the nature of the four great elements, which is to putrefy, to rot, to reek, to be covered by blowflies, and to give off a fishy stench. See with the faculty of wisdom how these four great elements that disintegrate, blend-in once again with the great earth, ...with the environment, and integrate once more into nature, ...into the four great elements themselves. See the great earth in your material form and your material form in the great earth. Just as revered-you see your own material form as a fourfold element, so too you must see the others' material form as a fourfold element. Keeping your eyes closed, mentally see all the human beings and animals in this whole country as rotting dead carcasses lying on the great earth. See with the faculty of wisdom how those dead carcasses get integrated over and over again into the four great elements that is the environment. See with the faculty of wisdom how beings related to those carcasses once again takes up residence in yet another fourfold element as a result of the *saṅkhāra* they formed due to making the four great elements 'mine'. Likewise, see with wisdom that the 'craving' one forms towards the four great elements would be the cause for recultivation of the 'world' over and over again.

If revered-you so wish, you could also see as four great elements the inanimate objects you have become attached to

with craving, such as your house or your luxurious vehicle, and thereby diminish the craving you have towards them. You must abide with an awareness constantly present in you of the fact that your material form, your four great elements, is not a beauty salon but a mere putrefying 'four great elements'. What develops in you then, is the 'mental advertence of elements' (*dhātu-manasikāra*) relating to 'contemplation of the body' (*kāyānupassanā*).

*Kāyānupassanā* (Contemplation of the body)

**If you would see the six  
sense-bases in this way...**

**(Six sense-faculties)**

Next what the Buddha discourses in relation to ‘contemplation of the body’ (*kāyānupassanā*) is the meditation of six sense-faculties (six sense-bases, or six sense-organs).

The Buddha discourses that one must see this body (both material and mental) as six parts as, eye, ear, nose, tongue, body, and mind; and that just as a butcher slaughters a cow and divides it into pieces as meat, bones, intestines, and skin, and piles them up into separate heaps, so too one must take these six sense-bases separately and contemplate them with penetrative insight (*vipassanā*).

The Blessed One discourses that, the eye is that in the world by which one perceives the world, senses the world. And likewise, the ear, nose, tongue, body, or mind, is that in the world by which one senses the world, perceives the world.<sup>15</sup> The Buddha also discourses that, if ever revered-you become attached to something, it is to the eye, ear, nose, tongue, body or mind that you become attached. Similarly, someday if you

emancipate from something, it is these six sense-bases that you emancipate from.

The Blessed One teaches thus: “Bhikkhus, I will teach you restraint and nonrestraint. If you, having seen from the eye forms that are desirable and pleasing, having heard from the ear sounds that are desirable, seek delight in them and sing praises of them, then that is you being nonrestraint. You would deteriorate in the wholesome states. If something is not yours, abandon it! Eye, ear, nose, tongue, body or mind is not yours. They are subject to change, decay, sickness, and death. Therefore, seeing that these six sense-bases are not yours, escape from the craving you have for them. Seeing with the faculty of wisdom the nature of material form of the dreadful world, let mental seclusion and bodily seclusion that is of restraint arise in you”.

The Buddha discourses that these six sense-bases are six bandits. At the point in which the eye, the external form and the eye-consciousness are dampened with craving, these six bandits will confine you in a prison laden with extensive suffering. The Buddha discourses that this eye, ear, nose, tongue, body and mind constantly dies and re-originates (is reborn). To say that eye-consciousness arises with sense-contact (*phassa*) of the eye, is to say that the ‘eye’ originates. As one thinks about the form that is seen through the eye, eye dies and mind-consciousness is born. Dying and originating in each passing moment, accruing *saṅkhāra* for the future ‘existence’ is what these six bandits called the six sense-bases do. As a result of the thefts that these six bandits commit by breaking into the houses known as sight, sound, smell, taste, and tactile-object, we sow seeds of suffering for the future.<sup>16</sup>

When doing the meditation of sense-bases as related to ‘contemplation of the body’, close your eyes and mentally

go back to your immediate preceding life. Presume that you were a god or a goddess in the previous life.<sup>17</sup> Mentally see with the faculty of wisdom the beautiful celestial eye, celestial ear and celestial body that revered-you had then received purely owing to your merit. See with the faculty of wisdom how you listened to the sound of the human realm through that beautiful divine ear; how you looked at the human realm with that divine eye. Mentally see how, through that celestial mind, you relished the enjoyment in these material forms. Such a splendid, beautiful celestial eye, ear, [it was].

Yet when your merit is exhausted and the time is near for you to depart from the celestial realm, that celestial body perspires; the celestial body weakens in decay; the flowers adorning that celestial body perish; the clothes get discoloured. See with the faculty of wisdom how that celestial eye, ear, nose, tongue, body and mind dissolved; how they [too] became impermanent.

See with wisdom the phenomenon known as “*viññāna paccayā nāma-rūpaṇ*” (“with consciousness as its condition, mentality-and-materiality arise”), by way of which you descended into your mother’s womb in this life. See with wisdom the birth of the eye, ear, nose, tongue and body that were dependently arisen in accordance with the phenomenon known as “*nāma-rūpa paccayā salāyatanaṇ*” (“with mentality-and-materiality as its condition, the six sense-bases arise”). If you were a human being in the previous life, see with the faculty of wisdom how you would have passed away, feeble, at a ripe old age. See with wisdom such decay that comes with old age in the eye, ear, nose, and the like. See with the faculty of wisdom how those sense-faculties disintegrated into dust and became one with the earth.

In a previous life on an occasion when you were born as an animal, the way in which humans would have slaughtered you, cooked your eye, ear, nose, tongue and body as a tasty meal and feasted on it... In this manner, see with the faculty of wisdom the impermanence of these six sense-bases. In a previous life on the occasion when you were born as a Universal Monarch who turns the Wheel of Righteousness (*cakkavatti*), see with the faculty of wisdom how your majestic and magnificent eye, ear, nose, tongue and body that were filled with long-life, good appearance, happiness, and strength, turned into a mere heap of ashes after an honourable cremation, disintegrated into dust and became one with the earth. Even the Universal Monarch's eye, ear, or body is subject to change, gets disintegrated, subject to decay, sickness, and death.

Revered-you, keeping your eyes closed, focusing your mind on the distant past journey of *saṅsāra*, contemplate how the six sense-bases that were born, were subject to decay, sickness, and death.



*Kāyānupassanā* (Contemplation of the body)

**By penetrating the flesh-eye using  
insight, let the eye-of-wisdom arise in you**

(Six sense-faculties)

Revered-you, keeping your eyes closed, focusing your mind on the distant past journey of *saṅsāra*, reflect on how the six sense-bases that were born, were subject to decay, sickness, and death. The suffering experienced due to those eyes that were blind, ears that were deaf, tongues that were mute, bodies that were deformed, mind that became deranged, nose that couldn't tell smell, tongue that couldn't taste; ... the unwholesome-karma committed because of that suffering; ... and the suffering formed once again due to that unwholesome-karma; ...make all of these a subject of meditation.

Turn your attention towards the eye, ear, nose, tongue and body that you inherited in this life in keeping with the phenomenon known as "*nāma-rūpa paccayā salāyatanaṅ*" ("with mentality-and-materiality as its condition, the six sense-faculties arise"). Mentally visit your mother's womb. Mentally experience, without resenting, the reek, the fishy stench, that comes from the blood and fluids inside the uterus enclosed with flesh. With the faculty of wisdom, look at the eye, ear,

nose, and the like, that formed on the soft foetus purely as a result of six sense-faculties of the past. Let disenchantment set in about the six sense-bases that are growing, covered in blood and pus, inheriting nothing but filthiness.

See with the faculty of wisdom the image of how, in the surgery, the nurse held you by your infant feet when revered-you were born. What you first saw with this eye, was your mother. What you first heard from that ear of yours, was your mother's voice. What a young mother would she have been at that time? But in the present, that mother's eye, ear, nose... have grown old, become afflicted and dead. The mother too had an eye, ear, nose, body, mind that tends to affliction, aging, and dying; constantly subject to old age, sickness, and death; the mental images impressed in the mind discontinue and disappear.

Once there was a mother. When she was at the age of 80, her mind had become severely afflicted. She would not recognise her own children. When a son or daughter of hers comes to visit her at her house, she utters that a beggar is at the door and says to shut the door. The mental impressions in memory have discontinued. The faculty known as the mind provides nothing but suffering.

This eye, is a thing of change, a thing of affliction, a thing that dies. How many times would we have been born in the past in *saṅsāra* with either one or both eyes being blind? The great arahat venerable Cakkhupāla attains noble enlightenment while blinding both his eyes. The unwholesome-karma committed in the past in *saṅsāra* because of another's eye, comes into fruition in the life in which he attains enlightenment. How much more is the unwholesome-karma we have committed in the past in *saṅsāra* that would come to bear results in the future during the course of existence? How many more times would

they provide us with blindness? If you see a blind person, in that blind person see your own self who's not blind. Through the faculty of wisdom, see that the unwholesome-*saṅkhāra* that was the cause for his blindness was also accumulated purely as a result of regarding a set of eyes as 'permanent', as 'self', at some point in the past. If that beautiful set of eyes of yours will make you a blind person in the future in *saṅsāra*, be afraid of the material form known as the 'eye'.

The great arahat bhikkhunī Subhā was a very attractive *bhikkhunī* in the order of *Saṅgha*. With the intention of abiding in seclusion, the venerable Subhā goes into the woods. In the same woods a man – a libertine – seeking sensual pleasures, having caught a glimpse of the beautiful bhikkhunī Subhā, forms a mind of craving towards her form (*rūpa*). And just as a result, he thinks of having her beautiful form to himself. This man who is blinded by sensual-lust tells the venerable Subhā thus: 'Those eyes of yours are extremely beautiful. I want nothing but to have your eyes to myself'. The venerable Subhā tells this libertine who is blinded by sensual-lust, that, 'every thought you have formed [thus] by seeing with those eyes and by thinking with that mind will bring you great agony in the lowest hell, the niraya'. An eye, an ear... that is subject to old age, sickness, and death, he saw as delightful. How would such people ever recognise the suffering in niraya? Solely due to being ignorant about the suffering and the origin of suffering, this lewd man would not pay heed to the venerable Subhā's advice.

As though the result of an unwholesome-*saṅkhāra* that she herself had accrued because of the 'eye' in the past coming into fruition, the venerable Subhā pulls out her eyes using her fingertips and offers the blood-dripping-eyes to that libertine saying "Come, here is the beautiful set of eyes that you ask

for". The venerable Subhā, who is now blinded, saw the world with the light of wisdom. The lewd man, who was enamoured of the eyes of the venerable Subhā, having created using his good set of eyes the factors necessary for a very long suffering in the lowest hell, flees the scene.

Revered-you, through the faculty of wisdom, see the eye balls [covered with blood] that the venerable Subhā pulled out using her fingertips and offered to that lewd man. See with wisdom those dead eyes dripping with blood and tears, veins hanging, and resembling a core of a rambutan fruit. Mentally, pull out your own eyes and take them onto your palms. See with the faculty of wisdom your now blinded material form as well as the eyes that are of putrid nature. While seeing with wisdom, the eye hospital, the patients in the eye hospital, and the eye related diseases, contemplate about the flesh-eye (physical eye) using penetrative insight (*vipassanā*) and let the eye-of-wisdom arise in you. Uncovering subjects of meditation from hospitals and diseases themselves, let disenchantment about the six sense-bases arise in you along the phenomena of old age, sickness, and death.

Seeing the downpour of defilements that arise as a result of regarding the eye as permanent, seeing the journey of *saṃsāra* that elongates due to that downpour of defilements, let disenchantment about the six sense-bases set in.

*Kāyānupassanā* (Contemplation of the body)

**Will the earth and this body  
be separated forever...**

**(Six sense-faculties)**

This set of eyes, set of ears... don't belong to you. It's a thing of change. It's a thing that will one day disintegrate into dust and become one with the earth. Mentally, take a fistful of soil from the earth and compare it with your eye, ear, and the like. The Bhikkhu is happy about the eye, ear, nose the Bhikkhu has received owing to a wholesome-*saṅkhāra*. At present the Bhikkhu's eyes are weak. The weakness that burgeons from presbyopia when turning 40 has now been made even weaker with time. While keeping the eyes closed, the Bhikkhu sees this great earth through the faculty of wisdom. Throughout the past, during the journey taken while arising and passing in keeping with dependent-origination (*paṭicca-samuppāda*), this great earth has been nourished with my own sense-organs known as the eye, ear, nose, and the like. The Bhikkhu sees even this great earth, which has been nourished with my own eye, ear, nose..., as nothing but soil. Just as the Bhikkhu would not become attached to the earth, to the soil, so too the Bhikkhu would not become attached to the eye, ear, nose, and the like.

What helped the Bhikkhu to be able to see a [constantly] changing six sense-bases through an unshakable wisdom (*paññā*), was nothing but wise reflection on these six sense-bases. At the beginning of the year, the Bhikkhu visited a home for the disabled — consisting of patients with disabled or deformed limbs and organs — for a *dhamma*-talk. The Bhikkhu saw that home for the disabled as a fertile ground for meditation-subjects necessary for the meditation of six sense-faculties. Simply due to an eye, ear, etc. born in a past existence, the eye, ear, and the like, born in the present is being caused distress. The Buddha discourses that the eye, ear, nose, tongue, body and mind are nothing but Māra, the evil one. Simply due to not recognising Māra as Māra, the revered-patient still expects compassion, love, and protection. The revered-person in good health who ministers to patients, through waiting on the sick, expects to gain merit and wholesome-karma for himself too. When one endures suffering because of an eye, another wishes for an eye. If you manage to penetrate with insight-knowledge the eye as a suffering, that would mean you have conquered both suffering and happiness. When one person endures suffering because of an eye, ear, etc., what revered-you must do is not wish for another eye, ear, etc., but escape from the eye, ear, and the like. That can only be achieved by practicing the meditation of six sense-faculties.

When on the day of her wedding hundreds of thousands of rupees are being spent to beautify and adorn the eye, ear, nose, etc. of the bride, if that very bride dies on the following day, to that workman who dissects her corpse for examination in the morgue a liquor ration is provided in order to overcome the loathsomeness, the fishy stench, of that bride's corpse. We, who auction a worthless putrefying *rūpa* at the craving's bid, purely because of *rūpa*, embrace suffering; ...cause another set of six sense-bases to be born.

Revered-you, seated in a comfortable posture and having your eyes closed, with the faculty of wisdom, carefully observe your body from head to feet. With the faculty of wisdom, carefully examine your eyes. Let disenchantment about the eye set in, seeing with wisdom that the eye is a thing of tears, styes, cataract, rheum, putrefaction, rotting, and subjectivity to change. Close your eyes for a moment and reflect with the faculty of wisdom what an unpleasant, dark, karma-result (*vipāka*) blindness is. If this very set of eyes that provide sight at present would contribute to future blindness, then, behold with wisdom that the eye is a peril, a misery. Mentally pull out your eyes and put them on the floor.

Now turn your attention towards your ear. See with the faculty of wisdom what an unpleasant, silent suffering deafness is. Behold with wisdom the afflictions related to the ear such as cerumen, infections, and abnormal tissue-growth (cholesteatoma). Mentally pull out your ears and drop them on the floor.

Now look at the nose. See with the faculty of wisdom what an unpleasant, bitter suffering it is when the nose is blocked or it cannot tell smell. See with wisdom the afflictions related to the nose such as catarrh, snot, nasal polyps and tightness or blockage of breath. Behold with wisdom the nose dying and being reborn. Mentally strip your nose and put it on the floor.

With the faculty of wisdom, now look at your tongue. Recall what an unpleasant, bitter suffering it would be if your tongue couldn't sense taste. See with wisdom the conditions related to illnesses of the tongue such as thrush or tongue bumps. See with wisdom what an unpleasant suffering, being mute is. At present if you become a slave to the taste provided

by the tongue, see with the faculty of wisdom that the factors required for future muteness are hidden inside that tongue itself. Mentally strip your tongue and drop it on the floor.

Now focus your attention towards the body. Behold with the faculty of wisdom that due to the very reason of chasing after touch (tactile sensation), the possibility is ever present for the same body to get deformed in the future. See with the faculty of wisdom the diseases related to this pile of flesh such as swellings, abscesses, infections, wounds, and cancers. Behold with the faculty of wisdom the decaying, afflicted and dying nature of the foetus, the infant body, the childhood body, the young, the middle-aged and the old-aged body. Mentally strip that body too and put it on the floor.

With the faculty of wisdom, look at the mind that contemplated all of these subjects of meditation in the form of thoughts. You would be puzzled as to which organ the mind is. Is it the heart? Is it the brain? Or is it the blood? Don't get stuck within obstructive thoughts or questions such as these. See the mind that gives rise to questions or obstructive thoughts too as impermanent. Remember that in doing so what you are witnessing is the impermanence of the mind itself. Recall what an unpleasant, bitter suffering the unwholesome-roots – *lobha* (greed), *dosa* (hatred) and *moha* (delusion), the *kāma-rāga* (sensuous greed, lust) and the *paṭigha* (anger, resentment) that arise in the mind give rise to. Through the faculty of wisdom, see the impermanent nature of greedless (*alobha*) and hateless (*adosa*) states that arise in the mind. Using the mind itself, strip that mind too and put it on the floor.

You have now piled on the floor all six of your sense-faculties. Now, while being in an imaginary body, from the faculty of wisdom gaze on the six heaps of sense-faculties



lying on the floor. Behold with wisdom the putrefaction, the decomposing, the fetid smell, the oozing of rotten matter, and how it becomes a delectable meal for blowflies.

Behold with the faculty of wisdom a dog greedy for the rotting flesh devouring your eye. See your eye in that dog's faeces, where the eye has been digested. If the eye is a thing of faecal matter, then, about such an eye let disenchantment accompanied by insight-knowledge arise in you. See with wisdom the other sense-faculties too in the same manner as above. Behold with wisdom all these sense-faculties disintegrating into dust and uniting with the earth in the end. Observe by comparing the soil of this great earth with your *rūpa*, your material form. See with wisdom the change that takes place in each of these sense-faculties in terms of the past, the present, and the future.

Just as one sees with wisdom one's own eye, ear, nose, etc., so too one must see others' eye, ear, nose, and the like, in the same way with penetrative insight wisdom (*vipassanā paññā*).

Once during that time of life as a lay householder, the Bhikkhu opened a grave made of concrete where a dead corpse was laid to rest. That corpse was placed in that concrete grave about ten years prior. When the concrete lid was removed, all that was there in that grave was a pair of shoes and a necktie. There was a bit of dust-like soil. The dead corpse placed in it ten years ago, had become victim to the velocity of material form (*rūpa*) becoming impermanent and had disintegrated and united with the environment.

An eye, ear, ... that dies; an eye, ear, ... that rots, an eye, ear, ... that disintegrates and becomes one with the environment; look at such an eye, ear, ... with nothing but disenchantment. What develops in you then, is the meditation of six sense-faculties in relation to 'contemplation of the body' (*kāyānupassanā*).

*Kāyānupassanā* (Contemplation of the body)

**Make the subject of meditation  
the Buddha gave to Kisāgotamī,  
your own meditation-subject**

(Recollection of death)

Next in relation to ‘contemplation of the body’ (*kāyānupassanā*), the Buddha discourses to develop the meditation known as ‘recollection of death’ (*maranānussati*). The Blessed One states that, if you were to pile up into one mound the dead corpses of when revered-you had died in the past throughout the round of rebirths, the journey of *saṅsāra*, that mound of corpses would be even bigger than mount vulture-peak. Keeping your eyes closed, behold with wisdom that mountain of corpses that heaped up because of you in the past through the continuum of dependent-origination (*paṭicca-samuppāda*).

With the faculty of wisdom, look at the dead corpses piled up on occasions when you died as whales, as elephants, and as Universal Monarchs who turn the Wheel of Righteousness. See with wisdom that the small strip of land that you, who are reading this at this very moment, are standing on is in itself a grave in which you yourself have been

buried tens of thousands of times in the past. Throughout the journey of *saṃsāra* you have passed, how many times would you have been killed by kings having been beheaded, having your limbs severed, buried alive, hanged, or surrounded by enemies in battlefields? Having been born as animals, how many times would you have been preyed on by lions, leopards, tigers, or crocodiles? Having been born as smaller fish in the great ocean, how many times would we have been swallowed by bigger fish? How many times would we have died bitten by venomous snakes? How many times would we have ended up being buried alive in natural disasters? In this manner, behold with the faculty of wisdom the *pañca-upādānakkhandha* ('five aggregates subject to clinging'— i.e. material form, feeling, perception, volitional formation, and consciousness) of the past relating to the meditation called 'recollection of death'. How many times would we have died inside the womb itself due to abortions? See with wisdom how death, which is linked with birth through dependent-origination, ceases with the cessation of birth.

