MINDFULNESS WITH BREATHING

ĀNĀPĀNASATI

MINDFULNESS WITH BREATHING

UNVEILING THE SECRETS OF LIFE

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Buddhadāsa Bhikkhu

a manual for serious beginners

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MINDFULNESS WITH BREATHING: UNVEILING THE SECRETS OF LIFE

(a manual for serious beginners)

BUDDHADĀSA BHIKKHU
translated from the Thai by
Santikaro Bhikkhu

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ANUMONDANĀ

(To all Dhamma Comrades, those helping to spread Dhamma:)

Break out the funds to spread Dhamma to let Faithful Trust flow,
Broadcast majestic Dhamma to radiate long living joy.
Release unexcelled Dhamma to tap the spring of Virtue,
Let safely peaceful delight flow like a cool mountain stream.
Dhamma leaves of many years sprouting anew, reaching out,
To unfold and bloom in the Dhamma Centers of all towns.
To spread lustrous Dhamma and in hearts glorified plant it,
Before long, weeds of sorrow, pain, and affliction will flee.
As Virtue revives and resounds throughout Thai society,
All hearts feel certain love toward those born, ageing, and dying.
Congratulations and Blessings to all Dhamma Comrades,
You who share Dhamma to widen the people's prosperous joy.
Heartiest appreciation from Buddhadāsa Indapañño,
Buddhist Science ever shines beams of Bodhi longlasting.
In grateful service, fruits of merit and wholesome successes,
Are all devoted in honor to Lord Father Buddha.
Thus may the Thai people be renowned for their Virtue,
May perfect success through Buddhist Science awaken their hearts.
May the King and His Family live long in triumphant strength,
May joy long endure throughout this our world upon earth.

from

Buddhadāsa

Mokkhabalārāma
Chaiya, 2 November 2530
(translated by Santikaro Bhikkhu, 3 February 2531 (1988))

PREFACE TO SECOND EDITION

This edition includes a complete translation of "The Mindfulness With Breathing Discourse" (Appendix E). We have added the introductory passages that were left out of the first edition. We also include Ajahn Buddhadāsa's notes to the discourse. The full discourse and the notes will provide the reader with rich material for reflection and a fitting summary of this book, and of all Dhamma practice.

The remainder of the text is unchanged, except for the correction of printing and spelling errors.

Our thanks to everyone who has made this edition possible.

Santikaro Bhikkhu
Suan Mokkhabalārāma
December 2531 (1988)

TRANSLATOR-EDITOR'S PREFACE

Welcome to Mindfulness with Breathing.

Mindfulness with Breathing is a meditation technique anchored in our breathing. It is an exquisite tool for exploring life through subtle awareness and active investigation of the breathing and life. The breath is life, to stop breathing is to die. The breath is vital, natural, soothing, revealing. It is our constant companion. Wherever we go, at all times, the breath sustains life and provides the opportunity for spiritual development. In practicing mindfulness upon and through the breathing, we develop and strengthen our mental abilities and spiritual qualities. We learn how to relax the body and calm the mind. As the mind quiets and clears, we investigate how life, how the mind and body, unfolds. We discover the fundamental reality of human existence and learn how to live our lives in harmony with that reality. And all the while, we are anchored in the breath, nourished and sustained by the breath, soothed and balanced by the breath, sensitive to the breathing in and breathing out. This is our practice.

Mindfulness with Breathing is the system of meditation or mental cultivation *(citta-bhāvanā)* often practiced and most often taught by the Buddha Gautama. For more than 2500 years, this practice has been preserved and passed along. It continues to be a vital part of the lives of practicing Buddhists in Asia and around the world. Similar practices are found in other religious traditions, too. In fact, forms of Mindfulness with Breathing predate the Buddha's appearance. These were perfected by him to encompass his most profound teachings and discoveries. Thus, the comprehensive form of Mindfulness with Breathing taught by him leads to the realization of humanity's highest potential — enlightenment. It has other fruits

as well, and so offers something — of both immediate and longterm value, of both mundane and spiritual benefit — to people at all stages of spiritual development.

In the Pali language of the Buddhist scriptures this practice is called *"ānāpānasati,"* which means "mindfulness with in-breaths and out-breaths." The complete system of practice is described in the Pali texts and further explained in their commentaries. Over the years, an extensive literature has developed. The Venerable Ajahn Buddhadāsa has drawn on these sources, especially the Buddha's words, for his own practice. Out of that experience, he has given a wide variety of explanations about how and why to practice Mindfulness with Breathing. This book contains some of his most recent talks about this meditation practice.

The lectures included here were chosen for two reasons. First, they were given to Westerners attending the monthly meditation courses at Suan Mokkh. In speaking to Western meditators, Ajahn Buddhadāsa uses a straight-forward, no-frills approach. He need not go into the cultural interests of traditional Thai Buddhists. Instead, he prefers a scientific, rational, analytic attitude. And rather than limit the instruction to Buddhists, he emphasizes the universal, natural humanness of Anapanasati. Further, he endeavors to res pond to the needs, difficulties, questions, and abilities of beginning Western meditators, expecially our guests at Suan Mokkh.

Second, this manual is aimed at "serious beginners." By "beginner" we mean people who are fairly new to this practice and its theory. Some have just begun, while others have some practical experience but lack information about where and how to develop their practice further. Both can benefit from clear instructions concerning their current situation and the overall perspective. By "serious" we mean those who have an interest deeper than idle curiosity. They will read and reread this manual carefully, will think through this information adequately, and will apply the resulting understanding with sincerity and commitment. Although some peo-

ple like to think that we do not have to read books about meditation, that we need only to do it, we must be careful to know what it is we are doing. We must begin with some source of information, sufficiently clear and complete, to practice meaningfully. If we do not live with or near a competent teacher, a manual such as this is necessary. The beginner needs information simple enough to give a clear picture of the entire process, yet requires enough detail to turn the picture into reality. This manual should strike the proper balance. There is enough here to guide successful practice, but not so much as to complicate and overwhelm. Those who are serious will find what they need without difficulty.

The main body of this manual comes from the series of lectures given during our September 1986 meditation course. For this course, Ajahn Poh (Venerable Bodhi Buddhadhammo, the initiator of these courses and Suan Mokkh's Abbot) asked Ajahn Buddhadāsa to give the meditation instruction directly. Each morning, after breakfast, the retreatants gathered at "the Curved Rock," Suan Mokkh's outdoor lecture area. Venerable Ajahn spoke in Thai, with this translator interpreting into English. The talks were recorded and many people, both foreign and Thai, requested copies of the series.

Early last year, Khun Wutichai Taweesaksiriphol and the Dhamma Study-Practice Group asked Venerable Ajahn for permission to publish both the Thai and English versions. Once the tapes were transcribed, however, it turned out that the original English interpretation was unsuitable for publication. It contained inaccuracies and was unnecessarily repetitive. Therefore, the original interpreter has revised his first attempt, or, we could say, translated it anew. This new rendering follows the original Thai closely, although some additions have been kept. Anyone who compares this version with the tapes will appreciate the improvement.

In the course of revision and preparation, we decided to append material to make the manual more comprehensive. In more

recent talks, Ajahn Buddhadāsa has discussed perspectives on Anapanasati not covered in the September talks. Appendices A, B, and C are selections from three of these talks, with the parts that repeat material covered in earlier talks edited out. This new information emphasizes the significance and purpose of Anapanasati. Appendix D is a substantial revision of a talk given by the interpreter as a summary of Venerable Ajahn's seven lectures. Appendix E leaves the final word with our prime inspiration and original source — the Lord Buddha's "Mindfulness with Breathing Discourse *(Anapanasati Sutta).*" The heart of the fundamental text for this system of meditation is presented here in a new translation. We hope that the exquisite simplicity and directness of the Blessed One's words will gather all of the preceding explanations into one clear focus. That focus, of course, must aim at the only real purpose there is in life — *nibbāna.*

If you have yet to sit down and "watch" your breaths, this book will point out why you should, and how. Still, until you try it, and keep trying, it will be impossible to completely understand these words. So read this book through at least once, or however many times it takes to get the gist of the practice. Then, as you practice, read and reread the sections most relevant to what you are doing and are about to do. These words will become tangible only through applying them, and thus strengthened they will guide the development more securely. You need enough intellectual understanding to be clear about what you need to do and how to go about it. While focussing on the immediate requirements of today's learning, do not lose sight of the overall path, structure, method, and goal. Then you will practice with confidence and success.

In addition to its primary purpose, teaching how to practice Anapanasati correctly, this manual serves a purpose which the casual reader will overlook. With the careful study advocated above, however, you will discover that every central teaching of Buddhism, true Buddhism in its pristine form, is mentioned here. This book,

then, provides an outline of the essential teachings. In this way our intellectual study is neatly integrated with our mental cultivation practice. For how could we separate the two? To fully understand our practice we must do our Dhamma homework, and vice versa. Having both in one place should help those who are confused about what and how much to study. Just make sure that you understand all the things discussed here, that is enough.

The benefits of correct, sustained Anapanasati practice are numerous. Some are specifically religious and others are mundane. Although Ajahn Buddhadāsa covers them extensively in the seventh lecture, we should mention a few here at the beginning. First, Anapanasati is good for our health, both physical and mental. Long, deep, peaceful breathing is good for the body. Proper breathing calms us down and helps us to let go of the tension, high blood pressure, nervousness, and ulcers that ruin so many lives these days. We can learn the simple and beautiful act of sitting quietly alive to the breathing, free of stress, worry, and busyness. This gentle calm can be maintained in our other daily activities and will allow us to do everything with more grace and skill.

Anapanasati brings us into touch with reality and nature. We often live in our heads — in ideas, dreams, memories, plans, words, and all that. So we do not have the opportunity to understand our own bodies even, never taking the time to observe them (except when the excitement of illness and sex occurs). In Anapanasati, through the breathing, we become sensitive to our bodies and their nature. We ground ourselves in this basic reality of human existence, which provides the stability we need to cope wisely with feelings, emotions, thoughts, memories, and all the rest of our inner conditioning. No longer blown about by these experiences, we can accept them for what they are and learn the lesson they have to teach us. We begin to learn what is what, what is real and what is not, what is necessary and what is unnecessary, what is conflict and what is peace.

With Anapanasati we learn to live in the present moment, the only place one can truly live. Dwelling in the past, which has died, or dreaming in the future, which brings death, is not really living as a human being ought to live. Each breath, however, is a living reality within the boundless here-now. To be aware of them is to live, ready to grow into and with whatever comes next.

Lastly, as far as this brief discussion is concerned, Anapanasati helps us to ease up on and let go of the selfishness that is destroying our lives and world. Our societies and planet are tortured by the lack of peace. The problem is so serious that even politicians and the military-industrialists pay lip-service to it. Still, nothing much is done to blossom genuine peace. Merely external (and superficial) approaches are taken, while the source of conflict is within us, each of us. The conflict, strife, struggle, and competition, all the violence and crime, the exploitation and dishonesty, arises out of our self-centered striving, which is born out of our selfish thinking. Anapanasati will get us to the bottom of this nasty "I-ing" and "my-ing" which spawns selfishness. There is no need to shout for peace when we merely need breath with wise awareness.

Many people who share our aspiration for peace, within both individual hearts and the world we share, visit Suan Mokkh. We offer this manual to them and all others who seek the Lord Buddha's path of peace, who accept this the duty and joy of all human beings. We hope that this book will enrich your practice of Anapanasati and your life. May we all realize the purpose for which we were born.

Santikaro Bhikkhu
Suan Mokkhabalarama
New Year's 2531 (1988)

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Dhamma projects give us opportunities to join together in meritorious work and the service of our comrades in birth, ageing, illness, and death. A number of friends have given freely of their energy, time, and skills. Although there is no better reward than the contentment and peace that comes with doing our duty in Dhamma, nevertheless, we would like to acknowledge and bless their contributions.

The Thai manuscript was transcribed by Jiaranai Lansuchip.

The English manuscript was transcribed by Supis Vajanarat and edited the first time by Pradittha Siripan.

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The Thai and English language typing was done by Supis Vajanarat.

Miscellaneous errands were run by Wutichi Taveesaksiriphol and Phra Dusadee Metaṁkuro.

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Ajahn Poh (Bodhi Buddhadhammo) and Ajahn Runjuan Inddrakamhaeng of Suan Mokkh have nurtured and guided the environment wherein these lectures and this book have arisen.

Ajahn Buddhadāsa, in line with the Blessed One's purpose, gives us the example and inspiration for a life of Dhamma service, which we humbly try to emulate in ways such as putting together this manual.

Lastly, Mrs. Pratum Juanwiwat supplies much of the friendship and material support (paper, pens, photo-copying, medicine, food) needed to keep the translator's life and work rolling.

Phra Dusadee Metaṁkuro
Suan Mokkhabalārāma
Chaiya, Surat Thani, Thailand
Twelfth Lunar Month 2530 (1987)

TEXTUAL NOTES

PALI TERMS: Ajahn Buddhadāsa feels that committed students of Dhamma should become familiar with and deepen their understanding of important Pali terms. Translations often miss some, or much, of the original meaning (e.g. *dukkha).* By learning the Pali terms, we can explore the various meanings and connations that arise in different contexts. Here, you will find them explained and sometimes translated (although not always in the same way) both in the text and in the glossary.

Pali has both singular and plural inflections, but Thai does not. The Pali-Thai terms herein are used like the English "sheep," sometimes with an article and sometimes not. Depending on the context and meaning, you can decide which cases are appropriate: singular, plural, both, or numberless.

Generally, Pali terms are italicized. A few of the more frequent and important terms, especially those that are difficult or cumbersome to translate, are not italized. These are words which fill gaps in the English language, so we offer them as additions to English dictionaries. Some of these words are Buddha, Dhamma, Sangha, Anapanasati, dhamma, and dukkha.

Pali and Thai scripts do not use capital letters. In general, we only capitalize Pali terms when they begin a sentence. The exceptions are some of the non-italicized words.

NUMBERING: The Thai and English versions of this work are being published almost simultaneously. To enable easy reference between the two, and with the original tapes, we have numbered each spoken passage. In the original, Ajahn Buddhadāsa sometimes spoke only a sentence or two, then paused for the interpreter. Othertimes, he spoke at length before giving the interpreter a chance. Each of these passages is given its own number. When these passages are referred to in the text, they are designated with a capital "P." (Page references use a lower-case "p"). Appendices A, B, and C are numbered in the same way, but do not correspond to the tapes exactly, because some passages have been left out. Appendix D is numbered, although it differs greatly from the tape and is not included in the Thai version.

FOOTNOTES: All have been added by the translator.

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LECTURE ONE:

WHY DHAMMA ?

"Why Dhamma?"

Before answering this question we need to understand the meaning of Dhamma. Then the reasons why we must study and practice Dhamma can be discussed. (1)

DHAMMA AND THE SECRETS OF LIFE

An easy to understand explanation of Dhamma is "the secret of nature which must be understood in order to develop life to the highest possible benefit." (2)

To develop life to the highest level means reaching a stage of life that is free from all problems and all dukkha. Such a life is completely free from everything that could be signified by the words "problem" and "dukkha." (3)

A clarification of the word "secret" is important to the understanding of our topic. If we do not know the secret of something then we are unable to practice successfully to obtain the highest results and maximum benefits from it. For example, progress

in the exploration of outer space and developments in nuclear power, as well as other areas, have been possible through the understanding of the secrets of these things. The same thing is true of life. In order to reach the highest possible development of life we must know life's secrets. (4)

Life, especially in the context of Dhamma, is a matter of nature *(dhamma-jāti)*. This Pali word *dhamma-jāti* may not correspond to the English "nature" exactly, but they are close enough. Take it to mean something which exists within itself, by itself, of itself, and as its own law. This sense of nature is not opposed to man as some Westerners would have it, but encompasses man and all that he experiences. We must understand the secret of the nature of life, which is to understand Dhamma. (5)

DHAMMA: FOUR ASPECTS

The Dhamma of life has four meanings:

1. nature itself,
2. the law of nature,
3. the duty that must be performed according to that law of nature,
4. the fruits or benefits that arise from the performance of that duty.

Always keep these four interrelated meanings in mind. (6)

Please investigate that Truth within yourselves, in this body and mind that you imagine to be yourselves. Within each of us are various natures compounded into a body, into a being. Then there is the law of nature that controls those natures. And there is the duty that must be performed correctly by and for all things regarding the law of nature. Lastly, there are the results of the performance of that duty. If the duty is performed correctly, the result will be well-being, tranquility, and ease. If the duty is performed incorrectly, however, the result will be dukkha — unsatisfactoriness, anguish, pain, frustration. Even at this beginning level, please observe carefully and

see clearly that within each one of us there are all four aspects of Dhamma or nature. (7)

When we have investigated these four meanings of nature completely, we will see that life is made up of just these four aspects of nature. Now, however, we have yet to understand them correctly and completely. We have not truly penetrated into the secret of what we call life. We have not grasped the secret of Dhamma, so we are unable to practice in a way that gets the fullest benefit from life. Let us take the time to study the words "Dhamma" and "secret of life" enough that we may take advantage of them. (8)

DEVELOPING LIFE BEYOND DUKKHA

We must also consider the phrase "developing life." We do not know the secret of this, either. When we talk about developing life, we do not have a clear understanding of what we mean and have little understanding of the extent to which life truly can be developed. We do not realize the highest benefits that are available to mankind, and so we do not take much interest in the secrets of life which enable us to reach those highest levels. You ought to understand how far life can be developed, to what highest degree, and be especially interested in that development. (9)

On this beginning level, we need only to hold to the basic principle that "developing life" means "causing life to progress to the highest level," that is, beyond all problems and dukkha, beyond all the possible meanings and gradations of these two words. For those who have never heard the word "dukkha" before, we can tentatively translate it as "suffering, unsatisfactoriness, conflict, agitation — all the things that disturb life." Dukkha is what we are running from all the time. It is what interferes with a life of calm and ease. It is anything that interferes with spiritual perfection. When life is developed beyond all dukkha,then life reaches its highest possible level. (10)

Now, some people do not know about their own problems.

They do not understand what dukkha is, whether in general terms or in their own life. They look at themselves and say, "Oh! I don't have any problems, everything is OK." They accept all their difficulties and sorrow as normal and ordinary. Are we like that? We need to take a serious, detailed look into our own lives to see if there really is anything that could be called "a problem." Is there any dukkha? Is there anything dissatisfying or disturbing about life? Such questions are necessary when we come to a place like Suan Mokkh. If you have not looked inside, if you are unaware of any problems, if you feel no dukkha, then you do not know what you are doing here or what your reason is for studying Dhamma. Please, take a good, clear look at these things called "problems" and "dukkha" before proceeding any further. (11)

When we talk about developing life, we can distinquish four aspects of it. The first aspect is to prevent things that are dangerous to life from arising. The second is to get rid of and destroy any dangerous things that already have arisen in life. The third is to produce things which are useful and beneficial for life. The fourth is to maintain and preserve those things so that they grow further. Altogether we have these four aspects of developing life: preventing new dangers, getting rid of old dangers, creating desirable things, and maintaining and increasing the beneficial things. These make up what we call "developing life." (12) Developing life is our duty. We must realize that it is our duty if such development is to happen. (13)

In order to fulfill our duty we must have in our possession four very important dhammas*, four Dhamma tools. These four tools of Dhamma are *sati* (reflective awareness or mindfulness), *sampajañña* (wisdom-in-action or ready comprehension), *paññā* (wisdom or knowledge) and *samādhi* (concentration). Having these four tools will enable us to develop life. (14)

* In some contexts, "dhamma" merely means "thing." In such cases, we do not capitalize it. (Pali and Thai do not use capital letters.)

The practice of *vipassanā* or mind-development aims at cultivating and training the mind so that these four Dhamma tools are enriched enough to develop our lives. We ought to take an interest in studying the mental development of these four necessary dhammas. (15)

THE KIND OF ANAPANASATI WE NEED

There are many different kinds of mental development or *vipassanā*. Many different systems and techniques for training the mind exist. But of all the techniques which we have come across, the best is called *ānāpānasati-bhāvanā*, the cultivation of mindfulness with breathing in and out. This is the practice that we will discuss in detail throughout these lectures. (16)

The correct and complete meaning of *ānāpānasati-bhāvanā* is to take one truth or reality of nature and then observe, investigate, and scrutinize it within the mind with every inhalation and every exhalation. Thus, mindfulness with breathing allows us to contemplate any important natural truth while breathing in and breathing out. (17)

Such study is very important and of great value. If we aspire to know the truth regarding something, we must take the truth of that matter to contemplate, examine, analyze, and study wholeheartedly every time we breathe in and out. Let me repeat that the object must be worked on continuously within the mind. Here, "continuously" means "with every in and out breath." Breathing in, know that object. Breathing out, know that object. Breathing in, understand that thing. Breathing out, understand that thing. This is most necessary, as well as extremely beneficial, for sufficiently developing any knowledge that must be understood. Such study brings about a transformation in the mind-heart, that is to say, on the inside of life. (18)

Actually, the meaning of "Anapanasati" is quite broad and

general. It means "to recollect with *sati* anything at all while breathing in and breathing out." Imagine that you are thinking about your home in some foreign country while breathing in and breathing out; or about your mother, wife, husband, children, or family while you are breathing in and breathing out. That could be called "Anapanasati," also. But that is not what we need to do here. What we require is to recollect Dhamma, that is, the natural truths which will free the mind from the suffering of dukkha. Take those truths to work upon in the mind well enough and completely enough to get rid of all our problems and eliminate dukkha. In other words, acquire the four Dhamma tools mentioned earlier. This is the kind of Anapanasati which is the most useful. (19)

FOUR THINGS WE OUGHT TO CONTEMPLATE

Now, we come to the question, what things are proper, correct, and necessary to take as objects to contemplate everytime we breathe in and breathe out? The answer is the secrets of the thing called *"kāya (body),"* the secrets of the thing called *"vedanā* (feeling)," the secrets of the thing called *"citta* (mind)," and the secrets of the thing called "Dhamma." The secrets of these four things are to be brought into the mind and studied there. (20)

These things are important enough for you to memorize their Pali names. For your own clear understanding and future reference remember these words: *kāya, vedanā, citta,* and Dhamma. Remember them as our four most important topics. We must use these four things far more than any other kinds of objects to train and develop the mind, because these four things already exist within us and are the sources of all the problems in our lives. Because we do not understand them and because we cannot regulate* them,

* The Thai word *kuab-kum* is used throughout these talks. It can be translated "to regulate; to control or confine; to oversee, supervise, or superintend." When one of these translations appear, all of the rest should be understood. In all cases, *kuab-kum* depends on *sati* and wisdom, never force or will-power.

they become the things that lead to suffering. Therefore it is absolutely necessary to clearly distinguish and understand these four things: body, feeling, mind, and Dhamma. (21)

STAGE ONE: FLESH-BODY AND BREATH-BODY

Now, let us examine these four separately, beginning with *kāya*. The Pali word *"kāya"* literally means "group" and can be applied to any collection of things. In this case *kāya* means specifically the groups of things that are compounded together into a physical flesh-and-blood body. In fact, our English word "body" can also mean group. So we must be careful of what group is meant.

You ought to look for yourselves to see what these bodies are made out of. What organs are there and how many of them? What kind of elements? What sort of parts and components come together into a body? Further, there is one very important component which nourishes the rest of this body, namely, the breath. The breath also is called *"kāya"* in that it is a group of various elements. We will study how this flesh-body is established and how it is related to the breath.

The breath-body is very important because we can see that it sustains life in the rest of the body. And here we have the crucial relationship that we need to study. The general body, this flesh-body, is something that cannot be regulated directly. Such is not within our ability. However, there is a way to control it, to master it, indirectly by using the breath. If we act in a certain way toward one body (breath), there will be a certain effect upon another body (flesh). This is why we take the breath as the training object. Supervising the breath to whatever degree is equal to regulating the flesh-body to that degree. This point will appear to you most distinctly when you have trained up to that particular stage of Anapanasati. (22)

In the first steps of this practice, those concerned with the

kāya (body), we study the breath in a special way. We note every kind of breath that occurs and study what each is like. Long breaths, short breaths, calm breaths, violent breaths, fast breaths, and slow breaths: we must know them all. Of all the different kinds of breath which arise, know what nature each one has, know its characteristics, and know its functions.

Observe what influence the different breaths have upon the flesh-body. The breath has a great influence on the rest of the physical body and this influence needs to be seen clearly. Observe both sides of the relationship until it is obvious that they are interconnected and inseparable. See that the breath-body conditions and concocts the flesh-body. That is the first step. Make a special study of the breath. Know the characteristics of all its different forms. Then understand that it is connected to this flesh-body, too. This will allow us to regulate the flesh-body by means of regulating the breath. (23)

The meaning of these first steps of this practice is to know the secrets of the *kāya,* the body. We know that the breath-body, the breathing, is the conditioner of the flesh-body. This important secret can be used to unlock other secrets about the body, such as, the fact that we can use the breath to gain mastery over the body. Nobody can sit here and directly relax the body, but we discover that we can relax the flesh-body by making the breath calm. If the breathing is calm, the flesh-body will be calm. This is how we can control the body indirectly. Further, we know that there is happiness and joy and other valuable benefits in the calming of the breath and flesh bodies. (24)

STAGE TWO: OUR MASTERS THE FEELINGS

Once we understand the secrets of the *kāya,* we turn to the secrets of the *vedanā*. The *vedanā* have the highest power and influence over human beings, over all living things. My words will sur-

prise you, nonetheless, the entire world — animals, humans, and all living beings — depends on the *vedanā*. They all are under the power of the feelings. This sounds funny and unbelievable, so examine it for yourselves. It is a fact that we — our entire species — are being forced by the *vedanā* to do their bidding. When there are *sukha-vedanā* (pleasant feelings) we try to get more of those feelings. The pleasant feelings always pull the mind in a certain direction and condition certain kinds of activity. *Dukkha-vedanā* (unpleasant, disagreeable feelings) affect the mind and influence life in the opposite direction, but still lead to all kinds of habitual responses. The mind struggles with them and turns them into problems that cause dukkha. The feelings have great power over what we do. The whole world is under the command of these *vedanā*, although there may be other factors involved as well. For example, while *taṇhā* (craving) can control the mind, craving itself is first conditioned by feeling. Thus, the *vedanā* have the strongest and most powerful influence over our entire mind. We ought to understand the secrets of *vedanā*. (25)

I will say something at which you can laugh if you wish, "If we can master the *vedanā* we will be able to master the world." We will be able to control the world, when we can control the feelings as we require. Then we could supervise the world as it so badly needs. Now, nobody is interested in controlling the *vedanā*, so the world has gotten out of proper control. Have you seen all the crises and problems that arise constantly? The wars, the famines, the corruption, the pollution, all these things, are activities originating in our failure to control the feelings from the start. If we would control the feelings, then we could control the world. This is something you need to consider. (26)

If we speak in line with the Lord Buddha's words, we say that the causes of everything in the world are centered on the *vedanā*. The myriad activities happen in the world because our feeling of the *vedanā* forces us to desire, and then act out those desires. Even

such beliefs as reincarnation and rebirth are conditioned by the *vedanā*. If we believe, we travel around in the samsaric cycle, the cycles of birth and death, of heaven and hell. Everything originates in feeling. To control the *vedanā* is to control the origin, the source, the birth place of all things. This is how necessary it is to understand these feelings correctly and comprehensively. Then, we will be able to control them and their secrets will not deceive us into doing anything foolish ever again. (27)

There are three main points to realize regarding the *vedanā*. First, understand the *vedanā* themselves, the things that cause feeling in the mind, that the mind feels. Second, know how the *vedanā* condition the *citta*, the mind-heart. They stir up thoughts, memories, words, and actions. Know this concocting of the mind. Third, discover that we can control the mind by controlling the *vedanā*, in the same way that the flesh-body is controlled by the regulation of the breath. Then we will be able to master the mind by correctly mastering the feelings which condition it. These three things make up the secrets of the *vedanā*.

1. Understand the feelings themselves.
2. Know the things that condition the feelings.
3. Then, know how to control those things that condition the feelings, which is the same as controlling the feelings themeselves.

