



FOREST DHAMMA

• Ajaan Mahā Boowa Ñāṇasampanno

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“The Gift of Dhamma Excels All Other Gifts”

—THE LORD BUDDHA

FOREST DHAMMA

A Selection of Talks on Buddhist Practice

Ajaan Mahā Boowa Ñāṇasampanno

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A FOREST DHAMMA PUBLICATION

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Introduction

THE DHAMMA TALKS (*DESANĀ*) WHICH have been printed in this volume are all translations from one or two books in which many of the talks of Ācariya Mahā Boowa have been printed. With the exception of the first work—“Wisdom Develops Samadhi”—which was written by the author, all of them were impromptu talks which were tape recorded and transcribed into the Thai language.

Ācariya Mahā Boowa (Bhikkhu Ñāṇasampanno) is now the abbot of Wat Pa Baan Taad, a forest monastery situated close to the village where he was born and brought up. When he was old enough he was ordained, he went to Wat Bodhisompon in Udon Thani where he was ordained as a *bhikkhu* under Ven. Chao Khun Dhammachedi in 1934. Some while later he went away to find a meditation teacher. He was directed towards Ven. Ācariya Mun (Bhūridatta Thera). He has said that as soon as he met Ācariya Mun, he knew that this was his teacher. He studied and practised for nine years under the guidance of Ven. Ācariya Mun, who died in 1949 at the age of eighty years. After that, Ācariya Mahā Boowa practised the way on his own in the mountains and forests of Thailand. He then wandered throughout the country, going to nearly every province. Eventually, he was offered land to build a monastery by supporters near his home village. Since then he has lived at Wat Pa Baan Taad.

It is only since Ācariya Mahā Boowa settled in Wat Pa Baan Taad that his writings have been published and his talks have been tape recorded, although it is said that he gave many talks while he was wandering around Thailand.

With regard to the talks printed herein, the first one—“Wisdom Develops Samadhi”—was written by Ven. Ācariya Mahā Boowa in the early 1960’s; it gives most of the fundamentals of his teaching on meditation. All the remainder were spoken as talks, the second and third having been given at Wat Bodhisompon in Udon Thani on the occasion of the funeral of Ven. Chao Khun Dhammachedi. The fourth and fifth talks were given at Mahā Makuta Buddhist University in Bangkok, while the remainder were given to *bhikkhus* at Wat Pa Baan Taad. It is instructive to examine the difference in style of those given to lay people and those given to the *bhikkhus*. Many words in the talks have been left in Pāli because there is often no adequate translation in English; it is hoped the reader will forgive any difficulties that this may make, but it is felt better that the reader should not-understand rather than mis-understand. However, a fairly comprehensive glossary has been included at the back, which should cover all the Pāli words that are not actually explained in the text. It is hoped that this book will bring the Dhamma to many people and that it will help many people to realise that the living Dhamma is still extant and is not just a thing of the distant past or of the distant future when the next Buddha comes. May all who read this book gain from it that which will aid them towards the supreme happiness of *Nibbāna*.

— *Bhikkhu Paññāvaḍḍho, Wat Pa Baan Taad, 2004*



Wisdom
Develops
Samādhi

SĪLA

SĪLA—IS THAT WHICH SETS A LIMIT to the “outgoing exuberance”¹ in a person’s actions of body and speech and the responsibility for these actions and their results rests with the heart.

Good people do not like to associate with someone whose “outgoing exuberance” is not restrained by *sīla*, and nobody trusts him. In business and other affairs, even if there are only one or two people who have bad *sīla* and no sense of shame in their behaviour, it is certain that the social group in which they live and work cannot remain secure for long. It is bound to be destroyed or set in disorder by them in whatever way they can, as soon as they have a chance when others are off their guard. It is like living with a fierce poisonous snake which is just waiting to bite whenever one is unprotected.

Thus *sīla* is the Dhamma which protects the world, keeping it cool and happy so that there shall be no cause for doubt, suspicion and mistrust which can arise from a mutual lack of confidence in those things which are liable to cause friction and trouble. These things often start in a small way and develop into larger things, things which everyone wants to avoid.

Sīla is of many kinds, but here we will only consider the five *sīla*, the eight, ten and 227 *sīla*, which different kinds of people should variously maintain as it suits their status, age, and physical capabilities.

The five *sīla* are the most important for lay people who have dealings with society in its various aspects. They should maintain these *sīla* as that which gives a recommendation of their individual personal integrity and of their mutual in-

tegrity, thus keeping them from falling apart when they gain and lose from each other in business or society everywhere.

It is noticeable how, if there are one or two people working in business, in a company or in government service, who always maintain the five *sīla*, they are just the people who are most liked, praised and trusted in all kinds of affairs by their business associates, such as those affairs which are connected with money. Whether such people remain in that work or go elsewhere, they will be well liked and respected everywhere, because when they maintain *sīla*, it means that they also have Dhamma within their hearts—like the taste of food which cannot be separated from its nature. And conversely, when such people have Dhamma within them, they also have *sīla*, so that whenever they break any part of their *sīla*, it means that at that time they do not have Dhamma within them, because Dhamma is associated with the heart and *sīla* is associated with bodily actions and speech. Therefore the good and bad actions of the body and speech indicate and show the state of the heart—which is the leader and the one that is responsible.

If the heart always has Dhamma within it, the ways of the body and speech are bound to be clean and free from blame in all their activities. Therefore, people who perform clean actions of body and speech proclaim by these actions that they are the kind of people who have Dhamma in their hearts, and moral behaviour in their actions, speech and hearts. This attracts the hearts of other people everywhere so that they turn to such people—and so it is that they are always popular and well thought of in all ages.

Even those who are unable to promote their actions, speech and hearts in the foregoing way still have respect and reverence for those who have moral behaviour in their actions, speech and hearts, in the same way as all of us have respect and reverence for the Lord Buddha and his true followers (*sāvaka*). This indicates that moral behaviour, meaning that which is good and graceful, is always desirable and valuable in the world, and is never out of date.

Sometimes however, it happens that the nature of moral behaviour is altered from its true or “inherent nature” into doctrines and traditions which come from a people’s national, class, or cultural background. This is the reason why moral behaviour becomes a thing of nation, class or cult, in accordance with these popular doctrines; and this is why different peoples throughout the world are constantly criticizing and blaming each other. But apart from this, moral behaviour is the way of merit which can always lead this age towards progress and development for as long as people in this world are still interested in adjusting their own actions of body, speech and heart to accord with the ways of moral behaviour.

Whenever the world has been disturbed and troubled, it is obvious that it is because people have been lacking in moral behaviour and nowadays, if people do not hasten to improve themselves in accordance with the true nature of moral behaviour, the powers of the world will soon erupt in their full fury, and even those who wield the power will not survive and all will be destroyed.

But in particular in each family circle, if *sīla*, which is the basis of proper behaviour is lacking both husband and his wife will lack confidence in each other. Before long there will arise doubt and suspicions that each is associating with other women and men and having clandestine love affairs, which will undermine the unity and prosperity of their family. If moral behaviour is lacking to this extent, the dissatisfaction in their hearts will begin to come to fruition and they will be full of trouble and worry. Even work, which is the basis of steady family life, will be disrupted, and the children will all be involved in the prevailing air of dissension. But those who continue to act in immoral ways that are progressively worse than the foregoing, are sure to find that sooner or later, all those things which were firmly established suddenly start to flare up into dissension and trouble. Like a pot full of water which is hit and breaks and all the water pours out and disperses at once.

So if the world wants prosperity and civilisation, it is still necessary that it should conform to the standards of moral behaviour—and how can anyone truly speaking, object to the principle of truth which is moral behaviour, which has been in the world since time immemorial?

Natural moral behaviour does not have to be asked for as precepts from a *bhikkhu* (monk) or from someone in an official capacity in a *Wat* (monastery) or elsewhere before it is established. For if a person respects and likes those characteristics within himself which are right, good and graceful, and if he behaves in this way personally as well as in association with others, avoiding actions which are contrary to such good behaviour, it indicates that he has moral behaviour within his character.

The reasons why morality arises in the heart and in behaviour of a person are:

Firstly—that it arises from a person's "inherent nature", as already mentioned above.

Secondly—that it comes from association with wise people, such as recluses and teachers—and that after learning from them one puts their teaching on moral behaviour into practice.

These two things are sufficient to arouse the practise of moral behaviour in oneself, and to enable one to become a person in whom it is constantly present.

These two will also be sufficient to preserve one's own status and that of one's family in all forms of society with which they have dealings, and it will maintain a freedom from suspicion and doubt both within one's family circle and amongst friends.

Lay people may practise only the five *sīla*, and while their activities are within the bounds of moral behaviour, it will enable them and their families to be at ease with a clear heart.

As for the eight, ten and 227 *sīla*, they are based upon the five *sīla* and are progressively more refined for those people who wish to practise the higher levels of moral behaviour. But both in the practices of maintaining *sīla* and in paying attention to what one is doing, the rules or the method differ progressively from those of the five *sīla* as one goes higher.

Summarizing briefly, *sīla* of every grade is for the purpose of controlling “outgoing exuberance” in the behaviour of body and speech. For one who practises it correctly, it is also for the purpose of living in a “peaceful” way with a happy and easy heart. And if one associates with other people, who themselves maintain *sīla*, it is essential that one should oneself be a good person. But those who have low or vulgar minds are not likely to understand the necessity for *sīla*, because they do not want to become good people, nor to get involved in the world of good people, and they always try to break up the happiness of others and to instigate trouble and anger in the world whenever they get a chance to do so.

One should not think that moral behaviour is exclusively a human faculty, for even animals can have some aspects of it. One needs only to observe the animals which people look after in their homes to see how in some degree the hearts and the behaviour of animals are permeated with the nature of Dhamma.

One who always has moral behaviour as the basis of his character, besides being good natured, having the confidence and being popular with the people of his village or district, will also be good-natured within himself every day of this life and the next life also.

Moral behaviour is therefore a quality which is always necessary in the world.

SAMĀDHI 1

ALL TYPES OF *KAMMAṬṬHĀNA-DHAMMAS* ARE for controlling the “outgoing exuberance” of the heart. The heart which is not controlled by a *kammaṭṭhāna* is liable to the arising of “outgoing exuberance” throughout life. This is so from infancy to old age, it is so with the rich and the poor, with the clever and the stupid, with those in high and low position in life, with the blind, deaf, paralysed, maimed, deformed, and so on endlessly.

In Buddhism such people are considered to be still at the age of a “heart with outgoing exuberance”. Their hearts have no greatness, they find no contentment, they are ill-fated as regards happiness of heart, and when they die they lose in all ways—like a tree which may have many branches, flowers and fruit, but if its main root is damaged it will die and lose its greatness and everything else. But unlike the body of a human being who has died, the trunk or branches of the tree may still be useful for some other purpose.

The baneful effect of the “outgoing exuberance” of a heart which does not have Dhamma as its guardian, is that it never finds true happiness, and even if happiness does arise due to the “outgoing exuberance” of the heart searching for it and finding it, it will be happiness of the type in which one is (like an actor) playing a part, which increases the “outgoing exuberance”, making the heart go increasingly in the wrong direction, and not the type of happiness which is truly satisfying.

Samādhi—which means calm or stability of heart, is that which opposes the “outgoing exuberance”. The heart on the other hand, doesn’t want to take the “medicine”, and the medicine is the *kammaṭṭhāna*.

“Outgoing exuberance” of the heart has been the enemy of all beings for countless ages, and a person who wants to subdue the “outgoing exuberance” of his own heart will need to compel his heart to take the medicine—which is the *kammaṭṭhāna*.

Taking the medicine means training one’s heart in Dhamma and not allowing it to go its own way, for the heart always likes to have “outgoing exuberance” as a companion. In other words, taking the medicine means that the heart brings Dhamma into itself as its guardian. The Dhamma which is the guardian of the heart is called the *kammaṭṭhāna*.

There are forty types of *kammaṭṭhāna-dhammas* which variously accord with the different temperaments of people. They include:

- 10 *Kasiṇa* (Devices for gazing at and concentrating upon)
- 10 *Asubha* (Contemplation of the states of the decomposition of a dead body)
- 10 *Anussati* (Various objects of contemplation)
- 4 *Brahmavihāra* (Friendliness, Compassion, Joy and Equanimity)
- 1 *Āhārapatikkūlasaññā* (Recollecting the loathsomeness of food)
- 1 *Catudhātuvaṅṅatthana* (Defining the four elements)
- 4 *Arūpa jhānas* (Developing the four formless *jhānas*)

Here we will confine ourselves to the consideration of a few of these methods which are in general use and which are found to give satisfactory results. They include:

1. Contemplation of the thirty-two parts of the body, including: *kesā* (hair of the head), *lomā* (hair of the body), *nakhā* (nails), *dantā* (teeth), *taco* (skin), etc...
This first group of parts is called the “Five *Kammaṭṭhānas*”.
2. Contemplation of the “Buddha”, the “Dhamma” and the “Sangha”.
3. *Ānāpānasati* (Awareness of breathing in and out).

Whichever method is used it should suit one's character, for characters differ, and to teach that everyone should use only one kind of *kammaṭṭhāna* may well prove to be a hindrance to some people, thus preventing their attaining the results which they should attain.

When one finds the type of meditation that suits one's character, one should set one's mind to begin doing the practice with a preparatory repetition (*parikamma*), such as, "*kesā*" (hair of the head). One should then repeat it mentally and not out loud, and at the same time one should keep one's attention fixed upon hair of the head. If however, one finds that thinking, on its own, is not able to capture the heart, one may repeat the preparatory repetition in the manner of a chant so that the sound captivates the heart and it becomes calm and quiet. One should continue repeating the preparatory repetition until the heart has become calm and then one can stop. But whichever preparatory repetition is used, one should retain conscious awareness of that *kammaṭṭhāna*. Thus in the foregoing example of "*kesā*", one should retain conscious awareness of the hair on one's head.

If one uses one of the preparatory repetitions—"Buddho", "Dhammo", or "Sangho", one should set up knowledge of it just in the heart alone. These are not like other types of *kammaṭṭhānas*, for here one should repeat "Buddho" (or "Dhammo", or "Sangho") so that it is in continuous contact with the heart and remains there until the one who repeats the "Buddho" of the preparatory repetition and the "one who knows", who is the heart, are found to be identical.

If it suits one's character better to use the preparatory repetition "Dhammo" or "Sangho", one should repeat it so that it is in contact with the heart and remains there until it is found to be identical with the heart. This is done in the same way as the *kammaṭṭhāna* "Buddho".

Ānāpānasati Bhāvanā (developing the awareness of breathing) uses the breath as the objective support of the heart and consists in knowing and mindfulness (*sati*) of in and out breathing.

In becoming aware of breathing, one should at first fix attention on the feeling of the breath at the nose or the palate (roof of the mouth)², as it suits one, because this is where the breath initially makes contact, and one may use this as a marker point for holding one's attention. Having done this until one has become skilled, and the in and out breathing becomes finer and finer, one will progressively come to know and understand the nature of the contact of in and out breathing, until it seems that the breathing is located either in the middle of the chest or the solar plexus.³

After this one must just fix one's attention on breathing at that place and one must no longer be concerned about fixing attention on the breathing at the tip of the nose or the palate, nor about following it in and out with awareness.