Revered-you, for a moment, imagine your death! From the faculty of wisdom see your dead corpse being embalmed in the funeral parlour. See from the faculty of wisdom your body being placed inside your house amidst decorations of wreaths of flowers; see with wisdom both how [some] relatives are weeping and how [other] relatives are unmoved; see with wisdom the relatives carrying your corpse and placing it in the charnel ground.

The Bhikkhu recalls once when dwelling in a particular forest *kuṭī*, a large bull being dead and the carcass was lying by the side of the path the Bhikkhu takes when going on alms round. On the first day there were no external signs visible around the carcass. When the Bhikkhu was on alms

round on the second day, that carcass of the bull was bloated considerably with its legs raised. On the third day the Bhikkhu was on alms round, during the previous night foxes and dogs had ripped out and eaten the abdominal area of the carcass. In the morning, about ten or so village dogs enthralled by the taste of rotten flesh were lingering near the carcass, ripped apart the pile of rotting flesh and were feasting on that flesh. Some of the dogs, having filled their stomachs with rotten flesh, were lying down as though they were inebriated. When the Bhikkhu was on alms round on the fourth day, the carcass had shrunk and deflated like a deflated balloon. A flock of white cranes that had come to prey on the blowflies that were enthralled by the foul-smell given off by the carcass, were constantly seen frequenting the carcass over the past few days. By the fifth day neither the dead bull's skin nor its bones were left on the scene. In the end, the carcass of the bull ended up being the faeces deposited in the stomachs of foxes, dogs, and monitor-lizards, who [themselves] became animals as a result of the unwholesome-karma accrued from not practicing virtue (*sīla*) and generosity (*dāna*) in their past lives. That dead bull's impermanent long-life, good appearance, happiness, and strength, converted into the impermanent long-life, good appearance, happiness, and strength, of the living animals. For the few days that followed, dogs were seen in the paddy field here and there licking over and over again the bone fragments of the dead bull. What was mentioned above was a natural sequence of events that befell a dead carcass of a bull.

While keeping the eyes closed, the Bhikkhu took a moment to reflect... instead of a bull, if it was the Bhikkhu who had died here, the fate that would befall the Bhikkhu's corpse would be exactly the same. See with the faculty of wisdom the fate that would befall revered-your dead corpse as per the chain of events mentioned above, if your corpse

was placed in a charnel ground or a burial ground. With the faculty of wisdom, see how that dead carcass would be bloated, putrefied, rotten, and become food to animals; see its loathsomeness, foul-smell, repulsiveness, and dreadfulness. See with the faculty of wisdom how in the end this dead carcass disintegrates and unites with the earth, blends into the air, and becomes one with the four great elements. See with wisdom how you feed that same dead carcass, how you nourish it, bathe it, and dress it up [at present].

When practicing 'recollection of death' if a fear arises in reverend-you, while recognising that that fear too as simply a 'mind' (a thought), behold that mind as impermanent.

When writing about 'recollection of death', the Bhikkhu remembered a predicament that befell a particular *bhikkhu* of the past who had tried to practice 'recollection of death'. After receiving instructions on a meditation-subject from the Buddha, this *bhikkhu* goes to the charnel ground to practice 'recollection of death'. Seated before a dead carcass of a young woman that had been brought to the charnel ground that same afternoon, this *bhikkhu* practiced 'recollection of death' using that carcass of a young woman as the object for contemplation.

That venerable *bhikkhu*, after attaining the noble enlightenment, after becoming a noble *arahat*, makes a lion's roar as thus: "This abject mind, this heedless mind, caused lust (*rāga*) to arise in me even through that dead carcass of a young woman. I was unable to remain there any longer. I left that place. I strived and meditated with energy contemplating on the wretchedness of lust, on the twistedness of lust. I defeated lust". In relation to the ascetic precepts, dwelling in a charnel ground too is one of such ascetic practices.

‘Recollection of death’ causes disenchantment about this material form that lives, that is kept alive, as well as disenchantment about another rebirth, to arise in you. If revered-you are afraid to die, are afraid to think of death, then [that means] without doubt you are providing yourself an assurance about the next rebirth. How revered-you should pay your respects and pay tribute in the event of a death, is not by weeping and offering condolences, but solely by reflecting upon that death, by practicing ‘recollection of death’ at least for a brief moment.

Revered-you, having your eyes closed, for a brief moment behold every human being in your village or neighbourhood as a corpse. Thereafter, see every human being in your city or country as a corpse. See with wisdom that heap of corpses decomposing, putrefying, oozing with rotten matter, and spreading fetid smell all over. Kisāgotamī, whilst carrying a dead infant and pleading to bring a dead carcass back to life, went all over the city in search of mustard seeds from a household where no one had ever died. Always make that subject of meditation the Buddha gave to Kisāgotamī your own meditation-subject.

What the Bhikkhu noted above was the meditation on ‘recollection of death’ in relation to ‘contemplation of the body’ (*kāyānupassanā*).

*Kāyānupassanā* (Contemplation of the body)

**A posture that is of impermanence – will  
be a snare, a trap, if taken as permanent**

(Meditation of Postures)

Next what the Buddha discourses in relation to ‘contemplation of the body’, is to see with wisdom the postures<sup>18</sup> that are in action through the body, in whatever position the body is, whether it be walking, lying down or sleeping.<sup>19</sup> How much attachments and aversions do we form owing to the postures that operate in oneself? Turn your attention towards postures that arise in human beings when operating on a highway or in a city, in a time of traffic congestion, in a bus stand or a train station. Each of these postures that originate from within every such human body, is nothing but a posture born of an impermanent mind; ...is nothing but a posture that in itself becomes impermanent.

Recall a politician or a woman-politician who makes a passionate speech on a stage for an hour. How many are the postures that that gentleman or lady exhibit within a span of an hour? As a result of becoming attached to those postures, as a result of regarding those postures as permanent, what a lot of *saṅkhāra* that they themselves and others accumulate? In the end, what is it that we have become attached to? — what we have



become attached to is simply another's *pañca-upādānakkhandha* that is of impermanence; ...is simply a postural body formed solely conditioned by that *pañca-upādānakkhandha*.

How many various different postures do we witness through a character played on a cinema screen or a television screen? How much attachment do we form towards such postures? Or how much resentment do we generate towards them? Due to what cause have you thus generated attachment and resentment? — due to taking as permanent another's postural body that [in reality] is of impermanence.

The two young men Upatissa and Kolita understood that what those actors performing on stage exhibit are merely a postural body that is of impermanence. One person displays an impermanent postural body and goes backstage. Thereafter, another one does the same thing again. Those two young men saw that simply due to taking another's postural body as permanent, we accumulate *saṅkhāra* that fuel 'existence' (*bhava*).

How much are the attachments and aversions that we have generated simply due to someone throwing around his limbs or going faster or slower, someone frowning, someone squinting, or due to someone flaunting the curvaceous rhythm of one's body?

The Buddha proclaims that whether the woman is seated, or walking, or sleeping, or frowning, whether scowling, or dancing, or singing, or whether she is bathing... it will give rise to nothing but sensual lust. Revered-you too take a moment to reflect with wisdom... when living in the society, haven't you formed attachment and resentment to the above postures at least for a brief moment? In the *pātimokkha*, the code of monastic training rules for *bhikkhus*, the Blessed One

has placed 'the woman' as a phenomenon that *bhikkhus* should avoid. For a woman's postural body constantly gives rise to defilements. That is in no way a fault of the revered-woman. It is rather a phenomenon that 'the woman' has inherited by birth for the purpose of the continuance of the world.

The Buddha constitutes the training rule on abstention from sexual intercourse as one of the four defeats of *pātimokkha*, the training rules for *bhikkhus*. This was owing to a grave unwholesome-karma of a sexual misconduct committed by a fully ordained *bhikkhu* by the name of Sudinna, as a result of being duped by the postural body of his former wife of when he was a lay householder, and taking those postures as permanent. Purely as a consequence of regarding woman's postural body as permanent, the *bhikkhu* Sudinna committed an unwholesome-karma bound to fruition as a rebirth in the lowest hell, the *niraya*. For a fully ordained *bhikkhu*, a 'woman' is nothing but a fire. In hell, the *bhikkhu* Sudinna is still burning from that fire.

When mentioning about 'meditation of postures', revered-women must always ensure they apply careful restraint in terms of their dress, adornments, speech, and behaviour, when making postures before venerable *bhikkhus*.

If one takes one's own postures or another's postures as permanent, it would only cause to sow seeds of 'existence'. A 'postural body' is a 'mind'. A mind is an impermanent phenomenon. When you regard an impermanent thing as 'mine', you are becoming attached to nothing but suffering. At every moment henceforth when postures are in action, whether it be your own or someone else's, see them as nothing but a 'mind'. See them as a mind that is of impermanence, ... a postural body that is of impermanence.

Before you go to sleep at night, see with wisdom the nature of your own postures that were in action throughout the day and the nature of others' postures that revered-you had witnessed throughout the day. Behold that all such postures are nothing but an impermanent 'mind' that does not belong to either oneself or another.

*Kāyānupassanā* (Contemplation of the body)

**A postural body that is of restraint,  
that is well trained, is nothing  
but a medicine for *samādhi***

(Meditation of Postures)

In our youth, making others' postures *ours*, what a lot of castles in the air have we dreamt up? To own such a postural body [of another], what a lot of planning have we undertaken? Isn't your wife, your husband, who's right beside you, an attachment formed as a result of laying eyes on a postural body in the past and craving for those postures?

How much farther will that attachment, which was formed by becoming attached to impermanent postures of the past, elongate the round of rebirths? In the past, on the occasion when you were born as a Universal Monarch who turns the Wheel of Righteousness, how imperial, magnificent and pleasant would your postures have been? On the occasion when you were born as a god or a goddess in the past,<sup>20</sup> how much grace, rhythm, smoothness and pleasantness would your postural body have had?

In the past, on the occasion when you were born as an animal, how fast must the movements of your postural body have been? On the occasion when you were born as a *peta*-ghost,<sup>21</sup> how disgusting, repulsive would your postural body have been? Because of an impermanent postural body, how much attachments and aversions might you and others have formed?

Behold with the faculty of wisdom that taking a posture as permanent in itself is pregnant with the power to create an 'existence' filled with suffering. Just because someone spoke pointing a finger at them or just because someone frowned at them, resenting such postures of others, how many are the people in society who would kill each other, go to prison, receive death sentences. A minor posture, yields us a whole heap of suffering.

What a beautiful, serene, tranquil and undefiled postural body was that of the Blessed One, which was complete in the thirty-two marks of a Great Man due to the sheer strength of perfecting the ten perfections (*pāramitā*) for an extremely long timespan consisting of four incalculable periods and a hundred thousand eons? On the occasion that, upon the invitation of king Suddhodana, the Buddha arrived at Kapilavatthu for the first time after attaining Enlightenment, seeing the Buddha approach the city the king's men went to the king and uttered 'Sire, an unusual being, who is neither a superior deity (*deva*) nor a sublime celestial (*brahma*) nor a human being nor a celestial musician (*gandhabba*), is approaching Kapilavatthu on foot'.

Take a moment to behold with wisdom the calmed postural body of the Buddha, who made tranquil postures with a tranquil mind, stopping at merely the seen, merely the

heard, and merely the sensed [and would not beyond that see, hear or sense some essence that is permanent or that is a 'self'].<sup>22</sup> Also behold with wisdom how a stilled postural body as thus, too became impermanent. Behold with wisdom how, as a consequence of taking as permanent the thusly impermanent postural body of the Buddha, *we* still continue to accumulate wholesome-*saṅkhāra* to fuel 'existence'. [Conversely,] see with wisdom how another accumulates unwholesome-*saṅkhāra*, resenting the taintless (undefiled) postural body of the Buddha. What a lot of unwholesome-*saṅkhāra* did bhikkhu Devadatta's postural body that was nourished by craving, accumulate for both himself and for others?<sup>23</sup> King Ajātasattu who was fooled by bhikkhu Devadatta's postural body that was dampened with craving, fell into the lowest hell called Avīci. By regarding another's postural body as 'mine', king Ajātasattu brought destruction upon himself. As a consequence of sense-contact being dampened with craving, when the resulting *pañca-upādānakkhandha* becomes agitated, restless, the postural body of man too becomes agitated, restless.

Close your eyes and reflect for a moment... throughout the day, what is it that you do? — what you keep doing is becoming attached to the 'enjoyment' (*assāda*) born of one's own postural body that is of impermanence or of another's postural body that is of impermanence, isn't it? Yet, behind each such 'enjoyment' that you thus become attached to, aren't there 'adverse consequences' (*ādīnava*)? A postural body that has been made to be of restraint, that is well trained, would simply be a conducive factor, a medicine, for *samādhi* (state of deep concentration of the mind).

Revered-you, remain with intent mindfulness present in you about your postures in action. When walking, when lying down, when sleeping, when doing household chores,

when standing, constantly abide with a mindfulness present in you about the postures. See with wisdom that those postures become impermanent. From morning till night, how many are the postures you would have made? Each and every one of those postures became impermanent in a brief moment. Again, and again, see from the faculty of wisdom the postural body that became impermanent. Just as with your own postures, see with wisdom how others' postural body too becomes impermanent.

When looking ahead or looking aside, when extending limbs, when eating food, or when defecating and urinating, do whatever that is being done while being fully aware and mindful of it. When one abides mindfully while noticing the impermanence of the postures, it curtails the chances of other distracting thoughts infiltrating his mind. And that in turn diminishes the origination of defilements. And because of it, a state of concentration of the mind comes to be; a *samādhi* forms. And that *samādhi* gives rise to penetrative insight wisdom (*vipassanā paññā*) of the fact that this body is nothing more than a postural body that is constantly subject to change.

Some revered-people, when changing postures, see it as "I am getting up", "I am lying down", "I am eating food". Here, revered-you must do away with this notion of "I".<sup>24</sup> If the perception "I" develops, the perception of 'self-view'<sup>25</sup> called "I" will develop in you. Therefore, always be skilful to see it merely as an impermanent posture, an impermanent postural body, and nothing more. As soon as the notion "I" sets in, see that thought as an impermanent thought [and let go].

What the Bhikkhu stated above in terms of the fourfold *satipaṭṭhāna*, was the way in which *rūpa* (material form) should be contemplated using penetrative insight (*vipassanā*) in relation to 'contemplation of the body'. Through penetrative

insight, at all times, try to see material form as a 32-fold impurity, as four great elements, as six sense-bases, as death, as a postural body. To do the above meditations, one need not necessarily be sitting down having folded his legs crosswise. But if one is able to so, then that would be much better. Being in whatever posture (position) that is suitable to you, contemplate with wisdom the above matters as they relate to your own material form.

Invest the leisure you find, for a mind of penetrative insight. The one who beholds material form according to 'contemplation of the body', the one who sees it rightly, would not regard *rūpa* (material form) as 'self'; he would not regard material form as something over which he has dominion. He would not regard material form as in 'I am', or 'I am' as in material form, or 'self' as in material form, or 'I am' as in 'self'.<sup>26</sup> Wherever there is material form, there will be Māra; there will be, in keeping with dependent-origination, the one who is killed, or the one who kills. Therefore, the Buddha tells [us] to see material form as a disease, a tumour full of pus, a thorn, a distress, a serpent, a vessel full of excrement, rather than as [something] beautiful, a delight, or a happiness.<sup>27</sup> If revered-you see material form as thus, disenchantment (disappointment) towards material form would set in well. Due to disenchantment, 'giving up' (renunciation) arises. Due to 'giving up' accompanied by insight-knowledge, escape from material form occurs.

(~ End of section on 'contemplation of the body'. ~)



*Vedanānupassanā* (Contemplation of feeling)

## **Behold with wisdom this ocean of tears, born of feeling**

In terms of the fourfold *satipaṭṭhāna* phenomena, next the Buddha discourses to abide with an awareness constantly present in you of the impermanence of ‘feeling’ in relation to *vedanānupassanā* (‘contemplation of feeling’). When speaking of feeling, mention of ‘sense-contact’ (*phassa*) is a must. When speaking of sense-contact, one would inevitably have to speak of internal sense-base (internal form), external sense-base (external form), and consciousness. For feeling is a phenomenon that occurs as a product of the above phenomena.

Feeling is the result of taking sense-contact as permanent. The Buddha proclaims ‘*phassa nirodhā vedanā nirodho*’ (‘with the cessation of sense-contact comes cessation of feeling’, or ‘when there is no sense-contact, feeling does not come to be’). At the point where sense-contact is dampened with craving owing to being ignorant of the impermanence of material form, feeling arises with a tendency to attachments, aversions, or equanimity. These can be identified as pleasant feeling (agreeable feeling), painful feeling (disagreeable feeling), neither-painful-nor-pleasant feeling (neutral or equanimous feeling). Feelings pertinent to attachments and

aversions could bestow upon revered-you grave wholesome- or unwholesome-*saṅkhāra*. Equanimous feeling would confer average *saṅkhāra* upon revered-you. The Blessed One states that, 'What one feels, that is what he perceives. What one perceives, that is what he ponders. What one ponders, that is what he becomes attached to'.

The Buddha has spoken of six kinds of feelings.<sup>28</sup> They are, the feeling born of eye-contact, the feeling born of ear-contact, born of nose-contact, born of tongue-contact, born of body-contact, and born of mind-contact. The Blessed One states that, if revered-you would see with insight-knowledge that 'feeling originates with the arising of sense-contact; with the cessation of sense-contact comes cessation of feeling; and the way leading to cessation of feeling is the Noble Eightfold Path', then revered-you would not become attached to feeling.

As a result of becoming attached to feeling per se, because of one's own mother, father, relative, child, properties, afflictions, tragedies, because of separation from what is pleasing, and because of union with what is displeasing, the tears that one has shed throughout the entire round of rebirths exceed the waters of the seven seas, says the Buddha. Because of the *saṅkhāra* formed simply due to becoming attached to feeling, simply due to regarding feeling as 'mine', with your own dead corpses you have filled up this single large burial ground called the great earth, says the Buddha.

When something is seen, heard, or sensed, rather than stopping with insight-knowledge at merely the seen, merely the heard, and merely the sensed,<sup>29</sup> purely because you dampen with craving what is seen, heard, and sensed, what a lot of feelings do you generate? Revered-you, keeping your eyes closed, [mentally] go back to your previous life. Let's assume you were a human being in your previous

birth. With the faculty of wisdom, look at the last mind, the last *pañca-upādānakkhandha* that formed in you at the moment you parted with that human form having reached a ripe old age. At that moment, simply because the internal sense-base and the external form that objectified were attached to the consciousness, you became attached to the 'sense-contact' that formed. You regarded sense-contact as permanent; and just because of it, you gave rise to feeling. In relation to that feeling, volitional formations and consciousness came to be. Suppose at that last departing-mind you had viewed sense-contact as impermanent, then feeling would not have arisen;<sup>30</sup> and merely because of that, it would have led to cessation of consciousness. Where we become attached to feeling, we form 'existence'.

The Bhikkhu does not believe that the true nature of feeling can be insightfully realised just by you meditating for two hours seated with your legs folded crosswise and seeing as impermanent only the pleasant, painful, and neither-painful-nor-pleasant feelings that the mind feels in connection with this body, or just by focusing your attention on the feelings on your knee or back and seeing the impermanence of the bodily feeling. Be skilful to see the impermanence of feeling as past, present and future. When you say 'past', channel your contemplation as far as incalculable periods and hundreds of thousands of eons.

Having been born in dispensations of past Buddhas, having come face to face with Buddhas and arahats, having listened to the *Dhamma* directly from them and having offered alms to them, how much pleasant feelings would we have had? When we were experiencing luxurious pleasures while having been born as monarchs, nobleman, and devas, how much pleasant feelings would we have encountered? When

things that we don't wish for, things that are displeasing to us occurred, how much painful feelings would we have borne? Having been born as mothers and fathers, because of children, how much pleasant and painful feelings would we have endured?

Having fallen into the fourfold-hell, how much painful feelings would we have had to bear? Having been caught in occasions when the eon came to an end, where many realms of the world system burned and annihilated, how much painful feelings would we have encountered? See with wisdom, how we were burnt by the seven suns during such eon-endings, passing away and reappearing time and time again making nothing but painful feeling our sole feeling; how we made the nethermost of the suffering of 'existence', the gulf of the suffering of 'existence', our whole life. See with wisdom the manic cries of agony born of the painful feelings encountered while suffering for eons being burnt time and again with malted rock in the niraya called Lohakumbha. Recall with wisdom those past painful feelings arisen while we were born into animal clans, when humans slit our throats forthwith and slaughtered us and ate, or when preyed on by larger predators and eaten alive while still spasming, struggling to cling on to life.