These are the three important things to understand about *vedanā*. (28)

Since the first and second stages of practice both follow the same principle; it is helpful to compare the two. In the stage regarding the body, we find out what it is that conditions the flesh-body, and then we study that thing. We study that body-conditioner until we know it in great detail. We study how that thing conditions the body. Then, by regulating that thing, we can control the body. This is our way to make the body more calm and peaceful. As for the mind, its conditioner is the feelings. By controlling the *vedanā* so that they do not condition or stir up the mind, or so that they condition the mind in a desirable way, we are able to calm the mind. This

is how the first stage regarding the *kāya* and the second stage regarding the *vedanā* follow the same basic principle and are parallel in their method of practice. (29)

STAGE THREE: THE SUBTLE MIND

First, we practice to know the secrets of the *kāya*. Second, we practice to know the secrets of the *vedanā*. Then, after fully mastering the first and second stages, we will practice in order to know the secrets of the *citta* (Thai, *cit*). The mind is the director and leader of life. The mind leads and the body is merely the tool which is led. If life is to be lead upon the correct path, we must understand the *citta* correctly until we are able to control it. This will require a special study, because this thing we call "mind" is very subtle, complex, and profound. We cannot see it with our eyes, something special is needed to "see" it. With well-trained *sati* such a study is fully within our ability, but we must put forth special effort. Do not lose heart or give up! All of us are capable of studying the *citta* so that we learn its secrets. (30)

It is impossible to know the *citta* directly. We cannot touch it or make contact with it directly. It is possible, however, to know it through its thoughts. If we know how the thoughts are, we will know how the mind is. In the material world, for comparison, we cannot know the thing electricity in itself. Instead, we know electricity through its properties: current, voltage, power, et cetera. So it is with the *citta*. We cannot experience it directly but we can experience its properties, the various thoughts. During each day how many different kinds of thoughts are arising, how many levels of thoughts come up? Observe these different thoughts. This is how we can know the *citta*, first of all. (31)

We begin our study of the mind by observing what kind of thoughts it has. In what ways are its thoughts improper and in what ways correct? Are those thoughts defiled or undefiled? Does it think along correct lines or incorrect lines, good lines or wicked lines?

Observe until the *citta* is understood through all the types of thought that it can think. That's it! Know this truth just a little bit first, that the nature *(dhamma-jāti)* of the mind is like this. At this stage, due to our training of the *kāya* and the *vedanā* (conditioner of the mind), we are able to direct the mind as we require. The mind can be made to think in different ways or can be kept still. We can make the mind satisfied, or even dissatisfied, if we want. The mind can experience different kinds of happiness and joy. It can be stilled, calmed, and concentrated in different ways and to different degrees. Finally, the mind can be liberated. We make it let go of things with which it has fallen into loving, hating, and attaching. The mind is liberated from all those things. This is our lesson about the secrets of the mind which we must practice in stage three of *ānāpānasati-bhāvanā.*

Know all the different kinds of *citta.* Be able to make the mind glad and content. Then force the mind to stop and be still. Lastly, make the mind let go of its attachments. Force it to let go. It lets go of things it attaches to and the things that attach to the *citta* let go of it. This is what it takes to be expert, to be well versed, in matters of the mind, in the third lesson of Anapanasati. (32)

STAGE FOUR: REALIZING THE SUPREME DHAMMA

After having learned the secrets of the body, the feelings, and the mind, we come to the fourth stage, which is about Dhamma. As mentioned earlier, Dhamma is nature in all its meanings. Now, we take the truth of all those things, the ultimate truth of all natures, to study. This is what is meant by "studying Dhamma." It is to study the truth, the fact, which is the supreme secret of nature. With that knowledge we can live life in the best way. We ought to study the secret of the truth that controls life, the truth of *aniccaṁ, dukkhaṁ, anattā, suññatā,* and *tathatā.*

Aniccaṁ: know that all conditioned things are impermanent and in flux.

Dukkhaṁ: know that all concocted things are inherently unable to satisfy our desires.

Anattā: know that all things are not-self, not-soul.

Suññatā: know that everything is void of selfhood, of "I" and "mine."

Tathatā: know the thusness, the suchness of all things.

Together, these are the one Ultimate Truth. We must watch these things until they are fully realized in order that the mind never again will lose its way. When the mind understands this truth of all reality, then the mind will make no errors and will keep itself on the path of correctness. (33)

It may sound funny to you that all Truth — *aniccaṁ, dukkhaṁ, anattā, suññatā* — ends up with *tathatā.* It may amuse you that the Ultimate Truth of everything in the universe comes down to nothing but thusness. In Thai, *tathatā* is translated "just like that." It is more difficult in English: "just such, only thus, thusness." Isn't it funny? All Truth boils down to the typical, ordinary words "everything is just like that." Nothing is regarded as good or bad, wrong or right, gain or loss, defeat or victory, merit or sin, happiness or suffering, having or lacking, positive or negative, when we see thusness, the highest Dhamma. The highest Dhamma is right here in "merely thus," for thusness is above and beyond all meanings of positive and negative, above all meanings of optimism and pessimism, beyond all dualities. This is the finish. The Truth to be known in stage four is the secret of nature that says all things are "only thus — merely such." (34)

To see Dhamma sufficiently is the first step. That is just the first step. Now, we will see that the mind begins to let go, begins to loosen up its attachments. These attachments will dissolve away. This will be experienced until the step where attachment is extinguished. Once attachment is quenched, the final step is to experience that "the mind is free, everything is free." However, the texts use the words "throwing back." The Buddha said that at the

end we throw everything back. The meaning of this is that we have been thieves all our lives by taking the things of nature to be "I" and "mine." We have been stupid and we suffer for it. Now, we have become wise and are able to give things up. We give it all back to nature and never steal anything ever again. At this last step of practice we realize, "Oh! It's nature's, not mine." Then we can throw everything back to nature.

The last step ends in this amusing away. It ends with us not being a thief anymore, with freedom from any and all effects and influences of attachment. The final step of the development of Anapanasati finishes here. To learn the secret of Dhamma is to know that nothing should be attached to, and then not attach to anything. All is liberated. The case is closed. We are finished. (35)

If we choose to give this a name, we can call it "emancipation" or "salvation." It seems that all religions have the same thing as their goal and call it by pretty much the same names. For us, the meaning just described — ending attachment and throwing everything back to nature — is our understanding of emancipation. Other religions may give some other meaning to the word emancipation, who knows? In Buddhism, emancipation means to be free from every type and form of attachment so that we may live our lives above the world. Although our bodies are in this world, our minds are beyond it. Thus, all our problems disappear. This is how to develop life to its fullest potential using this four-stage method of practice. There are many more details to consider, but we will leave them for later.

Today, we have given a general outline of what happens in this way of practice. With this background it should be easy to practice each step as we come to it. May we end today's lecture here. (36)

LETURE TWO:

GETTING STARTED

In today's lecture we will talk about the practice of stage one of Anapanasati concerning the *kāya*. But let me warn you in advance that there are altogether four groups of things that we must contemplate. Each group includes four things or dhammas. That makes a total of sixteen dhammas. Of those sixteen, only two are the breathing itself. The breath is contemplated directly in only two steps. The remaining fourteen steps focus on other things. In all, there are four parts or tetrads, each of which contains four steps. Today, we will speak about the first two steps of the first tetrad, the practice concerning the *kāya* (body). (37)

PHYSICAL PREPARATIONS

We will begin at the very start with the preparations for practicing Anapanasati. First, we must choose a location or place that is suitable and appropriate for our practice. We choose the best available place knowing that we can never have a perfect situation. We try to find a place that is quiet and peaceful, where the conditions and the weather are good, where there are no disturbances.

But when good conditions are not available, we do the best we can with what we have. We must choose something, somewhere. We must be able to practice even when sitting on the train coming down from Bangkok. Sometimes we can focus on the breath until we do not hear the noise of the train and do not feel the shaking as it moves. That shows that we can choose a location and use the conditions available to us in the best possible way. (38)

We are not going to be defeated by any circumstances, even on the train. Whether we have perfect conditions or not, we will make the most of them and do what we can. When we want to practice, we can use the sound of the train itself as a meditation object. The "clack-clack-clack" of the wheels on the rails can be our meditation object instead of the breath. In this way we have no objections about any location in the world, whether it is most proper or not very proper. We have no excuses regarding our choice of a proper location. (39)

The next preliminary step is to prepare the body. We need bodies which are sufficiently normal, free of disease, and without any respiratory or digestive abnormalities. More specifically, we can prepare the nose so that it functions smoothly and correctly. In ancient times, they took some clean water in the palm of the hand, drew it up into the nose, and then blew it out. If we do this two or three times, the nose will be clean and prepared to breathe well. The nose will then be much more sensitive to the breath. This is an example of getting our bodies ready. (40)

TIME AND TEACHER

Next, I would like to speak about time, and preparing the time of practice. Expecially when we are determined to practice earnestly, we need to choose the most suitable and appropriate time that we can find. If, however, we cannot find a good time, we accept whatever we can get. We do not have to be enslaved to a certain time of day. When possible, we choose a time when there are no distrac-

tions and distrubances. When there is no time, however, that is completely free of distractions, we use the best time available. Then the mind learns to be undistracted regardless of how many disturbances there are. Actually, we are training the mind to be undisturbed no matter what is going on around us. The mind will learn to be peaceful. Do not limit yourself to any certain time, when things must be just right, or you will never find it. Some people do this until they cannot find any time to meditate. That is not right. Always be flexible and able to practice at any time. (41)

The next consideration is what they call an *"ācāriya* (teacher, master)." But in truth, even in the old training systems, they did not talk so much about *"ācāriya."* They called such a person a "good friend *(kalyāna-mitta)."* To say "friend" — an advisor who can help us with certain things — is correct. We should not forget, however, the basic principle that no one can help someone else directly. Yet nowadays everyone wants to have a teacher to supervise them! A good friend is someone who has extensive personal experience and knowledge about the meditation practice, or whatever else it is that we are striving to do. Although he is able to answer questions and explain some difficulties, it is not necessary for him to sit over us and supervise every breath. A good friend who will answer questions and help us work through certain obstacles is more than enough. To have such a *kalyāna-mitta* is one more thing to arrange. (42)

SITTING POSTURE

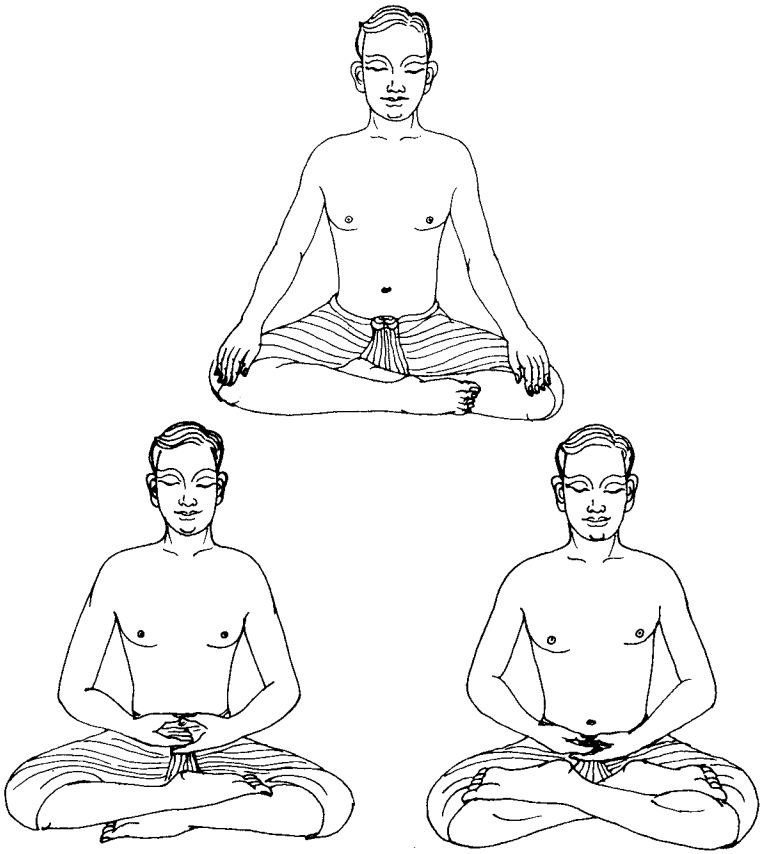
Now we come to the actual activity of meditation itself. The first thing to discuss is the sitting posture. It is necessary to sit in a way that is stable and secure, so that when the mind is semi-conscious we will not fall over. Be able to sit just like a pyramid. Pyramids cannot fall over because they have a very solid base and sides that rise up into a central pinnacle. There is no way that they can fall down. Consider how long the pyramids in Egypt have been sitting! Learn to sit like a pyramid. The best way to do this is to sit

cross-legged. Put your legs out in front of you, then pull the right foot up onto the left thigh and the left foot up onto the right thigh. These who have never sat this way, who may not even be used to sitting on the floor, may need some time to train the body to sit in this way, but it is worth the effort. You can patiently, gradually train yourself to sit in this way. Then you will not fall over. It will be impossible to fall forwards, backwards, or sideways. From ancient times this way of sitting has been called "the lotus posture *(padmāsana)*."

It is also important to sit upright, with the vertebrae and spine in proper alignment, without any bends or curves. The vertebrae should sit snugly on top of each other so that they fit together properly. This is what is normal for the body. The spine is a vital part of the nervous system so we should sit erect in order to keep it straight and correct. This is good posture. (43)

At first, it may be difficult for those of you who have never sat like this. Nevertheless, I must request that you try to do it. The first time, you may be able only to fold your legs in front without crossing them. That is enough to begin. Later, put one leg on top of the other, cross one leg. Finally, you will be able to cross both legs in a "full lotus." This way of sitting is as compact as a pyramid and will not tip over when the mind is concentrated or half concentrated. A straight spine is quite necessary because there are different kinds of breathing. If the spine is bent, there will be one kind of breathing. If the spine is straight, then there will be another kind of breathing. Therefore, we must try to straighten the spine, even if it is a little bit difficult at first. (44)

Next, the hands. The most comfortable and easiest thing to do with the hands is to let them fall onto the knees. Another way is to lay the hands on top of each other in the lap. This second position may be uncomfortable for some people because the hands will become hot. If we rest them on the knees they will not get hot. Some groups advise to fold the hands in the lap with the thumbs touching in order to have "concentrated hands." To press the hands together



SITTING POSTURES
(with various hand positions)

can aid concentration. That can also be good. It is how they do it in China. Choose which seems most suitable for you. The hands will not heat up if you leave them on the knees. Or you can lay them in the lap if that is comfortable. Or you can press them together to increase concentration a bit. You can choose from these three positions of the hands. (45)

COOL, CONCENTRATED EYES

Now, the eyes. Should we leave them open or should we close them? Many people believe that they must close their eyes, that they cannot meditate with open eyes. If you are serious about what you are doing and have a sufficiently strong mind it is not difficult to practice with the eyes left open. Begin with the eyes open. Open them with the determination to gaze toward the tip of the nose. This is not at all impossible. It just takes a little effort to do so. Gaze at the tip of the nose so that the eyes will not get involved in other things. When we close our eyes we tend to be sleepy, so be careful about closing the eyes. Also, when the eyes are closed they become warm and dry. Meditating with the eyes open will help us to stay awake and will keep the eyes cool and comfortable. Further, this will help the mind to be concentrated; it will aid the development of *samādhi.* As *samādhi* (concentration) develops about half way, the eyes will close naturally by themselves. The eyelids will relax and drop shut on their own. There is nothing to worry about. The complete technique is to begin with the eyes open. Gaze at the nose tip until *samādhi* develops, then the eyes will close on their own. That takes care of the eyes. (46)

Practicing with the eyes open and gazing at the tip of the nose is automatically a noticeable level of concentration. If we establish all of the mind upon gazing at the tip of the nose, we will not see anything else. If we can do this, it will be a certain type of *samādhi.* We will profit from having this much concentration right from the start. Merely look at the nose without seeing anything else. If all of

the mind, all of its interest, is set on looking at the nose, then nothing else will be seen. This *samādhi* is not insignificant. Therefore, you ought to try to start with open eyes. (47)

Please observe that this is something anyone can do. We are intent upon gazing at the nose, at feeling the nose, and at the same time we feel the body breathing. Both can be done. It may seem that both are being done at exactly the same moment, but they are not. There is not anything unnatural or supernatural about it. Because of the mind's great speed it is possible for the eyes to be gazing at the tip of the nose while being aware of breathing in and breathing out. You can see this for yourself. (48)

FOLLOWING THE BREATH WITH MINDFULNESS

At last we come to the noting, the contemplation, of the breathing. To start, we must have *sati* (mindfulness or reflective awareness). We begin to use *sati* by being mindful of each in and out breath. We train *sati* by noting that we are about to breath in or about to breath out. Let the breathing go on comfortably and normally. Let it be natural. Do not interfere with it at all. Then contemplate each breath with mindfulness. How are we breathing in? What is the out-breath like? Use *sati* to note the ordinary breath. In the beginning we develop and train *sati* using a technique called "following" or "chasing." The in-breath starts at the tip of the nose and we imagine that it ends at the navel. The out-breath, we imagine, begins at the navel and ends at the tip of the nose. In between is the space through which the breath runs in and out. *Sati* contemplates the properties of this movement in and out from the tip of the nose to the navel, and then back and forth. Do not allow any gaps or any lapses. This is the first lesson: contemplate the breath with *sati*. (49)

We are not anatomists, but we know that the breath only goes into the lungs, that it does not go all the way down to the navel. We only imagine that the breath itself ends at the navel. We do not hold it to be true. This is just an assumption based on our feeling of and

sensitivity to the movement of the breathing. When we breath we feel movement all the way down to the navel. We use that feeling as the basis of our practice and follow the breath between the tip of the nose and the navel.

The distinction as to whether it is *sati* which follows the breath in and out or that *sati* forces the mind to follow the breath in and out is not important at this point. The only thing that matters is to contemplate the breath as if chasing it, without ever losing it. It goes in and stops a moment. Then it comes out and pauses a moment. In and out, in and out, with short breaks in between. Note everything and do not let anything slip by. Do not allow empty spaces where the mind might wander. Keep the mind constantly on the breathing in and out.

This is the first lesson to learn. It may not be so easy. Maybe it will take three days, three weeks, or three month until you are able to do it. It is the thing that we must do in this first step. Here we are merely explaining the method of training. You may not get very far in a ten day course like this, but it is important to know what needs to be done and get started. Once you understand the method correctly, you can practice on your own until you get it. Start by contemplating the breath between these two points without leaving any chances for the mind to wander off to something else. (50)

MANY KINDS OF BREATH

While we practice following, we have the opportunity to observe various characteristics of the breath. We can feel many things. For example, we can feel the longness and the shortness of the breath. We naturally learn about the long breath and short breath. Then we observe the coarseness and fineness of the breath. Further, we observe its smoothness and bumpiness. Later, we will observe the reaction to these qualities. In this first step contemplate these different kinds of breath: long and short, coarse and fine, easy and uneasy. Begin to observe them by feeling them with *sati*. (51)

We must learn how to observe in more detail, that is, to observe the reaction or influence of the different kinds of breathing. What reactions do they cause, how do they influence our awareness? For example, when the breathing is long, how does it influence our awareness? What reactions does the short breathing cause? What are the influences of coarse and fine breathing, comfortable and uncomfortable breathing? We observe the different types of breath and their different influences until we can distinguish clearly how the long and short breaths, coarse and fine breaths, and comfortable and uncomfortable breaths differ. We must know the variations in the reactions to and influences of these various properties of the breath, of these qualities that influence our awareness, our sensitivity, our mind. (52)

Along with the above observations, we need to watch the effect or the flavor of the different kinds of breath. The flavors that arise are kinds of feelings, such as, happiness, non-happiness, dukkha, annoyance, and contentment. Observe and experience the flavors or effects caused, especially, by the long breath and short breath, by the coarse breath and fine breath, and by the easy breath and uneasy breath. Find out how it is they have different flavors. For instance, we will see that the long breath gives a greater sense of peace and well being, it has a happier taste than the short breath. Different kinds of breath bring different kinds of happiness. We learn to analyze and distinguish the different flavors that come with the different kinds of breath that we have scrutinized. (53)

Finally, we will discover the various causes that make the breath either long or short. We gradually will find this out for and by ourselves. What causes the breathing to be long? What kind of mood makes the breath long? What kind of mood makes it short? Thus, we also come to know the causes and conditions that make the breath long or short. (54)

There is a way for us to regulate the breath in these beginning steps in order to make it longer or shorter. If we would like to train

with this, we have a technique called "counting." For example, in one inhalation we count to five, from one to five. If we count to ten, from one to ten, the breath will lengthen accordingly. On an ordinary breath we only count to five. For a short breath we might count to three and that changes the breath as we wish. Always count at the same speed, for if the pace of counting changes it would negate the effect of counting higher or lower. By counting, the lengths of the breath can be regulated. We can lengthen or shorten them using this special training technique. We do not have to use it all the time. It is just a little experiment we can use from time to time in order to regulate the breath or to get to know it better. Give it a try whenever you want. (55)

STEP ONE: THE LONG BREATH

By now we have developed an adequate preliminary understanding of the breath. We know about the various properties of the breath: longness, shortness, coarseness, fineness, easiness, and uneasiness. Our knowledge extends to the things connected with the breath, the reactions toward and influence of these properties as felt in our minds. We even know how to control the length of each breath. The next thing to do is to enter a course of training with them. Now that we understand all these things, we begin training with the long breath. (56)

We have come to the first lesson, the first step, namely, the contemplation of the long breath. We are able to breathe long whenever we need to. We have learned how to make the breath long and how to keep it long. In this first lesson, we will study the long breath exclusively. We study the nature of, all the facts about, the long breaths. When a breath is long, how pleasant is it? How natural and ordinary is it? What kinds of calmness and happiness are involved? In what ways is it different than a short breath? This means that we now study just the long breath using the method described above, to find out its properties, qualities, influence, and flavor. Only

study the long breath here. Sit and investigate the long breath exclusively. This is lesson one, understanding all matters connected to the long breathing. (57)

Finally, we must observe how the body works in relation to the long breath. When there is a long inhalation, how does the body move? In what places is there expansion? In what places does the body contract? When there is a deepest possible long breath, does the chest expand or contract? Does the abdomen expand or contract? These are things to examine. In doing so, you may learn that it works differently than you thought. Most people have the overly simple idea that when we breathe in the chest expands and when we breathe out the chest contracts. In studying the breath carefully, however, we find that in taking the longest inhalation, the abdomen will contract and the chest will expand. With the very long exhalation, then, the abdomen will expand and the chest will contract or deflate. We find the reverse of what common sense teaches*. You ought to investigate this business of the very long breath, the longest possible breath, to see what changes happen. Do not take anything for granted. You ought to understand even these most basic natural facts. (58)

We study all the secrets of the long breath, everything about the long breath, in order to know the nature of the long breath. We are able to contemplate the longness. We can protect it and maintain it. This means that we are expert in all matters concerned with the long breath. Practicing with the long breath is lesson one. (59)

An extremely important thing to learn is the interrelationship between the breath and the body. There is a very close interconnection between the two. Find out what effects the long breath has on the body, discover the happiness and comfort it brings. Further, we will know the secret that there are two *kāya:* the breath-body and the flesh-body. We ought to observe this even at this early stage,

* See Appendix D.29 through 32.

although, we will not go into it specifically until step three. Still, in our lesson here, we should begin to realize how the breath and the body are interconnected. Therefore, please observe when breathing long, or when breathing whatever way, how it effects the rest of the body. We will grow more certain — through personal experience rather than thinking — that the breath is intimately associated with the body. (60)

STEP TWO: THE SHORT BREATH

We have now completed the first lesson, which is about the long breath. We can move on to the second lesson, that concerning the short breath. We really do not have to say much about this step, because it is practiced in exactly the same way as with the long breath. The only difference is that step two, the second lesson, uses the short breath. Whatever we learned about the long breath, we must learn the equivalent facts about the short breath. (61)

For instance, we will observe and feel immediately that the long breath brings ease and comfort while the short breath leads to abnormality, that is, uneasiness, agitation, and discomfort. With this knowledge, we will know how to make the body either comfortable or uncomfortable by regulating the breath. We need to know the complementary differences between the two kinds of breath as clearly as possible. So in the second lesson, we are interested in the short breath in particular. Study everything, every aspect, every property, of the short breath until you know it as extensively as you know the long breath. Although the two kinds of breath have opposite natures, our way of studying them is identical. (62)

Of special interest is the observation that when we breathe long the breath is fine. When we breathe short the breath is rough. Once we learn how to make the breath fine or coarse as we wish, we can use this ability to our advantage. The benefit is that the fine breath will calm down our bodies. They become cool. When we wish to cool down our bodies, we bring out the fine breath. When we re-

quire fine breath we simply make the breath longer. This is one of the things that we need to study. (63)

Another example is that when we are angry the breath is short. When the breath is short the body is disturbed, also. If we can make the breath long the anger will not be able to continue. When we are angry the breath is short and rough, and the body is rough. We can drive away anger by breathing long. The body will be relaxed and that anger will go away. This is an example of the many different interactions and relationships between the breath, the body, and the mind. This is what we must understand about the relationship and difference between long and short breathing. We must experience this, must feel it for ourselves, fluently and expertly. (64)

BREATHING AWAY EMOTIONS

To summarize these first steps: it is possible to regulate, control, limit, and manage the emotions by using the breath. We can make the emotions correct, useful, and beneficial through the breath. Through our knowledge of the breath we develop the ability to control the breath itself. If we can train the breathing then we can control the emotions, that is, cope with the happiness and pain of our lives. Practice until you can feel this. Your practice is not complete if you cannot see this clearly. (65)

When you are sitting in meditation and a mosquito bites you, you develop an evil emotion. How can you get rid of it? The way to drive it away is to improve the breath. Make it long, make it fine, make it chase that wicked emotion away. This is the best way to solve such problems. This is another example of the beneficial knowledges and abilities that we are training. (66)

The different topics and points of view to be studied in the first lesson about the long breath and in the second lesson about the short breath are the same. The only difference is that everything is complementary. The number and type of things to study are equal. But the differences between long and short lead to complementary

sets of facts.