In fixing attention on the breath one may also repeat "*Buddho*" in time with the breath as a preparatory repetition to supervise the in and out breathing, in order to assist the "one who knows" and to make the "one who knows" clear with regard to the breath. Then the breath will appear more and more clearly to the heart.

After having become skilled with the breath, every time one attends to the breathing process, one should fix attention at the point in the middle of the chest or the solar plexus.

In particular, it is important to have mindfulness established. One must establish mindfulness to control the heart so that one feels the breath at every moment while it is entering or leaving, whether short or long, until one knows clearly that the breathing is becoming progressively finer with every breath—and until finally it becomes apparent that the finest and most subtle breath and the heart have converged and become one.⁴ At this stage one should fix attention on the breath exclusively within the heart, and there is no need to worry about the preparatory repetition, for in becoming aware of the breath as entering and leaving, and as

short or long, the preparatory repetition is only for the purpose of making the *citta* become more subtle.

When one has attained the most subtle level of breathing, the *citta* will be bright, cool, calm, happy, and just knowing the heart—and there will be no connection with any disturbing influence. Even if finally at that time, the breath gives up its relationship with oneself, there will be no anxiety because the *citta* will have let go of the burden and will just have knowledge of the heart alone. In other words, it will be non-dual (*ekaggatārammaṇa*).

This is the result that comes from developing the practice of *Anā-pānasati Kammatthāna*. But it should also be understood that whichever *kammatthāna* is practised, and whoever practises it, this is the kind of result that should be attained.

Concerning the preparatory development (*parikamma bhāvanā*); by using one of these forms of *kammatthānas* for controlling the heart with mindfulness, one will gradually be able to curb the “outgoing exuberance” of the heart. Calm and happiness will then arise and develop, and there will be only one thing influencing the heart, which will be a knowing of the heart alone without any disturbance or distraction, for there will be nothing which can irritate or disturb the heart to make it fall away from this state. This is the nature of happiness of heart, just the heart being free from all vain imaginings and thought creations.

When this state is attained, the person who is doing the practice will know that which is wondrous in his heart, the like of which he has never encountered before. This is a deeply felt state of happiness, more so than anything which he has previously experienced.

It is also possible that while practising a given type of *kammatthāna*, the characteristics of that form of *kammatthāna* may appear to some people. For example, hair of the head, or hair of the body, or nails, teeth, skin, flesh, sinews; or bones, etc., any of which may appear and be seen clearly with the heart, as though one

were looking at it with one's eyes. If this happens, one should pay attention to it and see it clearly until it becomes fixed in one's heart, and the longer one can pay attention to it, retain it in this way and fix it in one's heart, the better.

When the above object has been intimately fixed in one's heart, one must appreciate it in the right way by attending to the unpleasant and loathsome aspects of it, for this is the nature of all the parts of the body, both internally and externally. Then divide the body into parts, or into groups of parts depending on their nature. One may take such groups as hair of the head, hair of the body, flesh, bones, and so on; and one may contemplate them as rotting and decayed, as being burnt, as being eaten by vultures, crows and dogs, and see them breaking down into their basic elements—earth, water, fire, air.

Whether one has much or little skill, doing the practice in this way will be of great value when it is done for the purpose of making the heart skilled in seeing the body, for the purpose of seeing truly what is in the body, and for the purpose of reducing and eliminating delusion in regard to the nature of the body, this delusion being what gives rise to sexual craving (*rāga-taṇhā*)—which is one aspect of the “outgoing exuberance” of the heart. One's heart will then become progressively more calm and subtle.

It is important when parts of the body appear, that one should not ignore them and pass them by without interest, nor must one be afraid of them, but one should fix them right in front of one then and there.

When a person who practises meditation has seen this body until it has truly become fixed in his heart, he will feel wearied of himself and will feel the sorrow and misery of himself so that he is horrified and shocked. In addition, the heart of a person to whom the body appears, and who faces up to it while practising meditation will be able to attain *samādhi* very quickly, and the practice of seeing the body will make his wisdom clear at the same time as his heart becomes calm.⁵

A person who does not see the parts of the body should understand that all preparatory meditation (*parikamma bhāvanā*) is for the purpose of leading the *citta* to a state of both calm and happiness, so one should not feel doubtful about any of these methods that they will not lead the *citta* to a state of calm, and later on to see danger⁶ with wisdom. One must be determined in whichever meditation one is practising, and repeat whichever preparatory repetition suits one, without becoming disheartened nor feeling like giving up.

It should be realised that whichever method of meditation is practised, it leads to the same goal as all the other methods, and it should also be realised that all these methods of Dhamma will lead the heart to peace and happiness—in other words, to *Nibbāna*—which is the final goal of all types of meditation development. Therefore one must do one’s own meditation practice and not be concerned about other types of meditation, otherwise one will be in a state of doubt and uncertainty, and unable to decide which of them is the right way, which would be a constant obstacle to one’s *citta*, thus preventing one from carrying out one’s original resolve.

Instead, one must determine that one will be really mindful in the practice, and one must not arrange *sīla*, *samādhi* and *paññā* in any special order, nor let them go away from the heart, because the defilements (*kilesas*) of passion, hate, delusion and the rest, dwell in the heart and nobody has arranged them in order.⁷ When one thinks in wrong and faulty ways, it arouses the defilements in one’s heart. One does not decide nor arrange that this one will come earlier, and that one later, for if it is a defilement immediately one thinks wrongly, and whatever type it is, so it arises, and they all make one troubled or passionate in the same way. The defilements are always bound to be of this nature, and it is of no consequence in which order they arise for all of them are able to make one troubled and passionate.

Therefore in curing the defilements, one must not wait to develop *sīla* first, then *samādhi* second and *paññā* third—which may be called: “developing *samādhi*

stage by stage”—for this is always in the past and future and one would never be able to attain calm and happiness.

SAMĀDHI 2 — WISDOM DEVELOPS SAMĀDHI

THE TRUE PURPOSE OF MEDITATION practice is to bring about calm in the heart. If one cannot attain calm by lulling the heart with a preparatory method (*parikamma*), one must use the way of subduing it by intimidation. In other words, by using wisdom to search out and examine those things to which the *citta* is attached, and depending on how skilful one's wisdom is, to search for a way to goad the disobedient *citta* with what wisdom reveals until it surrenders to wisdom and the heart accepts the truth about the things to which it is attached. Then the heart cannot be distracted and restless and must drop into a state of calm; in the same way as a work animal whose "outgoing exuberance" must be trained by constant goading so that it surrenders to the will of its master.

The following analogy may help to illustrate this method. In a place where there are few trees and each one standing on its own, if a man wanted to cut one down he could do so and make it fall where he wanted. He could then take it and use it as he wished with no difficulty.

But if he wanted to cut a tree down in a forest where its branches were entangled with other trees and creepers, he may find it difficult to fell the tree and to make it fall just where he wanted. So the woodcutter must use his wisdom and examine carefully to find out what is entangled with the tree, and then by cutting away all the entanglements he could fell it just where he wanted and use it however he wished without difficulty.

All of us have characters which are comparable with these two trees, for some types of people do not have much in their environment to burden them and act as a drag on their minds. When they use only a preparatory meditation such as “*Buddho*”, “*Dhammo*” or “*Sangho*”, the *citta* is able to become calm and peaceful and drop into a state of *samādhi*. This becomes the basis for the development of wisdom (*paññā*) and enables them to go ahead with ease—which is called “*Samādhi Develops Wisdom*”.

But there are other people who have many things in their environment to burden and oppress their hearts and their natures are such that they like thinking a lot. If they train themselves by using a preparatory meditation as described in the foregoing chapter, they are not able to cause the *citta* to drop into the calm of *samādhi*. They must therefore carefully use wisdom to examine the reasons for this, in order to sever the root cause of their distraction by means of wisdom.

When wisdom has been nagging at those things to which the *citta* is firmly attached, what the *citta* knows about them cannot be superior to that which wisdom reveals, so the *citta* will then drop into a state of calm and attain *samādhi*.

People of this type must therefore train the *citta* to attain *samādhi* by using wisdom, which may be called “*Wisdom Develops Samādhi*”—and is also the title given to this book.

When *samādhi* steadily develops due to the use of wisdom, the *samādhi* then becomes the basis for further wisdom at a higher level. This latter stage then conforms with the basic principle that: “*Samādhi Develops Wisdom*”.

A person who wants to train his heart to become skilful, and to know what is behind the deluded tricks of the defilements (*kilesas*), must not be attached to study and learning in Buddhism to such an extent that it gives rise to the defilements. But also he must not abandon study and learning, for to do this goes beyond the teaching of the Lord. Both these ways are contrary to the purpose which the Lord Buddha desired that one should aim at.

In other words, when one is practising meditation for the purpose of developing *samādhi*, do not let the *citta* grasp at what it has learnt by study, for it will be led into thoughts of the past and future. One must instead make the *citta* keep to the present, which means that just that aspect of Dhamma which one is developing must be one's only concern.

When there is some question or point of doubt in connection with one's *citta* which one is unable to resolve, one may then check it by study and learning after one has finished one's meditation practice. But it is wrong to check one's practice all the time with what one has learnt by study, for this will be mere intellectual knowledge, and not knowledge which comes from development in meditation, and it is not the right way.

Summarising the above: if the *citta* attains calm with an object of calm (*samatha*), that is, with a preparatory repetition that comes from an aspect of Dhamma that one is developing, one should continue with that method. But if it attains calm only by the use of wisdom, using various expedient methods to overcome difficulties, then one should always use wisdom to help in the attainment of calm.

The results which come from training in both these ways (i.e. *samādhi* develops wisdom, and wisdom develops *samādhi*), are the development of 'Calm and Wisdom', which will have a hidden radiance coming from the calm.

SAMĀDHI 3

SAMĀDHI IS BY NAME AND NATURE “calmness”. It is of three kinds as follows:

1. *Khaṇika Samādhi*—in which the heart becomes unwaveringly fixed and calm for a short time after which it withdraws.
2. *Upacāra Samādhi*—of which the Lord Buddha said, that it is almost the same, but it lasts longer than *khaṇika samādhi*. Then the *citta* withdraws from this state.
3. *Appaṇā Samādhi*—is *samādhi* that is subtle, firm and unwavering, and in which one can remain concentrated for a long time. One may also remain concentrated in this state, or withdraw from it as one wishes.

Here, *Upacāra Samādhi* will be briefly discussed from the viewpoint of the “Forest Dhamma”.⁸

In *Upacāra Samādhi*, when the *citta* has dropped into a calm state it does not remain in that state, but partially withdraws from it to follow and get to know about various things which have come into contact with the heart.

Sometimes something arises concerning oneself and one sees a vision (*nimitta*) which is sometimes good and sometimes bad, but in the first stage the *nimitta* will generally be something about oneself. If one is not careful this can lead to trouble, because *nimittas* which arise from this kind of *samādhi* are of innumerable varieties.

Sometimes in front of one there appears an image of oneself lying down dead, the body decayed and swollen, or it may be the dead body of someone else.

Sometimes it is a skeleton, or bones scattered about, or maybe one sees it as a corpse being carried past.

When such a *nimitta* appears, a clever person will take it as his *Uggaha Nimitta*; in order that it may become the *Paṭibhāga Nimitta*⁹, because this will steadily lead to *samādhi* becoming firm and to wisdom becoming penetrating and strong.

For a person, who has a strong ability in maintaining a detached rational attitude, to be successful in gaining value from such a *nimitta* he will always tend to develop mindfulness and wisdom (*sati-paññā*) when faced with it. But there are a lot of people whose natures are timid and easily frightened, and *Upacāra Samādhi* may do harm to the *citta* of a person of this type because this class of *samādhi* is of many different kinds and many frightening experiences can occur. For example, the image of a man may appear, whose bodily shape, colour and social position¹⁰ are all frightening, and he may appear as though about to slash at one with a sword, or to eat one.

If however, one has little fear and is not timid, one can suffer no harm in such circumstances and one will learn more and more methods of curing one's *citta* from these kinds of *nimittas*, or *samādhi*. But with a timid person—who usually tends to look for fearful things—the more he sees a frightening *nimitta* the larger it becomes, and at such a time he may unfortunately be driven mad.

As for external *nimittas* which come and go, one may or may not know whether a *nimitta* is external or whether it arises from oneself. But when one has become skilled with internal *nimittas* which arise from oneself, one will be able to know which are external *nimittas*. External *nimittas* are associated with many different happenings of people, animals, *pretas*, *bhūtas* (ghosts of the dead), the son of a *deva*, a *devatā*, *Indra*, or *Brahma*, any of which may at that time be associated with one's *samādhi*, even as one talks to a guest who comes on a visit. When such incidents occur they may last for a long or short time depending on how long the necessary conditions last that are required for such happenings.

Sometimes however, the first set of conditions dies away and another set of conditions arises continuing from the first set, which is not easily brought to a close for the theme may be of short or long duration. When it dies away and the *citta* withdraws, it may have spent several hours in this state.

For however long the *citta* remains concentrated in this kind of *samādhi*, when it withdraws one will find that it has not increased one's strength of *samādhi*, nor made it more firm and durable, nor will it have helped to develop and strengthen one's wisdom. It is like going to sleep and dreaming, when one wakes one's mind and body will not have gained their full strength.

But when one withdraws from the type of *samādhi* in which one became concentrated and remained in this one state, one will find that the strength of one's *samādhi* has increased and it has become more firm and durable. Like someone who sleeps soundly without dreaming, when he wakes his body and mind will feel strong.

In *Upacāra Samādhi*, if one is still not skilled and does not use wisdom to be careful and watchful on all sides, it may cause much trouble—and can drive one mad. Those people who practise meditation generally call this state “Broken Dhamma”, and it comes about because of this type of *samādhi*. But if it is done with due care it can be of value in connection with some things.

As for the *Uggaha Nimitta* which arises from the *citta*, as was explained at the beginning of this chapter, this *nimitta* is the most suitable basis for the development of the *Paṭibhāga Nimitta*, which accords with the principles of meditation of those who want a method which is both skilful and truly wise, because this is the *nimitta* that is associated with the *Ariya Sacca* (Noble Truths). One must absorb the impression of the *Paṭibhāga Nimitta* into one's heart, then it may be considered to be the *Ariya Sacca*.¹¹

Both *nimittas* which arise from oneself and those which come from external sources may lead to trouble if one is a timid person, and it is important to have

wisdom and courage when things happen. But one who has wisdom is not one-sidedly biased against *Upacāra Samādhi*. It is like a poisonous snake, which although dangerous, is sometimes kept by people who can benefit from it.