Behold with the faculty of wisdom the true nature of feelings of the past that are subject to change, are of impermanence, are of not-self, are of suffering. Each moment you see the great ocean, or by remembering with wisdom the great ocean, see the ocean of tears poured from your eyes throughout the round of rebirths due to attachments, aversions, and equanimities.

*Vedanānupassanā* (Contemplation of feeling)

## **While seeing the impermanent nature of feeling, you must enjoy life**

In this life, what reverend-you first set eyes on was the material form called the mother. Because of the said mother, how many a feeling would reverend-you have given rise to? For the mother's love, for the mother's smell of milk, for the mother's warmth, when the mother feeds, when she dresses you up, when she teaches you the alphabet, when she disciplines, when she scolds, how many a pleasant feeling... how many a painful feeling would you have generated? When recollecting in the here and now that very past, all that can be seen is the essence, the reality, of the impermanence of feeling.

Just as with the mother's material form, so too you must abide reflecting with wisdom the impermanence of pleasant feelings, painful feelings, and neither-painful-nor-pleasant feelings that arose due to each and every material form that comes to your mind, such as the father or the relative. Through past experiences themselves, uncover and observe the impermanent nature of the feelings of present and future. Wisely reflect upon this impermanence of feeling, relating it to the lives of others too.

Revered-you, while keeping your eyes closed, with the faculty of wisdom reflect upon the impermanent nature of pleasant, painful, and neither-painful-nor-pleasant feelings burgeoned by your birth, by maternal and paternal love, by the nursery school, by the schooling days, by higher education, by the youth, the occupation, marriage, honeymoon, the first childbirth, by past expectations, and by castles in the air you dreamt up; reflect on how those feelings changed; reflect upon how your children change; reflect on how suffering intensifies more and more if you become attached to feeling. Refrain from becoming attached to present feelings with craving, by seeing with wisdom the impermanent nature of past feelings. Regardless of whether the aforementioned are contemplated while seated with legs folded crosswise, or seated on a chair, or lying down on a bed, keep in mind that it is not an obstacle for realising insight-knowledge. The feeling that arises in you as a result of contemplating the impermanent nature of feeling itself, be skilful to contemplate *that* feeling too as impermanent.

On the night of writing this, whilst having the eyes closed the Bhikkhu did a recollection of past feelings. The ever so long journey of 'existence' that was travelled while dying and reappearing, the laughter, tears, sorrow, joy, separation from or union with those who were pleasing or displeasing... the feelings arisen through all these things, the Bhikkhu perceives as nothing but an empty thing, a hollow thing.

At every single moment that revered-you are at leisure, you too must do a recollection of past feelings. See with the faculty of wisdom the feelings revered-you experienced throughout the day yesterday. How much of pleasant, painful, and neither-painful-nor-pleasant feelings would have arisen in you? Every single feeling arisen yesterday because of the husband, the wife, the children, the business, the occupation,

because of entertainment, because of meritorious activities, is impermanent, isn't it? Yet, due to becoming attached to the thusly impermanent feelings, how much of impermanent *saṅkhāra* that cause suffering would revered-you have accumulated? Each such attachment would bestow upon you a *saṅkhāra* that sows the seeds of 'existence'.

If you become attached to feeling, what you are merely becoming attached to, is suffering. If you escape from feeling, what you are merely escaping from, is suffering. Revered-you, who still live a household life, while seeing as impermanent each pleasant feeling felt due to sense-contact and without submitting to the 'enjoyment' in feeling, should enjoy that pleasant feeling. If you become attached to the 'enjoyment' in that pleasant feeling, then, you undoubtedly accumulate *saṅkhāra* that sow the seeds of 'existence' more and more.

The Buddha does not say that revered-laity should run away from pleasant, painful, and neither-painful-nor-pleasant feelings. Instead, what the Buddha says is to live [your life] whilst seeing the impermanence of the 'enjoyment' that arises because of them. If pleasant feelings often originate in your life, then that is a *vipāka* (karma-result) of wholesome-*saṅkhāra*. If painful feelings come before you, then that is a *vipāka* of unwholesome-*saṅkhāra*. But these *saṅkhāra* are impermanent. Do not become attached to the feeling that is bestowed upon you by the impermanent *saṅkhāra*!

Revered-you abide leisurely, while reflecting with wisdom the pleasant, painful, and neither-painful-nor-pleasant feelings you experienced throughout your lifetime; while uncovering and observing them; while seeing the 'impermanent' as impermanent. When the perception

of impermanence (*anicca saññā*) on feelings of the past is gradually rising within you, surfacing within you, seeing the impermanent nature of present and future feelings would become easier for you. Revered-you abide seeing with wisdom the painful feelings arisen in you as a result of your past physical and mental afflictions. What you are seeing, is nothing but the essence, the reality, called 'impermanence'.

Because of the country, nationality, religion, how much of feelings would you have given rise to? Both the painful feelings arisen in you during the time of the civil war and pleasant feelings arisen in you during the time that peace prevailed, are nothing but impermanent phenomena subject to change. When on a daily basis you take a newspaper to your hands and read, how many a feeling arise in you? Because of those attachments and aversions, how many an unwholesome-karma do you commit? [In this manner,] while seeing the impermanent nature of feeling, you must live life unreservedly (enjoy life).

Today is the full moon day (Poya day) of ending the three-month rains retreat period. This morning there were about seventy-five villagers who had come to the alms shed. Having wound matters up with a short dedication of merit, what those revered-devotees stated was that they feel both a great joy as well as a great sadness. The joy, because of the meritorious activities (the wholesome-karma) performed over three months. The sadness, because the Bhikkhu would be leaving the village.

Where we become attached to pleasant feeling, where we regard pleasant feeling as permanent, once the painful feeling arrives, resentment arises in us. If you are skilful to see the pleasant feeling as impermanent, 'the loss' (separation from it) would not become a suffering for you.



*Vedanānupassanā* (Contemplation of feeling)

**Inquire thus the true nature  
of time, food, and affliction!**

*Time*

Simply because revered-you fail to see in day-to-day life the impermanence of feeling, what a lot of *saṅkhāra* do you accumulate for future 'existence'? In the busy life, because of 'time' what a lot of feelings do you form? For the Bhikkhu who writes this, there is no timetable in day-to-day life. The Bhikkhu [however] uses a clock; even so, in day-to-day activities the Bhikkhu looks at the clock only for the purpose of going on the alms round.

[The Bhikkhu] washes the face early in the morning as dawn sets in. Having returned from the alms round, finishes the chores such as sweeping, then takes a wash and eats the alms food. Lights the lantern as dusk sets in. And when sleepiness sets in, goes to sleep. Time can never again bestow pleasant, painful, or neither-painful-nor-pleasant feelings upon the Bhikkhu. Revered-you, however, simply due to regarding time as permanent, simply due to regarding time as 'mine', if the train or bus is 15 minutes late, would form a resentment, a painful feeling; if the train or bus reaches the destination 15 minutes early, would form a pleasant feeling; if the train or

bus arrives at the destination at the due time, would form a neither-painful-nor-pleasant feeling. A delayed train, a red-light coming on in the midst of a hurry, can bestow upon you unwholesome-*sañkhāra* that carries you into 'existence'.

On a weekday evening at a main train station or a bus station, revered-you would be able to see clearly the expressions, the accumulating of *sañkhāra*, of those revered-people who fail to see the impermanent nature of feeling. For those revered-ones who fail to see that feeling is impermanent, busy places such as these would become hunting grounds of Māra.

Revered-you, reflect leisurely and consider thus: throughout your life the aversions and painful feelings arisen due to delays caused and the pleasant feelings arisen due to being ahead of schedule, weren't they all just feelings that became impermanent? Because of feelings that are impermanent, why would you accrue *sañkhāra* for future 'existence'?

### *Food*

How many are the revered-people who form aversion by the mere sight of a piece of fish or meat simply because of failing to see the impermanence of feeling?<sup>31</sup> Having attended a wedding reception, how many are the revered-people who would rather starve than eat, simply because of seeing fish and meat dishes at the banquet? To return on an empty-stomach after having attended a wedding reception... oh my! what a big unwholesome karma-result that is? When the village fishmonger, with a box containing fish fastened onto his bike, passes by each house announcing "fish, fish...", how many are the revered-people who form painful feelings upon hearing that sound? Simply due to failing to see the impermanence of

feeling that arises in dependence of material form (*rūpa*) and sense-contact (*phassa*), we get caught in intense unwholesome-roots — greed (*lobha*), hatred (*dosa*), and delusion (*moha*).

Revered-people in the present society form attachments and aversions in a serious way because of food. Heedless to the method of reflection on food taught by the Buddha, simply due to dampening with craving the sense-contact of eye, ear, nose, tongue, body and mind because of food, one forms pleasant feeling when faced with good taste and painful feeling when faced with bad taste originating due to that food.

At the dinner table, simply due to not seeing the impermanence of the feeling that arises because of food, instead of food, we consume craving. Each mouthful of food where you fail to see the impermanence of feeling, accrues you *sankhāra* for future 'existence'. If revered-you become attached to the feeling caused by food, on your deathbed if craving for food arises in you, in your next rebirth the possibility is ever present of you becoming a worm inside the stomach or a worm occurring in food. You must understand that from the fish or meat dish that rots, or from the lentil or vegetable curry that rots, worms greedy for such rotting food would occur.

### *Affliction*

Also due to afflictions that befall the body, revered-people in the present society always cause painful feelings to arise. Seldom can we see a patient with a cheerful smile on a hospital bed. Even if one is smiling, he too smiles because his disease is about to be cured or his affliction is not so critical. There too, ignorantly what he has become attached to is nothing but a pleasant feeling that is of impermanence.

See the impermanent nature of those pleasant or painful feelings that occur from numbness, aches, pains caused by meditation postures or due to bodily-afflictions arisen in the body. And be skilful to see the impermanence of the neither-painful-nor-pleasant feeling too that arises simply from seeing the said impermanent nature. Those who practice meditation should understand clearly that in all three instances involving pleasant feeling, painful feeling, and neither-painful-nor-pleasant feeling, craving is embedded. In attachment and resentment, the excessiveness of craving, and in equanimity, the moderateness of craving, remains hidden.

Just as how when revered-you reflect on bodily painful feelings on *your* knee or back you always behold the impermanence of that painful feeling, so too you must consider the material form of all human beings and behold with the faculty of wisdom the impermanence of the painful feelings on *their* knees and backs too. With the faculty of wisdom, also see how feeling arises with sense-contact (of the said knee, the mind, and the consciousness) as its condition; see how feeling arises as a result of regarding such sense-contact as 'mine'. Seeing that the knee, the mind, the consciousness, and the sense-contact, all are impermanent phenomena, behold with wisdom the impermanent nature of feeling too that forms conditioned by them.

*Vedanānupassanā* (Contemplation of feeling)

**Behold the smile, the tear and  
the equanimity through nothing  
but impermanence of feeling!**

During that time of life as a lay householder the Bhikkhu was someone who [almost] bought pleasant and painful feelings for money;<sup>32</sup> ...was someone who voluntarily took on others' pleasant and painful feelings. When revered-you set out searching for pleasant feeling and rejecting painful feeling, the Bhikkhu was someone who went searching for both pleasant and painful feelings. The Bhikkhu during his lay life has not for a mere second practiced 'contemplation of feeling' (*vedanānupassanā*) while being seated with legs folded crosswise. During his lay life, how the Bhikkhu reviewed the impermanent nature of feeling was solely by plunging into, by delving into, pleasant and painful feeling using material form (*rūpa*). The impermanence of feeling that was uncovered purely from own experience by delving into material form, never led the Bhikkhu down a wrong path.

Just as I liked seeing someone's laughter, even when I saw a person crying I gazed at that crying rather than look the other way. It is not like speaking with words when laughter

speaks. It is unlike speaking with laughter when a tear speaks. The latter is so much more emotional. With laughter no one could make me cry at that time. But someone's crying had the ability to make me cry. For that reason, I feared tears more than laughter. I feared [another's] sorrow more than [another's] joy. For that, there was a reason. The reason was that through my own self I uncovered and saw that in *saṅsāra* I had developed loving-kindness and compassion to the fullest. Simply because of that, before sorrow my sensitivity intensified. Such sensitiveness is produced due to nothing but the intensity of craving (*taṇhā*). Had I only liked to see another being happy, then, sorrow and tear would have entrapped me. Purely because of that, by cheering up at least for a moment the one who cries in sorrow, I was skilful to elicit the impermanence of feeling through both laughter and tears of others.

During that time of life as a lay householder the Bhikkhu was not too fond of being equanimous. I understood then that equanimity (*upekkhā*) is deceiving me. 'Be a good son, be a good gentleman, be a good husband, be a good citizen...' the voices of Māra that addressed me in the guise of equanimity are still echoing in my ears. What I wanted was not to be a good son to my mother and father and stop at that, nor to be a good gentleman to the society and stop at that, nor to be a good husband to a wife, nor to be a good citizen who contributes to the development of his country. All of the above virtuous factors are also present in those revered-people who are Christians, Muslims and Hindus. Simply owing to the strength of past wholesome-*saṅkhāra*, when I was a lay householder itself I had received the wisdom to comprehend this very deceptiveness of the equanimous feeling.

Although I was not a good obedient son to my mother and father, nor a good gentleman to the society, nor a good

citizen who earns wealth for his country, the Bhikkhu became an undisputed son of the Supramundane Lord Buddha, a pious *bhikkhu* for the order of *Saṅgha*, and a source of strength to the dispensation of the Buddha, purely because of recognising, just as in the case of pleasant feeling and painful feeling, the evil forces (Māra-forces) hidden inside the equanimous feeling too.

Revered-you, whilst seeing the impermanence of feelings of the past, when eye, ear, nose, tongue, body and mind of the present sees, hears or senses something, at that precise moment remain sharply alert (remain with a sharp mindfulness present in you). At that precise moment of when you have seen, heard, or sensed, behold the impermanence of sense-contact (*phassa*). If you somehow fail to remain skilful at that precise moment, then, rather than becoming attached to the pleasant, painful and equanimous feelings that form due to dampening the sense-contact with craving, whilst contemplating on the impermanence, the changing nature, of those feelings, behold the impermanence of feelings arising in the here and now by using those past experiences. Let disenchantment arise in you about the future feelings too. Just as the impermanence of feelings that arise in reverend-you, so too you must see the impermanence of others' lives through 'contemplation of feeling' (*vedanānupassanā*).

(~ End of section on 'contemplation of feeling'. ~)

*Cittānupassanā* (Contemplation of the mind)

**When the mind takes off on  
long journeys, gently knock on  
the door called ‘mindfulness’**

In terms of the fourfold *satipaṭṭhāna* phenomena, next the Buddha discourses to see the impermanent nature of the ‘mind’ in relation to *cittānupassanā* (‘contemplation of the mind’). Whether we take it to be the mind, whether we take it to be the consciousness, whether we take it to be the *pañca-upādānakkhandha* (‘five aggregates subject to clinging’ — i.e. material form, feeling, perception, volitional formation, and consciousness), or whether we take it to be suffering, it is the same essence that we see in the context of the *Dhamma*. As soon as we dampen sense-contact with craving and thereby give rise to feeling, the phenomena related to *pañca-upādānakkhandha* form.

The Blessed One discourses that if ever you become attached to something, it is merely to material form, feeling, perception, volitional formation and consciousness that you become attached... if ever you escape from something, it is merely from the [same] *pañca-upādānakkhandha* that you escape. Therefore, seeing the impermanent nature of the *pañca-*



*upādānakkhandha* would be the decisive subject of meditation in the path to emancipation.

The mind that is not shielded with ‘contemplation of the mind’, whilst constantly giving rise to wholesome- and unwholesome-roots,<sup>33</sup> would lead you astray in the *bhava* between the favourable and the woeful courses of existence.<sup>34</sup> *Cittānupassanā* involves seeing the impermanence of material form arisen in dependence of nutriment, craving arisen towards material form, perception arisen in dependence of craving, volitional formation arisen in dependence of perception, and consciousness arisen in dependence of volitional formation. The Buddha states that the *pañca-upādānakkhandha* are Māra, the evil one. Simply because of failing to recognise the mind that is *pañca-upādānakkhandha* as Māra, we have come this far having passed trillions of eons in the journey of existence. If you fail to see the impermanence of the *pañca-upādānakkhandha* at least in this precious lifetime, there is still a similar distance to journey into the future.

The Buddha discourses [in a simile] thus: The most beautiful girl of the land, endowed with the five marks of a beauty, would perform exquisitely in the midst of the city. A great crowd of people in the thousands would assemble and, as though they had gone mad, watch this most beautiful girl of the land dance. Then a man condemned by the king would come along carrying on his head a pot of oil filled to the brim, and walk right beside that most beautiful girl of the land who’s dancing. An executioner with a drawn sword that is razor sharp would be following right behind him. The executioner with the drawn sword says to the man carrying a pot of oil filled to the brim, ‘if ever you spill even a drop of oil, right there I will fell your head’.

The Buddha questions thus: "What do you think, bhikkhus, would that man carrying a pot of oil stop attending to that pot of oil and turn his attention towards the most beautiful girl of the land?" If he turns his head towards that most beautiful girl of the land, at that very moment oil would spill. And at that very moment the executioner would fell his head. Simply because you still haven't correctly identified the executioner known as *pañca-upādānakkhandha*, whilst seeing and feeling the 'enjoyment' born out of eye, ear, nose, tongue, body, and mind, whilst dancing, singing, and delighting, you keep going from one life to the next while constantly being beheaded by the executioner.

The mind is extremely fond of going on long journeys. Perhaps revered-you might be seated there, but your mind is in a foreign land. The arising and passing mind possesses the instinct, of having travelled a timespan of hundreds of thousands of eons, of having travelled a distance of hundreds of thousands of miles, of having come past the sensuous sphere, the material sphere and the immaterial sphere of the process of existence. The mind is a specialist of long journeys. When your mind goes on long journeys, revered-you, gently knock on the door called mindfulness. Then that door will open. You would then be able to draw your mind closer to you. Once the mind has drawn closer, bring it to a stop before 'sense-contact' (*phassa*). Now using the mind that forms in the here and now, look at the past minds that have elapsed. Then, apart from something empty and hollow, you would not find anything valuable. Focusing onto a valuable subject the mind that goes on valueless long or short journeys, is what happens through 'contemplation of the mind' (*cittānupassanā*).

Since the moment you woke up this morning up until now, how many a mind have arisen in you? A mind arose

telling you to wake up in the morning. You woke up. A mind arose saying ‘wash your face’, ‘eat breakfast’. You washed your face, ate breakfast. Every single mind thus arose, passed away, became impermanent after setting you in motion. Although the mind passed away, became impermanent, you by moving into action accrued a wholesome- or an unwholesome-*saṅkhāra*. In revered-you a moment ago a mind arose saying ‘must read the newspaper’. That mind passed away. Now you are reading this article. And merely because of that a wholesome-*saṅkhāra* is accruing in you. That means every single mind that arises, passes away, becomes impermanent.

The mind that is of impermanence has set you in action, and by thus moving into action you form wholesome- or unwholesome-volitions. Wholesome- or unwholesome-*saṅkhāra* carries you once again into ‘existence’. That means, with each and every mind you form, you are accruing a *saṅkhāra* that takes you along in *bhava*. Therefore, revered-you, leisurely observe the mind. Behold every mind that forms, as impermanent. If revered-you see as impermanent every single mind that forms within a timespan of an hour, within that hour you would not be accruing any *saṅkhāra* that carries you along in ‘existence’.

The moment the eye sees a visible form, abide seeing as impermanent that form. If the eye sees a human form, by beholding it as impermanent, refrain from going into ‘thoughts’ (*vitakka*) because of that form. Even if the eye sees the environment, behold it as impermanent. If the ear hears a sound, see that sound (audible form) as impermanent. Do not go along giving rise to ‘thoughts’ along that sound. The moment there is sense-contact (*phassa*) with a form (*rūpa*), which is detrimental for all six of the sense-bases, at that very moment see it as impermanent. ‘For what reason is it

impermanent?' 'How is it impermanent?' the moment such 'thoughts' occur, immediately see them as impermanent.

Be skilful to see as impermanent the subtle mind of 'enjoyment' that forms owing to cultivating the 'perception of impermanence' itself. If not, Māra, by giving rise to an 'enjoyment' in the seeing of impermanence too, would entrap you in an evil bondage.

*Cittānupassanā* (Contemplation of the mind)

## The method for emancipating from the Māra's illusion

If the *pañca-upādānakkhandha*, the five aggregates, is Māra, then the mind of 'wholesome' (*kusala*) and the mind of 'unwholesome' (*akusala*) too would be nothing but Māra. This is because the mind of unwholesome (that is, greed, hatred, and delusion) and the mind of wholesome (that is, greedless, hateless, and undeluded) will both contribute towards bestowing upon you nothing but another rebirth in the process of existence. Here you are constantly deceived by Māra in the guise of the *Dhamma*. For in the 'wholesome' too there is only Māra that manifests. What you are taught under 'contemplation of the mind' (*cittānupassanā*) is to see as impermanent both the mind of wholesome and the mind of unwholesome.