Well, the time for today's talk is finished. We only had time to discuss steps one and two. We will leave the other steps of this tetrad for tomorrow. Today's meeting is over. (67)

LECTURE THREE:

CALMING THE KĀYA

Today, we will speak about steps three and four of the first tetrad, that is, the remaining steps concerned with the *kāya* (body). (68)

STEP THREE: EXPERIENCING ALL BODIES

In step three, the aim is to experience all *kāya*, all bodies. The essence of this step is to feel all bodies while breathing in and breathing out. We already began to observe while practicing the beginning steps that the breath is the conditioner of our flesh-and-blood bodies. This step does not involve anything new, we merely note this fact more profoundly, clearly, and carefully than earlier. We contemplate more distinctly the fact that there are two *kāya* (bodies). Continuously observe this while breathing in and breathing out. (69)

The practitioner must recollect an observation that we began to experience previously. Recall the fact that the breath is the conditioner of the flesh-body. We will distinguish between two things,

but we will call both of them *kāya* (body). The breath is a body in that it is a group or collection. The flesh-body is a *kāya* because it is a group or collection, also. There are these two groups or bodies. One group is the breath that conditions the flesh-body group. Analyze this experience to see distinctly that there are two groups. And see how they condition each other. Contemplate this more and more emphatically until it is obvious. (70)

When you hear the word "body," please understand that it includes the meaning of the word "group." In the original Pali language the Lord Buddha used this word *"kāya"*: *"sabbakāyaṁpaṭisaṁveti* (experiencing all bodies)." In Thai, *kāya* comes from the Pali *kāya* and can mean "group, pile, heap, division," also. This word does not apply to our physical human forms exclusively, but can apply to other things as well. For instance, in Pali the word for a squad of soldiers is *kāya*, a *kāya* of soldiers. *Kāya* means "group, heap, collection"; please do not understand it in terms of flesh-bodies only. The breath is called *"kāya"* or group, also. To understand what "experiencing all bodies" means we must have the correct understanding of this word *"kāya"* Then we can know about both groups, the breath group and the flesh body group. (71)

The specific aim of this step is that we must know that there are two groups and that one group conditions, nourishes, and supports the other group. The breath group nourishes the body group. Actually, we have experienced this since the beginning of Anapanasati practice. Earlier, we experienced that when the breath is coarse the flesh-body gets aggravated and when the breath is fine the body calms down. We have observed these facts since practicing steps one and two. In this step, we emphasize this secret until it becomes absolutely clear. There are two groups. One of them conditions and nourishes the other. Know the difference between them. (72)

THE THREE MEANINGS OF *SANKHÀRA*

We are making the inner, mental experience that these bodies condition each other in this way. The body which is the causal conditioner is given the name *kāya-sankhāra* (body-conditioner) to distinquish it from the other, the one effected by the conditioning, the "conditioned body." Work on this fact in the mind, seeing it as if it were physically tangible. See the one group condition and nurture the other. See them arise together, fall together, coarsen together, become fine together, grow comfortable together, and become uncomfortable together. Realize how intimately they are connected. This is what is meant by "seeing all bodies." Watch both bodies together and see them condition each other. This is valuable for seeing truth more extensively, for realizing *anattā*, even. In seeing this interrelationship, we see that what occurs is merely a natural process of conditioning. There is no *attā*, no self, no soul, no such thing at all involved. Such understanding can have the highest benefit, although it may be somewhat beyond the specific object of this step. For now, however, we only need to understand this fact of conditioning enough to be able to regulate the flesh-body, to calm it by regulating the breath-body. (73)

I would like to take this opportunity to discuss all the meanings of the term *"sankhāra."* This is a very common and important word in the Pali scriptures, but many people have problems with it due to its different uses and meanings. Languages are like that, uncertain and seemingly unreliable. The single word *"sankhāra"* can mean "conditioner," the cause that conditions; it can mean "condition," the result of the action of conditioning; and it can mean "conditioning," the activity or process of conditioning. We use the same word for the subject of the conditioning, "the concocter," as well as the object, "the concoction." We even use it for the activity, "the concocting," itself. This may be a bit confusing for you, so please remember that *"sankhāra"* has three meanings. The correct meaning depends on the context. This knowledge will be valuable in

your further studies. (74)

Study the three meanings of *sankhāra* in this body of ours. There is no need to study it in books or in a theoretical way. The body itself is a *sankhāra*. It has been conditioned by a variety of causes and by the many things of which it is formed. Thus, it is a *sankhāra* in the meaning of "condition." Once this body exists, it causes the arising of other things, such as thoughts, feelings, and actions. Without the body these thoughts and actions could never happen. Thus, it is a "conditioner" because it causes other actions. Lastly, in this flesh-body *sankhāra* of ours, there is the process of conditioning going on constantly. We can discover all three aspects of the word *sankhāra* within this very body. Study the meaning of *sankhāra* in this comprehensive way. Then you will find it easy and convenient to realize more and more profound Dhamma as you go on. (75)

EXPERIENCING *SANKHĀRA*

In step three — "experiencing all bodies," experiencing both the breath and this flesh-body — each of these three meanings is practiced. First, we contemplate the flesh-body as the thing conditioned by the breath. Then, we see the breath as the conditioner of the flesh-body. Lastly, we observe the activity of conditioning that always exists simultaneously between the two of them. Thus, in the practice of step three we see the conditioner, the condition, and the action of conditioning. This conditioning of the body is the physical level of *sankhāra*. We have not yet seen it on the mental level. Step three is this work of seeing these three things together, simultaneously and continuously, within the mind. Then, you will see everything concerning the term *"sankhāra,"* especially as it relates to the *kāya* and its activity, right here in step three. (76)

When we have studied this fact until it is plainly, obviously, and universally understood as explained above, then we will be able to experience all three of these facts together in one moment. Even

for the duration of just one in-breath, or for just one out-breath, we can experience all three facts in just one stroke of the breath. If we are able to do so, then we have "fully experienced the *kāya-sankhāra* (body-conditioner)" and step three is successfully completed. (77)

The essence of practicing step three is to know that there are two *kāya* and to be able to regulate one *kāya* through the other *kāya*. That is, we can regulate the flesh-body through the breath-body. Once we are certain of this, once we see it clearly, once we are convinced by our experience of this fact with each in-breath and out-breath, then we have realized success in our practice of step three. (78)

STEP FOUR: CALMING THE BREATH

After we know that we can regulate the flesh-body with the breath-body, we begin to practice step four. The Lord Buddha described step four as "calming the body-conditioner *(passambhayaṁ kāyasankhāraṁ)*." We are able to do this once we know that we can use the breath-body to control the flesh-body. (79)

The subject of step four is to calm the body-conditioner *(kāya-sankhāra)* while breathing in and calm the body-conditioner while breathing out. This means we can make the body-conditioner (breath) calmer and calmer at the same time that we inhale and exhale. This is the matter which we now will explain. (80)

Note the specific wording of this step. "Calming the body-conditioner" refers to calming the breath-body. In step four, the aim of our practice is to calm the breath. We make it fine and peaceful using various techniques which are available to us. If we can calm the breath, there will be very interesting and powerful results. First of all, the flesh-body will become very gentle, relaxed, and tranquil. Then, there will arise a calming of the mind, also. There will be other results as well, but they will be left alone until later. The immediate lesson is to calm the breath. To manage the breath is the first point to be considered in the practice of step four. (81)

FIVE SKILLFUL TRICKS

In practicing step four, we have various methods or skillful means — we could even call them tricks — to use in calming the breath. Whether we call them techniques or tricks, these are a higher order of things which we use over things that are more crude and foolish. We call them "skillful means." We have some tricks to use on the breath and these tricks come in five stages. These five tricks or skillful means are :

1. following the breath;
2. guarding the breath at a certain point;
3. giving rise to an imaginary image at that guarding point;
4. manipulating those images in any ways that we want in order to gain power over them;
5. selecting one of these images and contemplating it in a most concentrated way until the breath becomes truly calm and peaceful.

These are our five techniques or tricks: following, guarding, raising a mental image, playing with the different mental images, and choosing one image to be the specific object of *samādhi* (concentration, collectedness) up until there is complete calmness. (82)

As for the first stage — following or chasing — we have been doing this from the start. With the long and short breaths we must use hunting or following. Now, we merely repeat or review it until we are most expert at following the breath. This does not require further explanation. We have already done plenty of it in steps one, two, and three.

The second trick is guarding, to choose one point along the breath's path and to watch or guard the breath there. We do not need to follow the breath anymore, but the results are as if we continued to do so. This *citta*, this *sati*, is not allowed to go anywhere; it must stay only at that point. It guards the breath passing in and passing out, which give results equal to following, except that guarding is more subtle.

Generally, we use the furthest point in the nose where the breath makes contact, which is usually at the tip. That point is the easiest and most simple to guard, unless you have a hooked nose that comes down low and a high upper lip. Then you might feel the breath's touch just above the upper lip. For each of us the point will be in a different place, depending on the shape and structure of each nose and lip.

Find the place where it is easiest to observe the breath. If it is difficult to find while breathing normally, take a few deep, strong breaths and it will become obvious. The exact location is not important, only find that point in your nose, or even on the upper lip, where you feel the breath most clearly. Once you find it, guard that point as the breath passes in and out. The mind, *sati*, stays right at that point and contemplates the breath as it goes in and out. Just breathing in and breathing out with the mind guarding at that point: this is stage two in our series of tricks. (83)

You can observe for yourself that when we do not bother to note the breath and just let it go as it pleases, it will have a certain feel. As soon as we begin to note it, even when merely following it, it becomes finer and more gentle. It adjusts itself and becomes more subtle in order to deceive us. It plays tricks like this. Then, when we stop chasing and start to guard the breath at a specific point in the nose, the breath calms down even more. You can verify this fact in your own experience.

A MENTAL IMAGE APPEARS

Now, the breath refines and calms further when we create a mental image *(nimitta)* at the guarding point. This mental image is only imaginary, it is not real. It is created by the *citta*, it is mind-made. You can close the eyes and "see" it, you can open the eyes and you still "see" it. It is like a hallucination that the mind creates by itself to calm the breath. To do so, the mind must be subtle. The breath, everything, must be refined in order to raise a mental image.

The breath must become finer and calmer until the image is created.

The mental image can be any kind of shape or form, depending on what is appropriate for the body of each person. Some people might create a sphere — red, white, green, or any color. It could be a candle flame, for instance, or a puff of cotton, or a wisp of smoke. It can look like the sun, or the moon, or a star. Even the image of a spider's web glimmering in the sunlight is within the abilities of the mind's creative powers. The kind of image depends on the one who creates it. The mind merely inclines in a certain way and the image arises by itself. It is a purely mental phenomenon that has no physical reality. The third trick is complete when we are able to create a mental image at the guarding point. (84)

Now it is time for trick number four. This trick is to change or manipulate the images according to our requirements. Change them from this image to that. Change them in this way, in that way, in all the ways that we wish. This all is possible because the mind creates the images in the first place. Thus, it has the ability to change them, to manipulate them, to play with them. This all can be done easily, it is well within the mind's capabilities. And at the same time, it develops our ability to master the mind in increasingly subtle and powerful ways.

We can control the mind more than we could before and this *citta* automatically grows more subtle and refined by itself. It calms down until eventually we will be able to calm it completely. Now we merely control these images, changing them according to the mind's tendencies. Depending on how the mind inclines, we experiment with changing the images in order to calm the breath more and more. This is nothing more than a trick. Still, it is a more advanced trick which enables us to have greater influence over the mind. Then, the breath calms down automatically. The breath must become calmer for us to manipulate the images. Although the mind calms down as well, the emphasis now is on calming the breath. The fourth trick is controlling the mental images as we wish. (85)

THE FINAL IMAGE

If we want to observe the process, or the order, of calming, we must watch and see that when we train in the way described here, the breath refines and calms down automatically in itself. When we practice in this way the breath will become calm. When the breath calms, the flesh-body automatically will calm down accordingly. Now when the body calms there is an effect upon the mind. The *citta* calms in proportion to the calming of the body, but this is not our intention at this point. The calming of the mind is the aim of a later step. Calm the breath and the body calms. In addition, there will be certain effects upon the mind. We can observe the calming process while we practice this step. (86)

The fifth trick is choosing the one single most appropriate *nimitta* (image). We will not change it any more. We will choose the one image that is most fitting and proper, then will contemplate it with our full attention in order to develop a complete measure of *samādhi* (concentration). We advise that you choose an image that is soothing, relaxing, and easy to focus upon. Choose one that does not stir up thoughts and emotions, one that does not develop any special significance or meaning. A mere white point or dot will do fine.

The best kind of image is neutral. If we choose a colored one it will brew up thoughts and feelings. The same holds for attractive, interesting, fancy, or complicated images. Some people like to use a picture of the Buddha as their *nimitta,* but that can get carried away in all kinds of thinking. The thoughts merely follow the picture that is seen, rather than plumbing down into stillness. Therefore, we take an image that has no meaning, has no mental associations, and is natural. A white spot is most proper. A tiny spot of light is also fitting. Some people will prefer a Buddha image or whatever suits their fancy. We do not. We take a spot that is easy to contemplate and does not stir up any thoughts. We choose such an image and focus all of the mind on it, in order to develop a concentrated mind. Focus

on just this simple point. None of the *citta* wanders anywhere else. It all gathers together on this single spot. Concentrating everything on this one point is the fifth trick. (87)

PERFECT CONCENTRATION

So it is that we select the one object *(nimitta)* which is the most appropriate for the mind to contemplate. At this point, we need to know that ordinarily the mind is scattering, spreading, and radiating outward in all directions. Now, we must turn inward onto one focus all of that outward flowing. In Pali this state is called *"ekaggatā,"* which means "to have a single peak, focus, or apex." Everything gathers together at this single focus. We have found the image that is most appropriate — a tiny central point — now the mind plunges into it. The mental flow is collected at this point in the same way that a magnifying glass collects the sun's rays and focuses them into a single point powerful enough to ignite a flame. This example illustrates the power that is harnessed when all of the mind's energy is gathered into one point. Once the mind focuses upon the object we have choosen, its radiance gathers there and becomes *ekaggatā* — one-pointed, one-peaked, one-pinnacled. (88)

When the mind is one-pointed, there are no other feelings, thoughts, or objects of that mind. There remain only the things called *jhānanga* (factors of *jhāna**). At the first level of one-pointedness there are five factors. At this level the mind is still coarse enough to perform the function of contemplating the object. The mind noting its object is called *vitakka.* The mind experiencing that object is called *vicāra.* Due to *vitakka* and *vicāra* the mind is satisfied or contented *(pīti).* And once there is *pīti,* there is the feeling of joy *(sukha)* at the same instant. Lastly, one-pointedness of mind continues as before. Thus, the mind on this level of *samādhi*

**Jhāna* means "to gaze, to focus," but the exact significance varies with the context. Here it signifies a high level of *samādhi,* often translated "absorption."

(concentration) has five factors: noting *(vitakka)*, experiencing *(vicāra)*, contentment *(pīti)*, joy *(sukha)*, and one-pointedness *(ekaggatā)*. These five show that the mind has entered the first level of perfect *samādhi*. This kind of awareness does not include any kind of thinking, yet these five activities of the mind occur. We call them factors of *jhāna*. If we can identify that all are present, then we can be satisfied with experiencing success in having perfect *samādhi*, although only the first stage. That sounds strange — perfect, but only the first stage. (89)

AT THE PEAK

I would like to take a closer look at the word *"ekaggatā."* This Pali word is commonly translated "one-pointedness." Literally, the Pali term means "to have one single *(eka)* peak *(agga;* Thai, *yod)."* The Thai word *"yod"* (rhymes with "laud") can mean either the very top, peak, apex, or pinnacle of something, such as a mountain or a pyramid; or the new tip or growing point of a plant. I am not sure that the English "point" has the same meaning. A point can be anywhere. It can be off to the side somewhere or even down very low. This is why the Pali uses the word *agga* (peak, summit, or zenith). *Ekaggatā* is like being the apex of a pyramid. It would not be proper for such a mind to be at some low point. This mind must be on a high level. It is gathered together up from low levels to one high point or peak. This is the proper meaning of *ekaggatā*.

Do not worry, however, should the mind collect itself on a focus that may not be the highest. That is a start anyway. Whenever there is *ekaggatā*, it is the beginning of something most useful. Whenever there is some *ekaggatā*, then there is *samādhi*. In our practice of step four of Anapanasati, it is not necessary to try to enter *jhāna* completely. In the practice of Anapanasati those very refined levels of concentration are not necessary. We only need to have a sufficient and appropriate level of concentration to continue with our practice, that is, enough *samādhi* that there are the feelings of

pīti and *sukka* (contentment and happiness). We need to use *pīti* and *sukha* in the next steps of our study. If you can go on into *jhāna,* into the material absorptions *(rūpa-jhāna),* that will be useful. It will make the next steps easier. Even if you do not reach *jhāna,* as long as there is some *pīti* and *sukha* you are doing fine. Now that will not be too difficult, will it?

When the feelings *pīti* and *sukha* are strong enough for the mind to feel them clearly, this is sufficient concentration to be able to go on to step five. If you enter the first, second, third, and fourth *rūpa-jhāna* that is more splendid yet. But *samādhi* sufficient to experience *pīti* and *sukha* distinctly is enough for step four. *(90)*

IT'S EASY WHEN...

Some of you may be wondering whether this will be difficult or easy to do. That is something we cannot tell you. But we can say that it will not be difficult if the method is practiced correctly. If you have been listening carefully, then you will understand the proper way to do this practice. If you follow the technique correctly, it will not be very difficult. You might even finish in a short time. If you do not practice according to the method, then it may be very difficult. You might never finish. It could take three days for some, three weeks for others, three months for some, or even three years. Who can say?

Most of you are still at the beginning, working on step one, but that does not mean you need not pay attention to the instructions about step four. If you do not know what to do, then it will be very difficult for you to do it when the time comes. We are giving instructions as clearly as we can, that you will understand the proper way to do this practice. Many people, however, do not like to follow instructions. They prefer to mix everything up with their own ideas and opinions. They like to make a hodge-podge out of things they read and hear from different places. You can do what you wish. But if you want to make this practice as successful and easy for yourself as

possible, then we recommend that you follow these instructions that explain the most proper, efficient, and successful way to do this technique.

Practicing according to the method is not difficult. Not following the technique brings many difficulties. Therefore, we must try to learn the correct method and how to apply it. Then, we will achieve the expected results. Beyond that, there is nothing else to do except repeat and repeat and repeat these steps until we are expert. Repeat them until we can very quickly calm the breath and calm the body. Practice until these steps require no effort. Become well versed in these activities.

And please do not forget! In every step, in every stage and interval of the practice, we must note the breathing in and breathing out. This is the background and foundation of our *sati.* This is how to be supremely mindful. Note the inhalations and exhalations at each stage of practice. Then we will meet with success in the first tetrad of Anapanasati. This is the theoretical background of Anapanasati and the principles on which we practice it.

Our time is up. May we end today's lecture now. (91)

LECTURE FOUR:

MASTERING THE VEDANĀ

In this lecture we will speak about the second tetrad of Anapanasati. These four steps deal with the feelings and are called "*vedanānupassanā* (contemplation of feeling)." The first two steps of this tetrad take *pīti* and *sukha* as the objects of our further study and detailed examination. (92)

The practice of these steps develops out of the practice of the previous step. Once the body-conditioner or breath is calmed, the feelings *pīti* and *sukha* appear. Then, we take these very *pīti* and *sukha* as the next objects or materials of our practice. (93)

If we calm the *kāya-sankhāra* (body-conditioner) to the extent of *jhāna* (the first *jhāna* and so forth), then *pīti* and *sukha* will be full and complete as factors of *jhāna*. Nevertheless, if we are unable to reach *jhāna* and are able only to calm the body-conditioner partially, there is likely to be a degree of *pīti* and *sukha* proportionate to the extent of that calming. Thus, even those who are unable to bring about *jhāna* can still manage enough *pīti* and *sukha* to practice these steps. (94)

Here, we will study the characteristics and meanings of *pīti* and *sukha*. *Pīti* (contentment) arises due to our successfully making *samādhi* in the previous steps, which means we were able to calm the body-conditioner or breath. Contentment or satisfaction arises with this success. Once there is contentment you need not doubt that happiness *(sukha)* will follow. Due to satisfaction, joy arises. This is how we are able to get sufficient *pīti* and *sukha* for the practice of steps five and six. (95)

PĪTI IS NOT PEACEFUL

The next thing to observe is that there are different levels to this word *pīti*, such as, contentment, satisfaction, and rapture. We must know these gradations of the more and less energetic forms of *pīti*. The important quality of *pīti* for you to be aware of is that it is not peaceful. There is a kind of excitement or disturbance in the thing called *pīti*. Only when it becomes *sukha* is it tranquil. *Pīti* has varying levels, but all are characterized as stimulating, as causing the *citta* to shake. *Sukha* is the opposite. It calms and soothes the mind. This is how *pīti* and *sukha* differ. (96)

So now we are ready to practice step one of the second tetrad — "experiencing *pīti* (*pīti-paṭsaṁvedī*)" — which is contemplating *pīti* every time we breathe in and breathe out. We must keep watching until we find the *pīti* that arose when we succeeded in calming the body-conditioner. Find out what this feeling is like. Fully experience it. Take it as the new object which the mind contemplates. The *citta* is absorbed in contemplating it the same as if there was *ekaggatā*. The mind is absorbed with the single object *pīti*.

So far, we have contemplated a number of objects: the long breath, the short breath, all bodies, and calming the bodies. Now, we switch to *pīti*. This *pīti* has stimulating power. It makes the mind quiver, shake, and tremble. It should be easy for you to understand the various degrees of *pīti* through the different English words we can use. How stimulating is contentment? How stimulating is

satisfaction? And how stimulating is rapture? Go observe and find out by yourself. The mind focuses upon *pīti* and fully experiences it every time there is an inhalation and every time there is an exhalation. This is the essence of the practice of step five. (97)

To put it most consisely, we breathe and experience *pīti* with every breath. Breathing in and out, fully experience this feeling of contentment and simultaneously be aware of each in-breath and each out-breath. When this step is being practiced there is a very pleasant feeling of well being. This work is fun to do, it is a most enjoyable lesson. Please try your best in this step. (98)

STUDY THE FLAVOR OF *PĪTI*

In each moment that we breathe with the experience of *pīti*, we simultaneously study and train. Earlier, we trained and studied while breathing long, breathing short, and so forth. Now, study and train as *pīti* is experienced in the mind. What is it like? Is it heavy? Is it light? How coarse is it? How subtle is it? This can be called "knowing what flavor it has." In particular, know what influence its flavor has on the mind or on the thoughts. Study in order to understand the nature of *pīti*, just as we studied until understanding the nature of the breath during the practice of the previous tetrad. This is how to practice this step. (99)

The most important thing to study and observe is the power *pīti* has over the mind. What influence does *pīti* have on the mind and thoughts? Carefully observe how the mind is when *pīti* has not arisen. Once *pīti* arises, what is the *citta* like? What is the effect of a lot of *pīti*? How is the mind when there is only a little *pīti?* When *pīti* is heavy, especially rapture, how much more does it stimulate the mind? Study the coarsest kinds of *pīti*, medium levels, and the finest types, to see how they differ. Then, see how their influence upon the mind differ. This is the crucial point of this step of practice. (100)

Finally, we realize that *pīti* stimulates the mind in a coarse way. It does not have a refined and subtle effect like *sukha*, which we

will look at next. In this step, understand the natures, facts, and secrets of this phenomenon known as *pīti*. Observe its relationship to the mind until you are most familiar with this experience. (101)

SUKHA SOOTHES THE MIND

Now we come to the second step of this second tetrad, or step six overall, "experiencing *sukha (sukha-patisaṁvedī).*" In this step, we contemplate *sukha* (happiness) with every inhalation and exhalation. Focus on *sukha* in terms of it being the result arising out of *pīti*. When *pīti* has finished stimulating the *citta* in *pīti*'s coarse way, it loses energy. That is, it calms down and transforms into *sukha*. We will see that the two feelings are very different. This *sukha* does not stimulate or excite, rather it calms and soothes. Here we contemplate *sukha* as the agent which makes the *citta* tranquil. Usually *pīti* obscures *sukha*, but when *pīti* fades away *sukha* remains. The coarse feeling gives way to the calm feeling. Taste the tranquil flavor of *sukha* with every inhalation and exhalation. This is the gist of step six. (102)

While contemplating *sukha* within the mind, we study and train just as we have done with the breath and with *pīti*. How light is it? How heavy? How coarse is it? How subtle? How does it flavor awareness and experience? In Thai and Pali we use the word "drink" to describe this experiencing. Drink the flavor of *sukha* while breathing in and breathing out. At the same time, study its nature and truths. (103)

It will be easy to see that when the power of *pīti* appears the breath will be rough. If the influence of *sukha* is evident the breath will be fine. We even can say that when *pīti* manifests its power the flesh-body is coarse. When *sukha* manifests its influence the body calms down and becomes subtle. There are also effects on the *citta*. When *pīti* shows its power it disturbs the mind proportionately, whereas the influence of *sukha* calms and relaxes the mind. The two feelings are opposites. This is what you must observe well at every

opportunity, namely, with every in- and out-breath. (104)

To summarize, once *pīti* and *sukha* arise, they have different effects upon the breath. One will make it coarse, while the other makes it calm. They have different effects upon the body. One makes it coarse or agitated, while the other makes it calm. They have different effects upon the mind. One excites the mind, while the other calms it. When you can catch or grasp or seize this distinction through your own experience of it, rather than merely thinking about it, you will have met with success in the practice of this step. (105)

These might *be* some difficulties. While we are contemplating *sukha, pīti* might interfere. It may take over such that the feeling of *sukha* disappears. Therefore, we must develop the ability to maintain that feeling of *sukha* for as long as we need and prevent *pīti* from coming in. *Pīti* is much more strong and coarse than *sukha*. If *pīti* interferes, the contemplation of *sukha* is ruined and real tranquility does not arise. We must put forth superb effort in our contemplation of *sukha* so that it does not fade away. Do not let any other feelings interfere. In this step we should feel saturated with happiness. What a wonderful way to meet with success in the practice of step six. (106)

EXPERIENCING THE MIND-CONDITIONER

Now we come to step seven: "experiencing the mind-conditioner *(cittasankhāra-paṭisaṁvedī)*." If we have completed step six successfully, then we know all about the feelings of *pīti* and *sukha*. What does the arising of *pīti* do to the *citta?* What does the arising of *sukha* do to the *citta?* What kind of thoughts does *pīti* condition? What kind of thoughts does *sukha* condition? We have noted and scrutinized these effects since steps five and six. Once we come to step seven, it is easy to realize that, "Oh, *pīti* and *sukha* are mind-conditioners." These *vedanā* are mind-conditioners in the same way that the breath is the body-conditioner. The method of

study and observation is the same as in step three. (107)

We have observed that *pīti* is coarse and excited, whereas *sukha* is fine and peaceful. Thus, when *pīti* conditions or brews up a thought, the thought is coarse. On the other hand, when *sukha* brews up a thought, it is calm and tranquil. This is how we realize that the *vedanā* condition thoughts. Then we realize that the feelings condition both coarse thoughts and subtle thoughts. We call this activity "conditioning the mind." (108)

When *pīti* is strong, it causes trembling in the body. And if it is very strong the body might even dance or bounce with joy. This feeling is coarse and powerful. On the other hand, *sukha* is calming, soothing, and relaxing. We learn that their characteristics are very different. When *pīti* dominates the mind, it is impossible to think subtle thoughts. We feel a tingling all over; it makes the hair stand up all over our bodies. So we need to be able to control *pīti*. *Sukha*, however, has advantages. It leads to tranquil, refined states. It can cause subtle, profound, and refined thoughts. It is as if these two feelings are opponents or foes. But that does not matter, for we know how to regulate them. We are able to control them by training according to the method we are now practicing. Just this much is to understand the *citta-sankhāra* reasonably well already. (109)

FRIENDS AND FOES

Even so, we must observe and understand another, quite different secret. These two feelings must arise together. That is, if we are not contented or satisfied, happiness cannot occur. Contentment causes happiness, joy comes from satisfaction. This contentment and satisfaction is the set of things we call *pīti*, the group of stimulating pleasant feelings. Although happiness and joy are the group of soothing feelings, still, they cannot exist without satisfaction. You can observe that in any event where there is happiness, satisfaction must always come before. *Pīti* leads the way. Experiencing success we are satisfied, we are excited and disturbed by that

success. Once *pīti* loses strength, when the mind gets tired of all that agitation and excitement, then *sukha* remains. The feeling calms down. So they are comrades at the same time that they oppose each other. They are comrades in that they must arrive together. There must be contentment first in order for there to be joy. We need to be careful about this. We must act toward them in an extremely subtle and refined way. It is like an art. It is a spiritual art to control *pīti* and *sukha* so that they benefit our lives. This is the secret that we ought to know concerning *pīti* and *sukha* (110)

By now we have discovered that *pīti* is an enemy of *vipassanā*, whereas *sukha* is not. Happiness-joy is a friend or supporter of *vipassanā*. *"Vipassanā"* means "seeing clearly," having direct insight into the truth of *aniccaṁ* (impermanence), *dukkhaṁ* (unsatisfactoriness) and *anattā* (not self). We require a very refined mind to realize *aniccaṁ, dukkhaṁ,* and *anattā* through *vipassanā*. Should *pīti* arise, *vipassanā* is impossible. The mind gets all clouded and restless. *Pīti* must be gotten rid of, for it is the enemy of *vipassanā*, of clear, subtle mental vision. *Sukha*, however, is not like that at all. *Sukha* soothes and calms, it makes the mind active and ready for *vipassanā*. For this reason, we must have the ability to regulate *pīti* and *sukha*. (111)

In the end, we will realize that the feelings (e.g., *pīti* and *sukha)* are mind-conditioners. When *pīti* conditions it, the *citta* is coarse and its thoughts are coarse, both the mind and the thoughts are coarse. When *sukha* conditions or supports it, the *citta* is subtle and tranquil, and its thoughts are subtle and tranquil. Both feelings condition the mind, but from different angles. The *vedanā* are conditioners of the *citta*, thus they get the name "mind-conditioner *(citta-sankhāra)."* (112)

When this fact is discovered, we contemplate it in the mind every time we breathe in and breathe out. Breathe in and breathe out while becoming certain of this fact. This is the practice in step seven. (113)

CALMING THE FEELINGS

Step eight is "calming the mind-conditioners *(passambhayaṁ cittasankhāraṁ)*" while breathing in and breathing out. Make the *citta-sankhāra,* the *vedanā,* calm and peaceful. Lessen their energy while breathing in and lower their energy while breathing out. First, we must be able to calm the feelings, only then can we experience this every time we breathe in and out. (114)

Various ways of lessening the strength of the *vedanā* exist. Lowering their energy or stopping them completely is not only possible, it must be done. There are two approaches for us to use: the *samādhi* (concentration) method and the *paññā* (wisdom) method. (115)

THE CONCENTRATION METHOD

Pīti's impulse can be calmed with the *samādhi* method, which is to develop a higher level of concentration in order to remove *pīti* and *sukha* from what is felt. We probably are not able to do this yet, because we have only just begun our training. Still, there is the secret that these feelings can be gotten rid of by making a higher level of *samādhi,* such as the third or fourth jhāna. Or, we could do it even by changing our thought. Bring another kind of thought into the mind to intervene and suppress that satisfied feeling. Either activity uses the power of *samādhi.* The power of another type of *samādhi* shuts off *pīti*'s energy in particular. Generally, it is not necessary to get rid of *sukha.* In fact, we ought to preserve it as a support of further practice. Here, we especially need to control *pīti.* We can control it with *samādhi* techniques, either by changing the mind's object or by having a higher degree of concentration or *jhāna.* Either will calm down *pīti.* (116)

Or, we might say that we bring in the true meaning of the word *samādhi* to drive away *pīti.* The real meaning of *samādhi* is "having *ekaggatā-citta* with *nibbāna* as its object." We have already explained that *ekaggatā-citta* is the mind gathered together into one

pinnacle or peak. True *samādhi* has *nibbāna* or *santi* (spiritual tranquility) as its object. We can recall what genuine *samādhi* is like. Now that *pīti* causes complications, disturbances, and difficulties, chase it away. We do not want it and we do not need it. We aim at the one-pinnacled mind that has *santi* or *nibbāna* as its object. The feeling of *pīti* dissolves because we do not want it anymore. This is a skillful means that uses *samādhi* to drive away *pīti*. (117)

THE WISDOM METHOD

Now we come to the method that uses *paññā* (wisdom) to diminish the strength of *pīti*, to eradicate the influence of *pīti*, or even of *sukha* if we wish. We use the *paññā* that realizes the true nature (characteristics, qualities, conditions) of all things to know what *pīti* arises from and due to what cause it will cease. *Pīti* bubbles up when a satisfying, correct condition is achieved. It must cease due to the lack of that condition, due to realizing that it is illusory, that it is not real. Once we see wisely in this way, the feeling of being agitated by *pīti* will abate.