The methods of practising with both kinds of *nimittas* arising from this type of *samādhi* (*Upacāra Samādhi*) are thus as follows:

1. The *nimitta* which arises from the *citta* is called the “internal *nimitta*”, and one must go on and turn it into the *Paṭibhāga Nimitta* as has already been explained above.
2. The *nimitta* which arises and is due to external entities such as a person or animal. If one is still not skilled at *samādhi*, one must stop and one must not, for the time being take any further interest in the matter. But when one has become skilled at *samādhi*, one may let the *citta* go out and follow the *nimitta* and find out what is taking place. It will then be of great value to link together the events of the past and future.

Samādhi of this kind is very strange, and one must not go to extremes and hastily become either enraptured by it, or sorry, but one must make the heart bold and fearless when the various kinds of *nimittas* arise from *Upacāra Samādhi*, and at the outset see them in terms of the *ti-lakkaṇa* (*anicca*, *dukkha* and *anattā*) as soon as any appear.¹² Then they will not cause any trouble.

It should however be understood that the kind of *samādhi* in which these *nimittas* appear does not occur in every case, and where it does not occur, for however long the *citta* remains in a concentrated state, hardly any *nimittas* appear. These are the type of people of whom one may say that, “Wisdom Develops *Samādhi*”. With these types of people, even when the *citta* has dropped down into a calm and concentrated state, *nimittas* do not arise however long they remain in this state, because wisdom is associated with and gets involved with the *samādhi*.¹³

But where *Samādhi* Develops Wisdom, it is probable that a *nimitta* will appear in nearly every case, because this kind of *citta* drops into a concentrated state very

quickly; like a person who falls into a well or pit, he does so because he is not careful and falls suddenly. Thus the *citta* drops down all at once and reaches its resting place, then it retreats from there and comes to know various things, and at that moment a *nimitta* appears. This is the way it occurs in nearly all such people whose *citta* is of this type.

But whatever type of *samādhi* is developed, wisdom is always the thing that is important. When one has withdrawn from *samādhi*, one must contemplate the elements (*dhātu*) and the *khandhas* with wisdom, because wisdom and *samādhi* are a “Dhamma pair” which go together and cannot be separated.

So if *samādhi* does not progress sufficiently, one must use wisdom to assist it.

This is the end of the section dealing with *Upacāra Samādhi*.

It should be understood that *samādhi* of all types is what aids and supports the development of wisdom, and the extent to which it does this depends on the strength of one’s *samādhi*. In other words, *samādhi* which is gross, middling, or subtle, aids and supports wisdom which is gross, middling, or subtle respectively, and it is up to a wise person to turn his *samādhi* to use by developing wisdom.

But generally speaking, whatever type of *samādhi* is attained, one who practises meditation is likely to become attached to it, because when the *citta* drops into a concentrated state and while it rests there, a state of calm and happiness is present. It can be said that in being attached to *samādhi*, or calm, the *citta* has no problems while it remains concentrated, and can remain at rest for as long as one wishes, depending on the level of one’s *samādhi*.

An important thing is that, when the *citta* has withdrawn, it still longs for its state of repose although one has enough calm to meditate using wisdom—and one’s calm is sufficient so that one should be able to use wisdom very effectively. But one still tries to stay in a state of calm, without being at all interested in the

development of wisdom. This is becoming addicted to *samādhi* and being unable to withdraw from it in order to go further.

WISDOM

THE RIGHT AND SMOOTH WAY for one who practises meditation, once the *citta* has become sufficiently calm to see the way, is to begin by training it to investigate the parts of the body with wisdom, either singly or as many parts, opening up and looking into one's own body. One may start from hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow, spleen, heart, liver, pleura, kidneys, lungs, small intestine, large intestine, fresh food, old food (digested food)...etc., these altogether, being called the thirty two parts of the body. These parts are by normal standards always loathsome and detestable, and there is not one of them which is beautiful and charming—as they are usually thought to be by people in the world.

In life these parts are loathsome and unpleasant, and in death even more so, quite irrespective of whether they are the bodily parts of an animal or human beings, man or woman, for this is the nature of all of them.

The world is full of things such as these loathsome parts and it is hard to find anything more strange. But whoever lives in this world must have such things, must be such things and must see such things.

Anicca—Impermanence—is the nature of this body.

Dukkha—Hardship and Pain—is the nature of this body.

Anattā—The negation of the desires of all beings—is the nature of this body.

Things which do not fulfil any of one's hopes are about and within this body. Delusion with regard to beings and *sankhāras*, is delusion with regard to this body. Attachment to beings and *sankhāras* is attachment to this body. Separation

from beings and *sankhāras* is separation from this body. The infatuations of love and hate are infatuation with this body. Not wanting death is anxiety about this body—and when dead, the weeping and mourning of relations and friends is because of this body.

The distress and suffering from the day of one's birth to the time of one's death is because of this body. All day and night, animals and people run this way and that in swarms, searching for places to live and food, because of the nature of this body.

The great cause and the great story in this world, which is the wheel that whirls people and animals around without ever letting them open their eyes properly to the nature of their state, and is like a fire burning them all the time, is the story of this body which is the cause of it all. Beings are inundated by the defilements (*kilesas*) until they are quite unable to extricate themselves from this situation, because of this body. In brief, the whole story of this world is the story of what concerns this body alone.

When one examines the body and what is related to it with wisdom, in the foregoing way without stopping, so that it becomes clear and evident to the heart, from where can the defilements raise their army to prevent the heart dropping into a state of calm? Wisdom is proclaiming the truth and making the heart listen, and when it is doing this all the time, where can the heart go to oppose the truth that comes from wisdom? From the heart come the defilements, and from the heart comes wisdom, so how could it be that the heart, which is "oneself", should not be able to cure one's own defilements by means of wisdom? And when wisdom dwells upon the body in this way, why should one not see clearly within the body?

When the heart views the body in the foregoing way, with wisdom, it will become wearied both of one's own body and the bodies of other people and animals. This will reduce one's pleasurable excitement in regard to the body, and will thus withdraw "*upādāna*"—fixed attachment—to the body, by means of

“*samucheddhā-pahāna*” (cutting off attachment by abandoning it). At the same time one will know the body and all its parts as they truly are, and one will no longer be deluded by love or hate for the body of anyone or anything.

The *citta* in using the spyglass of wisdom to go sightseeing in the “City of the Body” can see one’s own “Body City” and then that of other people and animals quite clearly, until one comes to see in greater detail that all the roads, streets and alleyways are divided into three aspects, which are the *ti-lakkhaṇa*—*anicca*, *dukkha* and *anattā*—and into four aspects, which are the four elements (*dhātu*)—earth, water, fire, air—and this is so throughout every part of the whole body. Even the lavatory and the kitchen are to be found within this “Body City”.

One who is able to see the body clearly in this way may be classed as a “*Lokavidū*”—one who can see clearly within the “City of the Body” throughout all the three world spheres (*ti-loka-dhātu*) by means of “*Yathā-Bhūta-Ñāṇadassana*”—which means seeing in a true way everything within the body and coming to the end of all doubts with regard to the body—and this is called “*Rūpa Dhamma*”.

We now go on to a discussion of *vipassanā* in connection with “*Nāma Dhammas*”.

Nāma dhammas include *vedanā*, *saññā*, *sankhāra* and *viññāna*, these four being the second group of the five *khandhas*, but they are more subtle than the *rūpa khandha* which is the body. One cannot look into them with one’s eyes, but one can come to know them by way of the heart.

Vedanā—means those things (feelings) which are experienced by the heart that are sometimes pleasant, sometimes painful, and sometimes neutral.

Saññā—means remembering (recollecting)—for example, remembering names, sounds, objects and things, or verses in the Pāli language, etc.

Sankhāra—means thinking or thought constructing (imagination)—such as thoughts which are good or evil, or thoughts which are neither good nor evil; or

for example, thought constructing which is based on the past and imagining the future.

Viññāna—means awareness (sense awareness)—of forms, sounds, smells, tastes, or things which touch us, and of mental objects, just at that moment when these things come into contact with the eye, ear, nose, tongue, body, or heart respectively.

These four *nāma dhammas* are the activities of the heart, they come from the heart, they may be known in the heart, and if the heart is not careful they are also the deceivers (*māyā*) of the heart, and so they are also the things which can hide or obscure the truth.

Investigation of these four *nāma dhammas* must be done with wisdom, and entirely in terms of the *ti-lakkhaṇa*, because into whatever mode they change, these *khandhas* always have the *ti-lakkhaṇa* present within them. But when investigating these four *khandhas* one may do so in any one of them and in any one of the *ti-lakkhaṇa* as one's heart truly prefers, or one may do so generally in all of them together if it prefers it that way, because each of the *khandhas* and the *ti-lakkhaṇa* are aspects of the Dhamma which are linked and related together. Thus if one investigates only one of the *khandhas* or *ti-lakkhaṇa*, it will lead one to understand, and to see deeply and fully into all the other *khandhas* and *ti-lakkhaṇa*, the same as if one investigated them all together at the same time, because all of them have the *Ariya Sacca* (The Noble Truths) as their boundary, their territory, and as that which accommodates them.¹⁴ This is like eating food, all of which goes down into one place (the stomach) and then permeates to all parts of the body, which is the total territory that accommodates it.

Therefore one who practises must set up mindfulness and wisdom so as to get close and intimate with the *nāma dhamma*—which are these four *khandhas*. All the time these *khandhas* are changing, for they appear, remain for a time then die away and cease, and being impermanent they are also *dukkha* and *anattā*. This is how they display and proclaim their true nature, but they never have time to stop and

look at it. They never have time to become calm, not even one moment. Internally, externally, everywhere throughout every realm (*loka-dhātu*), they proclaim with one voice that they are impermanent, and are thus *dukkha* and *anattā*, and that they reject the longings of beings and this means that none of these things have an owner. They proclaim that they are always independent and free, and that whoever deludedly becomes attached to them only meets with suffering, depression and sorrow which fill his thoughts and heart until in the end his tears of misery are like an ever-flooded river—and it will continue to be thus throughout time while beings remain deluded and entangled. Yet it is easy to point out that the five *khandhas* are the well of tears of those who are steeped in delusion.

Investigating all the *khandhas* and *sabhāva dhammas* (things in nature) with right wisdom so as to know them clearly is for the purpose of minimising one's tears and for diminishing the process of becoming and birth, or for cutting them away from the heart, which is the owner of *dukkha*, so that one may receive perfect happiness.

Sabhāva dhammas such as the *khandhas* are poisonous to one who is still sunk in delusion, but one who truly knows all the *khandhas* and *sabhāva dhammas* as they are, cannot be harmed by them and may still obtain value from them in appropriate ways. It is like a place where thorny bushes grow, they are dangerous to anyone who does not know where they are and who gets entangled in them. But someone who knows all about them can use them to make a fence or a boundary for a building site, thus obtaining value from them in appropriate ways. Therefore, one who practises must act skillfully in relation to the *khandhas* and *sabhāva dhammas*.

All these things (*khandhas* and *sabhāva dhammas*) arise and die away based on the *citta* the whole time, and one must follow and know what is happening to them with an all-embracing wisdom that will immediately know what they are up to. One must take this up as an important task to be done in all four postures, without being careless or forgetful.

The teaching of Dhamma (*Dhamma-desanā*) which comes from the *khandhas* and *sabhāva dhammas* everywhere at this stage, will appear by way of unceasing mindfulness and wisdom, and this teaching will not be lacking in eloquence of expression. All the time it will proclaim the facts of the *ti-lakkhaṇa* within one by day and night, and while standing, walking, sitting or lying down, and this is also the time when one's wisdom should be ripe for listening, as though one were meditating on the *Dhamma-desanās* of the wisest monks.

At this level, the person who is doing the practice will be completely absorbed in his research into the true nature of the *khandhas* and *sabhāva dhammas* which are proclaiming the truth of themselves, and he will hardly be able to lie down and sleep because of the strength of the energy in the basis of his nature, which searches by means of wisdom into the *khandhas* and *sabhāva dhammas* without resting or stopping—these (*khandhas* and *sabhāva dhammas*) being the same as the basis of his nature.

Then from the *khandhas* and *sabhāva dhammas* he will obtain the truth, and it will be made clear to his heart by wisdom that all the *khandhas* and *sabhāva dhammas* everywhere throughout the three world spheres (*ti-loka-dhātu*) are of such a nature and normality that none of them seem to be defilements and craving (*kilesas* and *taṇhā*) in any way whatsoever, which is in contrast to the deluded understanding of most people.

The following simile may help to explain this. Supposing some things are stolen by a thief, those things become tainted by association with the thief. But once the authorities have carefully investigated the case until they have sufficient witnesses and evidence, and are satisfied, the stolen goods which have been recovered can be returned to their original owner, or kept in a safe place so that no blame shall be attached to them. The authorities are then no longer concerned with the stolen goods, but only with the punishment of the thief. They must then obtain evidence against the thief and arrest him and bring him to trial in accordance with the law.

When the truth of his guilt is established by reliable witnesses and evidence, the blame is put on the accused in accordance with the law, and any others who were not to blame would be allowed to go free, as they were before the incident.

The behaviour of the *citta* with ignorance (*avijjā*), and all the *sabhāva dhammas*, are similar to this, for the *khandhas* and *sabhāva dhammas* throughout all the three world spheres (*ti-loka-dhātu*) are not at fault and are entirely free from any defilements or evil ways, but they are associated with them because the *citta*, which is entirely under the power of *avijjā*, does not itself know the answer to the question: “Who is *avijjā*?”

Avijjā and the *citta* are blended together as one, and it is the *citta* which is completely deluded that goes about forming loves and hates which it buries in the elements (*dhātu*) and *khandhas*—that is, in forms, sounds, smells, tastes and bodily feeling, and in the eye, ear, nose, tongue, body and heart. It also buries love and hate in *rūpa*, *vedanā*, *saññā*, *sankhāra* and *viññāna*, throughout the whole universe (*ti-loka-dhātu*). It is the things of nature which are seized, and it is love and hate which come from the whole of this deluded heart that grasp and seize them.

Because of the power of seizing and grasping, which are the causes, this “*avijjā* heart” wanders through birth, old age, sickness and death, going round and round in this way through each and every life, regardless of whether it is higher or lower, good or evil, through all the three realms of becoming (*bhava*).

The different kinds of birth that beings may take in these realms of becoming are countless, yet the *citta* with *avijjā* is able to grasp at birth in any of these realms in accordance with the supporting conditions of this *citta* and depending on how weak or strong and good or evil they may be. This heart must then go and be born in those circumstances that present a complete environment to which the heart (with these supporting conditions) is related.

Thus the *citta* gradually changes into ways which are false to its true nature, due only to the power of *avijjā*, and it begins to stain and colour everything in

the universe in a false manner, thus altering the natural state. In other words, the original basic elements change and become animals, people, birth, old age, sickness and death, in accordance with the usual delusion (*avijjā*) of beings.

When one understands clearly with wisdom, that the five *khandhas* and the *sabhāva dhammas* are not the main story, nor the ones who started the story, but are only involved in the story because *avijjā* is the one who wields the authority and power, compelling all *sabhāva dhammas* to be of this nature, then wisdom searches for the source of it all, which is the “*Citta That Knows*”, which is the “well” out of which all the stories of all things arise endlessly in all situations, and wisdom has no confidence in this knowledge.