Revered-you would leisurely sit in meditation for a moment. Now you would carefully observe the mind and abide seeing the impermanence of thoughts. Here, Māra is tactful. Māra knows that at this moment you are a challenge for him. In instances like this, Māra appears through cunningness or by frightening. Revered-you must sit for meditation knowing very well of the tactics of Māra. When the mind would develop

along the 'perception of impermanence', Māra throws at the mind some form of *dhamma*-related contemplation. Perhaps the remembrance of the Lord Buddha might surface. If not, a mind of loving-kindness, or a meritorious activity you performed, or a meritorious activity that you might perform in the future, or some other righteous subject would be made to surface from within you. At this point, being duped by Māra, you would get up from your meditation seat with an 'enjoyment' born of the wholesome.

One day a revered-gentleman while sitting in meditation suddenly uttered words of rejoice as "*sādhū... sādhū*". When questioned for the reason, he said that he had seen the image of the Lord Buddha. The meditator who practices insight meditation by way of 'contemplation of the mind' needs to be skilful to see as impermanent the *rūpa* of the Lord Buddha too. Otherwise, in that occasion *rūpa* becomes Māra. When practicing 'contemplation of the mind', without being trapped in the 'enjoyment' in a wholesome-*saṅkhāra*, revered-you must be skilful to immediately see as impermanent that joyful mind of enjoyment too. By seeing as impermanent every single mind that forms solely as a result of taking sense-contact as permanent, revered-you both avert *saṅkhāra* that carries you along in 'existence' and at the same time burgeon the insightful knowledge about the impermanence of the mind.

When revered-you are at leisure, see with the faculty of wisdom the heap of suffering you created for yourself in the past journey of existence due to taking the *pañca-upādānakkhandha* as permanent. Enter upon 'contemplation of the mind' (*cittānupassanā*) having first performed as a prerequisite a recollection of, the deva, brahma and human lives gained due to taking minds of wholesome as permanent; the enjoyment gained because of such lives; the adverse consequence

encountered because of that enjoyment; the unwholesome-karma committed purely due to those adverse consequences; the mass of suffering endured by falling into the fourfold-hell for eons because of those unwholesome-karma. Then revered-you will feel that the mind is a thing of 'wholesome', a thing of 'unwholesome', an 'enjoyment', a suffering, and likewise, a phenomenon (a Māra force) that kills you or gets you killed. Then you would not become attached to the mind.

The sense-contact you dampened with craving for billions of eons while arising and passing in keeping with dependent-origination (*paṭicca-samuppāda*), has made you into a slave of 'enjoyment'. When the mind of sensual pleasure, the mind of lust and the mind of hatred arise, if you are not skilful to see that mind as impermanent at the very moment it arises, then, alternatively, recollect the mass of suffering experienced in the past because you took sensual, lustful and hateful minds as permanent. In the past, having been majestic kings, we are a people who possessed hundreds of concubines in harems. Having been born as prosperous deities, we are a people who were accompanied by thousands of goddesses and nymphs. Having been born as animals, as the leader of the clan, we are a people who possessed hundreds of females of that animal clan. Although we inherited the aforementioned sensual riches simply owing to not seeing the impermanence of a mind of 'wholesome', what a suffering would we have endured due to the greed, hatred and delusion we formed just from experiencing those sensual pleasures?

When revered-you meditate, while seeing with wisdom the venomous quality, of being pregnant with a future suffering, hidden inside every single mind whether it be wholesome or unwholesome, behold every single mind as impermanent.

These few days a big fight has erupted amongst the group of about 50 toque macaques that roam around the *kuṭī*. It is between the group's chief and the next strongest male that this one-on-one fight has erupted. They both fight with blood streaming down from their mouths, flesh ripped out from faces and limbs, and covered in blood. The reason for this fight, is sensual pleasure. Lust. It is purely because of some past wholesome-*saṅkhāra* that that toque macaque got the leadership of the group. Yet, in the attempt to preserve that leadership, it commits nothing but grave unwholesome-karma related to hatred.

The mind of unwholesome bestows upon us suffering. The mind of wholesome constantly dupes us. Both the 'wholesome' and the 'unwholesome' are nothing but an illusion by which Māra deceives you. It is 'contemplation of the mind' (*cittānupassanā*) that liberates you from this illusion.



*Cittānupassanā* (Contemplation of the mind)

**I had a method of attacking  
evil forces by tactfully utilising  
the evil forces themselves**

A vile person, who had committed a sexual crime, was on his deathbed. A venerable *bhikkhu*, when in a noble *samādhi*, envisions the last consciousness (the death consciousness) that formed in that vile person at the moment of death purely owing to his unwholesome-karma.

Revered-you imagine a man having poured petrol (gasoline) all over his body walking by a blazing fire. What would happen then? Instantaneously his entire body would catch fire and blaze up. Just as how such a man soaked in petrol blazes up, so too the last few minds of the above person, who committed a sexual crime and now on his deathbed, perceive as though his entire body from head to feet is ablaze. As his death draws closer on the hospital bed he makes desperate cries of agony thus: “Help! I am burning... I am ablaze... [Please,] isn’t there anyone who can save me...?” Simply by seeing that person on his deathbed crying out saying he is burning, it wouldn’t be possible for you to fathom as to what’s happening here. For it is not possible for someone looking from the outside to see this person, who is about to die, being

ablaze. To that person crying out on his deathbed, you would offer water; on his face you would sprinkle water. You would think that you have done a favour to, have attended to, that person who's about to die. Crying out saying 'I'm burning', while his body is ablaze mentally, that person falls into the niraya of fire.

At his moment of death, it was merely the vision of the next rebirth consciousness [that is about to follow] that was brought forth by the last *pañca-upādānakkhandha* formed due to the grave unwholesome-karma committed. Simply due to his unskilfulness to see as impermanent both the lustful mind and the vile mind, he falls into pain and suffering for a very long period.

In the present society how much unwholesome-karma do people commit for the sake of power, money, riches, or for survival?

Under the pretence of meditation, how much does the society become attached to thoughts; become attached to enjoyment? In a failed world that, being short-sighted, queues up to gain an instant realisation, we, being farsighted, need to be skilful to uncover the insight-knowledge on the impermanence of *pañca-upādānakkhandha*.

During the time of life as a lay householder, seeing the impermanence of the mind was a difficult task for the Bhikkhu. For I was inherently a character taken with sensual pleasures. Yet, because of the spiritual-faculties (*pañca indriya*) that developed by listening to the *Dhamma* and wise reflection (*yoniso manasikāra*) [of the *Dhamma* that was listened to], I was made to become tactful when confronted with evil forces of Māra. It could well be a thing that I had practiced throughout the round of rebirths, the *saṅsāra*.

In the past when I used to listen to the *Dhamma* I have heard the venerable Panadura Ariyadhamma Thera in his programs teaching thus: “There is no living *Buddha* in the present to come to you and elicit the hidden spiritual-faculties in you. Therefore, it is you yourself who should elicit the hidden spiritual-faculties in you.” This was an apt instruction for me to elicit the *Dhamma* from within myself.

During that time of life as a lay householder, when a sensual mind or a lustful mind arose and caused sequences of thoughts to proliferate further and further, letting that experience materialise while maintaining a mind of penetrative insight, I saw with wisdom the emptiness – the vanity (*nissāra*) of sensual pleasure and lust. Tactfully associating hospital environments, I thinned out the craving for material form. Whenever I got to be happy, I sacrificed my happiness for the happiness of others. Through these factors, the Bhikkhu’s wholesome strength was evoked.

As ‘wholesome strength’ what the Bhikkhu referred to was the strength of the spiritual-faculties. Due to this tactic, secondly, I received from within myself the power to see the impermanence of the mind. But had I not employed the first method (tactic), I would not have been able to uncover the second method. Even since that time of life as a layman, I had a method of attacking evil forces (Māra-forces) by tactfully utilising the evil forces themselves. Purely owing to the confidence I had in the triple-gem (*ti-ratana*), by diving into, by plunging into danger itself, I uncovered the way to escape from that very danger. I did not fear either the ‘wholesome’ or the ‘unwholesome’. If I was afraid of the unwholesome and was taken with the wholesome, I would not have been able to achieve this feat. For when you are holding on to one end of the rope, Māra lets go of the other end.

How I fooled Māra was by holding the end called the 'unwholesome'. When I held the end called the 'unwholesome', Māra let go of the end called the 'wholesome'. When I held the end called the 'unwholesome', Māra thought that I was bound for destruction.

Thusly I was skilful, having blindfolded the evil forces of Māra, having seen the 'unwholesome' through penetrative insight wisdom (*vipassanā paññā*), to have first evoked the 'wholesome' strongly and then to behold both the 'wholesome' and the 'unwholesome' through penetrative insight wisdom.

*Cittānupassanā* (Contemplation of the mind)

**The mind not fortified with  
*cittānupassanā* can create a niraya**

One particular venerable *bhikkhu* asked the Bhikkhu thus: “Which of the two, venerable sir, did you first reflect as impermanent? Was it the great reliquary monument ‘Ruwanmäli Sääya’, or was it the ‘mind’ that perceived the ‘Ruwanmäli Sääya’ that you first reflected as impermanent?”

The Bhikkhu first reflected the reliquary monument ‘Ruwanmäli Sääya’ as impermanent. It was the great pagoda ‘Ruwanmäli Sääya’ that I first mentally saw, which is under the dominion of the impermanence of the four great elements; ...which is bound to become disintegrated either due to environmental reasons, climatic reasons, or troubles related to hostile forces of wrong-view (*micchā-ditṭhi*).

Yet at present the Bhikkhu does not see it in the above manner. The moment that great pagoda ‘Ruwanmäli Sääya’ comes into contact with the mind, the Bhikkhu sees that sense-contact as impermanent. Still, the manner in which it was first contemplated was the cause for this second way of contemplation to burgeon.

Today at the alms hut, a gentleman of the village asked the Bhikkhu whether to serve the sprats curry. The Bhikkhu told that gentleman thus: “Serve if you like, good sir, and don’t serve if you don’t like. The Bhikkhu neither likes nor dislikes”. The answer to the question was ended at that. For we must be skilful to be careful ourselves and to take care of others too. Because just a single mind not shielded with, not fortified with *cittānupassanā* can create for you a niraya; or likewise, create for you a heavenly realm.

Revered-you must not have an excessive ‘like’ (desire) towards anything. If you like something, one can cause you sorrow by giving you something you ‘dislike’; one can cause a mind of unwholesome to arise in you. The Bhikkhu who writes this has emptied himself of both like and dislike. Therefore, no one can give something that he thinks the Bhikkhu dislikes and cause sorrow for the Bhikkhu. Whether it be ‘like’ or ‘dislike’, it is nothing but an impermanent mind that forms due to taking sense-contact as permanent. Constantly seeing the impermanence of both the ‘like’ and the ‘dislike’ that forms in revered-you, would become a great strength for *cittānupassanā*.

When another speaks a word, we must know that what speaks to us thus is [merely] a mind that is of impermanence; is [merely] a *pañca-upādānakkhandha* that causes suffering to arise. Therefore, even through another’s word, thought, or action, we should be skilful to burgeon in ourselves a *dhamma* related to *cittānupassanā*.

When some revered-person standing before you commits an unwholesome-karma for himself by speaking a wrongful word or performing a wrongful deed, revered-you can develop *dhamma* relating to *cittānupassanā* even through that wrongful word or action of his.

The Bhikkhu has previously mentioned that the Bhikkhu elicited the *Dhamma* from within his life by fooling the rest of the world. Concerning the matter of ‘the Bhikkhu fooling the rest of the world’, revered-you should not misconstrue a wrong meaning. In the conventional world, although revered-you have formed a view, a self, as “I”, the Bhikkhu saw the factor called “I” merely as a *pañca-upādānakkhandha* that is of impermanence.

The Buddha declares that *pañca-upādānakkhandha* is Māra. In order to defeat Māra, first it is necessary to identify him and to identify his weak spots. In the matter concerning ‘the Bhikkhu having elicited the *Dhamma* by fooling the rest of the world’, it must be reminded that it was only the *pañca-upādānakkhandha* appearing in the name of “You” and “I” that was fooled. Yet, on the pretence of the *Dhamma*, revered-you are still coddling and indulging the *pañca-upādānakkhandha* taking it as “I” and “mine”.

Revered-you, the laity, rather than running away from the society, must always live unreservedly with the society. In the face of good and bad feedback that you get from society, if you are skilful to live being unwavering (resolute) and not resenting, that would be conducive for your developing of *cittānupassanā*. To go looking for things that would cause resentment and stay without resenting; to go looking for things that would cause attachment and remain without becoming attached; for both of these, *cittānupassanā* would be a strength. In any loss of hope or problem that life is confronted with, form towards the world nothing but disenchantment accompanied by insight-knowledge. During the time of life as a lay householder when disappointments and loss of hope were abundant, it was merely about the world that the

Bhikkhu formed disenchantment. The Bhikkhu did not at any point try to correct the world.

I knew that the world cannot be corrected. However, at that time I did not know the meaning of the term *pañca-upādānakkhandha*. Although I had not known the meaning of that term, the Bhikkhu later found out that it was nothing but the impermanence of *pañca-upādānakkhandha* that had developed in me.



*Cittānupassanā* (Contemplation of the mind)

## Compare *cittānupassanā* with the venerable arahat Angulimāla

Certain revered-people in the present society, seeing the faults or weaknesses of others or of the world, resenting them, weaken their own spiritual-faculties (*pañca indriya*). You should always wish thus: “May I get to see only weaknesses of others! May I receive only criticism from others!” For what reason? — to insightfully realise the world; to develop into a state of being able to withstand such things (develop a thick skin) and strengthen ‘contemplation of the mind’ (*cittānupassanā*).

The young man Angulimāla, having murdered nine-hundred and ninety-nine people, cut off a finger each of people gasping for their last breath, of people struggling to cling on to life. When he was just about to commit the *ānantarika-kamma* [of matricide] due to the a shortfall of just one finger, from a single instruction the Buddha gives him setting forth the *Dhamma*, Angulimāla attains realisation of the truth.<sup>35</sup> What the Blessed One discourses to him is, “I have stopped, Angulimāla, you too stop!”. To such a bloody-handed merciless murderer the meditation instructions the Blessed One gave was only that.

Due to the power of past wholesome-*saṅkhāra* Angulimāla thinks thus: ‘The Sublime One has stopped means — ceased the *saṅkhāra* that cause to create ‘existence’ once again. The Blessed One has stopped in the world thus. I, who received this name of Angulimāla, am still amassing *saṅkhāra* that cause running in the world. Therefore, I too will henceforth stop’. Thinking thus he steered his mind into *cittānupassanā*. Purely owing to the experience of practicing in past births the three characteristics – *anicca, dukkha, anattā*, while seeing the impermanence of both the mind of wholesome and the mind of unwholesome, and while seeing as impermanent through penetrative insight wisdom the past killings he committed or the unwholesome minds of killing humans, Angulimāla [later] becomes a great arahat.

The Bhikkhu who writes this is quite certain that revered-you are a person who most likely have not committed at least one killing of a human at any instance, let alone nine-hundred and ninety-nine. The Bhikkhu is also certain that it is not for a fault of the *Dhamma* that it has so far delayed [in *saṅsāra*] for revered-you to add to your life the true insightful meanings of the *Dhamma*, but simply because of the fault known as the laxity – the negligence (*pamāda*) in adding to your life the meanings of the *Dhamma*.

Bhikkhu’s favourite *arahat* when I was a lay householder, was none other than the great arahat venerable Angulimāla. At that time when I was a lay householder, I too tried to stop. But couldn’t stop. And simply because of it, ran until I was exhausted. Simply by so running, I came to know that even the things gained through such running were subject to change. In the end, seeing as impermanent both the mind of running and that of stopping, reached the cessation of both the running and the stopping.

In connection with ‘contemplation of the mind’ (*cittānupassanā*) what the Bhikkhu tried to tell you right throughout these few essays was that, revered-you, while being at leisure, in a comfortable posture, abide observing the minds (thoughts) that arise in you. Whether it be wholesome, or unwholesome, or five hindrances (*pañca nīvarana*), or seven enlightenment factors (*bojjhaṅga*), behold the impermanence of every single mind. If a question arises, behold that mind too as impermanent. Rather than running away from society or from life, without becoming attached or resenting, view the world with *cittānupassanā*. What you would see then, is nothing but an empty, a hollow *pañca-upādānakkhandha*; what you would see is nothing but the dependently-arisen world that is created by dampening with craving that empty *pañca-upādānakkhandha*. If there is some non-carnal (*nirāmisa*) enjoyment that you feel by reading this essay, behold merely as impermanent that mind of enjoyment too. Then, both the essence of this essay and the *cittānupassanā* would develop from within you.

See that every human or animal form that comes into contact with thine eyes, is a *pañca-upādānakkhandha*. See that they are nothing but dependently-arisen impermanent phenomena that arise in dependence of the birth of the six sense-bases. At the dying moment in your previous life, because revered-you failed to see as impermanent the last mind (the death consciousness) that arose immediately before passing away, through the continuum of dependent-origination you gave rise to this current birth. Seeing with wisdom the journey of existence that comes to be as a result of failing to insightfully realise the impermanent nature of just a single mind, shield your minds (thoughts), guard them, with *cittānupassanā*.

A common grievance often heard from society is that one’s mind is distressed because of the things that the

husband or the wife does. Some say their mind is distressed because of children. Look at the extent to which the society regards the phenomenon known as the 'mind' as being permanent. Simply due to being unskilful to think in terms of *cittānupassanā*, taking as permanent a mind that would not remain constant, one gives rise to distressful minds (thoughts) that are of unwholesome nature. Because of another's *pañca-upādānakkhandha* that is ablaze, one ignites himself too. To put out at least to some extent these fires that are ablaze in human lives and in society, you should look at your minds (thoughts) in terms of 'contemplation of the mind' (*cittānupassanā*).

(~ End of series of essays on 'contemplation of the mind. ~)

*Dhammānupassanā* (Contemplation of phenomena)

## **All this are nothing but phenomena...**

Within the fourfold *satipaṭṭhāna*, next the Buddha discourses to see the impermanent nature of ‘phenomena’ in relation to *dhammānupassanā* (‘contemplation of phenomena’). In terms of the fourfold *satipaṭṭhāna*, it is simply as a ‘contemplation of phenomena’ that the other three contemplations — namely, the contemplation of body, feeling, and mind — develop in you.

When reminiscing about ‘contemplation of phenomena’, what became the first subject of meditation for the Bhikkhu was Lord Buddha. Long ago in the past, to our great bodhisatta, did the Buddha Dīpankara foretell the confirmed prophecy that “in such and such a time you will become enlightened as a *Buddha* by the name of Gautama”; that, is a phenomenon. Did the bodhisatta travel an extremely long journey of existence perfecting the ten perfections (*pāramitā*); that, is a phenomenon. In this long journey of existence did Yasodharā and Rāhula travel along [with the bodhisatta] connected as relatives, that too is a phenomenon. Take a moment to reflect on these ‘phenomena’ keeping your eyes closed. What you would experience is nothing but the essence, the reality, called ‘impermanence’.

In a time where the society in ancient India was suffused with sixty-two 'wrong-views' (*micchā-ditṭhi*), in a time where mankind was on a quest for a solution against the complex world phenomena, the bodhisatta emerging in this world after having ensured the five great preconditions are in place, is purely due to a phenomenon. At the very moment the bodhisatta descends into his mother Queen Mahāmāyā's womb, his mother remains fully aware of his conception. After descending into his mother's womb, the manner in which the golden foetus grows within her womb was clearly visible [to her] from the outside. That, is a phenomenon. From the moment the bodhisatta descends into his mother's womb, no thought of lust, even of her own husband, came to her at all. That, is a phenomenon. When the bodhisatta came forth from his mother's womb, the bodhisatta's mother gave birth to him standing up [whereas other women give birth seated or lying down]. That too, is a phenomenon.

When the bodhisatta came forth from his mother's womb, it was four deities from the four quarters who first received him into their hands. That too is a phenomenon. How the bodhisatta comes forth from his mother's womb unsullied, clean, and unsmearred by humours or blood or pus [or any sort of impurity]; this too, is a phenomenon. Two streams of water, one cool and one warm, appeared to pour from the sky like a propitious drizzle for bathing the newborn bodhisatta. That too is a phenomenon. As soon as the bodhisatta was born, he [stood firmly on the ground and] took seven steps, and on the seventh, he uttered a lion's roar. That too is a phenomenon. Seven days after the bodhisatta was born, the mother of the bodhisatta passes away. That too is a phenomenon. Every *bodhisatta*, for the purpose of attaining the full enlightenment of *buddha*-hood, is born only in the land of India (Jambudīpa). That, is a phenomenon.