Another wisdom method is to see the *assāda* and *ādīnava* of *pīti*. *Assāda* is a thing's attractive quality, its charm that deliciously tempts the heart. *Pīti* has an enchanting flavor. *Ādīnava* is a thing's wicked punishment. The *ādīnava* of *pīti* is the fact that it excites and disturbs, that it drives away tranquility, that it is the foe of *vipassanā*. Once we realize this, *pīti* dissolves. If we see its arising, ceasing, charm, and wickedness, then it dissolves, then it disappears. This is how to drive off *pīti* with the *paññā* technique. (118)

Everyone of us should understand well the meaning of the words *"assāda"* and *"ādīnava."* If you can remember the Pali, that is even better than the English translations. *Assāda* is the attractive, satisfying, lovely, infatuating quality or charm of something. *Ādīnava* is the lowliness or wickedness of a thing. There is no excuse for us to be deceived by these two. Once we see them we will know that getting pleased by and falling in love with anything is positive

foolishness. To go and hate something is negative foolishness. If we know these two well, that they constantly deceive us and lure us into loving and hating, then they will teach us that we must not indulge in liking and disliking, and we will be freed from the power of things. For example, money has both *assāda* and *ādīnava*. Once we know both of them, we will not be misled by or go crazy about money.

To completely understand this pair is the safest thing we can do. Know the *assāda* and *ādīnava* of *pīti* and you will get sick of *pīti*. It will flee by itself. This is how to use the wisdom method to chase away *pīti*. Even *sukha* should not be indulged. Although we may save some *sukha* for a beneficial purpose, we do not get lost in it. Please remember these two words for the rest of your lives. Then they will become the kind of charm that protects, a talisman that truly protects, rather than endangers. (119)

At this point now, the mind can regulate the feelings. It has developed the kind of mastery and self-control where the feelings no longer have the power to drag us this way or that. The *sukha-vedanā*, the pleasant feelings we have been disscussing here, pull the mind in an agreeable direction, in a positive way. There is another set of *vedanā* that pull us in a negative way, in an undesirable, dissatisfying direction. We already have talked about the group of pleasant feelings. We need to be aware of these feelings which are unpleasant, the *dukkha-vedanā*, also. We must know how to keep these feelings of displeasure and unhappiness from dragging us into a state of dukkha. They can be defeated with the same method as used on *pīti*. Whether happy feelings or unhappy feelings we can control them all. We become controllers of all feelings without exception. We practice by bringing any *vedanā* into the mind and experiencing it fully. Then we scrutinize it with *paññā* to drive that feeling away. Experience this ability to get rid of any kind of *vedanā*. Know that the feelings cannot condition the *citta* anymore. Rehearse this technique with every inhalation and exhalation until deft and expert at it. Thus, you will meet with success in the practice of step

eight. (120)

WHY BOTHER?

One last point to consider is the question of why we bother talking so much about the feelings. Why is it necessary to include them in this line of practice? Why not hurry on to *vipassanā* and get to *nibbāna* as fast as possible? The reason is that we must understand the *vedanā* and be able to regulate them in order to control the mind as our practice continues on to the realization of the path fruitions *(magga-phala-nibbāna)*, which is our primary purpose.

We have a special secondary purpose, also. That is, once we can regulate the feelings, we will be able to keep life on the correct path. When we are foolish about the *vedanā* we fall under the power of and become slaves to materialism, which always happens when we indulge in material pleasures, that is, the flavors of feelings. All the crises occurring in this world have their origin in people not understanding the *vedanā*, giving in to the *vedanā*, and being enamoured with the *vedanā*. They entice us to act like this, which leads to disagreements, quarrels, conflicts, and, eventually, war. Sometimes they lead even to world wars. All because people suffer defeat through the deceptions of *vedanā*.

By now you ought to realize that the feelings must be understood. We must know their secrets and manage to regulate them, if there is to be peace in this world. There is no need to talk of realizing *nibbāna*, when merely living on this planet in peace within ourselves and with others, which requires that we be able to control the feelings, is more than we can manage now. I hope that you all will take advantage of this ability for the rest of your lives. This tetrad has been included in the practice of Anapanasati due to the great power and importance of the *vedanā*.

So this is the second tetrad of Anapanasati. We have used up all our time today and must end the lecture here. (121)

LECTURE FIVE:

CONTEMPLATING THE CITTA

Today, we will study the third tetrad of Anapanasati, which is concerned with *citta*, the mind-heart. It is known as *cittānupassanā* (contemplation of *citta*). Please prepare yourselves for studying about *citta*. (122)

Before discussing the third tetrad specifically, there is a very important point which we sometimes forget to stress. Every time you sit down to practice Anapanasati — every sitting and session — you must begin with step one, the experiencing of the long breath. It does not matter what step you were doing yesterday, today you must start again at the very beginning. Each session is brand new. From the long breath move on to the short breath, and so on. Progress from one step to the next, completely fulfilling each step before moving on, until you come to the step where you left off last time. Each step depends upon the previous one. If you are unable to do the first step, then there is no possibility of you going on to further steps. Even now, when we intend to do *cittānupassanā*, we must start at step one. This holds true for all sixteen steps. With every inhalation and exhalation we practice in this way. Do not forget. We always begin practicing with step one — every time, every session, every step that we practice. (123)

After successfully completing the first two tetrads, we begin to work on the third, *cittānupassanā* (contemplation of mind). The first step of this tetrad is contemplating or experiencing the mind in all its aspects. This is called *"citta-paṭisaṁvedī,"* experiencing the condition or state of the mind during any given moment. Since the beginning of the practice, up until this point, there have arisen many different states of mind. Finally, we must observe the state of the mind at each step. What is its condition now? How is it changing? What arises in the *citta*? What are the mind's characteristics at this moment? In previous steps, we have emphasized certain things which the mind knows or experiences. Now, we are ready to observe *citta* itself. We must observe until directly knowing what the mind is like in that moment. What kind of experience is it? Step nine begins with experiencing the *citta* through each moment of practice. (124)

DEFILED OR NOT?

There are many different characteristics of the mind to contemplate here, and all of them must happen naturally by themselves. They are observed as they really exist, in the very moment of their existence. The characteristics to note, as specified in the traditional way of speaking, begin with "whether the mind has lust *(rāga)* or is free of lust." You all know what lust means. Besides the usual sexual lust, there is non-sexual lust, also. The meaning of *rāga* is broad. Sexual lust is called *rāga* and lust toward things such as money, jewelry, gold, food, housing, and possessions is called *rāga*. There also can be lust toward individuals, for instance, love (non-sexual) of one's employees or servants. The Pali *rāga* has this broad array of meanings. Does the *citta* have any of these types of *rāga* at this moment or is it free of lust? If there is lust, then contemplate its presence clearly enough to distinguish what kind of lust it is. Know what it is to have *rāga* in the mind. If there is no lust, then contemplate its absence. Breathe in and breathe out while experiencing the actual state of mind in that moment. (125)

The next characteristic of mind to contemplate is *dosa* (anger, hatred, aversion). The meaning of *dosa* is broad, also. Sometimes an external object — a person, a situation, or any thing — causes us to

be angry. Any dislike in the mind is *dosa.* It can even arise from within, without any external object. When the mind is oppressed, irritated, offended, or resentful it is called *dosa.* We contemplate whether this mind has *dosa* or not. If it has, contemplate, know, and understand this state of *dosa.* If the *citta* is free of anger and hatred, then know that state. This is the second characteristic to observe. (126)

The third characteristic to observe is *moha* (delusion and confusion). *Moha* is to feel infatuated with something due to not knowing that thing as it really is. For example, when we are doubtful about something we cannot help but think about it. Or, when there is hope or expectation or whatever, we cannot avoid dwelling on it. *Moha* can mean "astray or lost," and it can mean "dark or dim," that is, full of doubt and ignorance. Then, one kind of thought or another will arise out of that doubt or ignorance and will ferment in the mind. This is what we call *moha.* We should know whether there is delusion in the mind or not. If there is *moha,* then grab it and contemplate it. If the *citta* is empty of delusion then contemplate its absence. Always contemplate this state of mind while breathing in and breathing out. This is the third characteristic. (127)

There is a simple way of distinquishing these three states: *rāga, dosa,* and *moha.* If there is any feeling of wanting, that is, wanting to gather toward, to pull in, to hug and to hold, such a feeling is *rāga.* It has a most positive character. The second, *dosa,* does not like, does not want. It has a negative character. *Dosa* pushes away, knocks away, even to the extent of wanting to kill. *Rāga* pulls in and *dosa* pushes away. The third, *moha,* is ignorant. It does not know what is wrong and right, evil and good, according to reality. It is running around in circles. This is how the three differ. One gathers in, one pushes away, and one runs in circles. Everyone should be able to observe the differences and call them by their correct names. Know *rāga, dosa,* and *moha* by observing their activities of pulling in, pushing away, and running in circles. (128)

Next is to know whether the mind is distracted or un-

distracted. You have heard about this word already. The distracted mind has no one-pointedness. It is scattered all around. It is unable to rest and relax. It has no stillness or calm. Further, distraction annoys us. If the mind is distracted it must be bothered, that is, lacking rest. Is the *citta* distracted? Or is it free of distraction, in a state of normality? Contemplate the mind's character while breathing in and breathing out. Practice in order to know it well, in order to know all types of *citta* (129)

COMMON OR EXALTED?

The next pair is whether there is a superior state of mind, one better than usual, or merely a common state? In Pali, the superior state is called "*mahaggatā.*" In ordinary language we would say there is an awareness that is better than usual, more satisfying than usual, higher than usual. Does our *citta* have an awareness like this now? If so, contemplate it. If not, know that there is a common state of mind at that moment. Comtemplate this pair while breathing in and breathing out. (130)

The following pair is whether this mind is supreme and unsurpassed, or surpassed? That is, has our *citta* achieved that furthest state where there is nothing better? Or has our mind not yet reached the furthest state and there are better things still? This one is difficult to know because the supreme, most developed state of mind is the *citta* of an *arahant* ("worthy one": fully awakened, perfected human being). If we are not *arahant* yet, then common sense tells us whether we have the type of *citta* that is most satisfying or whether there is still something better. Do we feel that we have achieved final satisfaction? Or do we feel that there should be something even more satisfying than this? This pair is about the *citta* having something superior to it, or not. If there is this highest mind, contemplate it more and more clearly in order to understand this sort of mind. Breathe in and breathe out with this kind of awareness. (131)

The next pair is whether the mind is concentrated or not con-

centrated. Is it *samādhi* or not? Concentrate the *citta*. Even if it is not in full *samādhi* right now, still the influence of *samādhi* probably keeps the mind concentrated. This can be called a concentrated mind, also. Know whether the mind is concentrated or not concentrated while breathing in and breathing out. (132)

The last pair is to see if the mind has been liberated, if it is empty of attachment *(upādāna)*, not grasping and clinging at anything, or yet unliberated. Is the mind not attaching or is it attaching? This is what we mean by asking whether the *citta* is liberated or not. Right now, is there anything arresting the mind, or is it free? Whatever the case, know it clearly. Breathe in and out with this awareness. Make it as distinct as is fitting. (133)

KNOWING OURSELVES

By practicing like this, we will know ourselves and will know what sort of thoughts are typical for us. Then we will understand ourselves well. What kinds of *citta* are habitual in us? Generally, the mind's thoughts tend to follow some object. By observing these tendencies we will know ourselves better. That is a special benefit of this step. Our direct aim, however, is to know our mind as well and completely as possible. Understanding our own *citta* thoroughly is the specific benefit of this step. This is how to practice step one of the third tetrad, that is, step nine overall. (134)

DELIGHTING THE MIND

Now we come to step two of this tetrad, delighting the mind *(abhippamodayaṁ cittaṁ)*. From the beginning, we have been training in various ways of controlling the mind, particularly in the second tetrad, where the mind developed the ability to be independent of feeling and to have control over the feelings. That means the mind is under control*. Once we know the various mental states

*Although this is not yet the highest degree of control.

and conditions fully, both the positive and the negative, then we can put the *citta* into any state that is appropriate or desirable. Step ten, then, is to make the mind joyful, delighted, contented. There are many words we could use here. Call it contentment, joyfulness, or whatever you wish. The important thing is to be able to control the mind so that it feels satisfied and glad while breathing in and out. (135)

Whenever the mind is sad, sorrowful, or joyless, we can let go of the sorrow and bring the mind into a joyful state. Or even when the mind is in a normal state, we always can gladden or delight it using this technique. This is something very useful. We will not have to endure a sorrowful mind because we can control it. Whenever we must, we can have energy to do whatever work we need to do. We can be joyful at any time. But be careful, the words joyfulness and delight have two types of meaning. There is the ordinary, worldly kind of delight that is based in materialism and sensuality. Although, this is a certain kind of joy, it is not the kind of delight we are interested in. We require the joy of Dhamma that comes with knowing Dhamma and with using Dhamma. We need not depend on material or sensual stimulants, for we have Dhamma to help delight the *citta*. Thus, there are two kinds of joyfulness: defiled joyfulness and joyfulness free of defilement *(kilesa)*. Both kinds are available to us all. If you want defiled joyfulness it is very easy to get. The delight of Dhamma, however, must be done correctly. For this reason, we ought to examine it more closely. (136)

DELIGHTED BY DHAMMA

It is easy to delight the mind when we understand the cause of joyfulness. Joyfulness comes from the feeling of being successful, of having completed some activity correctly and successfully. An easy way to delight the mind is to go back to practicing steps one, two, and three again. Go back to the beginning and practice each step successfully. Then there will be contentment and joyfulness with

each one. This is a kind of gladness associated with Dhamma. We return to practicing step one again, but now we focus especially upon the feeling of successfulness, contentment, and joyful delight. Proceed through each of the steps in the same way until arriving at the joyfulness that satisfies us the most. Joyfulness comes from contentment and contentment comes from achieving success in some activity. By giving rise to the certainty that we are safe and liberated from bondage there will be contentment and joyfulness. (137)

An easy method that we can use at any time is to reflect upon getting good things, upon achieving what is good. We have obtained the good life, a life that has come across the Dhamma and is certain to eradicate dukkha. We are the most fortunate of human beings, those who have found Dhamma and are able to eliminate dukkha. By reflecting in this way, we will be joyful and happy. This is how to be exceedingly glad and delighted. Getting what is good, achieving the good life, being a good human being, discovering enough Dhamma to insure that we will not suffer — this kind of reflection is a simple way for the *citta* to be joyful. (138)

When we are confident that we can extinguish dukkha certainly, or when we have gotten the best thing that humans ought to get, then it is normal for us to be joyful and content. We study to understand the Dhamma that will extinguish suffering, to realize the best thing that humans should get. Then we are content. We are able to delight and gladden the *citta* using this skillful technique. (139)

CONCENTRATING THE MIND

Once we can delight the mind as we wish, we train in the next step. The object of step eleven is concentrating the mind *(samādahaṁ cittaṁ).* This means that we are able to make the mind concentrated, to put it into *samādhi,* whenever we want or need. This step is not difficult because we have been practicing this from the beginning, especially in step four (calming the body-conditioner) and

step eight (calming the mind-conditioner). If we could do it earlier, then we can do it here. Make the mind concentrated in *samādhi.* We can get rid of any unwanted feelings immediately. Then the *citta* is concentrated and happy. Further, it is able to perform various duties skillfully. This ability is most advantageous. (140)

This brings us to a common problem. Most people misunderstand that if the mind is *samādhi* we must sit absolutely still — stiff and unable to move. Or they think that there is no sensation what so ever. This is wrong understanding. To sit still and stiff like a log is only a tranining exercise. It is merely a training in higher than normal levels of *samādhi.* Developing the deeper concentrations of the second *jhāna,* the third *jhāna,* the fourth *jhāna,* up to the point where the body does not breathe, are just training exercises. Nevertheless, if the mind is able to develop these very high levels of concentration it should have no problems with the lower levels of concentration. Here in step eleven, making the mind *samādhi* means a mind that has good qualities and is ready to work. It is prepared to perform its duties as needed. From the previous step the *citta* knows how to be happy. When it is happy it is highly capable in performing its functions. Do not misunderstand that when the mind is *samādhi* we must be rigid like a rock or log. (141)

STABLENESS — PURENESS — ACTIVENESS

If the mind has correct *samādhi,* we will observe three distinct qualities in it. The quality of mind that is firm, steady, undistracted, and focussed on a single object is called *samāhito* (stability, collectedness). That mind is clear and pure, not disturbed by anything, unobscured by defilement. Mind empty of defilement is called *parisuddho* (purity). Thirdly, that *citta* is most fit and supremely prepared to perform the duties of the mind. This is called *kammanīyo* (activeness, readiness). It would not hurt to memorize these three words: *samāhito* (stableness), *parisuddho* (pureness), and *kammanīyo* (activeness). All three qualities must be present for

concentration to be correct. This is the kind of concentration that can be used not only in formal meditation practice but in doing any of the necessary activities of life. (142)

These three qualities can be present while walking or standing or sitting or lying. There is an interesting passage in the Pali texts. It says that if these three qualities are present while standing, then we can call that "divine standing." If these three qualities are present while walking, then that is "divine walking." If all three are present while sitting, that is "divine sitting." If these three qualities are present while lying, then it is "divine lying." Obviously, concentration is more than sitting like a lump of rock or a block of wood — stiff, rigid, and dead to the world. The essence of *samādhi* is that the *citta* is perfectly ready to perform its duty, namely, to grow in knowledge and understanding from moment to moment. At a minimun, the *citta* will be happy when these three qualities are present. Having *sukha* is a duty of the *citta*, also. And the *citta* is ready to do its duty when it has these three qualities. (143)

The practitioner whose mind is concentrated due to these three qualities is known as "one who has a concentrated mind." The Pali word is "*samāhito* (one who is concentrated)." In the Pali, the Lord Buddha is quoted as saying, "When the mind is concentrated it knows all dhamma as they truly are *(samāhito yathābhutaṁ pajānāti)*." The supreme benefit of *samāhito* is that the *citta* is concentrated on knowing all things as they really are. If there are any problems in life that we cannot answer, then concentrate the mind and the answers will come out automatically. Wherever the concentrated mind goes, it sees things according to reality. If we look within ourselves we will see all things according to truth. This means that we will see *aniccaṁ, dukkhaṁ,* and *anattā* easily, if the *citta* is accompanied by the three qualities of *samāhito*. (144)

You will observe for yourself that these three qualities are interdependent. They are interconnected in a single unity. There cannot be purity of mind without stability of mind. It there is no

purity, then there is no stability. And there must be stability and purity for there to be activeness. The three work together. They are the three factors of the concentrated mind. Please try to understand the words stability, purity, and activeness. The three must be equal and unified to be called *"samāhito."* Then they are extremely beneficial, valuable, and powerful. This kind of concentration is able to solve the questions of life, regarding both the natural problems of this material world and the questions of a "supernatural" order above the world. (145)

Finally, please remember and understand the essential point here. When the mind is *samādhi,* we can walk or stand or sit or lie down or work or taste our labors' fruit or help others or help ourselves. The *samādhi-citta* can be used on any problem, in any situation. It can be used to solve all problems. Be interested in this word *"samāhito"* — one who has *samādhi.* It is able to do every kind of duty. (146)

LIBERATING THE MIND

While breathing in and breathing out, we practice until capable of having the three-factor mind of *samāhito.* Then step eleven is finished and we come to step twelve. Step twelve is liberating the mind *(vimocayaṁ-cittaṁ).* Liberating the mind means not letting the mind attach to anything. Make it let go of anything it is grasping. Such a mind is spotlessly clean. It is free. Liberating the mind from all attachments has two aspects. The mind can let go of all these things, or we can take these things away from the mind. The results are the same. Take away all the things which the *citta* should not hold on to. Then observe if there is anything clinging to the *citta.* Try to release those things from the mind. This is step twelve. (147)

It is essential that we thoroughly understand the thing called "attachment." Maybe we are not familiar with this thing. But if we do not understand attachment, how could we ever remedy it? Would

everyone please study this word with special interest. Although it is a mental phenomenon, we use words from the physical-mental realm to talk about it. We use words like attach, cling, and grasp. Yet, it is a mental activity. The mind is ignorant and acts out of ignorance. Thus, it causes the activity we call attaching or clinging or grasping. We ought to study this carefully, for it is something that exists in all people, in everyone's daily life. To describe it in a few words, attachment is to regard something as "I" or "mine." Get a hold on attachment and then the practice of this step will go smoothly. (148)

The most direct way to practice step twelve is to examine the penalty, the danger, the wickedness, the pain, and the suffering in any moment we attach to something as "I" or "mine." Scrutinize the wicked, dangerous, and painful punishment that all attachment inevitably brings. On the other hand, examine and realize the benefits, goodness, and advantages of non-attachment. When we do not attach, what benefits do we get? What kind of happiness is there? Observe carefully. When we go and attach to something, what type and degree of pain and suffering results? Examine both sides of the coin. See the penalty of attachment and the value of non-attachment as they continuously alternate in the mind. Through this kind of contemplation the mind is liberated automatically. The mind naturally will let go of things and things naturally will let go of the mind by observing these two facts. Observe until seeing the penalty and lowness of attachment. Observe until seeing the advantages of non-attachment. Observe these every time that we breathe in and out. This is how to practice this step. (149)

FOUR KINDS OF ATTACHMENT

The objects of attachment are many, they are excessively numerous. Furthermore, they are subtle and profound. They are difficult to see, hear, and understand. Nevertheless, we can identify four types or modes of attachment. The first category is all the material objects valued by sexuality *(kāma)*. Whether possessions,

necessities, gems, jewelry, gold, and money; or the things we see, hear, smell, taste, feel, and think about; all these are the foundations of sensuality and sexuality. They are objects of attachment to sexuality. The other three categories are kinds of immaterial objects of attachment. The second category is our incorrect opinions, beliefs, views, and theories. These are things that we cannot understand, that we cannot possibly know, but because of *avijjā* (ignorance) we accept them and attach to them.We have many such incorrect opin ions and views. The third category is the traditional activities and practices that we follow. Every one of them, both religious and secular, are superstitious. These are many of these customs with which we are identifying. Last and most important of all, is the category of all the things that we attach to as "I" or "mine." These four main categories of attachment include all the things we cling to. Observe them and see the lowly wickedness of attaching to them. See the value of not attaching to them. Continually examine every kind of attachment with every inhalation and exhalation. In this way they are released in an automatic letting go. Release the objects of attachment. Let go, let go, let go. (150)

When we look at Christianity we see that it shares this concern about attachment. In fact, the primary symbol of Christianity — the cross — teaches the "I" (the upright) and the cutting of the "I" (the cross-member). This symbolizes the getting rid of attachment. All religions agree in their major goal: the eradication of attachment to I and mine. This is the highest, most sublime practice. It removes all those problems, selfishness in particular, which are the source of all other problems. Cut out selfishness and problems end. Please get interested in letting go of all things. Letting go of the four types of attachment is the best thing one can do. (151)

Another group or set or aspect of the things that the mind must let go of are these things which are disturbing the *citta* right now in this moment, such as, the *nivaraṇa* (hindrances). These are moods which arise from within the mind out of our habits and

tendencies of thought. The five *nivaraṇa* are feelings of sensuality, of aversion, of depression and drowsiness, of agitation and distraction, and of doubt and uncertainty. We must get rid of these five *nivaraṇa* Further, there are the *kilesa* (defilements). These emotions of *lobha* (greed), *dosa* (anger), and *moha* (delusion) must go. Any feelings of liking and disliking, any moods of satisfaction and dissatisfaction, any attachments to dualistic things, which are present in the *citta* must be removed. Eventually, we will realize that no problems remain to put the *citta* into dukkha. If there is attachment, there is dukkha. When the mind is empty of attachment, it experiences no dukkha because there is no foundation for dukkha.

Whenever the mind sees something clinging, it releases that thing. Practicing like this every time we breathe in and breathe out is step twelve, the last step of the third tetrad. Altogether there are four steps which deal exclusively with the *citta*: experiencing the different states of mind, gladdening the mind, concentrating the mind, and liberating the mind. Through them we successfully complete our study of the mind.

Please, allow us to end today's lecture here. (152)

LECTURE SIX:

THE SUPREME

Today we will discuss the fourth tetrad, the final four steps. This tetrad studies and examines Dhamma, or Truth, in particular. You will recall that the first tetrad studied the breath and the body. The second tetrad studied those feelings which result from the calming of the body-conditioner, the breathing. There we studied the mind's feelings, not yet the mind *(citta)* itself. We studied the mind-conditioners until we learned all about the concocting and conditioning of the *citta*. Then we could control the *citta-sankhāra,* the mind-conditioners. The third tetrad studied the *citta* and the control of it. We studied, developed, trained, and practiced various ways of controlling the mind. Now, in the fourth tetrad, once this well-trained mind has been brought under control, we use it to study Dhamma, the Truth of Nature. Please observe how the four tetrads are interconnected: first the *kāya-sankhāra,* then the *citta-sankhāra,* then the *citta* itself, and then finally Dhamma, the facts *(sacca-dhamma)* of nature *(dhamma-jāti).* (153)

The reasoning here is simple. Once the mind is under our power and within our control, we are able to use this type of mind to

work. From practicing the third tetrad, from the ability to concentrate the mind, there is a lot of *kammanīyo*, readiness or activeness. The mind is fit and ready to do its duties. In the Pali another word is used in this context — *mudu* (gentle). Before *citta* was hard and stiff, now it is gentle and supple. The mind is now very sensitive and quick, in a condition that is ready to be used. Consequently, we use it to do the work of the fourth tetrad, where the very first duty is to contemplate impermanence. (154)

THE IMPERMANENCE OF ANAPANASATI

A fundamental principle of this entire practice is to use things already existing within us as the objects to be studied and practiced. We prefer not to use external objects. Once we understand internals well, we can extrapolate to externals. Do not forget this important principle: we must examine things that exist internally. Therefore, for this step of our practice, the step of *aniccānupassī* (contemplating impermanence), we will return to the beginning step. First, we contemplate just the breath until we see that it is impermanent. We observe that the breath changes and becomes long. It is impermanent. The longness is impermanent, always changing, getting longer or getting shorter. The shortness is impermanent, too. The various conditions and characteristics of the breath are impermanent. The breath's effect on the body is impermanent. Next, observe that both bodies — the breath-body and the flesh-body — are impermanent. Then, watch the calming of the breath and impermanence is ever more obvious. The breath changes from coarseness to calmness, but even that calmness is impermanent. It keeps changing into other states. Contemplate each step one at a time until each phase is seen to be impermanent.