When mindfulness and wisdom have been developed by training for a long time until they are fully proficient, they will be able to surround and to penetrate straight through to the “great centre”. In other words, “the one who knows” (i.e. the *citta* that knows), who is full of *avijjā*, does not hesitate to fight against wisdom. But when *avijjā* can no longer stand against the “Diamond Sword”, which is unshakeable mindfulness and wisdom, it falls away from the *citta* which has been its supreme throne for aeons.

As soon as *avijjā* has been destroyed and has dropped away from the *citta*, due to the superior power of “*Magga Ñāṇa*”, which is the right weapon for use at this time, the whole of truth which has been suppressed and covered by *avijjā* for countless ages is then disclosed and revealed as the “goods which have been stolen”,¹⁵ or as the entire complete truth. Dhamma which was never before known, then finally appears as “*Yathā-Bhūta-Ñāṇadassana*”—knowledge and true insight into all *sabhāva dhammas*—which are revealed without the least thing remaining hidden or obscured.

When *avijjā*, the Lord who rules the round of death, has been destroyed by the weapon of “*Paññā Ñāṇa*”, *Nibbāna* will be revealed to the one who thus acts truly, knows truly, and sees truly—it cannot be otherwise.

All the *sabhāva dhammas*, from the five *khandhas* to the internal and external *āyatanas* and up to the whole of the *ti-loka-dhātu* are the Dhamma which is revealed as it truly is. There is then, nothing that can arise as an enemy to one's heart in the future—except for the vicissitudes of the five *khandhas* which must be looked after until they reach their natural end.

So the whole story is that of *avijjā*—which is just “false knowing”—which goes around molesting and obstructing natural conditions so that they are changed from their true natural state. Just by the cessation of *avijjā*, the world (*loka*), which means the natural state of things everywhere becomes normal and there is nothing left to blame or criticise it. It is as if a famous brigand had been killed by the police, after which the citizens of the town could live happily and need no longer go about watchfully for fear of the brigand.

The heart is then possessed of “*Yathā-Bhūta-Ñāṇadassana*” which means that it knows, sees and follows the truth of all the *sabhāva dhammas*, and this knowledge is balanced and no longer inclines to one-sided views or opinions.

From the day that *avijjā* is dispersed from the heart, it will be entirely free in its thinking, meditating, knowing and seeing into the *sabhāva dhammas* which are associated with the heart. The eye, ear, nose, etc., and form, sound, smell, etc., then become free in their own natural sphere respectively, without being oppressed and forced, nor promoted and encouraged by the heart as usually happens. Because the heart is now in a state of Dhamma and impartiality, for it is impartial towards everything so that it will no longer have any enemies or foes. This means that the *citta* and all *sabhāva dhammas* in the universe (*ti-loka-dhātu*) are mutually in a state of complete peace and calm by virtue of the perfect Truth.

The work of the *citta* and of insight (*vipassanā*) into the *nāma dhammas* which are associated with the *citta* ends at this point.

I want to beg the pardon of all of you who practise for the purpose of getting rid of the defilements using the Dhamma of the Lord Buddha, who find this expo-

sition different from those that you have been used to. But one should see that the Dhamma in all the old Buddhist texts also points directly at the defilements and the Dhamma which are within oneself, for one must not think that the defilements and Dhamma are hidden elsewhere, external, apart from oneself.

One who has "*Opanayika Dhamma*" (Dhamma which leads inward) firmly in his heart will be able to free himself, because the "*Sāsana Dhamma*" (Buddhist Dhamma) teaches those who listen to it to make it "*Opanayika*"—in other words, to bring the Dhamma into oneself. And please do not think that the Dhamma teaching of the Buddha is a thing of the past or future and that it concerns only those who are dead and those who are yet to be born. One should realise that the Lord Buddha did not teach people who were already dead, nor those who were still to be born. He taught people who lived at that time and who were still alive in the same way as all of us are still alive, for it is the nature of Buddhism to exist in the present and to be always a thing of today.

May you all be happy without exception, and may blessings come to all of you who read or hear this.

Thank you.

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NOTES:

1. Outgoing exuberance—is a translation of the Thai word “*kanong*”, which is more usually translated as “high-spirited”, “exuberant” (Thai-English Students Dictionary—Mary Haas). But the usage of the word in the context of this article is unusual, and means the display of self by way of body, speech and thought, and involving the conceited opinion of self which such a display is designed to proclaim both to oneself and others. All of which arises from those defilements of character which are called “*rāga taṇhā*” (sexual arousing).
2. This method of practice is not done with one’s mouth open so the breath as physical air does not pass over the palate. But nevertheless many people have a strong feeling response at this point as though the breath was passing back and forth.
3. The breath is seen (or felt) in the middle of the chest or the solar plexus, much as it is felt at the tip of the nose in the earlier stages of the practice. On being questioned, the author said that “the middle of the chest” and “the solar plexus” were one place located at the bottom end of the breastbone. But he also said that if one understood them to be two separate places, either of which could be the location for awareness of breathing, one would not be wrong.
4. In other words, it seems as if the *citta* is the breathing, and as if the breathing is the *citta*.
5. Because one is using parts of the body as one’s *kammaṭṭhāna*, once the *samādhi* develops, wisdom will automatically develop, seeing the true nature of the body as *anicca*, *dukkha*, *anattā* and loathsome. In other types of practice, such as *ānāpānasati*, it is necessary to make the effort to turn towards contemplations of the body, and such like, once *samādhi* is developed, but with contemplation of the body it is inherently part of the practice.
6. Danger—means the danger of this body which may die at any time from any one of many causes, and also the danger of the defilements (*kilesas*) which may lead one to bad or terrible realms and births.
7. This passage means that one must not develop *sīla*, *samādhi* and *paññā* concurrently, because the *kilesas* arise higgledy-piggledy, and at any time one may require the methods of either

sīla, *samādhi* or *paññā* to cure particular types of *kilesas*. Thus one could not successfully deal with more than a part of the arising *kilesas* if one were to develop these three in order, one after the other.

8. “Forest Dhamma” is the author’s way of saying that the following exposition is derived from the experiences of meditation monks and not from theory or books.
9. The definitions of the glossary are here used in a different sense. The Author said when questioned that the sense in which they are used herein is that the *Uggaha Nimitta* is the basic *nimitta*, the one that “uprises” or comes into being. When the *Uggaha Nimitta* breaks up into its components, it is called the *Paṭibhāga Nimitta*. Thus for example, the vision of one’s physical body may be the *Uggaha Nimitta*, but when this breaks open and displays all the parts and organs, it is the *Paṭibhāga Nimitta*.
10. E.g., a soldier, a judge, an executioner, etc.
11. For example, the image of a dead body or its parts would be *Dukkha Sacca* (The Noble Truth of Suffering).
12. This means that one should keep to the “Middle Way”, avoiding the extremes of desire for a pleasant *nimitta* and aversion from an unpleasant one. Also that one should not become attached to a pleasant *nimitta* and then be sorry when it changes or goes. By seeing the *ti-lakkhaṇa* in all *nimittas* one remains detached and safe.
13. One is constantly examining and investigating the state of *samādhi* while it is present, and this effectively prevents any *nimittas* arising.
14. This means that wherever one looks into the *ti-lakkhaṇa* and the five *khandhas*, one finds the four *Ariya Sacca*.
15. This passage means that under the influence of *avijjā*, the *citta* has usurped the *khandhas* and *sabhāva dhammas* and thinks of them as being its property. When *avijjā* is destroyed it seems that all these are “goods which have been stolen”, and are not the property of the *citta* at all, but are neutral, natural phenomena.

The Funeral Desanā

28 July, 1962—



Namo Tassa Bhagavato Arahato Sammāsambuddhassa

*Aniccā Vata Sankhārā Uppādavayadhammino
Uppajitoā Niruijjhanti Tesam Vūpasamo Sukhoti*

IF WE HAVE NOT EXAMINED this verse by way of the fundamental principles of truth we are liable to think of it as just a verse which is repeated every time there is a funeral, whereas in fact it is like a shadow which follows us and reveals the basic truths which are there in all beings and *sankhāras*.¹

This verse may be essentially translated as follows:

‘All *sankhāras* are unstable; they arise and then die away. ‘The complete cessation of all *sankhāras* which are constantly arising and ceasing, when done finally, is the greatest bliss.’

This verse says that ‘*Sankhāra Dhammas*’ are unstable (impermanent), that having arisen they can then cease, and we can see that whatever types of *sankhāras* are dangerous to everyone at this present time, and whatever types of *sankhāras* are the cause of tears, of melancholy partings, of depression and sorrow, of good cheer and rejoicing, of love and hate, and endless heartfelt anxieties and worries, with regard to all of them the Lord Buddha taught, saying *Aniccā Vata Sankhārā* (These *sankhāras* are unstable).

We should all take this to heart, for here in this present instance (at this funeral) there is the principal witness and confirmation of it, letting us see it in a way that we cannot deny. For here is the Venerable Chao Khun Dhammachedi who had great virtue and great merit, who trained and taught people to know the difference between good and evil and to turn themselves into good people. In addition he developed Wat Bodhisompon here, brought it to prosperity, and maintained it for the last forty years as a place where Buddhists of all types may practise what

is good. But then death had to come and he went from the living to the dead. This is what is meant by 'all *Sankhāra Dhammas* are unstable, having arisen they then break up and cease'—or as we say, they die—just that!

For this reason all of you should realise that his *Sankhāra Dhammas* and ours are *Sankhāra Dhammas* of the same kind. They have been born, and have arisen as a form (*rūpa*), a body (*kāya*), as a woman or man, and gradually a natural process of change takes place from the time of birth, for they become children, then young men or women, and then elderly and old; and when then changes in their natures have reached their limits, they display the phenomena of breaking up and coming to an end, letting all of us see it and name is saying 'Dead'. We are speaking of this type of *Sankhāra Dhamma* only, for we must not think that just any type of *Sankhāra Dhammas*, such as those which are assumed to be natural things, are the causes of endless tears of all beings throughout the world, for it is only *Sankhāra Dhammas* of this type which is supremely important in the world.

Love, hate, melancholy partings, delusion, pleasure, sorrow and depression, the whole lot come from just this kind of *Sankhāra Dhammas*, and so in regard to them this verse is quoted, which comes from all the Buddhas of the past, all of who taught that—*Aniccā Vata Sankhāra*—all *sankhāras* are unstable, having arisen they come to an end and cease.

But it is not only those *Sankhāra Dhammas* which have already died that are unstable—not only those that are here before us, dead, that have been born, grown up and then died away. We ought to turn this towards ourselves, for each of our bodies over which we rule as its owner here and now at this present time, is nothing but this type of *sankhāras*, whose natures change in the same way. They become old and senile, they cannot last long and they will inevitably be broken up and destroyed in the same way as the Venerable Chao Khun Dhammachedi's.

Love takes place in this type of *sankhāras*, hate and delusion also take place in them, and they are the cause of gladness, of regret and of receiving *dukkha* and

affliction. *sankhāras* of this type can be those of an animal or human being, they can be of low or high class, they can be good or evil, and they can be those of the average person, of the black or white or of the beautiful or ugly person—all of them are *Sankhāra Dhammas* of this type.

May all of you who are listening ‘*Opanayiko*’—turn inwards—and constantly teach yourselves. Don’t just think that other people die, that other people break up and disintegrate, or that other people experience *dukkha* and hardship just because of the types of *Sankhāra Dhammas* which other people and animals have. We must understand that this type of *Sankhāra Dhammas* are like our treading feet which walk onward step by step.

Of all the types of *Sankhāra Dhammas* which have come into existence in the world, none are as important as those which make up the bodies of animals and people and which have the nature of breaking up and disintegrating and following this course since past ages, and then coming to birth and being born again.

In this way we ourselves have also been born, grown old, sick and died, time after time since past ages due to this type of *Sankhāra Dhammas*. We have loved and hated, and shed tears and also lost the strength of body and mind countless times already, due to this type of *Sankhāra Dhammas*, and we are unable to know our past lives. This is *avijjā* the ignorance we make for ourselves, letting it wrap round and cover the *citta* and preventing it from knowing the past, and making it go round and round, changing again and coming here, going after becoming and birth and being under the sway of good and evil tendencies. Being born and having a body sometimes appearing as an animal, sometimes as a human being, sometimes as a high person, sometimes low, and at times being thrown into prison and experiencing *dukkha* and hardship, and then becoming the son of a *deva*, a *devatā*, *Indra* or *Brahma* and then changing and altering and becoming a human being again. Being all confused and mixed up all the time—by virtue of *avijjā*—one’s deluded

self. And this is the way that every one of us has gone, but we are unable to estimate the wherefore of our past lives.

All the foregoing is the story of the *Sankhāra Dhammas*. So we should use ‘*Yoniso*’—which means wisdom, to investigate in accordance with the principles of true Dhamma that are proclaiming themselves everywhere throughout all the realms of existence (*loka dhātus*), for they can never have time to be clam and quieten down. In other words, birth, old age, sickness and death are there in both animals and people, outside and inside out homes, in the countryside and the town, under water and on the ground, under the earth and in the air. Wherever beings and *sankhāras* dwell these natural processes are bound to be shadows yoked to them, and attached to them, and following this type of *sankhāras* around. But they have not yet come to what is ours and so we are not interested in such things, nor whether it will be like this with us—or not.

When people or things have a relationship with us we feel that we own them in so far as we have our side of the relationship with these types of beings and *sankhāras*, and therefore birth, old age, sickness and death are seen with the greatest impact in our own homes and families. In other words our father, mother, brothers, sisters, children, nephews, relatives, friends, husband or wife, are sick, feel *dukkha* and are parted from each other. But when we have looked into the ways of nature we will see that these things are making themselves known all the time, and whether a Lord Buddha comes to be in the world or not, nature, or in other words, birth and death, and being separated, which is the lot of beings and these *sankhāras*, is something which has been there since ages past—this is the way of it.

We have all seen this today for it is there in the urn of the Venerable Chao Khun Dhammachedi which is just the urn of a dead person. He has died and has attained the honour of being put into an urn. But for us how will it be? Whether put in an urn or not, when life is ended it is just said that a person dies, or an animal

dies. They are there even in fish paste and in fish sauce, for these are just beings that are dead, and even the market is full of live and dead animals, in fact it is the graveyard of beings from all over the country.

If we investigate this story of life and death, we will—‘*Opanayiko*’—go inwardly—to investigate those *sankhāras* with which we are at present living and maintaining and looking after, and see without doubt that they are of the same type as those of beings and *sankhāras* everywhere.