Each such activity mentioned above is a phenomenon common to all the Buddhas. Now revered-you, keeping your eyes closed, behold with the faculty of wisdom the nature of the above phenomena inherited by Buddha Gautama. What is it that you comprehend? — you would comprehend solely the fact that all these phenomena are impermanent. Abide beholding that impermanence through the faculty of wisdom.

The birth, the omniscient self-enlightenment and the final-passing-away of the Buddha, are all a phenomenon. The Buddha giving the 'Discourse on Setting in Motion the Wheel of Dhamma' (*dharmacakka pavattana sutta*), is a phenomenon. Following this exalted sermon of the Buddha, the emergence of the exalted Jewel of *Dhamma* and Jewel of *Saṅgha* in this world, is a phenomenon. Revered-you close your eyes and reflect upon all of these realities for a moment. What you see is the essence, the reality, called 'impermanent'. The Jewel of *Dhamma* and the Jewel of *Saṅgha* that remain alive at this very moment, will fade away and disappear someday in the future. That too is merely a phenomenon.

What the Buddha realised was the exalted four noble truths. The first of that four noble truths, the noble truth of suffering (*dukkha*), is a thing that originates purely due to causality. The cause for the origin of suffering is craving (*tanhā*). That too is a phenomenon. With cessation of craving comes cessation of suffering. That too is a phenomenon. When he, the noble being, who has attained the cessation of suffering, recollects again both suffering and craving, what he sees is nothing but the essence, the reality, called 'impermanence'. The way leading to the cessation of suffering is the Noble Eightfold Path. That too is a phenomenon. When he who has attained 'Right knowledge' (*sammā-ñāna*) and 'Right deliverance' (*sammā-vimutti*) by having completed the

Noble Eightfold Path turns back and reviews the very Noble Eightfold Path that brought him the extinguishment [of suffering], what he sees is that the Noble Eightfold Path too is an impermanent phenomenon.

The Buddha discourses that once you have crossed over the ocean called suffering, the raft that is the Noble Eightfold Path that helped you to cross over from the ocean, is not something that you should carry on your shoulders but something that should be left behind at shore. The Noble Eightfold Path is certainly an impermanent phenomenon. To uncover the Noble Eightfold Path, associating a 'noble friend' (*kalyāna-mitta*), listening to the *Dhamma* and wisely reflecting [upon the *Dhamma* that has been listened to] would be an absolutely essential factor. In the end, this factor too is nothing but an impermanent phenomenon.

When developing the Noble Eightfold Path, the fourfold 'establishing of mindfulness' inevitably develops in you. That also is a phenomenon. Having practiced continuously and frequently the fourfold 'establishing of mindfulness', at the point where you insightfully realise as impermanent the four things that are 'body' (*kāya*), 'mind' (*citta*), 'phenomena' (*dhamma*), and 'feeling' (*vedanā*), with insight-knowledge you would let go of even the craving towards that fourfold 'establishing of mindfulness'. That too is a phenomenon. When the noble *arahat*, who has realised as impermanent the fourfold 'establishing of mindfulness', turns back and reviews the said fourfold 'establishing of mindfulness' that was a supporting factor for him, what he sees is nothing but the essence, the reality, called 'impermanence'.

Because of the fourfold 'establishing of mindfulness' developing in you, it is a phenomenon that the 'seven factors of enlightenment' (*bojjhaṅga*) — namely, mindfulness,



investigation of phenomena, energy, rapture, tranquillity, concentration, and equanimity, — would surface from within you. When he who has attained emancipation using the seven factors of enlightenment as support factors turns back and reviews those seven factors of enlightenment that helped him, all that he sees is the essence, the reality, called ‘impermanence’. That also is nothing but a phenomenon. At the point where that enlightened noble being insightfully realised as impermanent both the fourfold ‘establishing of mindfulness’ and the ‘seven factors of enlightenment’, what he ultimately realised is the essence, the reality, that *pañca-upādānakkhandha* is impermanent. That too is nothing but a phenomenon. When the fourfold establishing of mindfulness and the seven factors of enlightenment develop in someone, they develop in association with form (*rūpa*), they develop purely as a *pañca-upādānakkhandha*. That too is a phenomenon. When the noble *arahat*, who has attained the extinguishment, turns back and reviews the *pañca-upādānakkhandha* that he has insightfully realised, all that he sees is the essence, the reality, called ‘impermanence’.

He who has insightfully realised the impermanence of the *pañca-upādānakkhandha* reflects with wisdom that it is because he extinguished birth (*jāti*) that he escaped from birth, decay, sickness, and death. That is a phenomenon. Birth ceased in dependence of the cessation of ‘existence’ (*bhava*). That too is a phenomenon. Existence ceased in dependence of the cessation of ‘clinging’ (*upādāna*). That too is a phenomenon. Clinging ceased in dependence of the cessation of ‘craving’ (*tanhā*). Craving ceased in dependence of the cessation of ‘feeling’ (*vedanā*). Feeling ceased in dependence of the cessation of ‘sense-contact’ (*phassa*). Sense-contact ceased in dependence of the cessation of the ‘six sense-bases’ (*salāyatana*). The six sense-bases ceased in dependence of the

cessation of mentality-and-materiality (*nāma-rūpa*). Mentality-and-materiality ceased in dependence of the cessation of consciousness (*viññāna*). Consciousness ceased in dependence of the cessation of formations (*saṅkhāra*). *Saṅkhāra* ceased in dependence of the cessation of ignorance (*avijjā*). All these are phenomena.

The process of 'dependent-origination' (*paṭicca-samuppāda*) is the operating phenomenon, the operating mechanism, of the journey of 'existence' that was travelled for trillions of eons while arising and passing away. With the insightful realisation of the impermanence of *pañca-upādānakkhandha*, with the insightful realisation of the four noble truths, the said process of dependent-origination ceases. That is a phenomenon. If the noble *arahat* who has ceased the dependent-origination process turns back and reviews the very process of dependent-origination that he has ceased, all that he sees is the essence, the reality, of 'impermanence'. The five hindrances (*pañca nīvarana*) — that are, sensual desire, ill-will, sloth and torpor, restlessness and scruples, and sceptical doubt, — obstructing the path to cessation of the process of dependent-origination, is also nothing but a phenomenon.

*Dhammānupassanā* (Contemplation of phenomena)

**This very moment too is nothing but a phenomenon that becomes impermanent**

At this moment, when turning back and reflecting upon the Bhikkhu's life as a lay householder in the past, the life I had was leaning more towards the five hindrances (*pañca nīvarana*) than towards the seven factors of enlightenment (*bojjhaṅga*). A flurry of memories of past incidents arise in the Bhikkhu's mind. Each such memory is an impermanent phenomenon.

At the point of entering monkhood the Bhikkhu could not recite by heart either the five hindrances or the seven factors of enlightenment. The Bhikkhu recognised these phenomena purely through experience. It is simply a phenomenon that, when recognising the seven factors of enlightenment, recognising their opposite phenomena, that is, the five hindrances, also comes to be. As a result of the eliminating of the five hindrances — sensual desire, ill-will, sloth and torpor, restlessness and scruples, and sceptical doubt, the burgeoning of the seven factors of enlightenment from within oneself, is a phenomenon. Yet when he who has attained realisation of the truth, after his exalted realisation, turns back and reviews the five hindrances that caused for himself laxity – negligence (*pamāda*), and the seven factors of enlightenment that caused

for himself zeal – diligence (*appamāda*), all that he sees is the essence, the reality, called impermanence.

Within the Noble Eightfold Path, the developing of the five spiritual-faculties (*pañca indriya*) — faith and confidence (*saddhā*), energy (*viriya*), mindfulness (*sati*), concentration (*samādhi*), and wisdom (*paññā*), is a phenomenon. Once the spiritual-faculties have developed completely and fully, thereafter, those very spiritual-faculties developing as spiritual-powers (*pañca bala*), is a phenomenon. When the noble *arahat* who has developed completely the spiritual-powers, turns back and reviews those spiritual-faculties and spiritual-powers, all that he sees is the essence, the reality, called impermanence.

The bodily-formations (*kāya-saṅkhāra*) that are, inhalation, exhalation, blood circulation, digestive process, defecating and urinating process, that provide supporting factors for the functioning of your body; each such act is a phenomenon. Yet that phenomenon is impermanent. It is constantly subject to change. After a mother gives birth to her child, it is a phenomenon that her body produces breastmilk. That phenomenon too is impermanent. The verbal-formations (*vacī-saṅkhāra*) pertinent to words and expressing of ideas that manifest in beings, that is, ‘thought-conception and discursive thinking’ (*vitakka-vicāra*), is an impermanent phenomenon that constantly changes. The mental-actions pertinent to thinking or reflecting that manifests in beings, that is, perceptions (*saññā*) and volitions (*cetanā*), is a phenomenon that constantly changes. Revered-you, keeping your eyes closed, see the impermanence of those phenomena. Because of the thought-conceptions and discursive thinking that formed in you, simply because of proceeding to think (proliferate) along those thoughts, what a lot of wholesome and unwholesome

mental-formations (*mano-saṅkhāra*) would have arisen in you? Revered-you, turning your attention towards the wholesome and unwholesome volitions that formed in you throughout the day whole day, see with wisdom their impermanence.

The birth of eye-consciousness with the sense-contact of eye, visible form, and consciousness, is a phenomenon. The ear-consciousness that originates with the sense-contact of ear, audible form (sound), and consciousness, is a phenomenon. The nose-consciousness that originates with the sense-contact of nose, smell, and consciousness, is a phenomenon. The tongue-consciousness that originates with the sense-contact of tongue, taste, and consciousness, is a phenomenon. The body-consciousness<sup>36</sup> that originates with the sense-contact of body, tactile-object, and consciousness, is a phenomenon.

Revered-you see with the faculty of wisdom the impermanence of the above phenomena that arose in you since this morning. No matter how many visible forms were seen through the eye, however much sounds were heard through the ear, however much thoughts were proliferated through the mind, at this very moment what remains in you is only the phenomenon called impermanence.

The Bhikkhu who writes this, while keeping the eyes closed for a moment, sees with the faculty of wisdom that in the past, hundreds of thousands of Buddhas have been seen through these eyes through the continuum of dependent-origination; I have experienced the touch, affection and sight of myriad and countless people; throughout *saṅsāra* I have had lives as sakra,<sup>37</sup> brahmas, royals, noblemen, the destitute, and beggars. All these feelings felt are nothing but a phenomenon called "*phassa paccayā vedanā*" ("with sense-contact as its condition, feeling arises"). The nature of that phenomenon, is that it is impermanent.

Turning your attention towards the moment of death in your previous life, behold with wisdom how you once again gave rise to 'existence' due to 'clinging'; behold with wisdom how 'clinging' becomes impermanent at the very moment 'existence' forms; and in this birth that you got, behold with wisdom the impermanent nature of the 'six sense-bases' and 'sense-contact' [that formed] up until right now.

*Dhammānupassanā* (Contemplation of phenomena)

**Neither she belongs to me, nor I belong to her; we both belong to a phenomenon**

It is a phenomenon that the ‘enjoyment’ (*assāda*) in sensual pleasure comes to be in dependence of the eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, and mind-consciousness.

Revered-you, reflect with wisdom the enjoyment in sensual pleasure that you received in life due to the six sense-bases! What revered-you first regarded an enjoyment, was your mother’s womb. This first enjoyment you formed in life, being confined to a small space amidst heat, blood, pus, and 32-fold impurity, is an impermanent phenomenon. The second enjoyment you formed in life was the mother’s love, the mother’s warmth, the smell of mother’s milk. Each such enjoyment is an impermanent phenomenon.

Due to the ‘enjoyment’ in sensual pleasure, the ‘adverse consequence’ (*ādīnava*) in sensual pleasure comes to be; this is a phenomenon. How much of an adverse consequence would there be due to the enjoyment in sensual pleasure that you formed for the material form (*rūpa*) called the ‘mother’? It is a phenomenon that if one becomes attached to the enjoyment

in sensual pleasure, the adverse consequence in sensual pleasure [inevitably] arises as a result. Yet this phenomenon is impermanent. At this very moment, the *rūpa* called the 'mother' that I [thus] became attached to has, through the continuum of dependent-origination, proceeded to another birth (rebirth). She does not belong to me. Nor I to her. All this belongs to the phenomena of dependent-origination. Yet this phenomenon too is an impermanent one. A particular revered-person, having insightfully realised the impermanence of the enjoyment in sensual pleasure, having freed himself from the adverse consequence, attaining the 'escape' (*nissarana*) from sensual pleasure is also a phenomenon. Such phenomena become impermanent at the *parinibbāna* (the final-passing-away).

The Buddha discourses that the enjoyment in material form means the youthfulness, the shape, the glow, the smoothness, and the beauty, of the material form of a young boy or girl, eighteen or twenty years old. That too is a phenomenon. Still, that phenomenon is impermanent. Constantly hidden behind the enjoyment in material form, remains the adverse consequence in material form. That is, birth, decay, sickness, and death. The nature of these phenomena too is impermanence. Revered-you, looking at the wrinkled skin of your body, looking at the flesh and muscles that are ever eager to sag down in decay, looking at the wedding photograph placed on the cabinet, through the 'contemplation of phenomena', behold the impermanence of the enjoyment in material form; ...behold the adverse consequences in material form. The wedding photograph of my mother and father still lay on the cabinet of the ancestral home. When I remember that photograph, all I feel is the humour, thinking what an influence the mind not fortified with 'contemplation of phenomena' has on beings.



At the very instant birth comes to mind, behold with wisdom that death is a phenomenon. That phenomenon is an impermanent one. That noble one who insightfully realises both the briefness of the enjoyment in *rūpa* and the lengthiness of the adverse consequence in *rūpa*, attaining the escape from *rūpa* by crossing over to the far shore of the Noble Eightfold Path too is a phenomenon. That too is a phenomenon that is of impermanence.

The Buddha discourses that the first, second, third and fourth planes of meditative absorption (*jhāna*), is the enjoyment in feeling. To what extent the five hindrances are subdued, to that extent the meditative absorptions being formed is a phenomenon. Yet that phenomenon is impermanent; because, the above material meditative absorptions become impermanent. The decline of the meditative absorptions, is the adverse consequence in feeling. That too is a phenomenon. To the extent the five hindrances rise, to that extent the meditative absorptions will decline. He who insightfully realises the impermanence of both the enjoyment and the adverse consequence in feeling, attaining the escape from feeling too is a phenomenon. That phenomenon too is an impermanent one.

If in this life revered-you received a good mother, father, siblings, children, relatives, wife, or husband, it is a result of a wholesome-*saṅkhāra* of the past. That means it is a phenomenon. Still, that phenomenon is impermanent.

One particular lady told the Bhikkhu, “Venerable Sir, during the early days of my marriage my husband was like a god. Now he is like a monster”. A particular mother said, “Venerable Sir, my child used to be very obedient. Now he has become very stubborn”. What we see thus, is the changing of phenomena.

A mother who gave birth to her firstborn says, “Venerable Sir, although I have given birth, I cannot produce milk”. That too is a phenomenon. Perhaps this firstborn, in his previous life, furtively consumed a cup of milk already offered to a virtuous venerable *bhikkhu*. If not, perhaps he prevented the offering of a milk-based food that was meant to be received by the *Saṅgha*. Or, perhaps having seen the *bodhi*-tree being bathed with a pot of milk in remembrance of the Lord Buddha, he criticised it. Merely a causality of an unwholesome-karma of the past, it is.

However, these phenomena are impermanent. If revered-you have received children physically deformed, mentally handicapped or constantly afflicted, that too is a phenomenon. It is a result of an unwholesome-karma that both the parents and children have committed together in a past birth. Therefore, rather than being disappointed about or resentful towards such births, revered-you should view those children through ‘contemplation of phenomena’ (*dhammānupassanā*).

That would be the one and only medicine for escaping such unkind births. Do not commit even more unwholesome-karma by resenting phenomena that are impermanent.

*Dhammānupassanā* (Contemplation of phenomena)

## **Where the phenomenon has been truly seen, you would forsake ‘value’**

If revered-you are endowed with a life of grandeur, a superior education, or an esteemed profession, then that is a result of a wholesome-*saṅkhāra* of the past. That too is a phenomenon. Still, that phenomenon is impermanent. It is according to the phenomenon known as “*upādāna paccayā bhavo*” (“with clinging as its condition, existence arises”) that you were born in the planes of existence, according to the past *saṅkhāra*, as a deva, a human, a brahma, and later as a denizen of fourfold-hell. Yet that phenomenon is impermanent. It is a phenomenon that every single being who has not extinguished *saṅkhāra*, is reborn after death. Yet that phenomenon too is impermanent. It is a phenomenon that those revered-ones who develop completely and fully the supermundane Noble Eightfold Path attain the exalted fruits of stream-enterer (*sotāpanna*), once-returner (*sakadāgāmi*), non-returner (*anāgāmi*), and full enlightenment (*arahat*). Although, that phenomenon is impermanent. It is a phenomenon that the noble one who has realised the four noble truths (full enlightenment) attains final-passing-away. Still, that phenomenon is impermanent. At this very moment, the great arahat venerable Sāriputta

who attained final-passing-away in the past, is nothing but a phenomenon that became impermanent.

Given that birth, death, suffering and happiness in the sensual sphere, the material sphere and the immaterial sphere are all a phenomenon, revered-you are dwelling in a world full of meditation-subjects pertinent to 'contemplation of phenomena' (*dhammānupassanā*). Through 'contemplation of phenomena' the Buddha shows you the path to negate, to make void, this entire world of meditation-subjects by means of a singular phenomenon, which is, revered-you insightfully realising that the *pañca-upādānakkhandha* is impermanent. 'Contemplation of the body' (*kāyānupassanā*), 'contemplation of feeling' (*vedanānupassanā*), and 'contemplation of the mind' (*cittānupassanā*), each were a supporting factor for you for the path to emancipation. Now with a mind of penetrative insight (*vipassanā*), direct them into 'contemplation of phenomena' and reflect with wisdom. Then, through 'contemplation of phenomena', revered-you would uncover the escape (*nissarana*) whereby you would not become attached to the *pañca-upādānakkhandha*.

At this precious moment if revered-you become negligent – lax (*pamāda*) in the path to emancipation, you would diverge from realising the final truth, the *Dhamma*. Even that, is a phenomenon. The moment the last of the fully ordained venerable *bhikkhus* who abide by the noble *pātimokkha*, the code of monastic training rules, passes away, the disappearing of the essence of the dispensation occurs. That too is a phenomenon. Yet this phenomenon too is an impermanent one. After the essence, the core meanings, of the dispensation have disappeared [from the world], to represent *mahā-Saṅgha*, the emergence of rogue monks devoid of virtue and wearing simply a yellow thread as a sign of monkhood, is a phenomenon. This phenomenon too is impermanent.

After those rogue monks, bestial perceptions would emerge in the human society that is devoid of virtue and morality, and human life-expectancy would decline to ten years. This too is nothing but a phenomenon. Still, these phenomena are impermanent.

It is a phenomenon that upon bestial perceptions emerging in human beings owing to their lack of virtue, humans fighting over each other and killing each other leaving the earth drenched in blood. That phenomenon too is impermanent. It is nothing but a phenomenon that man's life-expectancy diminishing to a mere ten years owing to the lack of virtue, and thereupon, owing to the virtue that once again emerges in society, human life-expectancy increasing to 80,000 years.

It is merely a phenomenon that in the age when man's life-expectancy increases to 80,000 years the bodhisatta Metteyya emerges in Jambudīpa (India) after having ensured the five great preconditions — namely, time, terrain, country, clan, and mother — are in place. Yet that phenomenon too is impermanent; for Buddha Metteyya is bound to attain final-passing-away. The dispensation of the Buddha Metteyya too is bound to get concealed from human knowledge and disappear. That too is a phenomenon. That phenomenon too is impermanent. It is merely a phenomenon that after the dispensation of the Buddha Metteyya disappears, the eon ends where the world element burns up, annihilate and become a heap of ash and dust. The rising of the earth's temperature owing to lack of rain; the emergence of seven suns; the entire human race getting extinct due to the extreme heat of those suns; and consequently, as *peta*-ghosts, as denizens of the lowest hell, and as insects, continuously dying and reappearing due to repeatedly being burnt in the extreme heat, beings having to endure for tens of thousands of years the utmost

bitter suffering experienced by those in this world element; all this is also nothing but a phenomenon.