Eventually the feelings of *pīti* and *sukha* arise. Watch them one by one. See impermanence in each and every aspect of these *vedanā*. Contemplate the impermanence of the conditioning of the mind by the feelings. The calming of these feelings is something im-

permanent, is impermanence. Next we watch the *citta* itself, it too is impermanent. The gladdening and refreshing of the mind as it changes to delight and joyfulness is impermanent. Contemplate the impermanence of this freshness and delight, of its various conditions and flavors. Concentration is impermanent, it changes to non-concentration. The activeness of *samādhi* is impermanent. Impermanence manifests right there in that activeness. Even the liberating of the mind is only a temporary liberation here, and thus also impermanent. Realize impermanence in each and every step, in each and every one of the interconnected points, phases, and aspects of this practice. Directly experience impermanence in everything. Redo each of the steps. Make the impermanence of each step absolutely clear, undoubtedly obvious, completely certain. This is how we contemplate the impermanence of all these passing phenomena collectively known as *sankhāra*. In step thirteen, we contemplate the impermanence of the *sankhāra* (conditioned things, concoctions). (155)

MORE TO IT THAN JUST IMPERMANENCE

Now, observe that in the realization of impermanence there is the realization of many other things simultaneously. When impermanence is truly seen, this characteristic of impermanence is also the characteristic of *dukkhaṁ*, namely,it is ugly and unbearable. We will see the characteristic of not-self in it, also. Because these things are always changing, impermanent, unsatisfactory, and beyond our control, we realize *anattā*, also. Then we will see that they are void of selfhood, which is *suññatā*. We will see that they are just thus like that. Impermanence is just thus, just like that, thusness. And so, *tathatā* is seen as well.

Please understand that the realizations of these truths are interrelated. From seeing impermanence, we see unsatisfactoriness, see *anattā*, see *suññatā*, see *tathatā*, and see *idappaccayatā* (conditionality, the law of cause and effect), also. Each continues into the next. A complete realization of impermanence must include unsatisfactoriness, not-self, voidness, thusness, and the law of condi-

tionality. When all of these are seen, then impermanence is seen completely in the most profound way. This is how we realize fully the impermanence of the *sankhāra.*

We have already explained *sankhāra* and we have practiced it, too. (See P.74-78.) Remember that here are three meanings to this word. Various causes, conditions, and ingredients must be concocted and compounded in order to use the term *"sankhāra."* The characteristic of the conditioners is impermanence. The characteristic of the things conditioned is impermanence. The characteristic of the activity or process of conditioning is impermanence. To see all three aspects like this is to realize impermanence in the most profound and complete way. (156)

Merely seeing *aniccaṁ* by itself, rather than seeing it completely in all of its characteristics, is nothing extraordinary. To be complete the realization must encompass *dukkhaṁ, anattā, suññatā, tathatā,* and *idappaccayatā.* To see *aniccaṁ* alone, in an incomplete way that does not include *dukkhaṁ* and *anattā* is neither profound, nor sufficient to solve our problems. Thus, the words "realizing *aniccaṁ*" in this context must encompass a realization as deep as *dukkhaṁ, anattā, suññatā, tathatā,* and *idappaccayatā,* also.

There is a story which ought to be of interest to you. In The Basket of Discourses *(suttanta-piṭaka)* of the Pali Canon, The Buddha mentioned that there was a religious teacher at that time named Araka who taught about impermanence as much as the Buddha did, but went no further and said nothing about *dukkhaṁ* and *anattā.* This is interesting because at the time of the Buddha there lived a Greek philosopher named Heraclitus. The Buddha said that Araka taught in a distant land where he taught about impermanence or flux. The Blessed One probably meant Heraclitus, whose central teaching was *panta rhei* (Greek, "everything flows" or "all is flux"). He taught only impermanence, however, and was unable to extend this insight to include *dukkhaṁ, anattā, suññatā,* and *tathatā.*

Thus, it was not a successful teaching. Otherwise, another Buddha would have arisen right then and there. Knowledge about impermanence was well-spread both within India and abroad. "Distant land" probably meant a foreign country, thus I take it that Araka and Heraclitus are the same person.

So there is a good chance that the Araka mentioned by the Buddha is Heraclitus. Anybody who is interested can look it up in any history of Greek philosophy. Anyway, the essential point is that seeing *aniccaṁ* alone is not enough. We must see *aniccaṁ* such that it shines onto *dukkhaṁ, anattā, suññatā,* and *tathatā* — the entire string of realization. The short phrase *aniccānupassī* (contemplating impermanence) includes the realization of unsatisfactoriness, not-self, voidness, thusness and conditionality as well. (157)

THE DISSOLVING OF ATTACHMENT

Now, observe — study closely until you see it — that the realization of *aniccaṁ* dissolves *upādāna,* dissolves attachment. This is crucial. Realizing *aniccaṁ* dissolves attachment because it is the realization of the punishment, pain, and wickedness of that attachment. *Upādāna* dissolves until less and less remains. Such is the result of realizing impermanence. It makes us weary of and bored with the things we continue attaching to and all the things we ever attached to. *Upādāna* then begins to dissolve. This is the result of truly seeing impermanence. (158)

Now we come to the second step of this tetrad, or step fourteen overall, contemplating fading away *(virāgānupassī).* This had begun to be observed already in step thirteen when the contemplation of impermanence led to the dissolving of attachment. Now we focus upon and scrutinize the fact of dissolving or *virāga. "Vi"* means "not" or "not having." *"Rāga"* is another name for attachment. *"Virāga"* means "without attachment." Watching attachment dissolve is like watching the stains in a cloth fade away. The many-colored stains slowly fade away, bleached out by sunlight, until the

cloth is white. This is an material example of *virāga* which helps to explain the mental fading away of attachment. *Upādāna* dissolves under the light of seeing things as they truly are — *aniccaṁ, dukkhaṁ, anattā, suññatā,* and *tathatā.* We know that attachment is lessening when we are even-minded toward *sankhāra,* namely, all things which we once attached to. Now we are unprejudiced toward them all, which is to realize *virāga,* the fading away of attachment. Contemplate this with every inhalation and exhalation. This is how to practice step fourteen. (159)

The result of this fading away of attachment is the even-minded stillness of non-attachment. We can observe this quite easily, for example, as our erotic love for things which we once loved begins to fade. Anger toward past, or even present, objects of our anger dissolves away. We are no longer afraid of the things we once feared. We are gradually less and less afraid until fear disappears. The same is true for hatred, envy, jealousy, worry, anxiety, longing after the past, and so on. Each of these indicators lessens and shrinks until the mind is able to keep still and silent. You may have trouble with the phrase "keep still and silent." It means simply to not attach, not cling, not regard anything as "I" and "my." Contemplate impermanence until the attachment in the things we attach to dissolves, until we can remain still, silent, and even-minded. This is how to practice in this step. (160)

THE QUENCHING OF DUKKHA

Now, we come to step fifteen, *nirodhānupassī,* studying and contemplating the quenching of attachment. Observe the cessation of attachment, the non-existence of attachment while breathing in and breathing out. We can observe quenching or cessation from a variety of perspectives: the quenching of attachment to "self"; the quenching of selfishness; the quenching of greed, anger, and delusion; and the quenching of all experiences of dukkha. All of them occur with the quenching of attachment. There are many forms of *nirodha.* (161)

When we speak of quenching, remember that the ending of dukkha is what the practice of Dhamma is all about. Here, we observe different aspects of dukkha to see how they are quenched. The first aspect is the ending of frightfulness, the horror of birth, aging, illness, and death. Aging, illness, and death never again terrify our mind. This is one type of quenching. The next aspect is the cessation of the various symptoms or conditions of dukkha, such as, sorrow, grief, lamentation, despair, sadness, pain, frustration, and depression. All of these symptoms of dukkha are quenched. The third aspect is related to our hopes and wants, to attractive and unattractive things. Experiencing things we do not like is dukkha. Being separated from the things we like is dukkha. Not getting what we want is dukkha. These aspects of dukkha are quenched, also.

Lastly, attaching to the five groups *(pañca-khandha)*, clinging to one of the five *khanda* (groups, aggregates, clusters) as "self" or "belonging to self," as "I" or "my" is dukkha. These five groups of things which the mind habitually attaches to are body, feeling, perception, thought, and sense consciousness. They are the summation of all dukkha, the burdens of life. A full realization of this step must include all four aspects of dukkha's quenching. Quench the frightfulness of birth, aging, illness, and death. Quench the symtoms of dukkha, such as, pain, sorrow, sadness, and despair. Quench wants and desires toward agreeable and disagreeable things. Finally, quench the regarding of any of the five *khandha* as "self." When these four aspects are quenched, then dukkha is quenched. What we need so badly is realized right here. (162)

Thus we realize the voidness or non-existence of attachment through the quenching, disappearing, and ending of attachment. We experience the absence of attachment, in any of the aspects mentioned above, while we breathe in and breathe out. Or more simply, we drink, taste, and savour the flavor of *nibbāna*. *Nirodha* and *nibbāna* are synonyms. We can use them interchangeably. Thus, to contemplate the quenching of attachment is to contemplate *nibbāna*. (163)

THROWING IT ALL BACK

Here we come to the last step, the fourth step of the fourth tetrad, the sixteenth step of Anapanasati. It is called *patinissaggānupassī* (contemplating throwing back). *Patinissagga* is a funny word. It means to throw back or to give back. When we get to this step we contemplate our throwing back, our returning, of everything to which we once attached. This is step sixteen. (164)

There is a simple metaphor for explaining this step. Throughout our lives we have been thieves. We have been stealing things that exist naturally — in and belonging to nature — namely, the *sankhāra.* We have plundered them and taken them to be our selves and our possessions. We are nothing but thieves. For this we are being punished by dukkha. We suffer dukkha due to all our thieving and attaching. As soon as we observe the way things really are through the succession of steps in this tetrad, we let go. We cease being thieves. We return everything to their original owner — nature. They belong to nature. Don't claim them to be "I" or "my" ever again! Our goal here is made clear by this metaphor. (165)

DROPPING THE BURDENS OF LIFE

If you prefer, there is a second metaphor. In the past we went around foolishly picking up heavy objects like these boulders*. Then, we lugged them along wherever we went. For this we suffered dukkha constantly. How many years has it gone on? Now, however, we realize how stupid we were in making such problems for ourselves. We realize how burdensome they are and just toss them away. Without those burdens we are light. All those problems disappear. Before, life itself seemed to be a burden. Our entire life felt like a burden due to our stupidity. We hung on to those natural *sankhāra,* carried them everywhere, and thus weighed ourselves

* The *hin kong* lecture area is covered by sand and full of trees, rocks, and boulders.

down terribly. Now we throw them off. This is another metaphor that describes the final step of Anapanasati. (166)

We ought to say that the practice of this last step is training in order to throw away the burdens of life. Throw them away until no burdens remain. Before, we lived under their weight. Their heaviness oppressed us. We call that living beneath the world, or drowning in the world. Once we can toss away the burdens that held us down, that trapped us beneath the world, we ascend. Then we are above the world. We are Lords of the world. This is the true meaning of freedom and well being.

You ought to remember the meanings of these two conditions carefully. Living beneath the world is *lokiya*. Living above the world is *lokuttara*. All problems related to these two meanings will be solved during the practice of step sixteen. Let us make it perfectly clear that whenever we are foolish, we pick up weights and pile them up as burdens of life. Once we know what they are doing to us, we throw them off. Now, we no longer have any burdens. Living under the world and living above the world are totally different. Whoever wants to be free, to be at ease, to be above the world, ought to try their best to practice in this matter as much as possible — starting right now. (167)

THE SUPREME EMANCIPATION

If you like the word "emancipation," be well aware that this is the way to emancipation. Anapanasati successfully practiced through this final step brings emancipation. Or we can use a word that is more in vogue these days — "liberation." When we are liberated from all bonds, we either let go of all burdens or release ourselves away from those burdens. Whether we say "letting go of ourselves" or "letting go of the burdens," the meaning is equally tangible. There is letting go and then the result is emancipation. Or you might call it salvation, deliverance, release, liberation. Whichever word you prefer, they all signify that we have gotten the best thing that

human beings should obtain. We have not wasted our lives and the opportunity of finding Dhamma, the best thing that human beings ought to get and have. That is the end of the story.

May we end today's lecture here. (168)

LECTURE SEVEN:

THE HIGHEST BENEFITS

Today we will summarize all of the inquiries into Anapanasati covered by these lectures. We will summarize the sixteen steps in terms of their essential characters, their value or benefits, and the means of realizing those benefits. Please commit yourselves to listening carefully. Then you will be able to make use of those benefits in their fullest sense. (169)

Do not forget that we are talking about nature, about four aspects of nature and the law of nature manifest in them: *kāya, vedanā, citta,* and Dhamma. Nature pure and simple. So please understand the word *"dhamma-jāti."* (See P.5-6.) It is both the law of nature and follows the law of nature; nature and its law can never be separated. As living creatures, our duty is to understand and use nature for our highest benefit. Although we cannot control it, we can use it to our advantage when we act correctly according to its law. We know these four natures for just this benefit, for the benefit of our very own lives however long they may last. (170)

KÂYA: COOLING EMOTIONS

The first subject in the practice of mindfulness with breathing is the *kāya,* the body or bodies. We all understand its importance in life without needing explanations. The body is the foundation for the mind. We require a *kāya* which is ready to maintain and support itself and the mind in ways beneficial for life. Further, we need to understand how to control *kāya* according to our needs through regulating the breath. There are many advantages in knowing how to regulate the breath. By doing so we can change our moods and emotions. For example, when we are angry, we can let go of that anger quickly by breathing long. By breathing long the anger will disappear. When we are worried and unable to think straight, we breathe longer and longer to force that worry away. Or if we want to change from one train of thought to another, we can do so by breathing long in order to wipe out the unwanted thoughts or emotions and replace them with something more orderly and normal. Then we will be able to think what needs to be thought. So there is more to *kāya* than just the flesh body, it carries over to the *citta,* also.

The breath alone is well worth knowing, even if only in terms of health. We will have good health if we know how to breathe properly. Thus, the body and the various things associated with the body — such as, the breath, the emotions, and health — are considered to be one most important subject. I hope that all of you are able to get the fullest advantage from this stage of Anapanasati. (171)

VEDANÂ: STOPPING THE SPINNING

The feelings are the second item. If you are not aware of these things you will think they are unimportant. In reality, they are of the highest importance to human beings in that they spin people around at will. Further, they spin the whole world around. Whatever feelings we desire — and everyone craves them — we are incited to all kinds of behavior accordingly. Everyone is chasing after pleasant feelings

and running away from unpleasant feelings. This is how the *vedanā* can keep the whole world spinning. The feelings in people are the cause of all the new, strange inventions and creations which humanity has produced. Art, culture, and technology were discovered and produced for the sake of feelings, which have such great power to force us to follow them. *Vedanā* causes desire. Want is born out of feeling and follows feeling. Then, we act according to our desires. Thereby, all the many things happen. Even our search for money is a response to *vedanā*, whether from sensuality and sex, or merely from the ordinary feeling of being at ease.

Please get to know the things that dominate humanity. *Vedanā* have tremendous power and influence over us. If we cannot control feelings, we must rise and fall at their whim, which is dukkha. And we will act out of *vedanā* which are trapped in ignorance *(avijjā)* and are incorrect. The same is true for animals. They too are directed and compelled by feelings. All activities are merely searching, hunting, and chasing after the desired *vedanā*. People, as well, search and hunt for the feelings they want.

Even in coming here to Suan Mokkh, all of you are hoping to find something that will produce the *vedanā* which please you. Is it not true that you came here in order to get some pleasant feelings, such as, from the peace and quiet of a monastery or the joy of meditation; or, that you are trying to get away from some of the agitation, conflict, sorrow, and suffering in the world? These *vedanā* cause all kinds of activity and search; they compel every kind of effort and endeavor. In effect, they are the masters, the dictators, of our lives in the most profound way. When we can control them, they do not do us any harm. When we are unable to control them, we become slaves. What a pitiful state it is to be a slave to *vedanā!* (172)

There are two kinds of *vedanā:* foolish feeling conditioned by ignorance *(avijjā)* and clever feeling conditioned by *vijjā* (correct knowledge). If we are foolish at the moment of *phassa* (sensory contact), we have foolish feeling. If we are clever and knowledgable at

phassa, we have wise feeling. Foolish feeling leads to ignorant desire, which we call *taṇhā* (craving). Wise feeling leads to correct desire, to wanting what we ought to want, to wise want. We should be careful to make sure that *vedanā* is always wise feeling. Foolish feeling causes *taṇhā,* or craving, which in turn drags us along behind foolish *taṇhā,* as well as after intelligent wants. Craving can turn wise wants and needs into stupid desires. Foolish *taṇhā* leads us around the world, around and around who knows how many times, and still we put up with it. Sometimes we even want to go to the moon! As long as craving remains, there will be no end to it all: endless comings and goings, endless inventions and concoctions, endless desires for the luxurious life. Consequently, the benefits of controlling the *vedanā* are enormous. Do not allow them to stir up foolish desires and wants. Let us be interested in the *vedanā* with this perspective. (173)

CITTA: WORKING CORRECTLY

Now we come to the *citta.*You probably knew by yourselves and have been aware for some time of its importance. If not, then our studies here have shown you how significant the *citta* (mind-heart) is. On the other hand, it is much the same as the *kāya* and *vedanā.* If the *citta* is standing or existing in the wrong way problems will arise, dukkha will occur.

At a minimum, there are three things we must understand about the mind. Depending on the function which it is performing, we can call it by three different names. When it thinks we call it *"citta."* For being aware, feeling, experiencing, and knowing we say *"mano."* The basic function of being conscious at the sense doors in order to see, hear, smell, taste, touch, and cognize is called *"viññāna."* We focus on the function the mind performs and then name it accordingly: for thinking we name it *citta,* for knowing we name it *mano,* and for the basic sensory consciousness we name it *viññāna.*

When the *citta* performs correctly there are good results but it must be under control for it to work correctly. If we cannot control it, it will not be correct. When it it is not correct the whole thing goes to the dogs; nothing will be left in the world. We can say that the world exists because we have *citta*. If we did not have *citta*, it would be as if there was no world. If we can keep the mind under control and dwelling in correctness, we will receive the fruit of calmness, quiet, and peace. Understanding the *citta* enough to keep it under control is the most excellent knowledge for us human beings to discover and have. You ought to be especially interested in this. (174)

DHAMMA: TWO BASIC FACTS

Lastly, we come to Dhamma or Truth. In all things, both those that are us and those that are involved with us, there is Truth that we must know. If we do not know such Truth, or understand it incorrectly, our involvement with things, with life, will be incorrect. This will cause problems and will lead to dukkha. The whole of such knowledge can be summarized within two subjects: compounded things *(sankhāra,* concoctions) which have causes and conditions; and their opposite, the non-compounded thing. You might study these subjects through the metaphysical terms "phenomenal" and "noumenal." Noumenal is the opposite of phenomenal in principle, they are a pair. If something is phenomenal, it is a compounded thing and must exhibit the truth of impermanence *(aniccaṁ).* If a thing is noumenal, it is a non-compounded thing and it is not *aniccaṁ.* Rather, it is *niccaṁ* (permanent). Therefore, we study the *aniccaṁ* of all things until we know the Truth of impermanence well. Then we do not attach to anything. The mind which is not attached to anything proceeds to realize that thing which is permanent *(niccaṁ),* beyond impermanence, namely, the noumenon — *nibbāna.* That we understand these two realities — the conditioned and the unconditioned — is of the utmost importance. It is the most important principle

of all. The practice of the Dhamma tetrad of Anapanasati leads to knowing these two facts. (175)

That is the essence of our study into these four areas, and the knowledges and benefits such study brings. This is the essence of Anapanasati.

THE FOUR COMRADE DHAMMAS

There are further benefits, however, from practicing Anapanasati. We also will get what I like to call the "Four Comrade Dhammas," I came up with this name myself in order to discuss them more easily. The four comrade dhammas are *sati, paññā, sampajaññā,* and *samādhi.* You will recall from the first lecture that while we live within this world the four comrade dhammas will enable us to subdue all threats. With them we can get rid of dukkha. Whether inside or outside the monastery, we must use these four comrades to live. First, we have *sati* (reflective awareness mindfulness). When a sense object makes contact, *sati* is there and brings *paññā* (wisdom) to the experience. Once it arrives, *paññā* transforms into *sampajaññā* (wisdom-in-action), the specific application of wisdom required by the situation. Then, *samādhi*'s power and strength are added to *sampajaññā*. With them we are able to conquer every kind of object that comes in through the eyes, ears, nose, tongue, body, and mind. The four comrade dhammas are unsurpassed guardians. They watch over and protect us just like God. If we practice Anapanasati we will acquire the four comrade dhammas. (176)

PRACTICING FUNDAMENTAL TRUTHS

The next benefit is that we are able to practice in line with the principle of *paticca-samuppāda* (dependent origination, conditioned arising). The theory of *paticca-samuppāda* is complex and lengthy. For those of you who are not familiar with it, conditioned arising explains the causal origination of dukkha. A series of causes, each

dependent on a previous cause, leads to suffering. The Lord Buddha taught many variations on this theme, but because of its great subtlety and profundity it is difficult to understand. Do study it. But once we come to its practical application, dependent origination is exquisitely simple. In practice, it all boils down to having *sati* in the moment of *phassa* (sense contact) and that is all. *Phassa* is the meeting of an internal sense organ, a corresponding external sense object, and the appropriate type of sense consciousness *(viññāna).* Merely having *sati* in the moment of *phassa* solves all the possible problems of *paticca-samuppāda* completely. That is, before conditioned arising can develop have *sati* right there at contact. Do not let it be ignorant *phassa.* Then that contact will not lead to ignorant feeling and ignorant feeling will not lead to foolish craving *(tanhā).* It all stops there. This is another advantage of training in Anapanasati. It makes *sati* sufficiently abundant and fast, qualified enough, to perform its duty in the moment of *phassa* and stop the stream of *paticca-samuppāda* just then and there. This is an enormous benefit of practicing Anapanasati. (177)

Another benefit is that we are able to practice according to the principle of the four *ariya-sacca* with ease and completeness. You all have heard and know about the four noble truths. The essence of this law is that dukkha is born out of ignorant desire *(taṇhā).* If there is *taṇhā,* there must be dukkha. When we are able to use *sati* to stop *taṇhā* and break it off, there is no dukkha. Through preventing ignorant sense experience *(phassa),* there is no ignorant feeling *(vedanā)* and *taṇhā* is not stirred up. This is the best, most beneficial way to practice the four noble truths. Stop *tanhā* through the speed and power of the *sati* developed by practicing Anapanasati in all four tetrads. (178)

THE HEART OF THE TRIPLE GEM

A further benefit is that Anapanasati easily, completely, and perfectly brings us the Triple Gem *(ti-ratana),* the Three Refuges of

Buddhism. This is because the essence or nucleus of the Buddha, The Dhamma, and the Sangha is in cleanliness-clarity-calm (purity-radiance-tranquility). The state of *citta* that is clean-clear-calm is the essence of Buddha-Dhamma-Sangha. Please be careful about these three words. The Lord Buddha is not some physical body. Rather, the state in the mind that is clean-clear-calm is the true Lord Buddha. In seeing the Dhamma, the Buddha is seen. The heart of the Dhamma is this cleanliness-clarity-calm itself. Then, the Sangha are those who through successful practice have clean-clear-calm minds. All three words are most important. The first person to realize perfect cleanliness-clarity-calm is called "the Buddha," that Truth realized is called "the Dhamma," and the people who can follow and practice accordingly are called "the Sangha." When we practice Anapanasati we make our *citta* clean-clear-calm, as we have explained in detail throughout these lectures. These qualities are the fruit of *virāga, nirodha,* and *patinissagga* (steps fourteen through sixteen). Through them there is cleanliness-clarity-calm, thereby there is easily the genuine Buddha-Dhamma-Sangha in our mind-hearts. This is another of Anapanasati's unsurpassed benefits. (179)

BUDDHISM IN ITS ENTIRETY

Now, the next benefit is that in practicing Anapanasati we practice the most fundamental principle of Buddhism, namely, *sīla-samādhi-paññā*. These three factors are wholly present in the practitioner of Anapanasati. The unshakeable determination to practice is *sīla* (virtue). When the mind is set on correct action, that is *sīla* altogether. In the intention necessary to practice every step of Anapanasati there is automatically a natural *sīla* without us having to practice it in particular. Then, there will be *samādhi* (concentration) as well. Because of this intention, we practice until *samādhi* arises. Then *paññā* (wisdom) develops, especially in the fourth tetrad which is the most perfect wisdom. In practicing Anapanasati correctly the most fundamental principle of Buddhism is fulfilled, it leads to *sīla-*

samādhi-paññā in full measure. This is an enormous benefit: practicing Buddhism in its entirety. (180)

When we speak concisely, we talk about *sīla-samādhi-paññā*. If we want to go into more complete detail,we talk about the seven *bojjhanga* (factors of awakening). There is a statement of the Buddha which asserts that fully practicing the sixteen steps of Anapanasati perfects the four *satipaṭṭhāna* (foundations of mindfulness). Through the perfection of the four *satipaṭṭhāna* (body, feeling, mind, and Dhamma, i.e., the objects of the four tetrads), the seven *bojjhanga* are perfected. Then full awakening is assured. The seven *bojjhanga* are the very factors which lead to the enlightenment of the *arahant* (a human being who is liberated from all dukkha). It would take hours to go into all the details. Now, we only have time to give the names of these factors for you to hear: *sati, dhammavicaya*

so, tranquility will arise in the body. The *citta* will be able to feel this tranquility and it calms also. Then it is a *citta* ready to perform its further duties. The subject of the *kāya* is merely this. You may not want to know this much, that is up to you. But this is how the facts are. To understand them will not cost you a thing. The better you understand, the more benefits this training will bring. You will be able to make this the best life possible. So it is that we must begin with learning about the *kāya* as the first tetrad. (B.9)

Please study this profound natural truth: the *prāṇa*-body is the conditioner of the flesh-body. You ought to know that there are two *kāya* or two levels of *kāya*. We all know about the first level, the flesh-body, while we barely know the *prāṇa*-body at all. Therefore, it is very important to understand the *prāṇa*-body for doing so can lead to having a conditioner that is good to the flesh-body. In India, *prāṇāyāma* studies are held to be the highest and most necessary subject of study. Although the explanations in different schools are not exactly identical and each school may have its own meaning for the *prāṇa*-body, in the end, they all boil down to regulating the *prāṇa*-body so that it conditions the kind of flesh-body that we require. You ought to study and train the breath well in order to use it to your advantage in conditioning the flesh-body. We cannot regulate the flesh-body directly, so we regulate it indirectly. We study the *prāṇa*-body and practice how to regulate it. Being able to regulate the *prāṇa*-body is equivalent to regulating the flesh-body as we need, namely, making it calm and peaceful. (B.10)

We develop this knowledge until we are able to regulate the *prāṇa*. Then we can arrange to have a good, healthy body that is ready for the concentrating of the *citta*. In this way, both the body and the mind are prepared to do their respective duties. This is what the first tetrad is about. It has these characteristics, this objective, and this way of practice. Please examine it carefully. Is it necessary or not? Is it worth your time and effort to study and practice? If you see that it is the best that we can do, that it is worth our effort, then wholeheartedly commit yourself to this study and train in it until suc-

cessful. This is how to have the best kind of *prāṇāyāma* — Buddhist *prāṇāyāma* — through the practice of *vipassanā-bhāvanā* (the cultivation of insight or direct realization). (B.11)

VEDANĀNUPASSANĀ

Now we come to the second tetrad, the contemplation of feeling *(vedanānupassanā).* We must know the feelings in their status of being "evil *māra*" (wicked tempters, demons). It is difficult to find the right words to describe them. They are wicked, harmful *māra,* that is, lowly, base villains that are the causes of all the crises in our lives. We are slaves to these feelings. Everyone works solely to get money for the sake of *sukha-vedanā* (pleasant, happy feelings). These *vedanā* are masters over us. They are evil demons which confuse us, cause us difficulties, and complicate our lives. We need to understand the *vedanā*, so we take them up as the second subject of study in Anapanasati. (B.12)

You have all left Europe, America, or wherever your home is, to come to Suan Mokkh in search of the conditions for *sukha-vedanā*. Is this true or not? Even when still in Europe or America you worked for the sake of nurturing *sukha-vedanā*. Now, you come here to Suan Mokkh to find the conditions for or means to get *sukha-vedanā* (nice, happy feelings). We are slaves to *vedanā* — *sukha-vedanā* in particular — all the time. Now, it is time to understand the *vedanā* well in order to keep them under control. (B.13)

In some Pali texts the *vedanā* are described as "conditioners of the mind *(citta-sankhāra).*" Mind, here, comes from the thoughts, desires, and needs. We cannot endure the influence of the *vedanā* we must think and we must act under the power of *vedanā*'s desires or *vedanā*'s meaning. We are not free within ourselves, we fall under the power of *vedanā*. Feelings force us to act. They force the mind, they condition the mind to think and act according to the power of *vedanā*. (B.14)

If we can master the highest and most sublime *vedanā*, we can

master the lower, cruder, more petty *vedanā*, also. When we can control the most difficult feelings we can control the easy, simple, childish feelings too. For this reason you ought to try — we especially urge you to strive — to achieve the highest level of *vedanā*, namely, the feelings that are born from *samādhi*. Then take these most pleasant *vedanā* as a lesson in order to conquer them. If we can conquer these *vedanā*, we can be victorious over all *vedanā*. Should you bother to give it a try? Should you endure any difficulties that might arise? Should you spend your precious time on this practice? Please consider wisely. (B.15)

It may seem amusing to you that we strive to get the highest *vedanā*; but rather than enjoy them, taste them, drink them, indulge in them; we instead kill them, destroy them, control them. Some of you may find this funny. Some might even think it a joke to search for the highest *vedanā* only to destroy and control them. Please understand this point correctly. In return for killing these *vedanā* we get something even better than this kind of *vedanā*. We will receive another sort of *vedanā*, a higher order of *vedanā* that should not even be called *vedanā*, something more like *nibbāna* or emancipation. So do not consider it a silly matter or joke that we achieve the best *vedanā* in order to kill them. (B.16)

CITTĀNUPASSANĀ

The third tetrad is *cittānupassanā* (contemplation of mind). The purpose of this tetrad is to know every kind of *citta* and what each kind is like. Then we train and control the *citta* so that it only goes along the way in which it ought to be. We purify it, concentrate it, and activate it. We make it the kind of *citta* which is fit and ready to do the highest duties. It must be prepared for its remaining duties, especially, the final conquest of dukkha. In this tetrad we study the *citta* until we can keep it under control. Then we use that mind to do the duty which next needs to be done, until we arrive at the highest level of duty. (B.17)

DHAMMĀNUPASSANĀ

The fourth tetrad is *dhammānupassanā* (contemplation of Dhamma). It involves knowing the truth about all the things to which we are enslaved. The meaning of this is very important. Now, when we attach to this thing and that thing we are slaves to these things. So we will get to know the truth of these things in order to end our slavishness toward them. This is the significance of *dhammānupassanā*. Know the truth of the things to which we are clinging. Know this truth until letting go of attachment, until there is no attachment remaining.