Because of this, the words *Aniccā Vata Sankhāra* are most seemly and suitable to the time and place. The ‘place’ refers to the world which is replete with births, old age, *dukkha*, afflictions and also replete with destruction, death and partings from beings and *sankhāras*. This is what we call the ‘place’. Dhamma then shows us the track down into these conditions which are in a constant state of change, uncertainty, disintegration and cessation—or uprising and then disintegration and cessation, which is constantly happening to everyone. Furthermore this saying which the Lord Buddha spoke is appropriate at all times and in all ages, not only today and tomorrow but throughout aeons of time. For we should realise that while there are these unstable, changeable beings and *sankhāras*, these words which the Lord Buddha revealed are still true and will always remain so—and they are the ‘*Svākkhāta Dhamma*’ which he taught appropriately in accordance with the principles of truth as they really are.

A person who contemplates the *Sankhāra Dhammas* and sees that they are unstable, *dukkha*, *anattā*, and things which disintegrate and end, in which there cannot be found even the least part of any ‘real essence’² will then have obtained something of the ‘real essence’ to make him not negligent in his own *sankhāras* which, whether those of a child, a youth, a middle aged or an old person, are a mass of things which will disintegrate and come to an end just the same. Because all of them are *sankhāras* of the same kind, for a child is only *sankhāras*, a young

man or girl is just *sankhāras*, and a middle aged, elderly or very old person are also just *sankhāras*, all of the same kind.

Sankhāras of this kind are pregnant with the latent tendency of disintegration, decomposition and destruction which has always been the case on this earth, this being the common dwelling place for the work of people and animals. It cannot be said when *sankhāras* of this kind started their process of changing and retransforming themselves, for there are natural processes of change which are transforming them the whole time.

If all of us contemplated with consistency in this way, it would lead to the arising of 'skilful means' in our hearts such that—All things being unstable, we would search for something which is more stable than these things; All things being *dukkha*, we would search for something which is more *sukha* than these things; All things being *anattā*, we would search for something which is *attā*, which is more genuine and true than these things which come from natural things, which are themselves just *sankhāras*.

If we are thoughtful people we will be able to obtain value from these things which are not the 'real essence' so that what is the 'real essence' will develop in our hearts.

The Lord said: '*Aniccā Vata Sankhāra*', but we must not think that the *sankhāras* which have died and one which we may have seen or heard about are the only ones of that nature. For we should realise 'that nature' which we see and hear tight now is ourselves! In other words, the *Sankhāra Dhammas* of those who have died and of ourselves are of the same kind. They follow the same track, go in the same direction and they all equally move towards destruction and cessation, until ultimately they reach their limit—which is 'Death'. When they are dead, the '*citta* which does not die' must go and be born again as uprising *sankhāras*. But the *sankhāras* which arise born from the *citta* which lived that life will be *sankhāras*

which, whatever their characteristics, will be dependent on the *kamma* of their owner.

The word '*Kamma*' in this context has the meaning of 'doing' action. Doing good is '*Kusala Kamma*', doing evil is '*Akusala Kamma*', and doing neutral actions is '*Avākata Kamma*'—neither of merit nor demerit. The person who does these forms of *kamma* is the owner of his *kamma* and it is he who is responsible for his own good or evil and *sukha* or *dukkha*. Thus each one of you should realise that you are the owner of your *kamma*, and you are the one who is responsible for the good or evil and *sukha* or *dukkha* of your *kamma*, which you have done in absolutely every case.

Because of this all of us have differences even though we have been born with human forms which have been given the name 'people'—and in so far as we are all people we are the same—but our characteristics, demeanour, habits, behaviour, knowledge, skill, the strength of good tendencies, stupidity and lack of wisdom, and wealth and prosperity are all different. Even living in the same place, the same house or town the lives of people differ so that they variously have a lot or little of *sukha* or *dukkha* and they have all sorts of different degrees of stupidity and cleverness in all sorts of different ways. The Lord called this the fruit of *kamma* showing up, which has come from *kamma* that one has done in some place, on some day of some month of some year and in some life. It was bound to become manifest to the *citta* of the one who did it, and the one who did it is bound to be the owner of the *kamma*, and having done it, the 'Fruition' of it, which is *sukha*, *dukkha*, good or evil is bound to be his lot.

One has to accept *sukha* or *dukkha* accordingly, because one is oneself responsible for one's own *kamma* and this accords with the laws of nature. There is no need for anyone to command us to be responsible for the results of the *kamma* that we have done, and even if we want to go against it we cannot. We may for instance have *dukkha* and physical hardships and our hearts may be full of anxiety and

troubled, and we may be starving and in want because of poverty, but it is impossible to find anyone who will stand in our place and pay back the result of our *kamma*, which is our own *dukkha*. It is bound to be our own burden and we are bound to receive the fruits of our *kamma*, there is no alternative.

As for a person who is intelligent, clever and wealthy, who has never had much illness, who has physical well-being and an easy heart, who when he thinks of anything that he wants it comes to him as though the gods sent it, and wherever he goes people look after him with care and respect and venerate him, and he has noble rank, status, titles and servants and plenty of wealth. But in the same way he cannot let anyone else be the recipient of this burden of good fortune, for each of us is bound to be responsible for the results of his own good *kamma*. This is the way of *kamma*, and the owner of good *kamma* is the 'heart that knows'.

Therefore the heart that rules over this body is what matters, and it is also what matters both in the ways of the world and of Dhamma. So we ought not to be careless about our hearts but try to train them in the way of good until it becomes habitual. "The way of good" means, in the worldly sense, that we make ourselves to be good citizens—and in the sense of Dhamma that we have the highest intention to go further in the essential meaning³ in Dhamma and in good (skilful) action. This is the way of training our characters so as to become accustomed to virtue, until the habit becomes fixed in our hearts.

When our characters have been trained in "the way of good" until they have become apparent in the heart, which is the owner and the one responsible for it, is the result that comes from all the good things that we have done. Whatever things we wish for, we then get as we hope to, because these things that we hope to get are the wealth of the actions which we negate the results of them. This is like the time when we were pupils at school, where we learnt our knowledge, but would hardly be able to remember how we learnt it on every occasion from the day we first went to school. On any one day how many subjects were we taught and how

much knowledge did we learn, from how many teachers, how many subjects divided up in how many ways, and from which school? At the beginning we learnt the alphabet, arithmetic and so on until we absorbed all the knowledge that we are filled with at present. We learnt for how many days? On any one day how much knowledge did we absorb from our teachers? None of us can know these things about our knowledge even though we were the ones who learnt it. But we also cannot deny that we have this knowledge—thus for example, let us think of the letter ‘A’ and immediately it comes to mind. Think of the letter ‘B’, and the letter ‘C’ and they immediately come to mind. Think of the alphabet and numerals from ‘1’ onwards, and all of the theory we have learnt; as soon as we turn our thoughts to any part of it, immediately it comes to mind. But we will probably not be able to remember even the name or the voice of the teacher who taught us this theory and knowledge—and from how many teachers did we receive teaching; how many schools; how much theory?

Being able to remember is not important, but we can hardly deny that all the knowledge we learnt from our teachers is stored there now in our hearts so that whatever we think about appears to us as we want it.

The merit and virtue which we have built up is similar to this, for we do not have to remember all the details of the good and virtuous things that we have done, or how many times we did them, or in how many lives and realms of becoming we have trained our characters. For the ‘fruit’ which becomes apparent is bound to be there in our hearts in the same way as the knowledge we learnt from our teachers.

Here an explanation will be given of the principles of *kamma*—which is the substance of *Vatṭa* (the Round) and we will come back to an explanation of *Vaṭṭacakra* (the Wheel) which is the heart that goes about initiating *rūpa* and *nāma*.

When we die after having built up a lot of merit and virtue, we will be born in a good environment, an elegant way, and the things which come to us as our wealth

will all be things which are desirable to us—can this depends upon good *kamma*. Even though we cannot remember the king of good *kamma*, nor the day or time we did it nor how many times, it makes no difference. It only matters that the things which have come to us, of which we are the owner are all good—such as children, wife, husband, grandchildren and all our relatives and the friends with whom we associate are all only good people. In fact, whoever comes into association with us, whether near or far will only be good people. As to our wealth, property, dependent people and servants who come under our authority, they will all be good, and all this comes from our good *kamma*.

If however, we have done evil, bad *kamma*, it is similar in that whether or not we are able to assess how much or little we have done, it is still bound to make itself apparent to us within ourselves alone. Whatever belongs to us becomes bad and spoilt. One sees a woman (or a man as the case may be respectively), and when she is the daughter of her parents, one likes her and feels that she is a good person. But if she comes to be one's wife, then she becomes nothing but an enemy; and even one's children who are born as though from one's own heart are no good. When ladies or gentlemen of good upbringing associate with us they become bad people by going along with us. When wealth of every kind belongs to other it is good, but when it is handed onto us it all goes wrong and bad. The whole of this is all because of the evil which is within ourselves.

The main principle here is that the owner or the one who is responsible is we ourselves who have done the evil. So everything which is handed down to us and becomes ours turns bad to accord with what we are. We cannot then turn and blame the external things saying they are no good when the owner of them is evil and they change into evil things to accord with their owner. And the owner means the heart who acts, the heart who rules over the body where it dwells, which means that the whole of oneself is evil.

This is the story of *kamma*, and this explains *kamma*, the principle which we use in the process of going round and round changing and altering through birth, old age, pain and death over and over again.

Having reached some situation in this round when we have endeavoured to train ourselves in merit and virtue, which is good *kamma*, and to accumulate it until our characters have become used to the way of virtue we will be like one of several people who are going along a road to various destinations. Someone who has wealth and possessions which are like gifts from the gods will probably travel in physical comfort, ease and convenience with his heart relaxed and easy. He rides in a car and wherever he stops to rest he has a house to rest in, or a hotel, and there is a store in the market where he can conveniently buy what he wants with his own money. But someone who has little wealth and possessions, or none at all, walks in the heat of the sun all day long until he almost dies and he has little money to feed himself. When he rests he has to rely on the shade of a tree, lie down on the bare earth and eat food sitting on the grass. He has no roof, cover or shelter, mosquitoes bite him, insects fly around him and when it rains or the sun shines he has to accept it as his lot—and it takes him a long time to reach his destination.

The ways that these two travel are quite different, and even if they go along the same route, they respectively go fast and slow, and the convenience or hardship are similarly different because the mode of going onwards differs with these two types of people.

The person who was previously mentioned as being the prosperous type who has plenty of wealth and possessions will find it easy and convenient wherever he goes, as though he had a mistress to sing soothingly to him and to look after him. He has assistants and servants to attend to his wants all along the way until he reaches his destination, because money and valuables are the power and influence that come from the owner himself who has been able to get them by means of the

right Dhamma—which then becomes happiness for himself. But the latter type of person must put up with difficulties wherever he goes. He lacks things on the way, he is poor and needy and he has neither physical comfort nor ease of heart. Even when he reaches his destination he cannot find anywhere to rest and stay and it is altogether difficult and uncomfortable.

Our travelling on in the ‘Wheel of *Samsāra*’ is of the same nature, for some people are born here and never see happiness and prosperity. They see only *dukkha*, poverty and want, they live from hand to mouth and have too little to eat, they are hard up, in difficulties and destitute; they are without money and are mentally dull. They search daily for food and should be able to get enough to eat—but they don’t. In two or three days they have difficulty to get enough to fill their stomachs for even one day even though in this world things are not lacking for they are plentiful here with markets and shops selling things everywhere. But they cannot think of a way to get hold of this wealth of things for they have nothing to exchange as barter and they have no money to buy with. In the end they just have to accept and put up with the hunger in their stomachs and with lying down on the bare ground—and we can see as many as we want.

In the markets in this our town of Udon, there are both those who have plenty and those who are poor—the latter lying down on the side of the road, some without even a coat to cover them, and even their trousers make up with numerous pieces of cloth patched and darned together and full of tears and ragged edges. They are like this because poverty compels them to be so. Having looked at them we feel pity for they who have reached such a state, for they are basically human beings in the same way as other.

As for the very wealthy whose money is reckoned in millions, of whom there are a lot in Udon, they are human beings in the same way, but why is there such a great disparity in their social status? To begin with we cannot blame and find fault with the poor, not praise the wealthy on this account alone, because they are

poor due to *kamma* and well of due to *kamma* respectively. *kamma* such as this also dwells within ourselves in the same way.

If we want to turn ourselves into people such as those pitiful and disgusting types, we must make that type of *kamma* and be that type of person. But if we want to be well off we must endeavour to train and develop ourselves, to change ourselves and turn ourselves into people who are strong in the ways of virtue, who are resolute, energetic and diligent, who have the capacity to make special efforts in every way that will bring about an increase of valuables and wealth, Then we will become the latter type of person, the type who is good and wealthy as described above.

Everything that one can do or get in this world derives from the activity of the heart which is therefore the most important thing of all. It is this that explains the process of wandering around in the 'Round of *Samsāra*' (*Vaṭṭa Samsāra*) which is varied and different in accordance with the over-ruling tendencies of character due to accumulated merit (*Puññādhisambhāra*).

Someone who has abilities due to these over-ruling tendencies of character never has disorder and confusion wherever he goes and he always has a state of well being. When he comes to be born into this world he has little *dukkha* and few difficulties and he is able to reach the goal, the end of the road, which is the attainment of freedom from *dukkha*.

Thus when the time came for our Lord Buddha to be born into the Ksatriya line to become the King and rule over the city of Kapilavastu, there were no difficulties, nothing was lacking and all was entirely convenient and easy as regards wealth, sensual pleasures, attendants, and in fact there was no obstacle to his getting any material thing he wanted.

When he left home and became ordained, he practised the way of merit and virtue, and he attained enlightenment and became the World Teacher. After which, wherever he went there were always people, sons of *devas*, and *devatās* to

pay homage to him and always full of respect. To say that this was so because of the authority and power of the Lord Buddha is wrong. On the contrary, it was because of the Lord's virtue that it came about, and even when the Lord became the Buddha it arose out of his merit and virtue.

In the same way, someone who has *paññā*, skill and cleverness, who carefully investigates and considers things and trains his own heart, if he comes to be born in the world of human beings will be a good person having sufficient livelihood, enough to eat, the necessities of life, convenience of travelling about, a house to live in and all the essential requisites of living and so on, including his wealth both in terms of that which is living and that which is not. The former includes children, wife, husband and friends, all of whom will be good people who are respected, looked up to and in whom he can place confidence. All this comes about because of the influence of good *kamma*.

While we are wandering in the Round of *Samsāra*, let us get physical well being and an easy heart coming to us because of the influence and power of good *kamma*. When the influence of the good tendencies in our characters is sufficient we will then manifest *Tesariṃ Vūpasamo Sukho* and we will be able to quell those *sankhāras* which are replete with birth, old age, pain and death, and get rid of these four.

With regard to the words *Tesariṃ Vūpasamo Sukho*, there are two ways in which these *sankhāras* are quelled. Firstly there is the quelling of the 'External *Sankhāras*', which are the *sankhāras* of this physical body. Secondly there is the quelling of the 'Internal *Sankhāras*', being the thinking and imagining of the heart (mind) that takes place because of the over-ruling power of *avijjā*—which is delusion itself. Even though we have been wandering through birth, old age, sickness and death for incalculable ages and uncountable lives we have not yet been able to get away from this 'Round' (*Vatṭa*). The Lord called this *avijjā*—delusion—in our own life or existence, and in our knowledge.