Also, the re-emergence of the world that turned into ashes and dust from the blazing up of the 168,000 yojana-tall Mount Sineru, is simply a phenomenon. What that tells us is that even the result of the ending of the eon (the annihilation of the eon) consisting of such dreadful, frenetic suffering, is nothing but a phenomenon. Revered-you, having read the above note, never again regard as 'mine', 'I am', and 'my self' the *pañca-upādānakkhandha* that consists of nothing permanent and inherits merely a brief enjoyment and a lengthy adverse consequence. Instead, add 'contemplation of phenomena' to your life by way of beholding through the meaning called impermanence, ...through the perception of impermanence.

Material form is an impermanent phenomenon. Feeling, perception, volitional-formation and consciousness are impermanent phenomena. Even the mind that saw the aforementioned phenomena as impermanent, is nothing but an impermanent phenomenon. After having seen everything as impermanent, in the end, if revered-you become attached to that very mind that saw everything as impermanent, it would mean that at that point you have fallen into [the trap called] 'contemplation of Māra'. The noble one who insightfully realised through 'contemplation of phenomena' the impermanence of the *pañca-upādānakkhandha*, becomes a person who never again trades nor would be traded. For he knows simply with insight-knowledge that the *pañca-upādānakkhandha* that is of impermanence, has no value. He becomes a person who has emptied himself of 'value'.

(~ End of series of essays on 'contemplation of  
phenomena. ~)

## Notes

1. *Sāsana* means Buddha’s dispensation (of the way things truly are). As commonly used, *sāsana* also refers to the time span throughout which a Buddha’s dispensation remains alive, before it gets concealed from human knowledge.
2. The venerable Author points out that, in a *sāsana*, even death – specifically, the final-passing-away of an enlightened being – is considered a great auspiciousness, as compared to the general worldly perception of death as an ominous subject.
3. *Saṅkhāra* denotes ‘karma-formations’ – i.e. wholesome or unwholesome volitional activity of body, speech or mind. (see *saṅkhāra*)
4. Giraggasamajjā is a carnival-like festival held in Rājagaha of ancient India, which Upatissa and Kolita attended. It is said to have consisted of singing, music, dancing and acts.
5. *Āni Sutta, Opammasaṇyutta, SN.(20:7)*.
6. Here, a literal translation would have resulted in something like “to breathe-in and breathe-out in such a way that the breath is experienced, felt, by the entire body” — thereby alluding to the physical body. However, a more contextual translation is to say “to breathe-in and breathe-out in such a way that the entire [breath-] body is experienced, felt” — meaning that the bodily function of inhalation and exhalation is experienced in its entirety. The term “entire body” denotes the entire function of inhalation and exhalation through its beginning, middle and end. Thus, the word [breath-] is added to reflect this meaning. (Also note that in the paragraphs that follow, the venerable Author directly refers to “breath-body” thus vindicating this translation.) To this end, the commentary to the Satipaṭṭhāna Sutta clarifies that *sabbakāya-paṭisaṇvedī* (experiencing the entire body) means that the meditator perceiving each inhalation and exhalation through its three phases of beginning, middle and end. A further affirmation of this is found in Cūlavedalla Sutta in *Majjhima Nikāya* (see note 7 below) where it is said *kāya-saṅkhāra* (bodily formation) refers to “inhalation and exhalation” per se i.e. the bodily function of inhalation and exhalation. (Note that the word *kāya* (bodily-) does not in any way refer to ‘the body of air’ or ‘felt by the physical body’).

7. In the Cūlavedalla Sutta [MN.(44)] the great arahat bhikkhunī venerable Dhammadinnā, who was declared by the Blessed One himself as the foremost female disciple in expounding the *Dhamma*, defines the “bodily formation” (*kāya-saṅkhāra*) as simply “inhalation and exhalation”, and explains that inhalation and exhalation are the bodily formation because inhaling and exhaling are “bodily” and these are states bound up with the body. They are bound up with the body in the sense they are *formed by* the body.
8. Commentary to Satipaṭṭhāna Sutta says that a clear awareness is present in him that, “a body is there, but no living being, no individual, no woman, no man, no self, and nothing that belongs to a self; neither a person, not anything belonging to a person.”#  
# trans. Ven. Nyanatiloka “*The Word of the Buddha*”. BPS, 1981 ed.
9. ‘If you abide just pursuing life...’ could be interpreted as thus: a deluded person, heedless of the characteristics of ‘impermanence’, ‘suffering’, and especially ‘not-self’, and abiding with the ostensible notion that ‘life’ is the sole source of happy feelings, would live while only being occupied with the day-to-day mundane activities of life. An awareness will not be present in him that, “It is merely a body (consisting of 32-fold impurity) that is there, but no living being, no individual, no woman, no man, no self, nor a person and nothing that belongs to a self or person, exists”.
10. Sirimā, who had become a *sotāpanna* at her first sighting of the Buddha after having listened to the discourse preached by the Buddha, was a generous and devoted lay disciple. The Buddha used her death to point out to the monks and others the impermanence of material form by using her corpse as a vivid example. After listening to the Buddha’s preaching at the charnel grounds several tens of thousands realised the fruits of the path (*magga phala*), while Sirimā, already born into a higher heavenly realm as a splendid goddess (*deva*-maiden), visited the spot with hundreds of celestial chariots and became an *anāgāmi*.
11. ‘Yojana’ is a measurement of length. Opinions differ as to its correct conversion into present day measurements. Some say it is about 7 miles



12. 'Sineru' is said to be a celestial mountain in our world-sphere submerged in the sea to a depth of 84,000 yojana and rises above the surface to the same height.
13. 'Niraya', the nether or infernal world, usually translated as 'hell' is the lowest of the fourfold-hell. It is a sort of a place of punishment and torture where only unwholesome-karma ripens; where the gravest of the unwholesome-karma comes to fruition. It is a naturally risen place of 'becoming' due to causality, rather than a place created by someone. When one is born in niraya, that too is a dependently arisen rebirth that arises in dependence of 'clinging'. A birth in niraya is not eternal. In other words, just as in heaven, a birth in niraya too is impermanent, which will come to an end once the relevant unwholesome-karma has finished giving effect, necessarily be followed again by a death and a new rebirth according to ones remaining karma. Within the niraya itself there are distinguished areas or sections identified by different names such as Avicī mahā-niraya, Lohakumbha, Padumakā, Sañjīva, Roruva etc. Avicī is considered the most fearful of them. In the translation, it will henceforth be interchangeably referred to as either 'niraya' or 'lowest hell'.
14. A simile given is explained in the Visuddhimagga (XI.30) as follows: "When a butcher rears a cow, brings it to the place of slaughter, binds it to a post, makes it stand up, slaughters it and looks at the slaughtered cow, during all that time he has still the notion 'cow.' But when he has cut up the slaughtered cow, divided it into pieces, and sits down near it to sell the meat, the notion 'cow' ceases in his mind, and the notion 'meat' arises. He does not think that he is selling a cow or that people buy a cow, but that it is meat that is sold and bought. Similarly, in an ignorant worldling, whether, monk or layman, the concepts 'being,' 'man,' 'personality,' etc., will not cease until he has mentally dissected this body of his, as it stands and moves, and has contemplated it according to its component elements. But when he has done so, the notion 'personality,' etc., will disappear, and his mind will become firmly established in the contemplation of the elements."#  
# trans. Ven. Nyanatiloka *"The Word of the Buddha"*. BPS, 1981 ed.
15. The Buddha discoursed, "That in the world by which one perceives the world and conceives conceits about the world is called 'the world' in the Noble One's Discipline. And what is it in the world with which one does that? It is with the eye, ear, nose, tongue,

body, and mind.”# [Lokantagamana Sutta, Salāyatanaṣaṇṇyutta, SN.(35:116)]. This means, the six sense-bases are the condition for the manifestation of the world. Therefore, the six sense-bases are ‘the world’. Here, “to conceive conceits” could be understood as “to take a phenomenon as a ‘thing’ or a ‘person’” (i.e. *maññanā*). Ven. Nānamoli in his book says, “Used in the sense of conceiving that ‘this is that’ or simply that ‘it is,’ it has a fundamental ontological significance in the ascription of ‘being’ (*bhava*) to what is perceived”.

# trans. Ven. Nānamoli “*The Life of the Buddha – according to the Pāli Canon*”. BPS, 1992 ed.

16. In fact, it is the internal six sense-bases that the Buddha likens to ‘a village with empty houses’ and the external six sense-bases to ‘six bandits’. [*Āsivisopama Sutta, Salāyatanaṣaṇṇyutta, SN.(35:238)*]. This suspected error of transposition, however, has been translated as is.
17. The term ‘a god or a goddess’ refers to a *deva* or a *deva*-maiden.
18. The term ‘posture’ is used consistently to denote in general the ‘bodily expressions’ encompassing postures, positions of the body, ways of movement, and gestures. The term ‘postural body’ refers to a body made up of bodily expressions and postures.
19. In the Satipaṭṭhāna Sutta, the Buddha instructs thus: “While going the *bhikkhu* knows ‘I am going’, when remaining standing he knows ‘I am standing’, while sitting he knows ‘I am sitting’, or when laying down he knows ‘I am laying down’. Or whatever posture his body is in, he knows it to be so disposed”. ‘Knowing’ here means that he abides with an awareness accompanied by wisdom constantly present in him of the true nature of the postures. That is, he knows that there is no living being, no real ‘self’ that goes, stands, sits, and lies down, but merely a mass of mentality-and-materiality (*nāma-rūpa*). He knows that it is only by a mere figure of speech that one says “I”. (see *anattā*).
20. Refer to note 17.
21. ‘*Peta*-ghost’ is an unhappy ghost or a greedy ghost wandering in vain, hopelessly in search of sensual fulfilment. *Peta*-ghost realm is one of the fourfold-hell.
22. “stops at merely the seen, merely the heard, and merely the sensed” could be understood as thus: Regarding things seen, heard, and sensed, for an enlightened one, in what is seen by the

eye-consciousness there will be merely the seen. Because eye-consciousness sees only form, not some essence that is permanent or that is a 'self'. In what is heard by the ear-consciousness there will be merely the heard. Because ear-consciousness hears only sound, not some essence that is permanent or that is a 'self'. And likewise, for what is sensed by the other sense-bases such as nose, tongue, body. Buddha made this statement to the ascetic Bāhiya Dāruṅīya, immediately upon receiving which he penetrated its meaning and became enlightened.

23. Devadatta was a cousin of the Buddha. He became a monk and entered the Order of *Saṅgha*. Later, eager for gain and fame, and jealous of the Buddha, he wanted to rule the *Saṅgha* of *bhikkhus*. In his foolish delusion, thinking he could usurp the place of a perfectly self-enlightened *Buddha*, he made many failed attempts to kill the Buddha and thereby, made for himself the gravest of unwholesome-karma. Eventually, he created schism in the Order of *Saṅgha* in an attempt to win over monks. Meanwhile, king Ajātasattu, too, duped by Devadatta, eventually killed his own father, king Bimbisāra, and became destined for a rebirth in niraya in the life that was to follow. (see *ānantarika-kamma*).
24. Refer to note 19. In particular, to "That is, he knows that there is no living being ... .."
25. (see *anattā*) and (see *sakkāya-ditṭhi*)
26. Here, as the translator understands, the venerable Author maybe pointing to *tanhā* (craving), *māna* (conceit) and *ditṭhi* (false view). The one who sees it rightly would not cling to *rūpa* with *tanhā* (for example, thinking *rūpa* is mine / not mine, *rūpa* is something over which one has dominion); he would not cling to *rūpa* with *ditṭhi* (for example, thinking *rūpa* is in the 'self', or there is a 'self' in the *rūpa*); and, he would not cling to *rūpa* with *māna* (for example, thinking I am of better *rūpa*, or I am of equal *rūpa*, or I am of worse *rūpa*).
27. The Buddha discourses thus: "When there is material form, Rāḍha, there will be Māra, or the killer, or the one who is killed. Therefore, see material form as Māra, see it as the killer, see it as the one who is killed. See it as a disease, as a tumour, as a dart, as misery, as real misery. Those who see it thus see rightly."# [*Māra Sutta*, *Rāḍhasaṅgyutta*, SN.(23:1)]

# trans. Ven. Bhikkhu Bodhi – *A translation of the Saṅgyutta Nikāya: "The Connected Discourses of the Buddha"*. WISDOM, 2000

28. By one method of exposition the Buddha may have spoken of six kinds of feeling. But by other methods of exposition the Buddha has also spoken of two kinds of feeling (as mental and bodily), three kinds of feeling, five kinds..., eighteen kinds..., and so on. [*Pañakaṅga Sutta, Vedanāsaṅyutta, SN.(36.19)*]
29. Refer to note 22.
30. Of the two kinds of feeling – bodily and mental, here (by stating that ‘then feeling would not have arisen’) the venerable Author refers to ‘mental’ feeling. A mental feeling does not arise in an enlightened being. The Buddha states that, “when the instructed noble disciple [especially an *arahat*] is contacted by a painful feeling, he does not sorrow, grieve, or lament... .. He feels only one feeling – the bodily one, not a mental one.” # [*Salla Sutta, Vedanāsaṅyutta, SN.(36.6)*]  
# trans. Ven. Bhikkhu Bodhi – *A translation of the Saṃyutta Nikāya: “The Connected Discourses of the Buddha”*. WISDOM, 2000
31. In this paragraph, the venerable Author refers to some of those who are vegetarians or vegans who express strong resentment, revulsion, to the idea of fish or meat.
32. ‘bought for money’ is meant metaphorically. Hence the use of the word ‘almost’ in brackets.
33. The 3 unwholesome-roots are *loba* (greed), *dosa* (hatred), and *moha* (delusion). The 3 wholesome-roots are, *alobha* – ‘greedless’ (or having generosity), *adosa* – ‘devoid of hate’ (or having loving-kindness), and *amoha* – ‘undeluded’ (or having wisdom (*paññā*)).
34. The phrase ‘favourable course of existence’ (*sugati*) refers to a relatively happy destination that beings get reborn in. The ‘favourable course of existence’ (favourable destination) consists of the human-world and heavenly-realms that include 6 deva-worlds and 20 brahma-worlds (as rebirth in a brahma-world is the result of generating meditative absorptions (see *jhāna*, see *brahma*), brahma-worlds are generally not considered as part of the ‘favourable course of existence’ as concerned with the sensuous sphere). The opposite of ‘favourable-courses’ (*sugati*) is the ‘woeful-courses’ (*duggati* woeful destination), which is simply the fourfold-hell.

35. Matricide is an *ānantarika-kamma* (see *ānantarika-kamma*). He who commits an *ānantarika-kamma* will not be able to realise the *Dhamma* in the present life. Angulimāla was a murderer, who cut off a finger each, of his victims, and wore them as a garland around his neck. (The name 'Angulimāla' translates as 'the finger-garland'). When he was one short of a thousand fingers and had made a determination to kill the next person that comes his way, the Buddha, seeing that Angulimāla's mother was on her way to visit him and aware that Angulimāla had factors supporting the realisation of the *Dhamma*, out of compassion, intercepted him shortly before his mother reached him, and thereby, prevented him from committing matricide.
36. Here, in regards to body and tactile-object the Sinhala text states 'mind-consciousness' rather than 'body-consciousness'. The translation has rectified this oversight.
37. 'Sakra' (Pāli: *Sakka*) is chief or king of the deities (the lord over the celestial beings) in the heavenly realm *tāvatiṅsa*.

# Glossary of key terms

## *akusala*

Unwholesome. (see *kamma*). Unwholesome karmic volitions, consciousness and mental concomitants associated therewith that arise as a result of greed (*lobha*), hate (*dosa*) or delusion (*moha*).

## *ānantarika-kamma*

The 5 heinous misdeeds (sins) with ‘immediate destiny’, which are: [1] patricide, [2] matricide, [3] killing an *arahat*, [4] wounding a *Buddha*, and [5] creating schism in the Order of *Saṅgha*. Whoever commits at least one of these misdeeds, is unable to reach fruits of the path (*magga phala*) during the present lifetime; and, is incurable and irremediable from being destined to end up in the lowest hell in his immediate next birth.

## *anattā*

Non-self, not-self, non-ego, egolessness, impersonality. *Anattā* is one of the three characteristics of existence — *anicca*, *dukkha*, *anattā*. *Anattā* means that neither within the bodily and mental phenomena of existence, nor outside of them, can be found anything that in the ultimate sense could be regarded as a self-existing real ego-entity, soul or any other abiding substance. Whosoever has penetrated this non-self nature of all existence comprehends that in reality there exists only this continually self-consuming process of arising and passing-away of bodily and mental phenomena, and that there is no separate ego-entity within or without this process.

Without understanding *anattā* it is not possible to understand the teaching of the Four Noble Truths in the right light. Without understanding *anattā*, ‘he’ will tend to think that it is he (his ego, his personality, a unique entity) who experiences suffering, it is he who performs good and evil actions and will be reborn according to these actions, it is he who understands or doesn’t understand, it is he who acts or causes to act, it is he who has sense-contact, feels,

desires, becomes attached, continues and at rebirth again enters a new existence; it is he who walks on the Noble Eightfold Path, it is he who will be enlightened. One must be clear that it is all conditionally arisen phenomena. Thus it is said in *Vism.* XVI.90:

**“Mere suffering exists, no sufferer is found;  
The deeds are, but no doer of the deeds is there;  
*Nibbāna* is, but not the man that enters it;  
The path is, but no traveler on it is seen.”**

### *anāgāmi*

A ‘non-returner’ — is a noble disciple who has attained the 3<sup>rd</sup> stage of holiness (see *magga phala*) through the complete uprooting of the first 5 of the fetters (*sanyojana*) that keep beings bound to existence. Upon death, a non-returner gets reborn in one of the five Pure Brahma Abodes called *suddhāvāsa*, and without returning from those worlds he there reaches *nibbāna*.

### *anicca*

Impermanent, impermanence (“whatever is subject to origination, is subject to cessation”), transientness. Impermanence of things is the arising, passing and changing of things, or the disappearance of things that have become. All conditioned phenomena are arising and passing (vanishing, dissolving) from moment to moment. *Anicca* is the first of the three characteristics of existence of all conditioned phenomena, be they material or mental, coarse or subtle, one’s own or external — meaning all formations are impermanent. It is due to ‘impermanence’ that the other two characteristics, suffering (*dukkha*) and non-self (*anattā*), are derived.

### *anicca saññā*

Perception of impermanence. Is developed by meditation on the impermanence of the five aggregates. (When one meditates thus, as a start, he begins to develop a tendency where an inner remembrance, a perception, of the impermanent quality of things automatically springs to mind.)

***appamāda***

Zeal, non-laxity, diligence; Zeal to strive to do the needful to attain *nibbāna*; Is considered as the foundation of all progress; Is the constant presence of mindfulness; Is the opposite of *pamāda*, which refers to the laxity or belatedness (overdue) to strive to do the needful. The *Buddha*'s last exhortation was, "**All formations are impermanent. Strive zealously!**" [DN.(16)].

***arahat, arahanta***

Is the noble being who is fully enlightened, who has reached final emancipation, who is fully enlightened by following the path that was rediscovered and proclaimed to the world by the *Buddha*; A liberated person; A holy one; A person who has completely uprooted all ten fetters (*sanyojana*) that bind the mind to the cycle of rebirth, and therefore is not destined for future rebirth.

**(*ariya aṭṭhaṅgika magga*) Noble Eightfold Path**

The Noble Eightfold Path is the one and only path leading to the extinction of suffering. It is the last of the Four Noble Truths. The Noble Eightfold Path is:

**Wisdom (*paññā*)**

1. Right view (*sammā-diṭṭhi*):– is the understanding of the Four Noble Truths – about the universality of suffering, of its origin, its cessation, and the path leading to that cessation.
2. Right thought/intention (*sammā-sankappa*):– thoughts free from sensuous desire, ill-will, and cruelty.

**Morality (*sīla*)**

3. Right speech (*sammā-vācā*):– abstaining from lying, tale-bearing, harsh language, and foolish babble (pointless talk).
4. Right bodily action (*sammā-kammanta*):– abstaining from killing, stealing, and unlawful sexual intercourse.



5. Right livelihood (*sammā-ājīva*):- abstaining from a livelihood that brings harm to other beings, such as trading in arms, living beings, intoxicating drinks, or poison; slaughtering, fishing, deceit, soothsaying etc.

Concentration (*samādhi*)

6. Right effort (*sammā-vāyāma*):- the effort of avoiding or overcoming the unwholesome things, and of developing and maintaining the wholesome.
7. Right mindfulness (*sammā-sati*):- mindfulness and awareness in contemplating body, feeling, mind, and phenomena.
8. Right concentration (*sammā-samādhi*):- concentration of mind associated with wholesome consciousness, which eventually may reach the absorptions (*jhāna*).