So this is how we get to know *Ānāpānasati-vipassanā* for the purpose of eliminating all problems, for the sake of not being a slave to anything in the worlds ever again, in order to live a life of supremely cool peacefulness. In this very life there is coolness; this is the fruit. The vehicle that brings coolness into life, that leads to a cool life, is *vipassanā* as practiced according to the principles of Anapanasati.

(B.18)

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APPENDIX C:

SAMĀDHI-BHĀVANĀ IN BUDDHISM

(Selections from a talk given 5 May 1987.)

There are many different forms, styles, and systems of *samādhi-bhāvanā* (mental cultivation through concentration; meditation). At this time I would like to discuss the *samādhi-bhāvanā* specifically introduced and recommended by the Lord Buddha himself. It appears in the Pali Tipitaka both in brief references and detailed explanations. We call it "the Buddha's *samādhi-bhāvanā*." It is not the Burmese style or Chinese style or Sri Lankan style that we are clinging to these days. It is not the system of Ajahn This, Master That, Guru This, or Teacher That like we are so caught up in nowadays. Nor is it the style of Suan Mokkh or any other Wat. It is nothing at all like any of those things. Instead, this is the correct way as recommended by the Buddha. He declared this form of *samādhi-bhāvanā* to be the one through which he himself realized the Dhamma of Perfect Awakening. We will speak about this style of *samādhi-bhāvanā* in particular. (C. 1)

This is the system of *samādhi-bhāvanā* that is known as *ānāpānasati-bhāvanā* or, more simply, Anapanasati. Altogether it contains sixteen steps or objects which are to be practiced. It seems, however, that some people do not like this and complain that it is too much for them. Regarding this point, I insist that the Buddha never taught anything more than necessary or less than complete. That is, this 16 Step *samādhi-bhāvanā* is neither too much nor too little. If you are patient enough to do all sixteen steps, you will have the complete system. If you are unable to do it, there is still a condensed version which is adequate for lazy people. (C. 2)

THE SHORT CUT METHOD FOR ORDINARY PEOPLE

We will begin by speaking for those who do not like "a lot." By the words "a lot" they seem to mean too much or surplus. Well, the surplus is not necessary. We will take just what is sufficient for ordinary people, which we call "the short cut method." The essence of this method is to concentrate the mind adequately, just enough, which any ordinary person can do, and then take that concentrated *citta* to observe *aniccaṁ-dukkhaṁ-anattā* — the three characteristics of being — until realizing *suññatā* and *tathatā*. With this practice they will realize the benefits of *samādhi* just the same. They will get the full-scale result of extinguishing dukkha, but there will not be any special qualities in addition to that. Such special abilities are not necessary anyway. So make the mind sufficiently concentrated, then go examine *aniccaṁ-dukkhaṁ-anattā*. Just practice the first tetrad of Anapanasati sufficiently, then practice the fourth tetrad sufficiently. That is all! Sufficient is not a lot, nor is it complete, but it is good enough. This is the short cut for ordinary people. (C. 3)

Now we will look at the method of practicing the first tetrad. Make the breath fine and the entire body will be subtle, that is, tranquil and cool. Just this much is sufficient for having a mind good enough to do *vipassanā*. Then the *citta* is on a level that it can use to contemplate *aniccaṁ-dukkhaṁ-anattā* that manifests in every part and particle of our bodies. The impermanence, unsatisfactoriness, and selflessness of every organ and component in our bodies — both concrete and mental — is contemplated until realizing suchness. When suchness is seen we do not fall under the power of dualism. That is enough. This much is enough to penetrate higher and higher into the Dhamma until realizing the highest. This is the short cut for ordinary people. Those living in the common, ordinary world — even those living the household life — are able to do at least this much. (C. 4)

THE COMPLETE SYSTEM OF THE BUDDHA

Now we will talk about the system which the Buddha himself practiced and explained. This is the full or perfect system, rather than the short cut, namely, the Complete Four Tetrad Form of Anapanasati. Please be patient and take some time to listen. You ought to be able to understand some of this and then it will be of benefit. If you still think that it is excessive or surplus, then you have not really understood at all. (C. 5)

We can make different kinds of breath happen in order to understand the breath through observing actual breaths. Now we know that the breath supports and services this flesh-body. This has been known for many ages, even before the Buddha appeared in the world. There were many methods of *prāṇāyāma* practiced before the Buddha's time. When the Lord Buddha appeared, he took up *prāṇāyāma* and adjusted it into this system of contemplating the breath. We regulate life and the body through the breath. Consequently, there are four steps to practice: knowing the long breathing, knowing the short breathing, knowing how the breath regulates the body, and contemplating the breath in a way that it calms in order to calm the body. These are the four steps. They are not much at all. Why not try it out! Sincerely observe and genuinely study in a scientific way. Then it will not be difficult. (C. 6)

There are many advantages and benefits to *prāṇāyāma* that are not directly concerned with religion or Dhamma. They are extra incentives to interest you in *prāṇāyāma* or breath control so that you will manage it correctly. You can make your age last longer than it normally would through *prāṇāyāma*. Or you could make yourself die immediately, even today. You can die during any breath you choose through controlling *prāṇāyāma*. You can have a healthy breath and a good, healthy body with *prāṇāyāma*. You can play sports, drive a car, work in an office, or whatever you require, if you regulate the breath or *prāna* in the way that is in accordance with your aims. We would like you to know that Anapanasati has these

side-benefits outside the scope of religion or Dhamma proper. (C. 7)

OUR HIGHEST DUTY

The last tetrad is about Dhamma: nature and the Truth of nature. When the *citta* is under control and has the *samādhi* that is needed, use that *citta* to perform the highest duty. By highest we mean the duty of knowing, of realizing, Truth. Through *vipassanā*, by observing carefully with a concentrated mind, we see the Truth of all things. We realize that everything is impermanent. Anything that we are experiencing now is impermanent. Even the things of which we are unaware are impermanent, that is, continually changing and transforming. The single exception is *nibbāna*, the only thing that does not change. Thus, we know the *aniccaṁ* of everything. Furthermore, the fact of impermanence oppresses and forces us to experience dukkha. This state of dukkha can not be endured by anyone; there is no self or soul that can stand up to it. This is *anattā*. And so we realize *aniccaṁ-dukkhaṁ-anattā*. Together we call them *suññatā*, voidness of self. Then know *tathatā*, suchness or "just like that." This is the first step of the fourth tetrad. It is called *"aniccānupassī."* Just this one word encompasses the realization of *aniccaṁ-dukkhaṁ-anattā-suññatā-tathatā!* They are gathered together into the same step because all are the result of directly seeing *aniccaṁ*. (C. 8)

Continuing we see that: Oh! once *aniccaṁ* is seen, once impermanence is realized, attachment begins to fade away. It dissolves and fades away bit-by-bit. This is called realizing *virāga*. Realizing this dissolving of attachment leads to: Owwh! it's finished, attachment is caput! This is called realizing *nirodhā:* the utter extinction of all defilement and dukkha. If dukkha is ended, then we know: Wow! now it is finally over, now it is completely stopped. Our functions and duties are fulfilled and finished. There is nothing further to be done. There is no dukkha or problem remaining that we would ever need to deal with again. This is called *patinissagga:* throwing it all away.

There is nothing left. This is the final tetrad, *dhammānupassanā*, concerning the Truth *(sacca)* of all things. (C. 9)

NOTHING SURPLUS

Finally, you can see for yourself whether it is a lot or not, surplus or not. We study beginning with dukkha itself and the cause of dukkha's arising. Then we study the foundations on which dukkha grows: the body and the *vedanā*. We go on to study the thing that experiences either dukkha or the absence of dukkha, namely, the *citta*. Lastly, we study Dhamma — the Truth of all things — so that the *citta* knows, knows, knows, until it does not attach to anything. Know letting go.

There is a lot to be done. To do it our practice must be complete. Thus, we have the 16 Steps. But as I speak and explain it to you, it does not seem the least excessive or surplus. Really, there are so many matters to study and know that to have only sixteen steps is not very much at all. Some people may say that it is too much, that they do not want to study and practice. If they do not think that it can help them, well, whatever suits them. Anyone who does not want to study and train in the Complete 16 Steps can follow a condensed practice as explained earlier. That is still enough to get something beneficial out of Buddhism through the technique of *samādhi-bhāvanā*. (C. 10)

APPENDIX D:

TRANSLATOR'S WRAP-UP

(Following Ajahn Buddhadāsa's seven lectures, the translator was asked to give a summary. The emphasis was on attitudes and techniques which would help beginners get off to a correct start. This appendix is a selection of the more relevant passages, some of which have been expanded for this book.)

Today, I will attempt to review and add to some of the points made by Ajahn Buddhadāsa, mainly those with which our Western visitors have the most trouble and confusion. Some of these are practical hints and tips to use in establishing the practice of Anapanasati. The rest involve Right View *(sammā-diṭṭhi).* The more our attitude is correct, the more Anapanasati will be correct, that is, lead to the quenching of all dukkha through the end of attachment. Although I am no "meditation teacher," this information should be of practical benefit to you. (D. 1)

NATURAL EVOLUTION / INTENTIONAL PRACTICE

I will begin with a distinction that is generally overlooked. When we talk about Anapanasati, we talk also about a natural evolution of the mind, of human life. This natural evolution is not the same thing as our meditation practice, although the two happen together and mutually support each other. The sixteen steps of Anapanasati are based on the contemplation of sixteen distinct objects (including but not limited to the breath) while we are aware of breathing in and breathing out. In our study of life we focus on these sixteen living objects. At the same time, these sixteen objects arise naturally out of the cultivation of the mind *(citta-bhāvanā).* The mind must follow a certain path of evolution from wherever it "is" to what is called "enlightenment." For all beings this path is fun-

damentally the same, a natural evolution which is both the duty and the priviledge of us all. Anapanasati meditation is not that evolution itself, rather Anapanasati is the studying and nurturing of that evolution. As that evolution takes place, and it has begun already, we use Anapanasati to study it and understand it. Through that understanding we can use Anapanasati to further support, nurture, and nudge that evolution along. Thus, the practice and the progress are interconnected and inseparable, but not identical. (D. 2)

People often confuse the two. We often hear, "Oh! I had rapture, I got *pīti*, I had contentment, I must be on step five." The same confusion occurs regarding most of the steps and some of us think that we are doing them all in one short sitting. The feeling of contentment, as well as the other objects, will be arising all the time, coming and going all the time, as part of the natural process that is taking place. In step five, however, we only start to work with *pīti* at the most proper time, which is after the first four steps have been fully completed and *pīti* manifests clearly and steadily. Even while practicing step one the feelings of contentment and joy will arise. This is nothing to get excited about. We might even become aware of impermanence during step one, but that is not step thirteen unless we intentionally contemplate that impermanence. (In the case of impermanence, if it is genuine insight and not just talking to oneself, it is worth going to immediately. With the first twelve steps, however, it is best to take them patiently, one at a time.) At any one time, we have the intention to practice one specific step or object. All other objects are to be left alone. If the mind should wander, merely note it, let go, and return to the current object with the breathing in and out. (D. 3)

There is this difference between what is happening naturally and what we are practicing specifically. To summarize, on the natural side there are the sixteen objects which occur naturally whenever the conditions are present. On the practical side we systematically contemplate and train upon those sixteen things one

by one. Please be clear about this. It will help you to know what you need to do and to practice efficiently. (D. 4)

Another aspect of this natual evolution is that the mind evolves from cruder states of happiness to more subtle states of happiness. When we begin meditating we are still interested in rather crude kinds of happiness, usually sensual and sexual happiness. Through meditation we come across refined levels of joy. As *citta-bhāvanā* continues we discover even more sublime levels of bliss. Once we learn about a higher or more refined level of happiness, then it is quite easy to let go of coarser kinds of happiness. Thus, in this practice there is a natural progress of the mind letting go of a crude happiness through the discovery of a better happiness. Then the mind attaches to that better happiness until It finds an even higher level of joy. It can let go of what is now a lower level of happiness to enjoy the higher level. This proceeds by fits and starts until we learn that the supreme happiness is not to attach to or indulge in any form of happiness. (D. 5)

ONE STEP AT A TIME, PLEASE, AND START AT THE BEGINNING

Anapanasati must be practiced one step at a time. We only get confused and distracted by trying to do two or more things at once. We should be satisfied with the step we are on and willing to do it right, for as long as that takes. We do not jump around from this step to that, merely because we are restless, bored, or full of desires. Do not listen when you find yourself thinking, "Today I'll try all sixteen steps," or "Let's do the first tetrad this week, and the second next week, and then the third," or "What if I start with sixteen and work backward?" Don't just leaf through this book and choose a step that interests you. We must take them one by one, because Anapanasati is based on the natural evolution already described. To make the most of this natural fact, it is best to follow Anapanasati as it has been taught by the Buddha. (D. 6)

Always start at the beginning. Each session starts with establishing *sati* on the breath and then practicing step one. After you are skilled in step one, after you know it completely and can do it with ease, then go on to step two. Practice step two until you are expert in it and have learned everything that you need to know about it. Then you can go to step three. Do not fall into the confusion of a little of step one, then a bit of step two, then some of that, and some of this. We are often impatient with where we are and want to get somewhere else. It would do us well to restrain that urge. Practice the steps one at a time and stick with each one until you are an expert in it. (D. 7)

Each session is brand new (See P. 123). Each sitting or walking period or whatever is brand new. (In fact, each breath is new!) So each session must start with step one. Even if you were working with step three or four yesterday or before lunch, unless you have kept it going throughout the interim, you must start at the beginning as is only natural. If you have succeeded already with step one, now you must review it at the start of each session until the knowledge of it is directly here and now, rather than mere memory. Each step must be reviewed in the same way to make sure that we are expert at it right now. Depending on conditions — primarily internal — some sessions will get no farther than step one and others will get as far as our overall progress. We never know until we do it. Without expectations we practice step by step, seeing what happens and learning what we can. (D. 8)

This is merely the way things are. Each step depends on the previous steps. The conditions for step five are the completion of steps one through four. We are ready for step ten only when we have gone through the first nine successfully. Once we can accept things as they are, we can stop desiring that they be otherwise. By accepting the nature of these steps we can practice wisely, without impatience, boredom, and frustration. (D. 9)

THE MIDDLE WAY OF NON-ATTACHMENT

We should always reflect that this is the cultivation and practice of non-attachment. The Buddha taught only the Middle Way and Anapanasati is nothing but the Middle Way. It is neither an intense practice, nor can it be done without effort. It is to be done with balance. Properly, it must be a practice of non-attachment, neither detached pushing away nor egoistic clinging. Be very careful about sitting down with ideas like, "I am sitting, I am watching, I am breathing, I am meditating, I am this, that is mine, my breathing, my body, my mind, my feelings, I, I, me, me, mine, mine ...." Learn to let go of these attached feelings and ideas of I and mine. Learn to stay balanced in the breathing with *sati.* (D. 10)

We do not cling to the technique we are using, nor to its theory. We do not use it to collect mundane trivia about the breath, ourselves, or anything. We do not abuse it in pursuit of attainments. Rather, we respectfully use it to develop the skills we need to have and learn the things we need to know. The only necessary thing is letting go of attachments and quenching dukkha. (D. 11)

The Middle Way is also a practice of correctness, of being perfect in the way we live. While practicing Anapanasati correctly we are living in a way that is correct. We do no harm to any creature, neither to others nor ourselves. This practice abuses no one. As we become established in this practice we are becoming familiar with a mode of being that is correct, balanced, and non-attached. We do not get caught up in these and those extremes, in any of the dualistic traps. Although this wisdom may be first developed in formal *bhāvanā* practice, it is to be brought into and perfected within the informal meditation of daily life. (D. 12)

For most of us, attachment is a long established habit. If we could drop it just like that, we would be Buddhas just like that. But most of us must work at letting go of our attachments and the habit to attach. Anapanasati is a way of letting go. We begin by letting go of our coarse attachments: attachments to the body, to pains and

aches; attachments to agitation and impatience, to boredom and laziness; attachments to external disturbances and petty annoyances. Then we find ourselves attaching to more subtle things, such as happy feelings. Once we let go of them, we attach to higher, brighter, clearer states of awareness. Let go of those and we begin to have some insight into reality and so we attach to the insights. Finally, we learn to let go of everything. In this way, Anapanasati is a systematic way to let go of successively more subtle attachments until there is no attachment left at all. (D. 13)

PATIENCE & PROGRESS

Finally, let me remind us all that *khanti* (patience, endurance) is a necessary spiritual tool. The Buddha said:

Khantī paramaṁ tapo titikkhā.

Patient endurance is the supreme scorcher of defilement.* Many of us are in the habit of judging and measuring ourselves against various standards. Some of us are competitive and judge ourselves according to others. Sometimes we judge ourselves according to the various ideals we have. Many people, when they learn about the sixteen steps of Anapanasati, judge themselves according to these steps. We foolishly think that "I am a better person when practicing step four than when practicing only step one." We all want to be good and practice step four and then five and then six. Such thinking will do nobody any good. (D. 14)

Do not measure progress according to these sixteen steps. Measure progress according to the development of spiritual qualities, such as, *sati*, energy, understanding, confidence, calmness, friendliness, compassion, balance, and so forth. Measure it against the lessening of attachment and the disappearing of greed, anger, and delusion. These results of correct practice will be growing noticeably even during step one. Even if we stick with little old step one for the rest of our lives, if we do it properly, these qualities will

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grow and attachment will lessen. There will be less and less dukkha, and that is all that matters. (D. 15)

Getting to step sixteen is not so important. In fact, step one can be enough. The reality of *nibbāna* is unconditioned and not caught within time. So you never know when it will be realized. Maybe even during step one. You need not hurry to get on to steps two or three or ten. Step one might be enough if you just do it right. Do it with patience, with balance, with clarity, with wisdom. Do it without clinging and grasping. Just do it. (D. 16)

We find that when we have more patience and endurance in our Anapanasati practice, then patience and endurance are more a part of our daily lives. They help us to live a clean, clear, calm life. So please be very, very patient. Learn to sit still. Learn to keep plugging away at step one until it is complete. And then step two. Do each step properly and do not hurry. With patience the mind will develop, it will "get somewhere." As long as there is impatience and desire to move on, you are learning little of consequence and experiencing much dukkha. (D. 17)

These are some thoughts on attitude or Right View which I can offer you: discover the natural evolution, study it systematically; always start anew, take things one step at a time; be patient; put aside expectations, desires, and demands; stay balanced; learn to identify and let go of the attachments that creep into our practice. In short, practice to understand dukkha and to realize the end of dukkha. Accept that *nibbāna* is the reason for practicing Anapanasati and be delighted with our great opportunity. (D. 18)

GETTING STARTED: ESTABLISHING *SATI*

Any practice of *citta-bhāvanā* begins with *sati* taking up and establishing upon the initial meditation object, so we begin by establishing *sati* on the breath, our first object. There are various ways of being mindful of the breath. We can arrange them progressively from coarse to subtle in a way that corresponds to the first four steps. We will describe a simple approach that should work well for most people, but you need not follow it blindly. As always, you must find what works best for you. (D. 19)

(1) Once seated comfortably, relaxed and still, feel the breathing, which now is easily noted within the quiet and still body. Direct attention to the breathing in a firm and gentle way. Maintain this watchfulness of the breathing and become familiar with both. (D. 20)

(2) Note the three primary segments of each breath: beginning, middle, and end. For the inhalation these correspond to the nose, the middle of the chest, and the abdomen. For the exhalation the reverse is true, beginning at the belly and ending at the nose. Watch and wait at the nose until the incoming breath is felt there. Then skip to the middle of the chest and watch there until the breath is felt. Then skip to the abdomen and watch there until the breath is felt. Continue watching as the inhalation ends and wait for the exhalation to begin. Once the exhalation is felt at the abdomen, go to the middle of the chest, and then the nose. Observe at the nose as the exhalation ends and wait for the new inhalation to be felt, then skip to the chest, and so on. With *sati* note the breath at each of these points as it passes in and out, in and out. Be careful to observe patiently at each point until the breathing (the movement of the breath itself or of the organs used for breathing) is felt. Only then does the mind jump to the next point. This hopping from point to point is a relatively easy way to establish *sati* on the breath. It is a good way to get started. It becomes, however, somewhat crude and agitating after a while. Once we are skilled at it, we will want a more refined and peaceful way to be mindful of the breath. (D. 21)

(3) Next, we connect the three points into a continuous sweep or flow. This more closely approximates the breath itself. We call this "following, chasing, hunting, stalking." While breathing naturally, without any forcing or manipulating of the breath, *sati* follows the breath in and out, between the tip of the nose and the navel. Follow the breath, do not lead it. Track the succession of physical sensations — which must be felt, experienced — in and out. (See P. 49-50) (D. 22)

(4) Once "following" becomes easy and constant, it will begin to feel unnecessarily busy and disruptive. Now we are ready for

"guarding," a more peaceful way to practice *sati* with the breathing. By this time, a certain point in the nose will stand out. This is right where the breath is felt most clearly and distinctly. Although some people may feel that there are two points, one in each nostril, do not make things unnecessarily complicated. Simply note one point that covers both nostrils. This is the point used for guarding. We choose a point in the nose because it is more subtle, exact, and distinct. In other places, such as the abdomen or chest, the movements are large and coarse, which does not suit our purposes. In order to calm the breath, we must use a point that is small, focused, and suitably refined. With *sati*, fix the *citta* on this point. Allow the *citta* to gather itself upon this point. Do so by simultaneously calming the breath and becoming more sensitive (through *sati*) to the increasingly more subtle sensations at the guarding point. Continue to calm the body-conditioner until proper and sufficient *samādhi* develops.