We may have *dukkha* and hardship, or *sukha*. We may have known, see and met with experiences until we have had enough, but we still do not know the way to get free from this wheel of *samsāra*; so it is replete with *sukha* and *dukkha* all mixed and tangled together. Like rice which has been mixed with a bran made from it husks; it is not very tasty or good to eat. The world is mixed up with *dukkha* in a similar way, for although it also has *sukha* it is a mixture of *sukha* associated with *dukkha*.

The Lord therefore called this world *Loka-Sankhāradhamma*—which means—*Aniccā Vata Sankhāra*—uncertain, changeable, fluctuating all the time.

At the time of birth everyone is cheerful and happy but at the time of death they are sorrowful and depressed, and the cause of this is delusion in regard to the *sankhāras* with which we are associated. Thus for example, when at first they are born as a baby girl or boy: ‘Oh how beautiful is this child of ours, it is lovable and delights our hearts. It is clever and careful, easy to speak to and teach, not obstinate and does not disobey its father and mother who look after it’. Then it happens to die and there is crying and weeping—and this is the delusion in regard to *sankhāras*.

In things such as this if we have not thought carefully about all aspects of it we will only be able to see the pleasant side without seeing the unpleasant side, This shows that we have not looked into the matter in a properly reasoned way, which is the true way. So finally trouble comes to us and the gladness which we got at the beginning does not equal or compensate for the depression and sorrow at the end of it.

Whenever we get anything that we want we feel pleasure to begin with, but when that thing changes, becomes different, gets spoilt and goes to ruin, depression and sorrow arise, and the loss of it is felt much more deeply than the gain. Because there is lack of reason in this, the gain and the loss are not equal. But a person who is endowed with reason does not think in this way.

A person who is endowed with the principles of Dhamma will think and see what gains come to him and know all aspects of what he loses and so he does not become depressed or sorry. For when *sankhāras* of this kind manifest, one should see that their shadow, which is their cessation, must follow them, and one day sooner or later it is quite certain that these types of *Sankhāra Dhammas* will break up, go to ruin and cease.

Even with other possessions which we gained and lose we should have a basis of reason to back us up and enable us to diminish the gladness and sorrow so that they are not overpowering.

The *Sankhāras Dhammas* which are the physical body come into being from the internal *sankhāras*, and the internal *sankhāras* come into being from *avijjā*—which is delusion itself.

When we are under training in *sīla*, *samādhi*, and *paññā*, until we have become proficient and strong in them, we will surely be able to see the substance of the ‘Round’ (*Vaṭṭa*) which is going round and round associated with our hearts all the time.

In trying to get our hearts to see the source of our own going round and round, the Lord led the way saying firstly that we must try to give *dāna*, of whatever kind it may be—such as the *dāna* of forgiving (*abhaya dāna*), or the *dāna* in which we give goods and things. Whether much or little is not important, but it is important to do so constantly, and this is the way or one of the tools we must use. Secondly we must try to guard our *sīla*, whether much or little,⁴ with a wholehearted willingness, and this is another of the tools which can cure the *avijjā* which is obscuring the whole of our field. Thirdly, *samādhi*, which is a calm of heart, is the way or another one of the tools that can cure the substance of the ‘Round’ (*Vaṭṭa*). Fourthly, *paññā*, which is skill and wisdom, is graded from the basic levels tight up to the highest and ultimate levels of *paññā*, and these are tools at each level which can cure the whole field of *avijjā*.

When someone has *sīla* and *samādhi*, or *dāna bhāvanā*, sufficiently well developed, the ‘Round’ (*Vaṭṭa*) will have nowhere to hide in ambush for it cannot go and hide in a mountain. Nor does it dwell in the bottom of hell with the Venerable Devadatta, which would make it rather difficult to get at and cure. But it dwells here associated with the hearts of each one of you, for we are the people who are wandering on and we are also the people who come to birth, old age, sickness and death.

There is nobody to be defeated by, nobody to defeat, and nobody to have the advantage over anyone, for in regard to birth, death, disintegration, destruction, and the parting and separation from beings and *sankhāras*, we all have equality in our wandering on in the Round of *Samsāra* (*Vaṭṭa Samsāra*).

Why should we not be able to see this wheel which makes us go round and round changing and altering all the time, causing us to be born and die over and over with the consequent *dukkha* and hardship—going round and round like this for *kalpa*, aeons? When *paññā* has the ability to investigate and examine precisely and to go in until it does see the *citta* which is the possessor of the ‘Wheel’ (*Vaṭṭacakra*) and brim full of *avijjā* turning us round and round—and sees it quite clearly—then we will be able to destroy the *citta* which is the ‘Wheel’ and we can do so by means of the overruling power of genuine *paññā*.

When *paññā* has been able to destroy the ‘Wheel’ (*Vaṭṭacakra*), that is the *citta* which is *avijjā* entirely, then in regard to the words: *Tesaṃ Vūpasamo Sukho*—the quelling and cessation of these *sankhāras*—they will cease on their own. Like a tree which has been pulled up by the roots, it is not necessary to destroy all the branches, twigs, leaves, or even the trunk of the tree, for it is enough just to completely uproot it, and then day by day every part of it will wither, weaken and die away. What happens here is similar, for whether the *sankhāras* are those called ‘*Rūpa Sankhārā*’, in other words the physical body, or the *sankhāras* within the *citta* which think and imagine about the past or the future, or creating meritorious or demeri-

torious things in the present, they are all bound to die away. Because *avijjā* who is chief of the 'Wheel' (*Vaṭacakra*) and the chief of these *sankhāras* which are the basis of *Samudaya* (the origin of *Dukkha*), has been destroyed, brought to an end and dispersed entirely from the heart. There remains only 'Buddho' throughout it, which just means the heart that is pure. This truly is called *Tesaṃ Vūpasamo Sukho*—the quelling and cessation of these *sankhāras* which are the source of *Samudaya* (the origin of *Dukkha*) have been brought to an end due to the supremacy of *paññā* which has unshakeable strength and ability to destroy *avijjā*—the bad and evil one—until there is nothing left in the heart and so it becomes: *Tesaṃ Vūpasamo Sukho*—the quelling and cessation of these *sankhāras* entirely leaves nothing to go and build up *dukkha* and torment; nothing to go and build up *dukkha*, hardship, gladness or sorrow any more.

Then even though the *sankhāras* which are the physical body still live their life, those *sankhāras* of the type which are *Samudaya* (the origin of *Dukkha*), and which are the deceivers of the *citta*, giving pleasure and dissatisfaction and originating gladness, sorrow, *dukkha* and hardship have died away. As in a stove, when the fuel has all been used up and the fire has gone out, if one then puts on more fuel it makes no difference whether one adds a lot or a little, it just remains fuel and cannot burn up as fire.

As for the heart, it can still be called the heart, but this heart has no fuel—that is, no *avijjā*. The *sankhāras* that form those imaginations which arise are then entirely Dhamma and whatever is thought about is also entirely Dhamma. As for feeling (*vedanā*) there will be the experience of some *dukkha* in accordance with the nature of the *khandhas* which still exist, but it will not cause the arising of any infatuation or, 'being possessed by', at all. *Viññāṇa*—knowing the things which come and contact the senses, then acknowledges them by way of Dhamma, and not with delusion, nor acknowledging them in order that they may be causes which give rise to *dukkha*, to *Samudaya* (the origin of *Dukkha*), and to the accumula-

tion of *kilesas*. So they have become mere *khandhas* which means *khandhas* without any *kilesas* and *taṇhā*, and this the Lord called *Tesariṃ Vūpasamo Sukho*.

Someone who has reached this sphere of Dhamma has reached what may be called the land of freedom from *dukkha*, and even though he has the elements and *khandhas* still living there is no trouble or turmoil within his heart, and this is *Tesariṃ Vūpasamo Sukho* all the time.

But the *sankhāras* in the five *khandhas* cannot be got rid of, for when the *rūpa khandha* has still not broken up it must be used in the normal way. As with our Lord Buddha, after he had attained enlightenment, he still depended on these five *khandhas* to be the tool for establishing Buddhism. In other words, he relied upon his physical body to walk to various places to teach: he relied on his *sankhāras* that made up the thought and imagination in his heart to explain and display the Dhamma so that all would listen to him. He relied on *saññā* to remember where various people lived, in which house and which town and whether they were suited to receive the Dhamma of the Lord, and to what extent. He relied on *viññāṇa*, the awareness to know that such people understand the Dhamma of the Lord Buddha, and such do not understand, at times when he was answering questions or holding a conversation. Therefore these five *khandhas* were tools for establishing Buddhism, but they were no longer *khandhas* which gave rise to turbulence and distraction to the Lord as they had previously done.

The *khandhas* which had at one time disturbed and troubled the Lord were the *khandhas* that had *avijjā* ruling over them. They were the tools of *avijjā* so that whenever it gave them orders to go in any way or direction, there they became *Samudaya* (the origin of *Dukkha*), being in trouble and turmoil all the time. But because these *khandhas* were overpowered and forced away from the grasp of the great originator of *dukkha*—which is *avijjā*, the *sankhāras* which were subordinates of *avijjā* came to an end—and this is called *Tesariṃ Vūpasamo Sukho*—the quelling

and cessation of these *sankhāras* which was said by the Lord to be the greatest happiness means this sphere of Dhamma alone.

With everyone of us, the *sankhāras* which are the basis of *Samudaya* (the origin of *Dukkha*) create trouble and difficulty for us all the time, and this we know well enough within our hearts. But when we have trained our hearts to attain calm we will know this for ourselves until we come to the point where we have *paññā* which is able to destroy the *Kilesas* and *Āsavas*, going in stage by stage from the most gross to the subtle, to the more subtle until it reaches the most subtle and there is nothing left in the heart. Even when only *avijjā*, who is the director of the ‘Wheel’ (*Vaṭacakra*), has been destroyed by *paññā*, there will be nothing left and this turns into *Tesaṃ Vūpasamo Sukho* the quelling of the *sankhāras* so that they are subdued and peaceful.

When the *sankhāras* within the heart, which are there because of the over-ruling power of *avijjā*, have died away and gone there is no more creating of new kinds of *sankhāras* and the quelling and cessation of these *sankhāras* lasts for all time. Even after leaving this body there is then no going on towards *paṭisandhi* anywhere and we do not have to go to birth, old age, sickness and death anymore. This is like our Lord Buddha who was able to destroy entirely those *sankhāras* that were baneful and the cause of this wandering in the ‘Round’ (*Vaṭṭa*), because of which there was nothing left to initiate any future births. This is *sugato*—his comings and goings were good—and he led and taught all classes of people to their benefit.

When the time came for the life span of the Lord to come to an end, we call it ‘*Parinibbāna*’. He then abandoned these *sankhāras* letting the world pay homage and *pūja* to them—or one can say that he abandoned them and let them go back to earth, water, air, fire in accordance with nature.

But the true nature is the *Vimuttibuddho* of the Lord, which is the treasure of the Lord alone, and this is called the treasure that is *Tesaṃ Vūpasamo Sukho* which is Dhamma throughout and is entirely pure without any admixture.

The *Dhamma-desanā* today has told about *Sankhāra Dhammas*. All of you who are listening and have heard that *Aniccā Vata Sankhārā* will understand that it is only quoted by rote, but the condition of nature which is implied, which is death, is occurring all the time. On this present occasion there are death and change and transformation going on continuously. Where we are, they die, at home they die, in the forests, in the hills, in the wood, in water and on the ground they die, they die all the time.

If the process of change were to make a loud noise like a gun going off each time, all our eardrums would be shattered by the noise of these changes. The process of breaking up and disintegration would become very loud and the *dukkha* and hardship in each family and home would also become loud. From animals experiencing *dukkha*, from those living in the water, or on the ground it would become loud. Even we who are sitting listening to a *desanā* at this moment have *dukkha* and from each one there would be a loud noise like the sound of guns—loud with the story of the mass of *dukkha*. Our ear drums could not stand it if the mass of *dukkha* displayed itself loudly to everyone in this way, and how should we not then accept that *Aniccā Vata Sankhārā* for thus it is over and over again all the time.

It is necessary to show the truth in such a way so that you who are listening may examine and see that all these things when they occur do in fact make a ‘loud noise’ like this all the time—but they have no gun to give a signal to us at the moment of *dukkha*, or when changes appear in beings and *sankhāras* of all types. So it seems as though *dukkha* is only there in oneself alone, that trouble, distraction, turbulence and difficulties are there only in oneself—and that to be in want, poor, dull and bad are only in oneself, and it is as though the world of other people is all gold. But in truth it is all the same world, the *dhātus* (four elements) and *khandhas* are the same, the world of *Aniccā Vata Sankhārā* is the same, the heart is the same, and it has *dukkha* in the same way.

I request that all of you who are listening here should examine this verse carefully which goes:

Aniccā Vata Sankhāra—all *sankhāras* both external and internal, of you and of we, are unstable.

Uppādavayadhammino, Uppajitvā Niruijjhanti—having arisen, no matter where, they break up altogether.

Tesaṃ Vūpasamo Sukho—Let us try to bring about the quelling and cessation of these ‘creators’, these *sankhāras* that are the basis of *Samudaya* (the origin of *Dukkha*) so that they are completely and finally dispersed from our hearts. So that resultant *sankhāras* which would be *Aniccā Vata Sankhāra* i.e. those *sankhāras* which are born and die, will no longer become manifest in our hearts to cause us anymore trouble.

This is called, reaching the peace of Dhamma (*Santi Dhamma*), calm and tranquil, in other words, supreme happiness (*Parama Sukha*) which is ‘*Vimutti*’ or ‘*Nibbāna*’.

In conclusion of this *desanā*, may the power of the merit of the Lord Buddha, and also of the Dhamma and Sangha come and overshadow all of you who are followers of Buddhism and who have made a special effort on this occasion to come from your villages and homes to listen wholeheartedly to this *Dhamma-desanā*, and may you always have physical well-being and ease of mind.

Having given this teaching concerning these words of Dhamma as taught by the Lord Buddha, I feel that this is enough for the present and I now beg to bring this talk to an end.