There are to be distinguished 2 kinds of each of the above 8 steps of the path, mundane (*lokiya*) and supermundane (*lokuttara*). The latter is associated with developed states of consciousness with wisdom that leads to attaining of the supermundane fruits of the paths (*magga phala*). The *Buddha* explains, **“I tell you, o monks, there are 2 kinds of right view: the understanding that it is good to give alms and offerings, that both good and evil actions will bear fruit and will be followed by results.... This, o monks, is a view which, though still subject to the cankers, is meritorious, yields worldly fruits, and brings good results. But whatever there is of wisdom, of penetration, of right view conjoined with the path - the holy path being pursued, this is called the supermundane right view (*lokuttara-sammā-dit̥ṭhi*), which is not of the world (mundane), but which is supermundane and conjoined with the path”** [MN. (117)].

**(*ariya-sacca*) Four Noble Truths**

The Four Noble Truths are the briefest synthesis of the entire teaching of the *Buddha*, since all those manifold teachings of the *Tipiṭaka* are, without any exception, included therein. The Four Noble Truths are:

- (1) The truth of suffering — teaches that all forms of existence whatsoever are unsatisfactory and subject to suffering (see *dukkha*).

The *Buddha* declares thus: **“But what, o monks, is the noble truth of suffering? Birth is suffering, decay is suffering, death is suffering; sorrow, lamentation, pain, grief and despair are suffering; in short, the five aggregates connected with clinging are suffering”**.

- (2) The truth of the origin of suffering — teaches that root of all suffering, and all rebirth, is craving (see *tanhā*).

The *Buddha* declares thus: **“But what, o monks, is the noble truth of the origin of suffering? It is that craving which gives rise to fresh rebirth and, bound up with lust and greed, now here, now there, finds ever fresh delight. It is the sensual craving (*kāma-tanhā*), the craving for existence (*bhava-tanhā*), the craving for non-existence or self-annihilation (*vibhava-tanhā*)”**.

- (3) The truth of the extinction of suffering — teaches that extinction of craving necessarily results in extinction (*nirodha*) of rebirth and suffering, i.e. *Nibbāna*.

The *Buddha* declares thus: **“But what, o monks, is the noble truth of the extinction of suffering? It is the complete fading away and extinction of this craving, its forsaking and giving up, liberation and detachment from it”**.

- (4) The truth of the Noble Eightfold Path leading to the extinction of suffering — sets out the means by which this extinction is attained.

The *Buddha* declares thus: **“But what, o monks, is the noble truth of the path leading to the extinction of suffering? It is the Noble Eightfold Path that leads to the extinction of suffering”**. (see Noble Eightfold Path)

### ***avijjā***

Ignorance, nescience, unknowing; Is synonymous with delusion (*moha*); Is the primary root of all suffering in the world, veiling man's sight thereby preventing him from seeing the true nature of things. It is the delusion that deceives beings by making life appear to them as permanent, happy, substantial and beautiful and preventing them from seeing that everything in reality is impermanent, liable to suffering, and void of a 'self'. Ignorance (*avijjā*) is defined as 'not knowing the Four Noble Truths'.

### ***bhava***

Becoming, existence, process of existence.

### ***bhikkhu***

A Buddhist monk, a male member of the *Saṅgha*; A fully ordained disciple of the *Buddha*. (a *bhikkhu* strives earnestly, trains ardently, abiding by the rules of conduct proclaimed by the *Buddha* and following the *Buddha's* teaching, to become enlightened).

### ***bhikkhunī***

As with *bhikkhu* (see above), a female member of the *Saṅgha*.

### ***bodhi***

Awakening, enlightenment, supreme knowledge, omniscience.

### ***bodhipakkhiya-dhammā***

The 37 things pertaining to enlightenment, the 37 requisites of enlightenment; Comprise the entire teachings of the *Buddha*. They are:

the 4 foundations of mindfulness (see *satipaṭṭhāna*),

the 4 right efforts (*padhāna*),

the 4 roads to power/success (*iddhi-pāda*),

the 5 spiritual faculties (see *pañca indriya*),

the 5 spiritual powers (see *pañca bala*),  
 the 7 factors of enlightenment (see *bojjhaṅga*),  
 the Noble 8-fold Path (see *ariya aṭṭhaṅgika magga*).

### ***bodhisatta***

*Buddha*-aspirant, a being striving to be enlightened as a *Buddha*, a being destined to *Buddha*-hood, a future *Buddha*.

### ***bojjhaṅga (satta bojjhaṅga)***

The 7 Factors of Enlightenment. (*satta* means seven). (1) mindfulness (*sati-sambojjhaṅga*), (2) investigation of the law (*dhamma-vicaya-sambojjhaṅga*), (3) energy (*virīya-s.*), (4) rapture (*pīti-s.*), (5) tranquillity (*passaddhi-s.*), (6) concentration (*samādhi-s.*), and (7) equanimity (*upekkhā-s.*). “Because they lead to enlightenment, therefore they are called factors of enlightenment” [SN.(46:5)]. The Factors of Enlightenment would develop by practicing the fourfold ‘establishing of mindfulness’ (*Satipatṭhāna*), as it is mentioned in SN.(46:6) and explained in MN.(118):

- (1) “Whenever, o monks, the monk dwells contemplating the body (*kāya*), feeling (*vedanā*), mind (*citta*) and phenomena (*dhammā*), strenuous, clearly-conscious, mindful, after subduing worldly greed and grief, at such a time his mindfulness is present and undisturbed; and whenever his mindfulness is present and undisturbed, at such a time he has gained and is developing the factor of enlightenment ‘mindfulness’ (*sati-sambojjhaṅga*), and thus this factor of enlightenment reaches fullest perfection.
- (2) Whenever, while dwelling with mindfulness, he wisely investigates, examines and thinks over the law ... at such a time he has gained and is developing the factor of enlightenment ‘investigation of the law’ (*dhamma-vicaya-sambojjhaṅga*) ....
- (3) Whenever, while wisely investigating his energy is firm and unshaken ... at such a time he has gained and is developing the factor of enlightenment ‘energy’ (*virīya-s.*) ....

- (4) Whenever in him, while firm in energy, arises supersensuous rapture ... at such a time he has gained and is developing the factor of enlightenment 'rapture' (*pīti-s.*) ...
- (5) Whenever, while enraptured in mind, his body and his mind become composed ... at such a time he has gained and is developing the factor of enlightenment 'tranquillity' (*passaddhi-s.*).
- (6) Whenever, while being composed in his body and happy, his mind becomes concentrated ... at such a time he has gained and is developing the factor of enlightenment 'concentration' (*samādhi-s.*)
- (7) Whenever he looks with complete indifference on his mind thus concentrated ... at such a time he has gained and is developing the factor of enlightenment 'equanimity' (*upekkhā-s.*)”

### ***brahma***

Sublime celestials. *Brahma* are the highest of the celestial beings. *Brahma*-worlds, the abode of the *Brahmas*, are the highest of the celestial worlds. It consists of 20 heavens, consisting of fine-material-realms (*rūpa-loka*) and non-material/immaterial-realms (*arūpa-loka*) (see *deva*). Rebirth in a *Brahma* world is the result of great virtue accompanied by generating meditative absorptions (*jhāna*) of *samādhi*. The *Brahmas*, like any other being, are not necessarily *sotāpanna* or attained other fruits of the path. They are also subject to the laws of karma, they too are impermanent, and still subject to suffering.

### ***Buddha***

The one who realises by himself (without the help or guidance of another) the truth (in things never heard before) and therein attains omniscience, and gains mastery in the powers; The perfectly enlightened one; The one who is awakened to the truth of the way things are; The one by whom the liberating truth (the *Dhamma*),

which had become lost to the world, is rediscovered, realised and clearly proclaimed to the world; The arouser of the unarisen path, the discoverer of the concealed path.

***citta***

Mind, consciousness, state of consciousness; Is a synonym of *mano* and *viññāna*.

***cetanā***

Volition, will.

***dāna***

Almsgiving, generosity, giving, generously/charitably offering.

***deva***

(lit. the Radiant Ones). Heavenly beings, deities, celestials; Are beings who live in celestial worlds, and who, as a general rule, are invisible to the human eye owing to their material form being so subtle. They too, however, just like all human and other beings, are subject to ever-repeated rebirth, old age and death, to the laws of karma; and thus are not freed from the cycle of existence; they too are impermanent, and still subject to suffering. There are many classes of heavenly beings. [1] The 6 classes of heavenly beings belonging to the 6 heavenly-worlds of the sensuous sphere (*kāmāvacara* or *kāmaloka*), namely, *Cātumahārājika-deva*, *Tāvatiṅsa*, *Yāma*, *Tusita*, *Nimmānaratī*, *Paranimmita-vasavattī*. [2] The heavenly beings belonging to the 16 *brahma*-worlds, including the five *Suddhāvāsa* brahma-worlds (see *anāgāmī*), of the fine-material sphere (*rūpāvacara* or *rūpaloka*). [3] The heavenly beings belonging to the 4 brahma-worlds of the immaterial sphere (*arūpāvacara* or *arūpa-loka*). In this book, however, the term *deva* is used to refer only to the deities belonging to the 6 heavenly realms of the sensuous sphere. For other superior deities (i.e. sublime celestials) dwelling in fine-material and non-material spheres, the term *brahma* is used (see *brahma*).

***Dhamma*** (Sanskrit. **Dharma**)

The truth of the way things are; The liberating truth discovered and proclaimed by the *Buddha*; The teaching of the *Buddha* that reveals this truth and elucidate the means of realising it; The 'phenomena' in an ontological sense referring to nature of being or a timeless law of how things truly operate in keeping with causality. (The entire *Dhamma* is summed up in the Four Noble Truths (see *ariya-sacca*); The teaching of the *Buddha* is not dogmatic in character, but more like a raft or a vehicle to convey the disciple to deliverance. Also, the truth, towards which the teaching points, is that which is beyond words, concepts or intellectual understanding [it must be realised, experienced empirically through insight-knowledge]. Further, the term *Dhamma* also has the meanings:- Constitution (or nature of a thing), Law, Doctrine, Justice, Righteousness, Quality.

***dosa***

Anger, hate, hatred. Is one of the 3 unwholesome-roots – *lobha, dosa, moha*.

***dukkha***

Suffering; Pain, anguish, bodily or mental painful feeling; Unsatisfactoriness, discontent (— unsatisfactory nature of all formations; suffering due to impermanence, change, instability, of all formations). All phenomena of existence whatsoever, even the sublimest states of existence without exception, are transient and hence are unsatisfactory. The term *dukkha* is not limited to painful experience, but refers to the unsatisfactory nature and the general insecurity of all conditioned phenomena which, as a consequence of their impermanence, are all liable to suffering, and this also includes pleasurable experience. Hence, *dukkha* does not deny the existence of pleasurable experience as is sometimes wrongly assumed. The truth of *dukkha* is the first of the Four Noble Truths (see *ariya-sacca*). *Dukkha* is the second of the three characteristics of existence – *anicca, dukkha, anattā*.

***gandhabba***

A class of relatively lesser-ranked deities dwelling in *Cātumahārājika*, one of the 6 heavenly-worlds of the sensuous sphere; A class of celestial musicians belonging to the *Cātumahārājika*.

***jāti***

Birth.

***jhāna***

Meditative absorptions — 4 absorptions of the fine-material sphere (*rūpāvacara-jhāna*) and 4 of the non-material/immaterial sphere (*arūpāvacara-jhāna*). Absorptions are achieved through the attainment of full mental concentration, during which state there is a complete, though temporary, suspension of fivefold sense-activity. The state of consciousness, however, is fully alert and lucid. In each absorption, 5 hindrances (see *pañca nīvarana*) are completely absent, but ‘factors of absorption’ are present.

First 4 absorptions — In the 1<sup>st</sup> absorption, there have vanished sensuous desire, ill-will, sloth and torpor, restlessness and scruples, skeptical doubts; and there are present: thought-conception (*vitakka*), discursive thinking (*vicāra*) rapture (*pīti*), joy (*sukha*), and concentration (*samādhi*). In the 2<sup>nd</sup> absorption there are present: rapture, joy and concentration; in the 3<sup>rd</sup>: joy and concentration; in the 4<sup>th</sup>: equanimity (*upekkhā*) and concentration. A detail account is as follows:

- (1) “Detached from sensual objects, o monks, detached from unwholesome consciousness, attached with thought-conception (*vitakka*) and discursive thinking (*vicāra*), born of detachment (*vivekaja*) and filled with rapture (*pīti*) and joy (*sukha*) he enters the first absorption”.
- (2) “After the subsiding of thought-conception and discursive thinking, and by gaining inner tranquility and oneness of mind, he enters into a state free from thought-conception and discursive thinking, the second absorption, which is born of



concentration (*samādhi*), and filled with rapture (*pīti*) and joy (*sukha*)”.

- (3) “After the fading away of rapture he dwells in equanimity, mindful, clearly conscious; and he experiences in his person that feeling of which the Noble Ones say, ‘Happy lives the man of equanimity and attentive mind’; thus he enters the 3<sup>rd</sup> absorption”.
- (4) “After having given up pleasure and pain, and through the disappearance of previous joy and grief, he enters into a state beyond pleasure and pain, into the 4<sup>th</sup> absorption, which is purified by equanimity (*upekkhā*) and mindfulness”.

### *kalyāna-mitta*

Noble (or good) friend — a friend wishing for one’s welfare in terms of the path to enlightenment and concerned with his progress on the path. Usually a senior monk who is the mentor and friend of his pupil, guiding his meditation; in particular, the meditation teacher (*kammaṭṭhānācariya*). The *Buddha* explains thus: “**noble friendship is the entire holy life**” and that the *Buddha* himself is the *kalyāna-mitta* par excellence: “**Ananda, it is owing to my being a *kalyāna-mitta* to them that living beings subject to birth are freed from birth**” [SN.(3:18)].

### *kamma* (Sanskrit. **karma**)

Actions (wholesome or unwholesome). More correctly denotes the wholesome- and unwholesome-volitions (*kusala-* and *akusala-cetanā*) and their concomitant mental factors, causing rebirth and shaping the destiny of beings. These karmic volitions (*kamma cetanā*) become manifest as wholesome- or unwholesome-actions by body (*kāya-kamma*), speech (*vacī-kamma*) and mind (*mano-kamma*). [In popular usage, karma is often referred to as the result or fruit of the action although the proper term for this is *vipāka*. Thus the Buddhist term ‘kamma’ by no means signifies the result of actions and quite certainly not the fate of man, as often inaccurately referred to.]

“Volition, o monks, is what I call action (*cetanāhaṃ bhikkhave kammaṃ vadāmi*), for through volition one performs the action by body, speech or mind. There is karma (action), o monks, that ripens in hell... Karma that ripens in the animal world... Karma that ripens in the world of men... Karma that ripens in the heavenly world... Threefold, however, is the fruit of karma: ripening during the life-time, ripening in the next birth, ripening in later births...” [AN.(6:63)].

### *kāya*

Body, bodily, physical.

### *kusala*

Wholesome. (see *kamma*). Wholesome karmic volitions, consciousness and mental concomitants associated therewith that arise as a result of either greedlessness (*alobha*), hatelessness (*adosa*) or non-delusion (*amoha*).

### *kuṭī*

A single-roomed abode, a hut, cabin, shed, in which forest monks or monks in monasteries reside.

### *lobha*

Greed. Is one of the 3 unwholesome-roots – *lobha*, *dosa*, *moha*. Is a synonym of *rāga* and *tanhā*.

### *magga phala*

The 4 supermundane stages of holiness, the 4 supermundane fruitions of the path to enlightenment, the 4 stages of full enlightenment — [1] the Stream-Enterer (*Sotāpanna*), [2] the Once-Returner (*Sakadāgāmī*), [3] the Non-Returner (*Anāgāmī*), and [4] the Fully Enlightened One, the Holy One (*Arahat*).

There are ten fetters (*sarjyojana*) that keep beings bound to the round of existence. He who has freed himself from the first 3 fetters is a

*Sotāpanna*. He who, besides the first 3 fetters, has overcome 4 and 5 in their grosser form, is called a *Sakadāgāmi*. He who has completely freed himself from 1-5 is an *Anāgāmi*. He who is freed from all the 10 fetters is called an *Arahat*.

***mahā***

Great, very great, worthy, lofty.

***mano***

Mind, mental.

***Māra***

The term “*Māra*” denotes several meanings. [1] The title-name of *Māra*, the ill-willed deity ruling over the highest heaven of the sensuous sphere, who is forever opposed to the *Buddha* and the spreading of the *Dhamma* due to his sensuous attachments; [2] defilements (*kilesa-māra*); [3] the aggregates (*khandha-māra* — corporeality, feeling, perception, volitional mental formation and consciousness; i.e. *nāma-rūpa* – mind and matter); [4] karma-formations (*kamma-māra*); and [5] Death (*maccu-māra*).

***micchā-ditṭhi***

Wrong view. Wrong views are declared as utterly rejectable for being a source of wrong aspirations and conduct, and liable at times to lead man to the deepest abysses of depravity. Wrong views constitute numerous speculative views, beliefs, opinions, ideologies, theories and rituals assumed by not comprehending the universality of suffering (unsatisfactoriness), its origin, its cessation, and the path leading to that cessation (It is the opposite of ‘Right View’ (*sammā-ditṭhi*) – see ‘Noble Eightfold Path’). For example:

- denying there is a cause for every corruptness and purity of beings, and instead asserting that everything is minutely predestined by fate; or

- denying karma-results of good and bad actions; instead, going behind some ethereal being (a creator) for help and protection in daily life; or going in search of refuge from various celestial or evil beings for assistance to fulfil good or bad aspirations of daily life; or taking the view that: “To him who kills, steals, robs, etc., nothing bad will happen. For generosity, self-restraint and truthfulness, etc. no reward is to be expected”; or
- assuming that after death no rebirth would follow, that at death man would become dissolved into the elements, etc. or in contrast asserting that after death there is eternal life in some place. etc.

### ***moha***

Delusion. May be explained as delusion due to not seeing the impermanence (*anicca*), suffering (*dukkha*) and non-self (*anattā*) characteristics of things. Is one of the 3 unwholesome-roots – *lobha*, *dosa*, *moha*. The best known synonym for *moha* is *avijjā*.

### ***nāma***

Mind, mentality; (lit. name); Is generally used as a collective term for the 4 mental aggregates — feeling (*vedanā*), perception (*saññā*), volitional mental formation (*saṅkhāra*) and consciousness (*viññāna*). Also used collective to refer to sense-contact/impression (*phassa*), feeling (*vedanā*), perception (*saññā*), volition (*cetanā*), mental advertence (*manasikāra*).

### ***nāma-rūpa***

Mind-and-body, mind and matter, mentality and materiality, mentality and corporeality.

### ***nibbāna*** (Sanskrit. nirvāna)

Enlightenment; Is the state of liberation from all suffering and defilements; Is the state of absolute extinction of suffering, absolute extinction of all defilements; (lit. ‘extinction’, ‘to become

extinguished'). *Nibbāna* constitutes the highest and ultimate goal of full enlightenment, i.e. absolute extinction of the cause for suffering and thereby the ultimate and absolute deliverance from all future rebirth, old age, disease and death, from all suffering and misery.

### ***Pāli***

The language of the *Buddha*. Is an ancient Indian language that existed at the time of the *Buddha*. The term 'Pāli' is sometimes also used to refer to the Pāli Canon (*Tipiṭaka*).

### ***pamāda***

Laxity, negligence or belatedness (overdue) to strive to do the needful to attain freedom from suffering (i.e. opposite of zeal, diligence. Diligence is considered as the foundation of all progress in the path). (see *appamāda*).

### ***pañca bala***

The 5 spiritual-powers. (1) faith and confidence (*saddhā*), (2) energy (*virīya*), (3) mindfulness (*sati*), (4) concentration (*samādhi*), and (5) wisdom (*paññā*). Their particular aspect, distinguishing them from the corresponding 5 spiritual-faculties (*pañca indriya*), is that they are unshakable by their opposites: (1) the power of faith is unshakable by faithlessness (unbelief); (2) energy, by laziness; (3) mindfulness, by forgetfulness; (4) concentration, by distractedness; (5) wisdom, by ignorance. They represent, therefore, the aspect of firmness in the spiritual-faculties.

### ***pañca indriya***

The 5 spiritual-faculties. (1) faith and confidence (*saddhā*), (2) energy (*virīya*), (3) mindfulness (*sati*), (4) concentration (*samādhi*), (5) wisdom (*paññā*). (see *pañca bala* for further details).

***pañca nīvarana***

The 5 hindrances (five qualities which are obstacles to the mind and blind our mental vision. When these hindrances are present, one cannot reach concentration.) Namely, (1) sensuous desire (*kāmacchanda*), (2) ill-will (*vyāpāda*), (3) sloth and torpor (*thīnamiddha*), (4) restlessness and scruples (*uddhacca-kukkucca*) and (5) sceptical doubt (*vicikicchā*).