We can always begin with the first technique. The second and third techniques are suitable for steps one and two. Step three is best done by "following," although "guarding" can be used, also. Step four should begin with "following" and then take up "guarding." (D. 23)

If at first our breaths are short and shallow, with movement in the chest only and not in the abdomen, then simply follow the breath down however far it goes. After *sati* is established, we will relax and the breathing will become deeper. Before long we will feel movement in the abdomen. If we see that the breath is passing by many places at the same time, do not use this fact as an opportunity to complicate things. Keep it simple. A simple flow from the tip of the nose to the navel and from the navel to the tip of the nose is sufficient for our purpose. Do not look for or create complex breath patterns. Do not try to watch every separate movement at once. If we merely observe the breath it will be simple. If we spend our time thinking about the breath it is easy to get confused. (D. 24)

This is a good opportunity to emphasize that *sati* is not

"thinking about" something. *Sati* is reflective attention, awareness, watchfulness, observance, scrutiny. There is no need for concepts, labels, words, and pictures. Such things only get in the way of directly experiencing the breathing in and out. We can compare "following" the breath to walking along a river. The water flows and we walk along watching it flow. We need not talk to ourselves, "river, river — flowing, flowing — this, that — blah, blah, blah," to see the river. And if we are not careful, we stop watching the river and get lost in our words and thoughts. We do enough of that already. Why drag it into our Anapanasati practice, too? (D. 25)

TRICKS TO AID *SATI*

If it is too much of a struggle to keep the mind on the breath while following, there are some tricks or aids we can use. The first is to aim the eyes at the tip of the nose, as Ajahn Buddhadāsa has explained. Do this in a relaxed and gentle way. Do not cross the eyes or create tension. That will lead only to headaches, not to *sati*. At first you may only be able to gaze a little beyond or in front of the nose, but as the body and face relax you will be able to gaze at the tip itself. Even when the eyelids are closed we can aim the eyes at the tip of the nose (See P. 46-48). (D. 26)

A second trick is to breathe loudly. Breathe loud enough to hear the breath. The ears, as well as the eyes, can support *sati*. This can be particularly useful at the beginning of a session or after a disturbance. After following gets going, we will drop the loud breathing naturally (it becomes annoying). You should try some loud breathing, however, at the beginning or whenever you find it difficult to establish *sati* (D. 27)

The third trick is counting. We can gang up on the breath with the eyes, the ears, and now the intellect. Count each inhalation as it begins, one number for each breath. If the mind wanders, start over with "one." If we can count to "ten" without the mind wandering, go back to "one" anyway. For our purpose here, a simple count

of each breath is enough. The method of counting explained by Ajahn Buddhadāsa serves another purpose and comes later (P. 55). Again, once *sati* is established well enough counting is unnecessary and should be dropped. With training, *sati* becomes more subtle, alert, and natural. (D. 28)

LONG & SHORT BREATHS

After *sati* is established (techniques two or three) we begin to notice the long and short breathing. The mind still may wander some but stays with the breath enough to learn what it is like. The first and easiest quality to note is length, in terms of both time and extent of physical movement. For our purposes, an exact dividing line between short and long is not important. Become familiar with your own breathing and learn what your longest breaths and shortest breaths are like relative to each other. There is no need to compare your breaths with someone else's. (D. 29)

Generally, you will find that abdominal breathing is longer than chest breathing, that is, if abdominal breathing comes naturally. This is something we observe, however, it is not something we desire or seek. We are not "supposed" to breath in a certain way and we do not use Anapanasati to develop this or that way of breathing. So do not try to force abdominal breathing, the results would not be very relaxing. But should it occur naturally, you will see that it is longer, more relaxed, and healthier. (D. 30)

Should your breaths become very long, you will discover an interesting point. You may have thought it strange when Ajahn Buddhadāsa said that the chest expands and the abdomen contracts with the long in-breath (P. 58). Common sense says that the abdomen expands on the in-breath and contracts on the out-breath. The two seem to contradict each other. Which is right? First, we observe the normal breathing. As we inhale, the diaphragm drops and pushes the tummy outward. When we exhale the tummy falls in again. This is the ordinary abdominal breathing before it becomes

very long. It is a simple movement of the abdomen expanding (or rising) with the in-breath and contracting (or falling) with the out-breath. Some people will consider this short and others will feel it is relatively long. (D. 31)

Now, there is a limit to how far the abdomen can expand. As we relax and breathe more deeply this limit will be reached. At that point there is, however, room left in the chest (lungs) for more air. If we continue to breathe in the chest will then expand. This in turn pulls up and flattens the tummy. This is what Ajahn Buddhadāsa meant. A very long inhalation begins just like a normal breath. The abdomen expands but the chest barely moves at all. After the abdomen's limit is reached the chest expands and the abdomen contracts. When the breath is really long you will discover this for yourself. The opposite movements (roughly) occur with the very long exhalations. So the very long breath is an ordinary breath plus more. Many of us will seldom experience this very long breathing until the body becomes very relaxed through Anapanasati. Eventually, it will happen more and more regularly — even outside the formal sittings. (D. 32)

Even when *sati* is less than firmly established, we will be learning about the long and short breathing. Steps one and two really begin, however, when *sati* can follow the breath without faltering. Sounds, thoughts, and other phenomena may occassionally wander through, but the mind does not get caught up in them. We are able to stay with the breath, observe it, and learn joyfully. If we are impatient to get through step one and want to move on to "more interesting things," we can check sucn thoughts by asking ourselves: "Is the body relaxed enough to sit like this for an hour or more, comfortably, without any desire to move?" When the breathing is truly long, it is possible to sit comfortably for long periods of time. If we are restlessly changing positions every ten or fifteen minutes, it is best to be content with step one. Learn how to sit still, relax, and allow the breath to become long, slow, gentle, and smooth. Then, we

will be able to sit for long periods of time with ease. This requires self-discipline — not self-torture. Train yourself wisely, with balance. (D. 33)

STEP THREE: A NEW OBJECT

In steps one and two the breath is the only object of our attention. Beginning with step three we take up other objects, in this case "all bodies," the influence of the breaths upon the rest of the body. Note that this is not the breath itself, although the breath and its influence are closely associated. At this time, the awareness of breathing in and out moves into the background where it remains clear and constant. While the mind focuses on the new object, we always know whether we are breathing in or out. The same holds true for the rest of the sixteen steps. (D. 34)

Studying the influence of the breathing upon the body involves more than just long and short breaths. Length was a convenient way to begin. Now, we should also notice speed (fast — slow) and quality (coarse — subtle). Quality is the most important because it has the greatest influence on the calmness of the body. In this step, we will discover the kind of breathing that calms the body the most. Then, we are ready for step four. (D. 35)

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I have said enough to help you get started. I hope that you can use this information which we have provided to develop a wise meditation practice. Before I finish today, please allow me a final observation. (D. 36)

LIFE IS MEDITATION

There is more to "meditation" *(citta-bhāvanā,* mental cultivation) than sitting. Our formal sitting and walking practice is very important, and there are few people who do not need it, but we are interested, most of all, in living life — life free of dukkha. Our lives involve more than sitting and Anapanasati can help us in all those

other areas of life, also. First of all, the skills and knowledge developed through formal practice can be used and expanded upon throughout our daily activities. Second, we can be aware of, if not concentrated on, the breath while performing most duties. If this is developed properly, the breath regulates the body in a state of rightness and anchors the mind in purity, stability, tranquility, clarity, strength, and alertness. Third, the mind can go to the breath and focus upon it when harmful mental states arise. In doing so the breath should not be treated as an escape. Nevertheless, it is often the most skillful means out of an unwholesome thought, emotion, or mood. These are just three of the ways in which we integrate Anapanasati with life as a whole. (D. 37)

Even the theory of Anapanasati can be used throughout the meditation of daily life. Once we have taken the time to study and understand the sixteen steps (which may involve some supplementary reading) we need not limit their application to the breathing alone. As Ajahn Buddhadāsa pointed out in Appendix B, the Satipaṭṭhāna Suttas lack a clearly defined method of practice. On the other hand, we ought to work at developing the four foundations of mindfulness at every opportunity. You will see that the sixteen steps provide a general structure for all *satipaṭṭhāna* practice. These are the sixteen things which we should contemplate at every opportunity, whenever these dhammas occur. Although most bodily processes are not open to the systematic and complete treatment we use with the breath, we can use the sixteen steps to identify the things most worthy of our attention. (D. 38)

16 STEPS TO EVERYTHING

We can use any bodily activity as a basis for *sati*. The more necessary and central to life (like the breathing) that activity is, the better. First, get to know that activity from all angles (long — short may or may not be relevant). Second, see what influence that activity has on the flesh body. Third, find the right way to perform that ac-

tivity so that it has the optimal effect on the body and allows the mind to find an appropriate degree and type of concentration. This corresponds to the first tetrad *(kāya)*. Next, examine the feelings associated with that activity, especially the pleasant feelings that arise when the activity is done well and successfully. Study the influence these feelings have on the mind, then calm that influence. This covers the second tetrad *(vedanā)*. The third tetrad *(citta)* begins with experiencing the different types of mind arising during that activity. Then we train to gladden, concentrate, and liberate the mind while that activity is taking place. Finally, the fourth and most important tetrad (Dhamma), is to contemplate all aspects of that activity — body, feeling, and mind — as *aniccaṁ-dukkhaṁ-anattā*. Contemplate the fading away and extinction of attachment. Contemplate the tossing back to nature of everything associated with the basic activity. (D. 39)

Anapanasati explains how to use everything we do as *satipaṭṭhāna* practice. When possible, practice Anapanasati directly. Otherwise, practice it indirectly through a parallel practice. The knowledge we gain through parallel *citta-bhāvanā* will supplement and support our regular Anapanasati practice, and vice versa. Once we appreciate the possibilities inherent in the sixteen steps there will be constant opportunities to develop the *citta* even in the "most difficult conditions." The sixteen steps — especially the first and last tetrads — are enough meditation theory to eliminate dukkha from life. May you use them well. (D. 40)

We hope that you are able to use this information. We have presented it as clearly as we are able. Please study it carefully, more than a few readings may be necessary. Think it through sufficiently. Then, most importantly, try it. Through practice your understanding of these instructions will grow. You will need to make adjustments, but for the most part those adjustments will be in your own understanding and application rather than in Ajahn Buddhadāsa's instructions. Try to follow his advice as well as you are able. Avoid

mixing it up with things you hear from meditators using other systems. With patience, dedication, and wisdom allow this practice to deepen and lead to the understanding of non-attachment and the realization of the end of dukkha, the supreme peace and freedom of *nibbāna*. (D. 41)

APPENDIX E:

MINDFULNESS WITH BREATHING DISCOURSE (ĀNĀPĀNASATI SUTTA)*

INTRODUCTION

I have heard thus :

At one time the Exalted One was staying near Sāvatthī,[1] in the mansion of Migāra's mother in the Eastern Grove, together with many widely known elder disciples: Venerable Sāriputta, Venerable Mahā-Moggallāna, Venerable Mahā-Kassapa, Venerable Mahā-Kaccāyana, Venerable Mahā-Koṭṭhita, Venerable Mahā-Kappina, Venerable Mahā-Cunda, Venerable Revata, Venerable Ānanada, and other widely-known elder disciples.

At that time those venerable elders taught and trained the new bhikkhus.[2] Some of the elders taught and trained ten bhikkhus, some of them taught and trained twenty bhikkhus, some of them taught and trained thirty bhikkhus, and some of them taught and trained forty bhikkhus. Those new bhikkhus, when taught and trained by the elders so, understood that which is lofty and excellent more than ever before.

During that time the Exalted One[3] was sitting in the open surrounded by the community of bhikkhus on the observance day of the fifteenth, the full moon night of the last month of the Rains Residence.[4] The Exalted One surveyed the calm and silent assembly of bhikkhus, then spoke.

"Bhikkhus, we are certain of this way of practice. Bhikkhus, we are convinced by this way of practice. Bhikkhus, for this reason

* The translator is not well versed in Pali. This rendering is based on Ajahn Buddhadāsa's translation from Pali to Thai and his line-by-line explanation of that translation. Previous English translations by I.B. Horner, Bhikkhu Ñānmoli, and Bhikkhu Nāgasena have been consulted as well.

you should summon up even more energy for attaining the unattained, for reaching the unreached, for realizing the unrealized. I will wait here at Sāvatthī until the fourth and final month of the rains, the blossoming time of the white lotus *(komudī)*."

The bhikkhus in the countryside came to know that the Exalted One would remain at Sāvatthī until the fourth and final month of the rains, the blossoming time of the white lotus. They streamed into Sāvatthī continuously in order to attend the Exalted One. Further, the venerable elders taught and trained the newly arrived bhikkhus in great measure. Some of the elders taught and trained ten bhikkhus, some of them taught and trained twenty bhikkhus, some of them taught and trained thirty bhikkhus, and some of them taught and trained forty bhikkhus. Those new bhikkhus, when taught and trained by the elders so, understood that which is lofty and excellent more than ever before.

Now at that later time, the Exalted One was sitting in the open surrounded by the community of bhikkhus,on the night of the full moon observance day of the fourth and final month of the rains, the blossoming time of the white lotus. The Exalted One surveyed the calm and silent assembly of bhikkhus, then spoke.

THE COMMUNITY OF BHIKKHUS

"Bhikkhus, this community is not at all worthless. This community is not a failure in the least way. This community is established in the pure essence of Dhamma. Bhikkhus, this community is worthy of gifts, is worthy of hospitality, is worthy of offerings, is worthy of homage, and is a field more fertile than any other in the world for the cultivation of merit.

"Bhikkhus, this community of bhikkhus is an assembly such that people who make small offerings to it receive much and people who make large offerings receive even more. This community of bhikkhus is an assembly most difficult to find in this world. This community of bhikkhus is an assembly deserving that people pack up provisions and walk great distances to come see and observe it.

"Bhikkhus, living in this community there are bhikkhus who

are Worthy Ones *(arahants)* without eruptions *(āsavas)*,[5] who have lived the sublime life, have done what is to be done, have dropped all burdens, have attained their purpose, have ended the fetters to existence,[6] and are liberated through right understanding. Bhikkhus such as these are living in this community of bhikkhus.

"Bhikkhus, living in this community there are bhikkhus who are Non-Returners through having ended the five lower fetters, who are spontaneously arisen,[7] who will realize perfect coolness in that existence and by nature will never return from that world. Bhikkhus such as these are living in this community of bhikkhus.

"Bhikkhus, living in this community there are bhikkhus who are Once-Returners through having ended the three fetters[8] and lessened lust and hatred, who will come back to this world only once and then will put an end to *dukkha*. Bhikkhus such as these are living in this community of bhikkhus.

"Bhikkhus, living in this community there are bhikkhus who are Stream-Enterers through having ended the three fetters, who by nature never will fall into evil again and are certain of future awakening. Bhikkhus such as these are in this community of bhikkhus.

"Bhikkhus, living in this community there are bhikkhus who dwell devoted in practicing the cultivation of the four foundations of mindfulness *(satipaṭṭhāna)*. Bhikkhus such as these are living in this community of bhikkhus.

"Bhikkhus, living in this community there are bhikkhus who dwell devoted in practicing the cultivation of the four right efforts[9]...

... bhikkhus who dwell devoted in practicing the cultivation of the four paths of success[10]...

... bhikkhus who dwell devoted in practicing the cultivation of the five faculties[11]...

... bhikkhus who dwell devoted in practicing the cultivation of the five powers[12]...

... bhikkhus who dwell devoted in practicing the cultivation of the seven factors of awakening[13]...

... bhikkhus who dwell devoted in practicing the cultivation of the noble eightfold path[14]...

... bhikkhus who dwell devoted in practicing the cultivation of friendliness *(mettā)* ...

... bhikkhus who dwell devoted in practicing the cultivation of compassion *(karunā)* ...

... bhikkhus who dwell devoted in practicing the cultivation of sympathetic joy *(muditā)* ...

... bhikkhus who dwell devoted in practicing the cultivation of equanimity *(upekkhā)* ...

... bhikkhus who dwell devoted in practicing the cultivation of the non-beautiful[15]...

... bhikkhus who dwell devoted in practicing the cultivation of the experience of impermanence *(aniccasaññā)*. Bhikkhus such as these are living in this community of bhikkhus.

"Bhikkhus, living in this community there are bhikkhus who dwell devoted in practicing the cultivation of mindfulness with breathing *(ānāpānasati)*.

MINDFULNESS WITH BREATHING

"Bhikkhus, Anapanasati that one has developed and made much of has great fruit and great benefit. Anapanasati that one has developed and made much of perfects the four foundations of mindfulness. The four foundations of mindfulness that one has developed and made much of perfect the seven factors of awakening. The seven factors of awakening that one has developed and made much of perfect insight knowledge and liberation.

Bhikkhus, how does Anapanasati that one has developed and made much of have great fruit and great benefit?

Bhikkhus, a bhikkhu within this Training *(dhamma-vinaya)*, having gone into the forest, to the base of a tree or to an empty dwelling, having sat cross-legged with his body erect, securely maintains mindfulness *(sati)*. Ever mindful that bhikkhu breathes in, ever mindful he breathes out.

FIRST TETRAD

(1) While breathing in long he fully comprehends: I breathe in long. While breathing out long he fully comprehends: I breathe out

long.[16]

(2) While breathing in short he fully comprehends: I breathe in short. While breathing out short he fully comprehends: I breathe out short.

(3) He trains himself: thoroughly experiencing all bodies I shall breathe in. He trains himself: thoroughly experiencing all bodies I shall breathe out.[17]

(4) He trains himself: calming the body-conditioner I shall breathe in. He trains himself: calming the body-conditioner I shall breathe out.[18]

SECOND TETRAD

(5) He trains himself: thoroughly experiencing *pīti* I shall breathe in. He trains himself: thoroughly experiencing *pīti* I shall breathe out.

(6) He trains himself: thoroughly experiencing *sukha* I shall breathe in. He trains himself: thoroughly experiencing *sukha* I shall breathe out.

(7) He trains himself: thoroughly experiencing the mind-conditioner I shall breathe in. He trains himself: thoroughly experiencing the mind-conditioner I shall breathe out.[19]

(8) He trains himself: calming the mind-conditioner I shall breathe in. He trains himself: calming the mind-conditioner I shall breathe out.[20]

THIRD TETRAD

(9) He trains himself: thoroughly experiencing the mind I shall breathe in. He trains himself: thoroughly experiencing the mind I shall breathe out.[21]

(10) He trains himself: gladdening the mind I shall breathe in. He trains himself: gladdening the mind I shall breathe out.[22]

(11) He trains himself: concentrating the mind I shall breathe in. He trains himself: concentrating the mind I shall breathe out.[23]

(12) He trains himself: liberating the mind I shall breathe in.

He trains himself: liberating the mind I shall breathe out.

FOURTH TETRAD

(13) He trains himself: constantly contemplating impermanance I shall breathe in. He trains himself: constantly contemplating impermanence I shall breathe out.[25]

(14) He trains himself: constantly contemplating fading away I shall breathe in. He trains himself: constantly contemplating fading away I shall breathe out.[26]

(15) He trains himself: constantly contemplating quenching I shall breathe in. He trains himself: constantly contemplating quenching I shall breathe out.[27]

(16) He trains himself: constantly contemplating tossing back I shall breathe in. He trains himself: constantly contemplating tossing back I shall breathe out.[28]

Bhikkhus, this is how Anapanasati that one has developed and made much of has great fruit and great benefit.

THE FOUR FOUNDATIONS OF MINDFULNESS *(satipaṭṭhāna)*

Bhikkhus, how does Anapanasati that one has developed and made much of perfect the four foundations of mindfulness?

Bhikkhus, whenever a bhikkhu (1) while breathing in long fully comprehends: I breathe in long; while breathing out long fully comprehends: I breathe out long; or, (2) while breathing in short fully comprehends: I breathe in short; while breathing out short fully comprehends: I breathe out short; or, (3) trains himself: thoroughly experiencing all bodies I shall breathe in ... shall breathe out; or, (4) trains himself: calming the body-conditioner I shall breathe in ... shall breathe out; then that bhikkhu is considered one who lives constantly contemplating body in bodies, strives to burn up defilements, comprehends readily, and is mindful, in order to abandon all liking and disliking toward the world.[29]

Bhikkhus, I say that the in-breaths and the out-breaths are certain bodies among all bodies. Bhikkhus, for this reason that bhikkhu is

considered one who lives constantly contemplating body in bodies, strives to burn up defilements, comprehends readily, and is mindful, in order to abandon all liking and disliking toward the world.

Bhikkhus, whenever a bhikkhu (5) trains himself: thoroughly experiencing *pīti* I shall breathe in ... shall breathe out; or, (6) trains himself: thoroughly experiencing *sukha* I shall breathe in ... shall breathe out; or, (7) trains himself: thoroughly experiencing the mind-conditioner I shall breathe in ... shall breathe out; or, (8) trains himself: calming the mind-conditioner I shall breathe in ... shall breathe out; then that bhikkhu is considered one who lives constantly contemplating feeling in feelings, strives to burn up defilements, comprehends readily, and is mindful, in order to abandon all liking and disliking toward the world.[30]

Bhikkhus, I say that attending carefully in the mind to in-breaths and out-breaths is a certain feeling among all feelings. Bhikkhus, for this reason that bhikkhu is considered one who lives constantly contemplating feeling in feelings, strives to burn up defilements, comprehends readily, and is mindful, in order to abandon all liking and disliking toward the world.

Bhikkhus, whenever a bhikkhu (9) trains himself: thoroughly experiencing the mind I shall breathe in ... shall breathe out; or, (10) trains himself: gladdening the mind I shall breathe in ... shall breathe out; or, (11) trains himself: concentrating the mind I shall breathe in ... shall breathe out; or, (12) trains himself: liberating the mind I shall breathe in ... shall breathe out; then that bhikkhu is considered one who lives constantly contemplating mind in the mind, strives to burn up defilements, comprehends readily, and is mindful, in order to abandon all liking and disliking toward the world.[31]

Bhikkhus, I do not say that Anapanasati is possible for a person who has straying mindfulness and lacks ready comprehension. Bhikkhus, for this reason that bhikkhu is considered one who lives constantly contemplating mind in the mind, strives to burn up defilements, comprehends readily, and is mindful, in order to abanadon all liking and disliking toward the world.

Bhikkhus, whenever a bhikkhu (13) trains himself: constantly contemplating impermanence I shall breathe in ... shall breathe out;

or, (14) trains himself: constantly contemplating fading away I shall breathe in ... shall breathe out; or, (15) trains himself: constantly contemplating quenching I shall breathe in ... shall breathe out; or, (16) trains himself: constantly contemplating tossing back I shall breathe in ... shall breathe out; then that bhikkhu is considered one who lives constantly contemplating Dhamma in dhammas, strives to burn up defilements, comprehends readily, and is mindful, in order to abandon all liking and disliking toward the world.[32]

That bhikkhu looks on with perfect equanimity because he has seen with wisdom the abandoning of all liking and disliking toward the world. Bhikkhus, for this reason that bhikkhu is considered one who lives constantly contemplating Dhamma in dhammas, strives to burn up defilements, comprehends readily, and is mindful, in order to abandon all liking and disliking toward the world.

Bhikkhus, this is how Anapanasati that one has developed and made much of perfects the four foundations of mindfulness.

THE SEVEN FACTORS OF AWAKENING *(bojjhanga)*

Bhikkhus, how do the four foundations of mindfulness that one has developed and made much of perfect the seven factors of awakening?

Bhikkhus, whenever a bhikkhu is one who lives constantly contemplating body in bodies[33]... is one who lives constantly contemplating feeling in feelings ... is one who lives constantly contemplating mind in the mind ... is one who lives constantly contemplating Dhamma in dhammas, strives to burn up defilements, comprehends readily, and is mindful, in order to abandon all liking and disliking toward the world; then the *sati* of that bhikkhu thus established is natural and unconfused.

Bhikkhus, whenever the *sati* of that bhikkhu thus established is natural and unconfused, then the mindfulness enlightenment factor *(sati-sambojjhanga)* is engaged by that bhikkhu and he develops it further and finally its development in him is perfected. That bhikkhu when mindful in such a way selects, takes up, and scrutinizes these dhammas with wisdom.

Bhikkhus, whenever a bhikkhu is mindful in such a way, selects, takes up, and scrutinizes these dhammas with wisdom; then the

investigation of dhammas factor of awakening *(dhammavicaya-sambojjhanga)* is engaged by that bhikkhu and he develops it further and finally its development in him is perfected. When that bhikkhu selects, takes up, and scrutinizes these dhammas with wisdom, unwavering energy is engaged by him.

Bhikkhus, whenever unwavering energy is engaged by a bhikkhu who selects, takes up, and scrutinizes these dhammas with wisdom; then the energy factor of awakening *(viriya-sambojjhanga)* is engaged by him and he develops it further and its development in him is perfected. When energy is engaged by that bhikkhu, non-sensual *pīti* arises.[34]

Bhikkhus, whenever non-sensual *pīti* arises in the bhikkhu who has engaged energy, then the contentment factor of awakening *(pīti-sambojjhanga)* is engaged by that bhikkhu and he develops it further and its development in him is perfected. When that bhikkhu's mind is contented both body is calmed and mind is calmed.

Bhikkhus, whenever both the body and the mind of a bhikkhu who is contented are calm, then the tranquility factor of awakening *(passaddhi-sambojjhanga)* is engaged by him and he develops it further and its development in him is perfected. When that bhikkhu's body is calmed there is joy and the mind becomes concentrated.

Bhikkhus, whenever the mind of a bhikkhu whose body is calmed and who is joyful becomes concentrated, then the concentration factor of awakening *(samādhi-sambojjhanga)* is engaged by that bhikkhu and he develops it further and its development in him is perfected. That bhikkhu looks upon that concentrated mind with perfect equanimity.

Bhikkhus, whenever a bhikkhu looks upon that concentrated mind with perfect equanimity, then the equanimity factor of awakening *(upekkhā-sambojjhanga)* is engaged by that bhikkhu and he develops it further and its development in him is perfected.

Bhikkhus, this is how the four foundations of mindfulness that one has developed and made much of perfect the seven factors of awakening.[35]

KNOWLEDGE AND LIBERATION

Bhikkhus, how do the seven factors of awakening that one has developed and made much of perfect knowledge *(vijjā)* and liberation *(vimutti)* ?

Bhikkhus, a bhikkhu in this Training develops *sati-sambojjhanga* that depends on *viveka* (solitude, aloneness), that depends on *virāga* (fading away), that depends on *nirodha* (quenching), that leads to *vossagga* (dropping away, letting go).[36]

He develops *dhammavicaya-sambojjhanga* that depends on *viveka,* on *virāga,* on *nirodha,* and leads to *vossagga.*

He develops *viriya-sambojjhanga* that depends on *viveka,* on *virāga,* on *nirodha,* and leads to *vossagga.*

He develops *pīti-sambojjhanga* that depends on *viveka,* on *virāga,* on *nirodha,* and leads to *vossagga.*

He develops *passaddhi-sambojjhanga* that depends on *viveka,* on *virāga,* on *nirodha,* and leads to *vossagga.*

He develops *samādhi-sambojjhanga* that depends on *viveka,* on *virāga,* on *nirodha,* and leads to *vossagga.*

He develops *upekkhā-sambojjhanga* that depends on *viveka,* on *virāga,* on *nirodha,* and leads to *vossagga.*

Bhikkhus, this is how the seven factors of awakening that one has developed and made much of perfect knowledge and liberation.[37]

After the Blessed One had spoken, the bhikkhus were contented and rejoiced at the Blessed One's words. ○

NOTES

1. Then the capital of the kingdom of Kosala, located between the Himalayas and the Ganges River, Sāvatthī was the geographical center of the Buddha's teaching during his lifetime. He spent twenty-five of forty-five rains residences there.
2. "Beggar" or "one who sees the danger" in the spinning round of ego-births, *"bhikkhu"* is the word the Buddha used to address the men who left home to live the sublime life with him.
3. *Bhagavā,* a frequent epithet of the Buddha. It was a common form of address in India, but Buddhists reserve it for the Buddha. (The translation "Blessed One" is inappropriate due to its bloody and superstitious connections.)
4. The third month of the four month long rainy sesson.
5. Conditions which ferment in, and flow out or erupt from, the mind's depths. Usually given as three: *kāmāsava,* eruption of sensuality; *bhavāsava,* eruption of becoming; and *avijjāsava,* eruption of ignorance. Sometimes a fourth is added: *diṭṭhāsava,* eruption of views. The ending of the *āsavas* is synonymous with perfect awakening. (Other translations are "cankers, taints, influxes.")
6. The ten *saṁyojana* which bind beings to the cycles of becoming are personality belief, uncertainty about the path, superstitious use of rituals and practices, sensuous lust, ill-will, lust for fine-material existence, lust for immaterial existence, conceit, restlessness, and ignorance.
7. *Oppātika,* born instantly and fully mature without going through the process of conception, gestation, infancy, and childhood—that is, instantaneous mental birth (not necessarily "re-birth").
8. The first three of the ten *saṁyojana.*
9. The four *sammappadhāna* are the effort to prevent or avoid unwholesome states which have not arisen; the effort to overcome or abandon unwholesome states which have arisen; the effort to develop wholesome states which have not arisen; and the effort to maintain wholesome states which have arisen.
10. The four *iddhipāda* are *chanda,* love of duty; *viriya,* effort in duty; *citta,* thoughtfulness regarding duty; and *vimaṁsā,* investigation of duty through practicing Dhamma.

11. The five *indriya* are *saddhā*, confidence; *viriya*, energy, effort; *sati*, mindfulness; *samādhi*, concentration; and *paññā*, wisdom.
12. The five *bala* have the same names as the five *indriya*, but function differently. The five *bala* function as powers which provide the strength needed to overcome and withstand their opposites (i.e., lack of confidence, laziness, carelessness, distraction, and delusion). The five *indriya* are the chief or controlling faculties which lead each group of *dhammas* as they deal with their opposites (e.g., lack of confidence).
13. The seven *bojjhanga* are *sati*, mindfulness; *dhammavicaya*, investigation of dhamma; *viriya*, effort; *pīti*, contentment; *passaddhi*, tranquility; *samādhi*, concentration; and *upekkhā*, equanimity. They are discussed in detail later in the *sutta*.
14. The *ariya-aṭṭhaṁgika-magga* consists of right understanding, right aspiration, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.
15. *Asubha-bhāvanā* is used to counteract and overcome lust.
16. The words "fully comprehends" mean that there is *sati-sampajañña* (mindfulness and ready comprehension) with every moment of noting the in-breaths and out-breaths in all aspects.
17. "Bodies" *(kāya)* refers to the breath in its aspect of conditioning the flesh body. "Experiencing all bodies" *(sabbakāyaṁ paṭisaṁveti)* refers to knowning directly the breath's characteristics—such as, short or long, coarse or fine, calm or agitated—knowing how they condition the flesh body, knowing their natural processes of change, and knowing other relevant details about the breathing.
18. As the breath is calmed and refined, the conditioning of the body is calmed, and the mind becomes calm and concentrated to the extent, finally, of *jhāna*.
19. Know how feelings *(vedanā)*, especially the pleasant ones, condition the mind with every breath.
20. Be able to decrease the ability of the feelings to condition the mind. Decrease their conditioning of the mind until there is nothing conditioning it, i.e., there is no feeling, no perception *(saññā)*, and no thought *(vitakka)* at that time.
21. Know the exact state of mind at that moment, whether it is spotless

or darkened, calm or agitated, prepared to work (contemplate Dhamma) or not ready, or whatever state may arise.