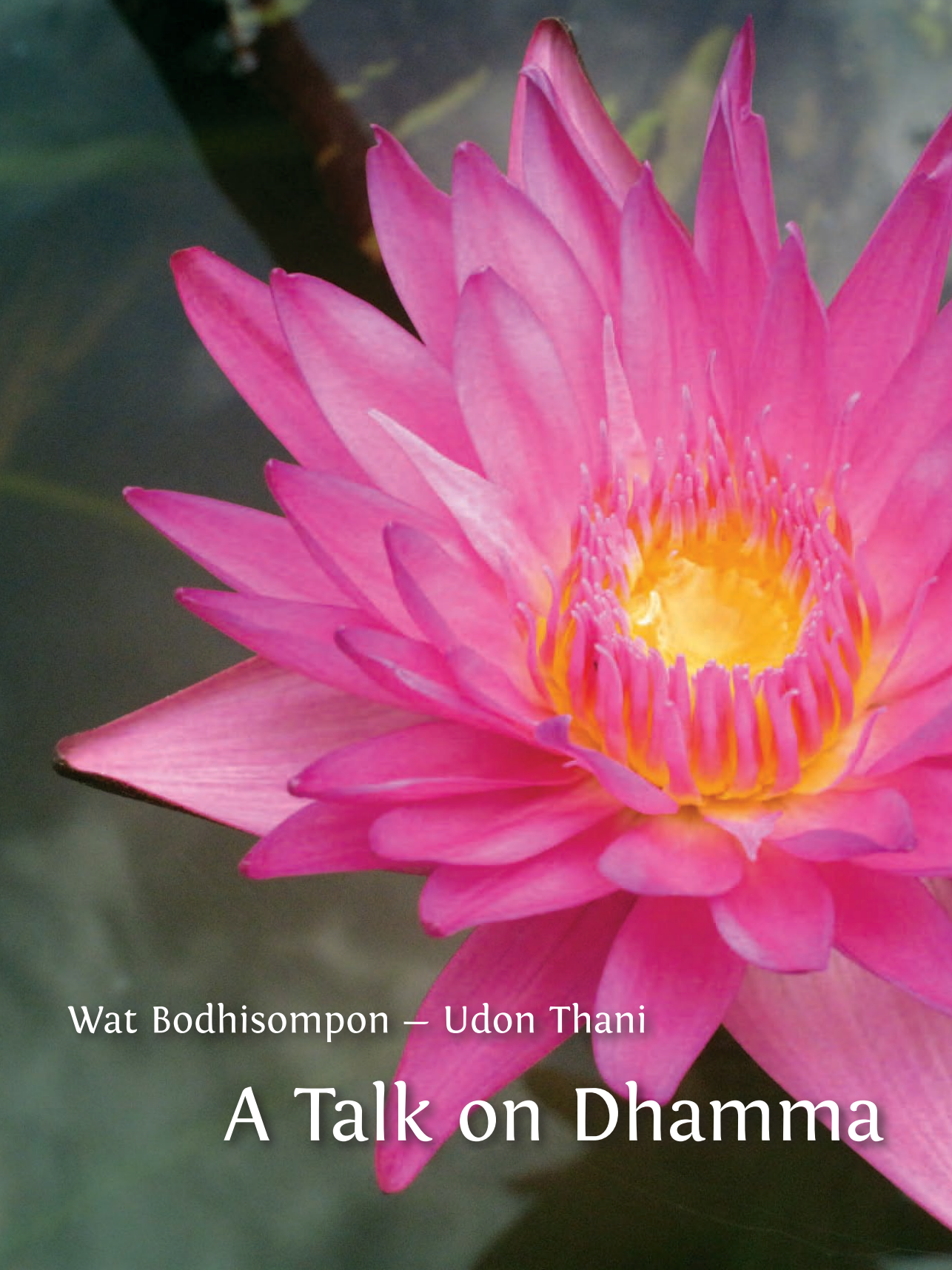
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Thus it is.

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NOTES:

1. *Sankhāras*—The component parts of any object, thing, or being.
2. “Real essence” has the underlying meaning of “unchanging”, “unmoving”. The Thai word is “*Sāra-gairn-sarn*”, *Sāra* being derived from the Pāli and having the above meaning.
3. “Essential meaning”—this is a translation of the Thai word “*art*” (Pāli = “*attha*”), which in Thai has the meaning of “the purpose or objective”, “the cause”, the “Fruition”.
4. This refers to the 5, 8, 10, or 227 *Sīla* which we take for half-a-day, one day, several days, weeks or the rest of our lives.



Wat Bodhisompon – Udon Thani

A Talk on Dhamma

— 4 August, 1963 —

Namo Tassa Bhagavato Arahato Sammāsambuddhassa

*Aciraṃ vat'ayaṃ kāyo paṭhaviṃ adhisessati,
Chuddho apeta-viññāṇo niratthaṃ va kaḷiṅgaraṃ*

— Dhammapada : 41

*“Before long it is certain that this body will lie stretched upon the ground, discarded,
devoid of viññāṇa, useless as a rotten log”*

AT THIS TIME I WILL GIVE a talk on Dhamma (*desanā*) which is the teaching of the Lord Buddha and which may be of value as “*Dhammasavaṇṇānisamsa*”¹ to all of you who are listening. So you should listen attentively to the teaching of the Lord Buddha and you will attain benefit both while you are listening as well as in the future.

Listening to Dhamma is necessary for all of us who are Buddhists because Dhamma is full of reason. Whoever behaves and acts either in the way of the world or in Dhamma, it is Dhamma that points out the way in both cases. Those who go the way of the world are likely to need it as a method or the skilful ways that they use in conducting their affairs so that they shall be right and harmonious for themselves. As for those who practise the way of Dhamma it will make for convenience, ease and the avoidance of making mistakes. Because in doing anything, if we do not listen attentively, so that we do not understand and know the method to begin with, and act without having learnt about it, whether in the world or in Dhamma, we are liable to make mistakes easily, and even if we get results they will not be worthwhile.

Therefore all activities must depend upon our having first of all attentively learned all about them. Learning is thus essential and is a “compass needle” pointing out what way to go so as to get good results, for regardless of what sort of activity or business we do, if we have not learnt about it so that it is well understood it is not likely to be done well, and this is especially so in Buddhism.

So the Lord had the utmost interest in learning and it is said that he trained himself for a long time in order to develop the *Pāramī* (the Perfections), and he also trained all classes of Buddhists to know the way of good and evil so that they may themselves go the right way.

Even though, as we are told, the Lord was the originator (*sayambhū*), knowing and seeing by himself without relying on a teacher, he still had to go away to be ordained and to learn from the ways of nature which surrounded him and which drew his attention, until he felt sorrowful and depressed and could put up with it no longer. Thus the capacity to learn by being observant or interested in reasoning, were forms of learning that were intrinsically in him already.

The Lord went out and was ordained becoming like a beggar. He diligently applied himself to practice, and to the development of meditation (*bhāvanā*) getting rid of the conceited opinion (*diṭṭhi-māna*) of being a noble and making himself to be like a beggar. He performed the spiritual practices of a monk (*Samaṇa Dhamma*), living in the forests and hills so that anyone seeing him would not recognise who he was—for they would just see that this was a bald-headed monk.

It may seem that the Lord did not learn from anyone, but in truth teachers taught him everywhere and all the time by day and night. The Lord looked and saw leaves falling from the trees and he reflected on how when grow they begin as tender shoots, after which their form steadily changes until they become old and fall, and how our lives and *sankhāras* are like those of the leaves, and there are many other things which are like the leaves which fall from the trees.

The Lord investigated making comparisons, and reasoning both externally and internally using his wisdom so as to find out clearly about the truth, because external and internal things have the same characteristics. In other words, they arise, they change and finally they break up and cease to exist. When the Lord's investigation reached himself, he found that he had the same characteristics, and this is what is meant by saying that the Lord listened to the whole of Dhamma—which are the ways of nature—while he was living alone in the forest. But even before the Lord had left home to become ordained it seems that he received the highest training in the ways of nature,

On the night when the Lord left home to become ordained it is said that he saw all the concubines, minstrels and entertainers in the palace seeming as if they were dead and as though it was a cemetery of corpses. It even seemed to him that the Lord himself was also of that nature, and so he had a sense of urgency in his heart to find a place of refuge.

“The attendants and the royal palace where we have dwelt from the day of our birth until now has seemed to be a gay and light-hearted place, but now in whatever direction we turn it all seems to be like a cemetery of corpses. We cannot even know when this palace will fall down and be destroyed”. Then examining reflectively within himself: “Those things which are *sankhāras* make up our bodies which are constructed out of earth, water, air and fire, thus forming an animal, a person, man or women. All of them must therefore have the same characteristics as all the forms of nature which we see now. It seems that nowhere is there anything that is stable and enduring which is suitable as a refuge and a shelter where our heart would be at peace”.

He could see only one way. To go away and be ordained so as to search for a quiet place in solitude so that he could diligently examine the underlying principles. In other words, to become quite clear in regard to that impression of a cem-

etery of corpses which the Lord saw on that night. He compared himself with all his attendants and saw that he was the same as them.

“As regards birth we have the same nature as them, as regards old age we have the same nature as them; as regards suffering (*dukkha*) and bodily hardships we have the same nature as them”.

Examining outside beyond the palace, throughout the whole earth—throughout the whole universe—he saw that it was all of this nature and that there is no island or mountain where one can find peace, where one can find security and stability and where one can have complete confidence—but that: “It is all subject to destruction and dissolution in the same way as ourself”.

Thus was the heart of the Lord obsessed with the idea of becoming ordained so as to examine birth, old age, sickness and death carefully and reflectively to understand them absolutely clearly in his heart—until he in fact went away to be ordained.

This shows that the Lord learnt the ways of nature which are to be seen everywhere, they were of value to him and they led to his feeling sorrow and heavy-heartedness at the fact of birth, old age, sickness and death that are to be seen everywhere throughout the realms of *samsāra* both in ourselves, other people and animals of all classes and types. Whenever a bodily form appears and is established, the process of natural changes is bound to be the shadow which follows such a body, and this is the first lesson which the Lord learnt using reason as the basis for comparing himself with others (people and animals) who had identical characteristics. These characteristics are those of “*anicca*”, the natural process of change which was found throughout him and them, and “*dukkha*”, the distress in this world—which is not a world full of happiness but a world of turmoil.

“Who can live at ease? Nobody can when they have a physical body, which means that such a body is bound to be of a nature that leads to unbearable anxiety. We cannot just live at ease without sleeping, lying down, eating food, walking

back and forth and changing our postures. We cannot not do these things. So if this is the case we cannot live in this world. In other words, when I cannot not “do”, it means that this world is a world of cannot and to live in ease and contentment here is not possible. Nor is it possible to sit, lie down and have no need to eat or sleep, for one cannot just do what is easy for the body and pleasant for the mind”.

So this world became entirely a world of ‘cannot’ in the heart of the Lord. “What world is there that is a ‘world’ of can?” So he investigated reviewing and searching with reason. “There is only the *Lokuttara Dhamma*”. In other words, that Dhamma which when a person has attained it enables him to go entirely beyond the world of cannot and reach the “world of can”, the world of attainment and the world of certainty, is the *Lokuttara Dhamma* which is the highest Dhamma.

Then the Lord resolved to leave his home that night. But even though he knew that he was a Prince and that he had loyal supporters throughout the whole country who were in the shadow of his own perfection, he left on his own, followed only by Channa to lead his horse Kanthaka back. He left in order to investigate the fundamental reasons of what he had seen that night until it all became absolutely clear to him.

In brief, the Lord worked, training for six years and he almost died, because when the Prince left home and became ordained he was prepared to risk his life, for he had never before had to put up with difficulties. In saying that he was a ‘Prince’, everything about him was that of a Prince, all his possessions were those of a Prince, the food he ate was that of a Prince, and where he dwelt and everything he used of all kinds were those of a Prince.

When the Lord left home and was ordained he had become a beggar and his status as a Prince had disappeared. All that remained was a poor man, or a beggar, without anything that was of any value at all, for his belongings, dwelling place and everything else had become those of a beggar and he had not a thing left of

the former Prince. Then he endeavoured to discard the conceit of being a Prince until it left him entirely and there remained just a beggar, the same as any other beggar that we may see. But it turned out to be a way of life which was pleasant for the Lord and suited him, and it was also a suitable basis to enable him to become the “Teacher of the World”.

Then he investigated the principles of birth, old age, suffering and death, which are the “world of cannot”, the world which cannot endure, the world which whirls around changing in this way, changing in that way, excited about old things, excited about new things, and this kind of thing is what is called “*Lokavaṭṭacakra*” (the whirling round of the world).

When the Buddha had investigated this world until it had become quite clear, he saw that his heart was also full of this world. In other words, his mental activities (*Cetasika Dhamma*) displayed instability, whirling about changing: becoming good, becoming evil, going into the past or future, forming together going back and forth. His seeing clearly with *paññā* in this way is called “*Paccayākāra*” or “*Paṭiccasamuppāda*” (Dependent Origination), precisely investigating the arising and ceasing of *sankhāras* both of self and of others throughout the whole universe (*lokadhātu*) and seeing that everywhere it has the characteristics of the *Ti-lakkhaṇa*. In other words, “*anicca*” throughout the universe, starting from oneself and going out; “*dukkha*”—all have *dukkha* in the same way; “*anattā*”—having died, anyone who wants to take anything from this world to the next one cannot. Ultimately even a single hair which is the lightest thing and being attached to this body goes wherever we go, but when we have left this world we must submit to its being returned to its original source—which is earth, water, air, fire. What remains is the heart and the things which are hidden there, these being the good and the evil which one has accumulated in one’s lifetime. Both of these natures are “shadows” following us.

When the Lord had come to know the foregoing, he again considered that: “Demerit is evil and this is a thing that may be clearly seen, but to where will merit, which is good, follow us?” So he investigated merit and demerit again to see them clearly by way of the *Paccayākāra* which is called the *Paṭiccasamuppāda*, searching inwardly until he reached *Avijjā Paccayā Sankhāra*,² etc... The story of birth originates from *avijjā*, being connected step by step branching out from there, as a branch leads to a twig which leads to a leaf to a flower to a fruit, going from the trunk outwards. Finally we get back to “*samudaya hoti*”³ which he called the “origin of *Avijjā*”—the one to which they are all linked back and from which they branch out in this way.

When the Lord investigated backwards and forwards until he saw clearly and truly into *avijjā* that it has arisen from nature—which is the heart, then he investigated precisely with *paññā* into the heart which is *avijjā*.

On the night of the full moon of the sixth month, the Lord saw with absolute clarity and *avijjā* broke and dispersed from the heart of the Lord on that night. So it seems that our Lord Buddha was Enlightened on this same night. After six years all the questions about birth, old age, sickness and death and about the whirling round and changeableness of the *citta* and all the *dhātus* and *khandhas* came to an end on that night, and he knew clearly that “*Buddho*” which is “purity” had arisen in the heart of the Lord. *Buddho*, freed from the *kilesas*, *taṇhā* and *āsavas*. *Buddho* which is entirely pure. *Buddho*, the end of all worry. This may be called: gone entirely free beyond this world of cannot—which changed and became the world that was given the name of ‘*Lokuttara Dhamma*’—in other words Dhamma which is above the mundane realm and which is free from the world of birth, old age, sickness and death, and he was the first to do this.

When the Lord had become Enlightened on that night he had the intention to teach others. But to begin with the Lord was discouraged from guiding and teaching others for he saw that the Dhamma that he had known and seen was beyond

the capacity of people to be able to know and see who have *kilesas* as all of us have. But when he investigated, comparing himself with other people he saw that he was a human being the same as all other human beings in the world. What was the reason that he had been able to know and see? He traced back his practice and the stages through which he travelled, and he saw that when there is the practice and the method for going on in the right direction, they must be causes which readily enable one to reach the goal. So he had the intention to advise and teach others, for he saw that all beings, if they are trained and taught in the right way, will be able to know and see in the same way as himself. Therefore he decided in his heart to advise and teach others gradually. And thus it was that the Lord was his own teacher and taught himself to completion first, after which he was able to be the Teacher, to teach the world to completion, gradually, right up to the present day.