Simile: “Sensuous desire is compared with water mixed with manifold colours, ill-will with boiling water, sloth and torpor with water covered by moss, restlessness and scruples with agitated water whipped by the wind, sceptical doubt with turbid and muddy water. Just as in such water one cannot perceive one’s own reflection, so in the presence of these five mental hindrances, one cannot clearly discern one’s own benefit, nor that of others, nor that of both”.

***pañca upādānakkhandha***

The 5 aggregates (5 groups of existence) that form the objects of clinging; Also referred to as the 5 aggregates subject to clinging. The 5 aggregates are: (1) corporeality/form (*rūpa*), (2) feeling (*vedanā*), (3) perception (*saññā*), (4) volitional mental formation (*saṅkhāra*) and (5) consciousness (*viññāna*). In these five aggregates the *Buddha* has summed up all the physical and mental phenomena of existence. These five aggregates ostensibly appear to the ignorant man as his ego or self and thus he clings to them.

***paññā***

Wisdom, insight, insightful understanding of the way things truly are. Also sometimes used to refer to knowledge. As part of the Noble Eightfold Path, *paññā* means insightful wisdom, i.e. the intuitive wisdom which gives rise to the 4 stages of fruits of the path and which consists in the penetration of the 3 characteristics of existence — impermanency (*anicca*), suffering (*dukkha*) and non-self (*anattā*).

***paṭicca-samuppāda***

Dependent origination. This is the phenomenon of the conditionality of all physical and psychical phenomena, a phenomenon which, together with that of ‘non-self’ (*anattā*) view, forms the indispensable condition for the real understanding and realisation of the Four Noble Truths. It shows the conditionality and dependent nature of that uninterrupted flux of manifold physical and psychical phenomena of existence conventionally called the ‘self’, or ego, or man, or animal (the being). The phenomenon of dependent origination runs as follows (Note: ‘*paccaya*’, ‘condition’, is something on which something else, the so called ‘conditioned thing’, is dependent, and without which the latter cannot be.):

- (1) *Avijjā paccayā saṅkhārā*: “Through ignorance are conditioned the *saṅkhāra*,” i.e. the ‘kamma-formations’ or ‘karma-formations’.
- (2) *Saṅkhāra paccayā viññānaṇ*: “Through the kamma-formations is conditioned consciousness.”
- (3) *Viññāna paccayā nāma-rūpaṇ*: “Through consciousness are conditioned the mental and physical phenomena (*nāma-rūpa*),” i.e. that which makes up our so-called individual existence.
- (4) *Nāma-rūpa paccayā salāyatanaṇ*: “Through the mental and physical phenomena are conditioned the 6 sense-bases,” i.e. the 5 physical sense-faculties, and consciousness as the sixth.
- (5) *Salāyatana paccayā phasso*: “Through the six sense-bases is conditioned the impression/sense-contact.”
- (6) *Phassa paccayā vedanā*: “Through the sense-contact is conditioned feeling.”
- (7) *Vedanā paccayā tanhā*: “Through feeling is conditioned craving.”
- (8) *Tanhā paccayā upādānaṇ*: “Through craving is conditioned clinging.”
- (9) *Upādāna paccayā bhavo*: “Through clinging is conditioned the process of becoming,” consisting in the active and the passive life process, i.e. the rebirth-producing kamma-process (*kamma-bhava*) and, as its result, the rebirth-process (*upapatti-bhava*).
- (10) *Bhava paccayā jāti*: “Through the process of becoming is conditioned rebirth.”

- (11) *Jāti paccayā jarā maraṇaṇ ...* etc.: “Through rebirth are conditioned old age, death, sorrow, lamentation, pain, grief and despair. Thus arises this whole mass of suffering again in the future.”

### *paṭigha*

Resentment, repugnance, anger, aversion; Is a synonym of *vyāpāda* (ill-will) and *dosa* (hate).

### *pāramitā*

Are the ten qualities that need to be perfected by a *bodhisatta*; The ten qualities leading to *Buddha*-hood. (also called *pāramī*). They are: (1) perfection in giving/liberality (*dāna-pāramī*); (2) morality (*sīla-pāramī*); (3) renunciation (*nekkhamma-p.*); (4) wisdom (*paññā-p.*); (5) energy (*virīya-p.*); (6) patience/forbearance (*khanti p.*); (7) truthfulness (*sacca-p.*); (8) resolution (*adhitthāna-p.*); (9) loving-kindness (*mettā-p.*); (10) equanimity (*upekkhā-p.*)

### *pātimokkha*

227 precepts of *sīla* for *bhikkhus*; Is the name given to a set of 227 monastic training rules laid down by the *Buddha*, to be observed by *bhikkhus* – the male members of the Order of *Saṅgha*, regulating the conduct of the monks. (for *bhikkhunīs* – the female members of the Order of *Saṅgha*, *pātimokkha* has 311 training rules laid down by the *Buddha*).

### *rāga*

Lust, greed. Is also a synonym of *lobha* and *tanhā*.

### *rūpa*

Corporeality, form, material form, corporeal form; Matter (as opposed to Mind).



***saddhā***

Faith, confidence. One is said to have faith if “he believes in the perfectly enlightened one’s (the *Buddha*’s) enlightenment”, or in the triple-gem (see *ti-ratana*), by taking refuge in the triple-gem. His faith, however, should be ‘reasoned and rooted in understanding’ and he is asked to investigate and test the object of his faith. A Buddhist’s faith is not in conflict with the spirit of inquiry and ‘doubt about dubitable things’ is admitted and inquiry into them is encouraged. The faculty of faith/confidence should be balanced with that of wisdom. Through wisdom and understanding, faith becomes an inner certainty and firm conviction based on one’s own experience.

***sādhū***

(lit. good, virtuous, pious) Often a positive expression of approval or affirmation used to convey a meaning similar to saying “Well done!” or “Well said!” or “Excellent! Excellent!”

***sakadāgāmī***

A ‘once-returner’ — is a noble disciple who has attained the 2<sup>nd</sup> stage of holiness (see *magga phala*) by becoming nearly free from the 4<sup>th</sup> and the 5<sup>th</sup> fetters – i.e. [4] *kāma-rāga* (sensuous greed, lust) and [5] *paṭigha* (anger, resentment). ‘Nearly free’, because a hidden proclivity – an underlying tendency (*anusaya*) of the fetters *kāma-rāga* and *paṭigha* still remains in him, whereby they ever and again tend to become the conditions for the arising of ever new sensuous greed and resentment. A *sakadāgāmī* (lit. ‘returning once’) will not be reborn in the human-realm more than once.

***sakkāya-ditṭhi***

Self-view, personality-view. (see *anattā*). It can be entirely abandoned only on reaching the fruit of ‘Stream-entry’. ‘Self-view’ comes in following forms — being of the view that: ‘I am one-and-the-same with the 5 aggregates – corporeality, feeling, perception,

volition, and consciousness; 'I' am contained in the 5 aggregates; 'I' am independent of the 5 aggregates; and 'I' am the owner of the 5 aggregates.

### *samādhi*

Concentration, one-pointedness of the mind, state of deep concentration of the mind; Mental state of concentrated calm.

### *sammā-ditṭhi*

Right view. (see 'Noble Eightfold Path').

### *saṅsāra*

Cycle of rebirth, round of rebirth, (lit. perpetual wandering); Is the name denoting the continuous process of repeatedly being born, growing old, suffering and dying. *Saṅsāra* is the unbroken chain of the 5 aggregates (*pañca upādānakkhandha*), which flow continuously through inconceivable periods of time while constantly arising and passing-away from moment to moment. A single lifetime of a being constitutes only a tiny and fleeting fraction of the *saṅsāra*.

### *Saṅgha*

(lit. Congregation). Is the term for the Community of Buddhist monks. As the third of the triple-gem (*ti-ratana*), it applies to the community of the fully ordained noble disciples who have either realised or entered the stream for realising the truth.

### *saṅkhāra*

(*this term has different shades of meaning*)

Formation (— this is the most frequent usages and depending on the context, may also refer to the act of 'forming'.) When referring to the act of 'forming', signifies karma — i.e. wholesome or unwholesome volitional activity (*cetanā*) of body (*kāya-saṅkhāra*), speech (*vacī-saṅkhāra*) or mind (*citta-* or *mano-saṅkhāra*). In this sense, the 'karma-formation' would be the closest term for *saṅkhāra*. In the same context, it is used to refer to meritorious- (*puññ'ābhi-*), demeritorious-

(*apuññ'abhi-*) and imperturbable- (*āneñj'ābhi-*) karma-formations. As the 4<sup>th</sup> of the five aggregates of existence, *Saṅkhāra* includes all 'mental formations' whether they belong to 'karmically forming' consciousness or not. (see *pañca upādānakkhandha*).

The term *saṅkhāra* is further used in the sense of all things (whatever in the world, all phenomena of existence) that are formed and conditioned. This meaning shown in the well-known passage, "All formations are impermanent... subject to suffering" (*sabbe saṅkhāra aniccā ... dukkhā*).

### *sāsana*

Dispensation of the *Buddha*; The teaching (of the way things truly are). (lit. 'message'). Also, *sāsana* is commonly used to refer to the time span throughout which a *Buddha's* teaching remains alive, before it gets concealed from human knowledge.

### *satipaṭṭhāna*

The fourfold 'establishing of mindfulness', the 4 courses of contemplation by establishing mindfulness. This is considered so important for the practice of the mental cultivation for the purpose of attaining *nibbāna*. In fact, in the great 'Satipaṭṭhāna Sutta' that contains the detailed treatment of this subject, the Buddha himself declares, "**The only way that leads to the attainment of purity, to the overcoming of sorrow and lamentation, to the ending of pain and grief, to the entering of the right path, and to the realisation of *nibbāna* is the fourfold establishing of mindfulness**". The fourfold establishing of mindfulness are, contemplation of the body (*kāyanupassanā*), contemplation of feeling (*vedanānupassanā*), contemplation of the mind (*cittānupassanā*) and contemplation of the phenomena (*dhammānupassanā*).

### *sīla*

Morality, virtue (also used to refer to the precepts of moral conduct); Is a mode of mind and volition manifested in speech or bodily action (— therefore, virtuous conduct of body, speech and mind). *Sīla* is the

first of the three kinds of training that form the three-fold division (i.e. morality (*sīla*), concentration (*samādhi*) and wisdom (*paññā*)) of the Noble Eightfold Path. Morality does not consist in the mere not committing of evil actions, but is in each instance the clearly conscious and intentional restraint from the bad actions in question and corresponds to the simultaneously arising volition.

The 5 precepts of *sīla*, also called *pañca-sīla* which are binding on all lay-disciples, are:

- (1) abstaining from killing any living being;
- (2) abstaining from stealing;
- (3) abstaining from sexual misconduct or unlawful sexual intercourse;
- (4) abstaining from lying; and
- (5) abstaining from the use of intoxicants.

In addition to the 5 precepts, some devotees also add three additional precepts so as to complete 'Right Speech' (*sammā-vācā*): abstaining from tale-bearing, abstaining from harsh language, and abstaining from foolish babble.

The 8 precepts of *sīla*, also called *aṭṭha-sīla*, which on full moon and new moon days and on the first and last quarter of the moon, are observed by many lay-disciples. It replaces the third (3<sup>rd</sup>) precept above and add three additional precepts as follows:

- (3) abstaining from unchastity (abstaining from all sexual relations);
- (6) abstaining from eating after midday;
- (7) abstaining from dancing, singing, music and shows, garlands, scents, cosmetics and adornments, etc.; and
- (8) abstaining from luxurious beds.

### ***sotāpanna***

*Sotāpatti* (stream-entry) means entering upon the stream that is the Noble Eightfold Path. *Sotāpanna* means the 'stream-enterer' (the

one who has attained stream-entry) — is a noble disciple who has attained the 1<sup>st</sup> stage of holiness (see *magga phala*) through complete uprooting of the first 3 of the fetters (*saṅyojana*) that keep beings bound to existence. A ‘stream-enterer’ will only have a maximum of 7 rebirths and, during those rebirths, is guaranteed not to be reborn in the fourfold-hell. Stream-entry is the first of the 4 supermundane fruitions attained in the path to enlightenment; the first of 4 fruits of the path; the first stage of the 4 stages of full enlightenment.

### **sutta**

Are ‘discourses’ of the *Buddha*. The ‘Sutta Piṭaka’ is the first of the three divisions of the *Tipiṭaka* (Pāli Canon).

### **tanhā**

Craving; Is the chief root of suffering and of the ever-continuing cycle of rebirths; Corresponding to the 6 sense-objects, there are 6 kinds of craving: craving for sights, craving for sounds, for odours, for tastes, for bodily contacts, for mental impressions. *Tanhā* is the second of the Four Noble Truths (see *ariya-sacca*).

### **tipiṭaka, ti-piṭaka**

Is the Pāli Canon. (lit. the ‘Three Baskets’, denoting the 3 main divisions of the Pāli Canon).

### **(ti-ratana) Triple-Gem**

The Triple-Gem or Three Jewels (i.e. the *Buddha*, the *Dhamma* and the *Saṅgha*), which are revered by all Buddhists as the most venerable things. The *Buddha* – the self-awakened perfectly enlightened one; the *Dhamma* – the law of deliverance discovered, realised and proclaimed by the enlightened one. That is, the liberating truth of the way things are, which was discovered and proclaimed to the world by the *Buddha*; and the *Saṅgha* – the community of the fully ordained disciples of the *Buddha* who have either realised or entered the stream for realising the truth, or who practice the path.

***upekkhā***

Equanimity. *Upekkhā* in itself is an ethical quality belonging to the mental formations. However, it is also commonly used to refer to the indifferent feeling (neutral feeling, equanimous feeling) (*adukkhamasukhā vedanā*) of the three types of feeling.

***vacī***

Verbal, by speech.

***viññāna***

Consciousness. Is one of the 5 aggregates (see *pañca upādānakkhandha*).

***vipāka***

Karma-result, fruit of karma. Is any phenomena which is the result or fruit of wholesome or unwholesome volitional action (*kamma* – karma) committed through body, speech or mind, either in this or some previous life.

***vipassanā***

Insight. Is the intuitive and penetrative understanding by direct meditative experience of the impermanence (*anicca*), the suffering (*dukkha*) and the non-self (*anattā*). It is insight-wisdom (*vipassanā-paññā*) that is the decisive liberating factor in the path, though it has to be developed along with the 2 other trainings in morality (*sīla*) and concentration (*samādhi*). The culmination of insight practice leads directly to the fruits of the path (*magga phala*). Insight is not the result of a mere intellectual understanding, but is won through direct meditative observation of one's own bodily and mental processes.

***virīya***

Energy, striving effort (is the opposite of sloth, laziness, slothfulness, torpor).

***vitakka-vicāra***

Thought-conception and discursive thinking, (or ‘applied and sustained thought’) — are the so-called ‘inner speech of the mind’. They are constituents of the 1<sup>st</sup> meditative absorption (*jhāna*), but absent in the higher absorptions. ‘Thought-conception’ (*vitakka*) is the laying hold of a thought, giving it attention. Its characteristic consists in fixing the consciousness to the object. ‘Discursive thinking’ (*vicāra*) is the roaming about and moving to and fro of the mind.... It manifests itself as continued activity of mind. Thought-conception is compared with the striking against a bell, Discursive thinking with its resounding.

***vyāpāda***

Ill-will; Is a synonym of *dosa* (anger, hate); Is one of the 5 hindrances (see *pañca nīvarana*).

***yoniso manasikāra***

Wise mental advertence, wise reflection, or wise consideration. More contextually, it can be explained as “mental advertence through applying the wisdom of the three characteristics – *anicca*, *dukkha* and *anattā*”. Thus it is rendered ‘reflecting with wisdom’. It counteracts the cankers (*āsava*) [MN.(2)]; It is a decisive prerequisite condition, a precursor, for the arising of ‘right view’ [MN.(43)]; for the arising of the Factors of Enlightenment [SN.(46:2,13,49,51)]; and for Stream-Entry [SN.(55:5)]. ‘Unwise reflection’ (*ayoniso-manasikāra*) leads to the arising of the cankers and of the five hindrances.

## Abbreviations

AN. Aṅguttara Nikāya (figures refer to: *nipāta* (book) no. and *sutta* no.)

DN. Dīgha Nikāya (figures: *sutta* no.)

MN. Majjhima Nikāya (figures: *sutta* no.)

SN. Saṅyutta Nikāya (figures: saṅyutta no. and *sutta* no.)

Vism. Visuddhimagga (figures: chapter no. and paragraph no.)



## “මහ රහතුන් වැඩි මග ඔස්සේ” දහම් පුස්තක මාලාවේ මෙතෙක් නිකුත් වී ඇති දහම් පුස්තකයන්

“මහ රහතුන් වැඩි මග ඔස්සේ” පොත් මාලාව (අනන්‍යාර්ම 1-14 දක්වා)

- අනන්‍යාර්ම 01 (2012 මැයි සිට)
- අනන්‍යාර්ම 02 (2012 සැප්තැම්බර් සිට)
- අනන්‍යාර්ම 03 (2013 මැයි සිට)
- අනන්‍යාර්ම 04 (සංශෝධිත මුද්‍රණය-2016 ජනවාරි සිට)
- අනන්‍යාර්ම 05 (සංශෝධිත මුද්‍රණය-2016 ජනවාරි සිට)
- අනන්‍යාර්ම 06 (2014 මාර්තු සිට)
- අනන්‍යාර්ම 07 (2014 සැප්තැම්බර් සිට)
- අනන්‍යාර්ම 08 (2015 සැප්තැම්බර් සිට)
- අනන්‍යාර්ම 09 (2016 සැප්තැම්බර් සිට)
- අනන්‍යාර්ම 10 (2017 ජූලි සිට)
- අනන්‍යාර්ම 11 (2018 මැයි සිට)
- අනන්‍යාර්ම 12 (2018 සැප්තැම්බර් සිට)
- අනන්‍යාර්ම 13 (2019 සැප්තැම්බර් සිට)
- අනන්‍යාර්ම 14 (2020 සැප්තැම්බර් සිට)

“මහ රහතුන් වැඩි මග ඔස්සේ” පින්සිත් වඩන පන්සිල් මළුව පොත් මාලාව

- පින්සිත් වඩන පන්සිල් මළුව - ධර්ම සාකච්ඡා අංක 1 (2017 ජූලි සිට)
- පින්සිත් වඩන පන්සිල් මළුව - ධර්ම සාකච්ඡා අංක 2 (2018 සැප්තැම්බර් සිට)
- පින්සිත් වඩන පන්සිල් මළුව - ධර්ම සාකච්ඡා අංක 3 (2019 සැප්තැම්බර් සිට)
- පින්සිත් වඩන පන්සිල් මළුව - ධර්ම සාකච්ඡා අංක 4 (2020 සැප්තැම්බර් සිට)

“මහ රහතුන් වැඩි මග ඔස්සේ” පොත් මාලාවේ ඉංග්‍රීසි පරිවර්තනයන්

- Giving Up Part 1 (From January 2014)
- Giving Up Part 2 (From April 2019)
- Giving Up Part 3 (From December 2017)
- Giving Up Part 4 (From September 2016)
- Giving Up Part 5 (From September 2016)
- Giving Up Part 6 (From February 2018)
- Giving Up Part 7 (From February 2018)
- Giving Up Part 11 (From September 2020)
- Noble Eightfold Path (From February 2018)

“මහ රහතුන් වැඩි මග ඔස්සේ” අනෙකුත් පොත්

- සතර අපායෙන් මිදීම (2014 පෙබරවාරි සිට)
- කාලෙන ධම්ම සාකච්ඡා (2014 නොවැම්බර් සිට)
- ආර්ය අෂ්ටාංගික මාර්ගය (2015 පෙබරවාරි සිට)
- තෙරුවන් කෙරෙහි අවල ග්‍රද්ධාව පින්වත් ඔබට  
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- ලස්සන වෙන්න කැමති පින්වත් දරුවන්ට මෙන් සිත (2016 මැයි සිට)
- සතර අපායෙන් මිදීම උදෙසා දේවතානුස්සතිය (2017 මැයි සිට)
- සතර අපායෙන් මිදීම උදෙසා (2017 මැයි සිට)
- අනිත්‍ය භාවනාව (2018 පෙබරවාරි සිට)
- සජ්න විශුද්ධි ධර්ම (2018 මැයි සිට)
- සිරසා නමාමි වෙසක් කලාපය - පන්සිල් මළුව ධර්ම දේශනය (2019 පෙබරවාරි සිට)
- පංචසීලය කුළින් විදර්ශනාවට මග (2019 මාර්තු සිට)
- ඇලහැර සංඝ සාකච්ඡාව (2019 අප්‍රේල් සිට)
- පාස්කු ඉරිදා ප්‍රහාරය සහ හෙට උදාවන ලෝකය ධර්මයේ ඇසින්... (2019 මැයි සිට)
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දහම් ඖෂධයයි. (2021 ජූලි සිට)

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