22. Be able to amuse the mind with Dhamma in various ways.
23. Expertly observe the qualities and extent of the mind's *samādhi.*
24. Observe the qualities and extent of the mind's freedom from attachment.
25. Use the correctly concentrated mind to contemplate impermanence continuously, until realizing the unsatisfactoriness, selflessness, voidness, and thusness of all conditioned things, with every breath.
26. With every breath, examine the state of the mind being weary of and dispassionate toward the things it has desired and attached to.
27. Examine the ceasing of attachment and realize it as being *nibbāna,* the ceasing and quenching of *dukkha,* then cherish it as the mind's regular object.
28. Realize that all conditioned things have been freed from attachment. This condition arises in the moments of path *(magga)* and path fruition *(phala).*
29. "Contemplating body in bodies" means seeing the truth of bodies directly within bodies themselves, and seeing all the components of the body as being small bodies within the collective body. The breath is one body. It conditions all kinds of bodies, whether physical or mental, beginning with the flesh body up to the joy of *jhāna.* Contemplate these bodies until there is no more attachment to any of them.
30. Contemplate feelings in the same way that bodies have been contemplated. Contemplate *piti* and *sukha* until there is no attachment to any feelings anywhere.
31. Contemplate the mind in the same way as bodies and feelings were contemplated, until there is no attachment to any mind states.
32. Contemplate the truth of Dhamma in all things *(dhammas)* until there is no attachment left to any *dhamma,* from the lowest to the highest, including *nibbāna.*
33. The original Pali explains how all seven factors can develop upon each one of the four foundation of mindfulness, with each foundation considered separately. Here, for brevity's sake, we have grouped all four foundations together.

34. This *pīti* is pure and associated with Dhamma; it has nothing to do with the senses. Such *pīti* occurs during *jhāna* and while realizing Dhamma.
35. The *bojjhanga* develop as follows. Mindfulness fixes on a specific thing and investigation of dhammas examines it in detail, with energy and effort, until contentment arises. Then, the mind calms until it becomes tranquil and is concentrated in contemplating the object. Equanimity firmly and unwaveringly watches over and guards that concentration, and the penetration of and awakening to Dhamma continues by itself until complete.
36. Here *"vossagga"* means no longer attaching to previous objects of attachment, because the mind is weary of them and now inclines towards the quenching of *dukkha,* namely, *nibbāna. Viveka, virāga, nirodha,* and *vossagga* are synonyms of *nibbāna.*
37. *Vijjā* is insight knowledge of the path *(magga-ñāṇa),* which follows upon the insights experienced through the practice of Anapanasati. Its function is to thoroughly penetrate and destroy ignorance *(avijjā). Vimutti* is insight knowledge of fruition *(phala-ñāṇa),* the result of the path having done its work of clearing away *avijjā.* It is the mind's direct experience of being liberated from *dukkha.*

GLOSSARY

An abundance of Pali terms are used in this manual. This reflects Ajahn Buddhadāsa's advice that sincere student-practitioners of Buddhism should be familiar with the most imporatant Pali terms and their correct meanings. Most of the terms used here are explained within the text. For easy reference and additional information this glossary is provided. We also include some key English terms so that they may be checked with their Pali equivalents. The translations and definitions found here may differ with those found in other books. To make the most of this manual, you need to understand how Ajahn Buddhadāsa uses these terms. Even those who have studied Pali may find some helpful insights here.

Both Pali and English terms are listed in order of the English alphabet. Pali terms are defined and explained. When appropriate, we cite textual passages that discuss the term. English terms are not defined. You can find their meaning under the Pali equivalent which is given. In any case, it is important that you be wary of English terms found here and elsewhere. They seldom match the Pali terms completely and often carry inappropriate connotations. It is always best to learn the Pali terms and their proper meanings. Terms which appear only once or are of minor importance may not be included in this glossary.

ācāriya, teacher, master. (P. 42)

ādīnava, penalty, disadvantage, peril, harm: the hook within the bait *(assāda);* the negative, lowly, harmful, or wicked aspect of a thing. (P. 119)

ajahn, Thai pronunciation of *ācāriya.*

āna, in-breath, inhalation, breathing in. The corresponding verb is *assasati,* to breathe in.

ānāpānasati, mindfulness with breathing: to note, investigate, and contemplate a *dhamma* (thing, fact, truth) while being mindful of every in-breath and out-breath. In the Buddha's complete system of *ānāpānasati* a natural progression of sixteen lessons or *dhamma* are practiced in order to fully explore the *satipaṭṭhāna* and realize liberation. (P. 17-19)

anattā, not-self, selflessness, nonselfhood, not-soul: the fact that all things, without exception, are not-self and lack any essence or substance that could properly be called a "self." This truth does not deny the existence of things, but denies that they can be owned or controlled, as well as be owner or controller, in any but a relative, conventional sense. *Anattā* is the third fundamental characteristic of *sankhāra. Anattā* is a result of *aniccaṁ.* All things are what they are and are not-self.

aniccaṁ, anicca, impermanence, instability, flux: conditioned things are ever-changing, in ceaseless transformation, and constantly arising, manifesting, and extinguishing. All concocted things decay and pass away. This is the first fundamental characteristic of *sankhāra.*

anupassanā, contemplation: sustained, non-verbal, non-reactive, uninvolved, even-minded scrutiny of a *dhamma.* The four *satipaṭṭhāna* are the necessary objects of contemplation, thus: *kāyānupassanā,* contemplation of body, *vedanānupassanā,* contemplation of feeling, *cittānupassanā,* contemplation of mind, *dhammānupassanā,* contemplation of Dhamma.

apāna, out-breath, exhalation, breathing out. The verb form is

passasati, to breathe out.

arahant, worthy one, fully awakened being, perfected human being: a living being completely free and void of all attachment, *kilesa,* self-belief, selfishness, and *dukkha.*

ariya-sacca, noble truths: there are four which together are One Truth, namely: *dukkha,* the cause of *dukkha* is craving, *dukkha* ends when craving ends, and the path of practice that lends to the end of *dukkha.* The *arahant,* the truly enlightened being, has penetrated these truths thoroughly.

assāda, bait, charm, attractiveness: the tastey morsel hiding the hook *(ādīnava):* the lovely, satisfying, infatuating, positive quality of a thing. (P. 119)

attā, self, ego, soul: the illusion (mental concoction) that there is some personal, separate "I" in life. Although theories about it abound, all are mere speculation about something that exists only in our imaginations. In a conventional sense the *attā* can be a useful concept (belief, perception), but it ultimately has no validity. That conventional "self" is not-self *(anattā).* No personal, independent, self-existing, free-willing substance can be found anywhere, whether within or without human life and experience.

attachment, *upādāna.*

avijjā, not-knowing, ignorance, wrong knowledge, foolishness: the lack, partial or total, of *vijjā* (correct knowledge).

āyatana, sense media: there are two aspects or sets of *āyatana,* internal and external. The internal *āyatana* are the eyes, ears, nose, tongue, body, and mind (mental-sense), that is, the six sense doors, the sense organs and their corresponding portions of the nervous system. The external *āyatana* are forms, sounds, smells, tastes, touches, and mental-concerns, that is, the concerns or objects of sensory experience. *Nibbāna* is called an *"āyatana,"* an unconditioned *āyatana.*

bhāvanā, development, cultivation, meditation: to produce or make

happen. In particular, to cultivate skillful, wholesome qualities of mind. *Citta-bhāvanā* (mental development) is preferable to the vague and often confused "meditation."

body, *kāya*.

bojjhanga, factors of awakening, enlightenment factors: these seven mental factors must be perfected, in succession, for the mind to be liberated. First, *sati* (mindfulness) fixes on a certain *dhamma*. Then, *dhamma-vicaya* (analysis of dhamma) investigates that thing subtlely, precisely, and profoundly. Next, *viriya* (energy, effort) arises, which leads to *pīti* (contentment). Then, the mind develops *passaddhi* (tranquility) because of that contentment, such that there is *samādhi* (concentration) in the contemplation of that *dhamma*. Lastly, *samādhi* is continuously and evenly guarded by *upekkhā* (equanimity) as the Truth of that *dhamma* and all Dhamma is penetrated and realized.

citta, mind, heart, mind-heart, consciousness: all aspects, qualities, and functions of the living being which are not material-physical. In a more limited sense, *citta* is what we call the consciousness-potential when it "thinks." We also use *"citta"* to name that which is defiled by *kilesa* and which realizes *nibbāna*. (Compare with *mano* and *viññāṇa.)*

citta-sankhāra, mind-conditioner: the *vedanā* are things which condition and concoct the *citta*. (P. 107, B. 14)

concentration, *samādhi,* calm-collectedness.

craving, *taṇhā,* foolish desire, blind want.

defilement, *kilesa:* namely, greed, hatred, and delusion.

dhamma, thing, things: both conditioned phenomena and unconditioned noumenon.

Dhamma, Dhamma, Truth, Nature, Law, Order, Duty: the secret of nature which must be understood in order to develop life to the highest possible purpose and benefit. (P. 2) The four primary meanings of Dhamma are nature, the law and truth of nature,

the duty to be performed in accodance with natural law, and the results or benefits that arise from the performance of that duty. (P. 6, 33-34)

dhamma-jāti, nature: that which exists within itself, by itself, of itself, and as its own law. Nature encompasses all things, both human and non-human. (P. 7)

dosa, hatred, ill-will: the second category of *kilesa,* which includes anger, aversion, dislike, and all other negative thoughts and emotions. (P. 126)

dukkha, dukkha, suffering, misery, unsatisfactoriness, pain: literally, "hard to endure, difficult to bear." In its limited sense, *dukkha* is the quality of experience which results when the mind is conditioned by *avijjā* into craving, attachment, egoism, and selfishness. This feeling takes on forms like disappointment, dissatisfaction, frustration, agitation, anguish, dis-ease, despair — from the crudest to the most subtle levels. In its universal sense, *dukkhaṁ* is the inherent condition of unsatisfactoriness, ugliness, and misery in all impermanent, conditioned things *(sankhāra).* This second fundamental characteristic is a result of *aniccaṁ,* impermanent things cannot satisfy our wants and desires no matter how hard we try (and cry). The inherent decay and dissolution of things is misery.

ego, *attā.*

ekaggatā, one-pointedness: to have a single peak, focus, or pinnacle. The state in which the flow of mental energy is gathered and focused on a single object, especially an exalted one such as *nibbāna.* (P. 88 & 90)

emancipation, *vimutti.*

feeling, *vedanā,* feelings. (Sometimes "feeling" means "mood, emotion, tactile sensation," and other things that are not *vedanā.)*

idappaccayatā, the law of conditionality (or causality), the law of nature: literally, "the state of having this as condition." All laws can be seen in *idappaccayatā.* Because all creation,

preservation, and destruction occurs through this law, it can be called the "Buddhist God."

jhāna, (Common translations such as "absorption" and "trance" are unsatisfactory, but we have nothing better.) as a verb, to gaze, to focus, to look at intently; as a noun, deep *samādhi* in which the mind locks onto one object exclusively. There are four *rūpa-jhāna* (where the object of *jhāna* is material) and four *arūpa-jhāna* (where the object is immaterial or formless), making eight levels of successively more refined *samādhi.* These can be helpful, but are not necessary for the successful practice of Anapanasati. (P. 89)

jhānanga, factors of *jhāna:* the functions or qualities of mind that exist within *jhāna.* In the first *jhāna* there are five factors: *vitakka,* noting the object; *vicāra,* experiencing the object; *pīti,* contentment; *sukha,* joy; and *ekaggatā,* one-pointedness, The other *jhāna* have successively fewer factors.

kalyana-mitta, good friend, noble companion: a spiritual guide and advisor. (P. 42)

kāma, sensuality, sexuality: strong desire and its objects. Seeking and indulging in sensual pleasures.

kāya, body, group, collection, heap, squad: something composed of various elements, organs, or parts. Generally used for the physical body, either the whole body or its parts ("breath-body" and "flesh-body"). (P. 22, 71-72)

kāya-sankhāra, body-conditioner: the breath, which conditions and influences the body directly. (Also can be translated "body-condition.") (P. 73)

khandha, aggregates, groups, heaps, categories: the five basic functions which constitute a human life. These groups are not entities in themselves, they are merely the categories into which all aspects of our lives can be analyzed (except *nibbāna).* None of them are a "self," nor do they have anything to do with selfhood, nor is there any "self" apart from them. The five are

rūpa-khandha, form-aggregate (corporeality); *vedanā-khandha,* feeling-aggregate; *saññā-khandha,* perception-aggregate (including recognition, discrimination); *sankhāra-khandha,* thought-aggregate (including emotion); *viññāna-khandha,* sense-consciousness-aggregate. When they become the basis for attachment, the five become the *upādanā-khandha.*

kilesa, defilements, impurities: all the things which dull, darken, dirty, defile, and sadden the *citta.* The three categories of *kilesa* are *lobha, dosa,* and *moha.* (P. 128)

lobha, greed: the first category of *kilesa,* which includes erotic love, lust, miserliness, and all other "positive" thoughts and emotions. See *rāga.*

loka, world: that which must break, shatter, and disintegrate.

lokiya, worldly, mundane, worldly conditions: to be trapped within and beneath the world, to be of the world.

lokuttara, transcendent, above and beyond the world, supramundane: to be free of worldly conditions although living in the world.

lust, *rāga.*

magga, path, way: the noble eightfold path, the Middle Way out from all *dukkha.*

magga-phala-nibbāna, path, fruition, and *nibbāna:* this compound (although the three terms appear separately throughout the Pali texts, their compound is found only in Thai) refers to the three activities that occur in rapid succession in the realization of Dhamma. *Magga* (path) is the activity of *vipassanā* cutting through defilements. *Phala* (fruit) is the successful completion of that cutting, the result of *magga. Nibbāna* is the coolness which appears once the defilements are cut.

mahaggatā, superiority, great-mindedness: a superior, better than usual state (of mind). (P. 130)

mano, mind-sense, mind: the name we give the consciousness-potential when it is aware, feels, experiences, and knows; mind as inner *āyatana* (sense organ). (Compare with *citta* and

"viññāṇa.")

māra, tempter, demon, devil: often personified, the real tempters are the defilements.

mind, *citta* or *mano* or *"viññāna."*.

mindfulness, *sati.*

moha, delusion: the third category of *kilesa,* delusion includes fear, worry, confusion, doubt, envy, infatuation, hope, and expectation. (P. 127)

nibbāna, coolness: the ultimate goal of Buddhist practice and the highest achievement of humanity. *Nibbāna* manifests fully when the fires of *kilesa,* attachment, selfishness, and *dukkha* are quenched completely and finally. It is to be realized in this lifetime. (P 182-3)

nibbuto, coolness, the one who is cooled: a coolness that occurs when, either spontaneously or through correct Dhamma practice, the *kilesa* subside temporarily. *Sāmāyika-nibbāna* (temporary coolness) and *tadaṅga-nibbāna* (coincidental coolness) are types of *nibbuto.* (P. 182)

nimitta, image, sign, imaginary object: in the context of Anapanasati practice, *nimitta* refers to a mentally concocted image that arises out of concentration upon the guarding point and which is used to further develop *samādhi* in step four. There are three stages: the initial image, images manipulated as a training exercise, and the final image which is neutral, refined, and soothing. (P. 84-87)

nirodha, quenching, cessation, extinction: a synonym for *nibbāna,* the end of attachment and dukkha. The lesson of step fifteen. (P. 161-3)

nivaraṇa, hindrances, obstacles: semi-defilements that get in the way of success in any endeavor, especially mental development. The five hindrances are *kāmachandha,* sensuousness; *vyāpāda,* aversion; *thīna-middha,* sloth and torpor; *uddhacca-kukkucca,* restlessness and agitation; and *vicikicchā,* doubt. (Do not con-

fuse *nivaraṇa* with *nirvāna,* the Sanskrit *nibbāna.)* (P. 152)

noumenon, *asankhata:* the one unconditioned, uncompounded, permanent *dhamma,* namely, *nibbāna.* (P. 175)

paññā, wisdom, insight, intuitive wisdom: correct understanding of the things we need to know in order to quench *dukkha. Paññā* is the third *sikkhā* (training) and the beginning of the noble eightfold path. *Paññā* (rather than faith or will power) is the characteristic quality of Buddhism.

paticca-samuppāda, dependent origination, conditioned arising: the profound and detailed causal succession, and its description, which concocts *dukkha.* Due to ignorance *(avijjā),* there is concocting *(sankhāra);* due to concocting, there is sense-consciousness *(viññāṇa.);* ... mind and body *(nāma-rūpa);* ... sense-media *(salāyatana);* ... sense-contact *(phassa);* ... feeling *(vedanā);* ... craving *(taṇhā);* ... attachment *(upādāna);* ... becoming *(bhava);* ... birth *(jāti);* due to birth, there is ageing and death *(jāra-maraṇa);* and thus arises the entire mess of *dukkha.* (P. 177)

patinissaga, throwing back, giving up, relinquishment: to stop claiming things to be "I" and "mine," and return them to Dhamma-Nature. The lesson of step sixteen. (P. 164)

phassa, contact, sense experience: the meeting and working together of inner sense media + outer sense media + sense-consciousness, e.g., eye + form + eye-consciousness. There are six kinds of *phassa* corresponding to the six senses.

phenomenon, *sankhāra;* impermanent conditioned thing *(sankhata).*

pīti, contentment, satisfaction, rapture: the excited happiness (pleasant *vedanā)* that arises when one is successful in something. *Pīti* is the lesson of step five. (P. 95-97)

praṇa (Sanskrit), *paṇa* (Pali), breath, life force, life: that which sustains and nurtures life. (B. 7)

praṇayāma (Sanskrit), control of the *praṇa,* breath control.

rāga, lust: desire to get or have. *Rāga* can be either sexual or non-

sexual. See *lobha.* (P. 125)

sacca, Truth.

sacca-dhamma, truth, fact, reality.

samādhi, concentration, collectedness: the gathering together and focussing of the mental flow. Proper *samādhi* has the qualities of purity, clarity, stability, strength, readiness, flexibility, and gentleness. It is perfected in *ekaggatā* and *jhāna.* The supreme *samādhi* is the one-pointed mind with *nibbāna* as its sole concern. *Samādhi* is the second *sikkhā.* (P. 141-144)

sampajaññā, wisdom-in-action, ready comprehension, clear comprehension: the specific application of *paññā* as required in a given situation.

sankhāra, conditioned thing, concoction, phenomenon, formation: anything dependent for its existence on other things or conditions. There are three aspects of *sankhāra:* concoctor, conditioner, the cause of conditioning; concoction, condition, the result of conditioning; and the activity or process of concocting and conditioning. (P. 74-75)

santi, peace, spiritual tranquility.

sāsanā, religion: the behavior and practice that binds the human being to the Supreme Thing (whatever we name it).

sati, mindfulness, recollection, reflective awareness: the mind's ability to know and contemplate itself. *Sati* is the vehicle or transport mechanism for *paññā,* without *sati* wisdom cannot be developed, retrieved, or applied. *Sati* is not memory, although the two are related. Nor is it mere heedfulness or carefulness. *Sati* allows us to be aware of what we are about to do. It is characterized by speed and agility.

satipaṭṭhāna, foundations of mindfulness: the four bases on which *sati* must be established in mental development. We investigate life through these four subjects of spiritual study: *kāya, vedanā, citta,* and Dhamma.

self, *attā.*

sikkhā, training: the three aspects of the one path, of the Middle way. All Buddhist practices fit within the three *sikkhā: sīla, samādhi,* and *pannā.*

sīla, morality, virtue, normality: verbal and bodily action in accordance with Dhamma. Much more than following rules or precepts, true *sīla* comes with wisdom and is undertaken joyfully. The first *sikkhā.*

sukha, joy, happiness, bliss: literally, "easy to bear"; tranquil, soothing, pleasant *vedanā. Sukha* results from *pīti,* which stimulates, and is the lesson of step six. (P. 102)

suññatā, voidness, emptiness: the state of being void and free of selfhood, soul, ego, or anything that could be taken to be "I" or "mine"; also, the state of being void and free of defilement.

taṇhā, craving, blind want, foolish desire: the cause of *dukkha* (second *ariya-sacca),* not to be confused with "wise want" *(sammā-sankappa,* right aim). *Taṇhā* is conditioned by foolish *vedanā* and in turn concocts *upādāna.*

tathatā, thusness, suchness, just-like-that-ness: neither this nor that, the reality of non-duality. Things are just as they are (impermanent, unsatisfactory, and not-self) regardless of our likes and dislikes, suppositions and beliefs, hopes and memories.

upādāna, attachment, clinging, grasping: to hold onto something foolishly, to regard things as "I" and "mine," to take things personally. (P. 148 & 150)

vedanā, feeling, sensation: the mental reaction to or coloring of sense experiences *(phassa).* There are three kinds of *vedanā: sukha-vedanā,* pleasant, nice, agreeable feeling; *dukkha-vedanā,* unpleasant, disagreeable, painful feeling; and *adukkhamasukha-vedanā,* neither-unpleasant-nor-pleasant, indeterminate feeling. *Vedanā* is conditioned by *phassa* (sense contact). If it arises through ignorance it will further condition craving. If it arises with wisdom it will be harmless or beneficial. This subtle activity of mind (not physical sensation) is not emotion

or the more complicated aspects of the English "feeling." (Sometimes the word "feeling" must be used to translate Thai and Pali words other than *vedanā.)* (P. 25 & B. 12-16)

vijjā, knowledge, insight knowledge, wisdom: correct knowledge about the way things really are. Arises when *avijjā* is removed. A synonym for *paññā.*

vimutti, emancipation, deliverance, liberation, release, salvation: to get free of all attachment, *kilesa,* and dukkha, and realize *nibbāna.* (P. 166-168)

viññāṇa, sense-consciousness: knowing sense concerns through the six sense doors (eyes, ears, etc.). The fundamental mental activity required for participation in the sensual world *(loka),* without it there is no experience. Modern Thai uses of *viññāṇa* include "soul," "spirit," and "spiritual," which, however, are meanings not found in the Pali term. (Compare with *citta* and *mano.*)

vipassanā, insight: literally, "clear seeing," to see clearly, distinctly, directly into the true nature of things, into *aniccaṁ-dukkhaṁ-anattā. Vipassanā* is popularly used for mental development practiced for the sake of true insight. In such cases, the physical posture, theory, and method of such practices must not be confused with true realization of impermanence, unsatisfactoriness, and not-self. *Vipassanā* cannot be taught. (B. 1)

virāga, fading away, dispassion, unstaining: the breaking up, dissolving, and disappearing of *rāga,* of attachment. The lesson of step fourteen.

viveka, spiritual solitude, aloneness, seclusion: to be undisturbed in quiet solitude and mindfulness. There are three kinds: *kāya-viveka,* physical solitude, when the body is not disturbed; *citta-viveka,* mental solitude, when no defilements disturb the mind; *upadhi-viveka,* spiritual solitude, freedom from all attachment and all sources of attachment, i.e., *nibbāna.*

vossagga, tossing back, relinquishment: the natural giving away by the liberated mind. A synonym for *nibbāna,* same as *patinissagga.*

SUGGESTED READING

Other books by Buddhadāsa Bhikkhu:

Handbook For Mankind
Buddha-Dhamma For Students
Keys To Natural Truth
Heartwood From The Bo Tree
Dhammic Socialism
Ānāpānasati-Bhāvanā (very detailed explanation of theory and practice closely following Pali texts)
Evolution/Liberation (occassional journal of Suan Mokkh)

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ABOUT THE AUTHOR

Buddhadāsa Bhikkhu (Slave of the Buddha) went forth as a *bhikkhu* (Buddhist monk) in 1926, at the age of twenty. After a few years of study in Bangkok, he was inspired to live close with nature in order to investigate the Buddha-Dhamma. Thus, he established Suan Mokkhabalārāma (The Grove of the Power of liberation) in 1932, near his hometown. At that time, it was the only Forest Dhamma Center and one of the few places dedicated to *vipassanā* (mental cultivation leading to "seeing clearly" into reality) in Southern Thailand. Word of Buddhadāsa Bhikkhu, his work, and Suan Mokkh spread over the years so that they are easily described as "one of the most influential events of Buddhist history in Siam." Here, we can only mention some of the more interesting services he has rendered Buddhism.

Ajahn Buddhadāsa has worked painstakingly to establish and explain the correct and essential principles of original Buddhism. That work is based in extensive research of the Pali texts (Canon and commentary), especially of the Buddha's Discourses *(sutta piṭaka)*, followed by personal experiment and practice with these teachings. Then he has taught whatever he can say truly quenches dukkha. His goal has been to produce a complete set of references for present and future research and practice. His approach has been always scientific, straight-forward, and practical.

Although his formal education only went as far as ninth grade and beginning Pali studies, he has been given five Honorary Doctorates by Thai universities. His books, both written and transcribed from talks, fill a room at the National Library and influence all serious Thai Buddhists.

Progressive elements in Thai society, especially the young, have been inspired by his teaching and selfless example. Since the 1960's, activists and thinkers in areas such as education, social welfare, and rural development have drawn upon his teaching and advice.

Since the founding of Suan Mokkh, he has studied all schools of Buddhism, as well as the major religious traditions. This interest is practical rather than scholarly. He seeks to unite all genuinely religious people in order to work together to help humanity. This broadmindedness has won him friends and students from around the world, including Christians, Muslims, Hindus, and Sikhs.

Now he focuses his energies on his last project, establishing an International Dhamma Hermitage. This addition to Suan Mokkh is intended to provide facilities for:

- Courses which introduce foreigners to the correct understanding of Buddhist principles and practice;
- Meetings among Buddhists from around the world to establish and agree upon the "heart of Buddhism."

ABOUT THE TRANSLATOR

Santikaro Bhikkhu has lived at Suan Mokkh since 1985. Having come here with Thai language background from four years of service in the U.S. Peace Corps, he was soon put to work translating. When Ajahn Buddhadāsa began giving lectures to foreign retreatants, Santikaro Bhikkhu was trained to render them into English. His ability to do so is aided by Ajahn Buddhadāsa's advice and support. The Venerable Ajahn has found this kind of practice and service beneficial since he founded Suan Mokkh, so he encourages others to try it. He frequently discusses the mechanics of translating and the subtleties of English with the translator, in addition to clarifying Dhamma points which the translator is unsure of.

Sabbadanam Dhammadanam Jinati
The Gift of Truth Excels All Other Gifts

May the merit accrued from this meritorious deed
Be dedicated to

All sentient beings

Whether born, unborn or being born
May they be relieved from all sufferings
May they all attain to the bliss of Nibbana

Dhammapada V. 79

Surrending oneself to Dhamma leads to serene being
The wise pepetually delight in the truth taught by
The Awakened One

With bad advisors forever left behind,
From paths of evil he departs for eternity,
Soon to see the Buddha of Limitless Light
And perfect Samantabhadra's Supreme Vows.

The supreme and endless blessings
of Samantabhadra's deeds,
I now universally transfer.
May every living being, drowning and adrift,
Soon return to the Pure Land of
Limitless Light!

~The Vows of Samantabhadra~

I vow that when my life approaches its end,
All obstructions will be swept away;
I will see Amitabha Buddha,
And be born in His Western Pure Land of
Ultimate Bliss and Peace.

When reborn in the Western Pure Land,
I will perfect and completely fulfill
Without exception these Great Vows,
To delight and benefit all beings.

~The Vows of Samantabhadra
Avatamsaka Sutra~

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May those who see or hear of these efforts
generate Bodhi-mind,
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the Land of Ultimate Bliss.
Homage to Amita Buddha!

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