Therefore, today all of us who are Buddhists have made the effort to come and increase our merit in this place which is associated with Venerable Chao Khun Dhammachedī who died and whose body was put in a funeral urn; and you have come to listen to a *Dhamma-desanā* and to accept the “Dhamma of sorrow” in that the Venerable Chao Khun Dhammachedī and ourselves are composed of four elements—earth, water, air, fire—in the same way. As in the Pāli quotation at the beginning of this *desanā*: *Aciraṃ vat’ayaṃ kāyo*—the body is not a stable lasting thing. As with the Venerable Chao Khun’s: *Paṭhavim adhisessati chuḍḍho apeta-viññāṇo*—however it is, it must lie on the ground when consciousness had departed from it.

This shows to all of us that we should contemplate he who has died and make comparison with we who are still living. In what ways are there differences? They are different in that one who has consciousness (*viññāṇa*) is still in charge of himself, as against he whose consciousness has gone, of whom they just say “he is dead”.

When consciousness has gone from ourselves, what will they then say of us? We must go in the same way as the Venerable Chao Khun who shows the moral for all of us at this present time. Therefore all of us who have come here have come to accept the “Dhamma of sorrow”, which is the cause for us to think about ourselves so that we shall not be careless and indolent in the performance of virtue, which is a means to promote one’s heart so that it may in the future be born in a good place. Then even if one is born as a human being, one will be a good person who is clever, under the influence of good tendencies, having abilities and also property, wealth, enjoyment and servants, that will come from the influence of one’s own virtue. When one is dead there is an end to the doing of good and evil, and then one will probably experience the fruits of the *kamma* that one has done.

At present, on this occasion it is not too late for any of us, for we are in a suitable age and time which is called “*Majjhima*” (middle, median) in so far as it concerns the practice of virtue, for we are able to behave in such ways as will lead to development both in the world and in Dhamma by means of our own actions. When we die, we will from then on have lost the situation in which we are able to do good and evil, and this the Lord compared to a log of firewood which is useless—except that firewood can still be used to cook food, or in other ways, whereas when we are dead we are no use, neither as fuel, nor to make charcoal, nor as salted fish or fish sauce. So we say: dead men have no value, and they can no longer practise the ways of virtue.

The Lord constantly said that: “*Nibbānaṃ Paramaṃ Suññaṃ*”—*Nibbāna* is the Dhamma which is void of *dukkha*, danger and all kinds of faults and blemishes. At the same time it is: “*Nibbānaṃ Paramaṃ Sukhaṃ*”—as soon as one is void of the foregoing things a change takes place into the Dhamma of supreme happiness (*sukha*). Which is superior to all forms of *sukha* in this world, and thus: “*Konu hāso kimānando niccaṃ pajjalitesati*”⁴—therefore let all of us quickly follow the *Tathāgata* now. Do not let yourselves be negligent and careless in your life and your *citta*

(heart), which is evident just in your breathing, for when your breathing finally ceases, whether you are young or old or however else, it is just said that “you die”.

“Therefore do not let yourselves be negligent and careless with your breath, for the fire of the *kilesas* and *taṇhā* is spreading and burning the hearts of those who are careless. But those who are clever will gain freedom and go with us, the *Tathāgata* free from the power of the *kilesas* to overtake us. You must hurry and follow us the *Tathāgata* in the various methods of practice, in *dāna* (generosity), in *sīla*, and in *bhāvanā*. You must examine your body and see it clearly; look at the skin, the flesh, the whole body and see it clearly with *paññā*”.

The “skin” outside which we go and watch at the cinema,⁵ at the folk drama and the theatre is “skin” which will increase craving, pride and conceit. From children to adults it spoils people’s characters and it wastes a lot of money, because they rarely gain any good moral teaching, and apart from this it generally leads to people becoming too engrossed in them.

In looking at the skin, flesh, sinews, bones and all the other parts of our bodies, which is the cinema within ourselves, there is no need to spend money, and ultimately it will arouse the “Dhamma of sorrow” which causes us to walk in the footsteps of the Buddha with insight into the banefulness of this mass of *dukkha*, of which he taught saying:

“*Konu hāso kimānando niccam pajjalitesati*”—“Do not be too cheerful, gay and joyful. Look at the body, old age, dotage, senility, its breaking up and destruction—for its destruction will not take place anywhere but within yourself, and death will take place just within yourself. Hurry and search for virtue, for even now the sun has not yet gone down—in other words one is not yet dead. Hurry and follow the *Tathāgata* now so that all of you will be safe. Then the fires of *rāga*, *dosa* and *moha* will never again surround and scorch you, like us the *Tathāgata*, for we the *Tathāgata* have been born for the last time and we have cut ourselves away from

friends and companions—in other words, from birth, old age, death and from all worries and we need not come to the hard and turbulent world again”.

This is the Dhamma that was taught so that all of us Buddhists should know it and be awake to it and not addicted to heedlessness, and this Dhamma teaching that the Lord taught is always “*Majjhima*”—The Middle Way.

On any day or whenever someone does good, gives *dāna*, develops their meditation (*bhāvanā*), guards their *sīla*, it is virtue the result of which is apparent at all times. Let us follow the *Tathāgata* in this way, for this is the instruction of the Lord Buddha which displays the story of that nature which is more excellent than anything else in the world. In other words: “*Nibbānaṃ Paramaṃ Suññāṃ*”—which means, *Nibbāna* is the Dhamma that is entirely void of all things. This means that there is not even the least *dukkha* in *Nibbāna*. And further: “*Nibbānaṃ Paramaṃ Sukhaṃ*”—there is no *sukha* which any of us have ever experienced in this world to equal the *sukha* of *Nibbāna*.

And once again, “*Apeta-viññāṇo niratthaṃ va kaḷiṅgaram*”:

“None of you should become enraptured and pleased with a ‘log of firewood’ which is going to break up and die away, nor with the breath which goes in and out until it goes for good. You must follow us the *Tathāgata* in your routine duties, in your practice, in giving *dāna*, in *sīla*, and in *bhāvanā*”.

Do not be indifferent and careless in your life and formations (*Jīvitā-Sankhārā*) for such as they are dying all over the earth, and they are teachers teaching us. Why then is everyone so heedless when they are showing us as though shouting at us to hurry and develop ourselves so as to follow the Lord and attain freedom from those dangers which are the mass of *dukkha* that dwells in our bodies and hearts (*citta*) and are burning round us all the time without letting up for a moment.

The constituents of our bodies are always defying us and telling us that this state is of such a nature as is bound to break up. If we should put it in normal forms of speech, it is as though we were asked, “Do you yet know the mass of *dukkha* which fills you?” At all times it shows its advantage and hold over us for if we do not eat or lie down and sleep regularly these *khandhas* are bound to break up and disperse, for they are things which cannot remain passive. So we must try to humour and support them, we must look after and take care of them in their four postures. These are the things that we must do for our bodies.

But in so far as revealing the whole of this Dhamma, you who are listening will bring yourselves to do the practice and gain results and benefits for yourselves, the amount depending on your ability, upon the strength of your *sati* and *paññā*, on your own thoughts which are able to accord with the strength of your *saddhā* and ability, and you are not liable to waste your effort.

Today I have commented upon: *Acirāṃ vat’ayaṃ kāyo paṭhavīm adhisessati*—regardless of whose body—non-enduring is the story of repeated birth and death. As for ourselves, if we reckon that we shall reach sixty or seventy years old, from then to the day we die is not long—as though it is only an hour. Wasting time and repeating birth, death and *dukkha* over and over again were troublesome things for the wisest of men—which means the Lord Buddha. But even though we are unable to do so as the Lord did, we should at least examine his example and make a special effort to do the practice according to his teaching. This will be for our development and prosperity both in this life and in future lives, and we will not waste our time as human beings, which is the highest form of life and superior to all other beings, who do not have the opportunity as we do, to be in control of the “wealth” of being human at this time.

In conclusion of this may the power of the merit of the Lord Buddha as well as the Dhamma and the Sangha overshadow all of you Buddhists who have made the

effort to come with willing hearts, and may you have bodily happiness and ease of heart every day.

Having now given some explanations of the Dhamma of the Lord Buddha, this would seem to be sufficient for the time being, so I beg leave to stop here.

Evam

Thus it is.

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NOTES:

1. Meaning Dhamma which brings profit.
 2. *Avijjā Paccayā Sankhāra*—Ignorance is the condition (cause) of the *sankhāras*. This is the first step of the “Dependent Origination” (*Paṭiccasamuppāda*) formula, which goes through the remaining eleven steps ending with “old age, suffering and death”.
 3. “The cause” (of *avijjā*). In the simile this may be taken as the preceding cause of the tree—i.e., the seed. Also the fruit as the cause of the next tree.
 4. “What mirth, what pleasure, where all is ever burning?”—*Dhammapāda. V : 146*.
 5. This is a play on the word “skin”, the word for cinema in Thai being “skin hall”, derived from the old shadow plays which used animal hide cut-outs in front of a lantern to throw shadows on a screen.
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The Development of Meditation

Mahāmakut Buddhist University – Bangkok

PART 1

— 12 February, 1962 —

Namo Tassa Bhagavato Arahato Sammāsambuddhassa

THE PURPOSE OF THIS DHAMMA TALK (*desanā*) is to outline a method of practising the Dhamma so that those who wish may train their hearts (*citta*) to become skilled in this method.

But to start things off on the right footing, while you listen to this Dhamma talk, you should listen to it from your hearts in the way that I have told you in the past, for this is an especially suitable occasion for all of you to learn how to train your hearts—and to take a rest from the troublesome work of your *cittas* as well.

The *citta* does work here, there and everywhere without ever resting. In one's job or wherever else one may be working, one often has time for a rest. Despite such a rest, the *citta* goes on working automatically and continuously goes round and about oneself without ever stopping, and thus, one cannot at the same time find happiness of heart. So this occasion is an opportunity for you to train your hearts so as to make them rest and attain calm from time to time. As well, this occasion is also a good opportunity by virtue of the fact that we have been born into the right conditions—a rare and difficult thing to attain. As the Lord Buddha once said:

Kicco Manussaṇṇāṭṭhā

(Hard is it to attain the good fortune of a human life)¹

No other beings have the right opening and fortunate circumstances to attain the human state to understand this Dhamma talk as a human being can. Nevertheless, we are human beings and we now have the right conditions to do so. Thus, to understand this Dhamma talk is easy for us. But for beings who are unfortunately not human, understanding this Dhamma talk is very hard for them. Therefore, when we get a chance to hear a Dhamma talk such as this, we should not waste it.

Training the heart to attain happiness is the way that all the Buddhas of the past have proclaimed as being the right and true one. If our hearts never have time to rest and attain calm, they are fundamentally not different from the hearts of animals. But when our hearts rest, relax and receive training, we shall be able to see the faults of thinking and imagining—the faults of a turbulent heart. We will thus come to see the value of a calm heart. If we can attain a state of calm, we will have reached the first stage of Dhamma which will lead us steadily onwards—in other words—we will have a firmly established faith (*saddhā*) in the principles of *kamma*.

In listening to a talk on Dhamma, there is no need to go out and fix your attention on anything external, such as upon the person who is delivering the talk. Instead, you ought to fix your attention on your own heart while the talk is being delivered; for when one sets one's heart in a good and healthy state, controlling the heart with mindfulness and simply letting a state of clear awareness remain with it, the subject of the Dhamma talk—which will reveal much or little, deep or shallow, or gross or subtle—is bound to enter and touch the heart which has been established in this good state. The Dhamma talk will then lull and soothe one's heart so that it can attain a state of calm, and then, while one listens on, aspects of it will drop into one's heart and enter one's memory. These aspects of the Dhamma talk then become part of oneself and they will lead one to put them into practice in the future. But what particularly matters most is the calm heart one attains while listening to Dhamma—this calm heart is very important.

Regarding this word ‘calm’, some of you may not know what it means. Calm and distraction are a pair of opposites. Distraction and turbulence arise from the thinking and creative activity of the heart—a heart which is active in creating thoughts connected with the past or future and with good or evil. All such creativity is the work that is done by the *citta*. When the heart stops doing such work, it drops into a state of rest and dwells in this state where it becomes calm without any activities of creative thought going on. When one’s heart is in this state while one is listening to a Dhamma talk, one’s cognizance dwells on nothing but the Dhamma talk. This is what is meant by ‘one’s heart attaining calm’.

Having attained such a state of calm, one’s heart becomes fresh, cool and strong; and thus, when one’s heart is strong, one will be able to increase the energy and well-being of one’s physical body, for the physical body belongs to the heart.

For the above reasons, the ‘Dhamma medicine’ is necessary both internally and externally. Internally refers to the heart, which takes the remedy, which is the ‘Dhamma medicine’, and having done so it will come to understand the workings of cause and effect. One will also know a state of calm and happiness within one’s own *citta*; and in one’s heart one will increasingly come to see the suffering (*dukkha*) which exists in one’s life. Externally refers to one’s own physical body which will then attain happiness and ease.

This is what is meant by saying that “the Dhamma medicine is the remedy for one’s heart”—and it is also the remedy for one’s own elements (*dhātu*) and *khandhas* which, when one has taken the remedy, will have constant bodily happiness and ease.

At the beginning of this talk it was said that, all of us have a good opportunity, for we are human beings. We have also had the opportunity to meet the genuine and true *Buddha Sāsana*. Other kinds of beings do not have the opportunity to know what results arise from the doing of good and evil, nor how suffering and happiness come about. They do not understand, nor do they have a chance to try

and correct those things which are evil, nor to practise and develop in themselves those things which are virtuous, graceful and good. But we have the good fortune to have become human beings, and thus we have the opportunity to know good and evil, merit and demerit, and many other things which are worthy and unworthy. For this reason we say that the human state is one of excellent good fortune.

Initially this state arises from doing work. In other words, working to do and train oneself in those things which are virtuous, graceful and good; and also from trying to amend the evil which one has done when delusion has been strong in one's *citta*.

Trying to do those things which are good so that they arise and grow within oneself by way of one's own bodily actions, speech and mind may be counted as the first of one's "good fortunes". As one is also a human being in this life, one receives the benefits of a human being accordingly.

The second of one's "good fortunes" comes about when those things which are good are accumulated and become habitual tendencies of one's *citta*, so that one continues to go on acting in this way in the future, thus causing one to remain cool and happy due to virtue.

If in the present one does not try to train oneself, and to arouse and practise these things so that they develop within oneself, one will waste the good fortune of this life and the opportunity for the future.

Thus it is said: "*Manussapaṭilābho*" The human state is one of good fortune—and initially this means being born as a human being. As to the second kind of good fortune, it is very important and is a thing which all of us should practise so that it arises and grows in each one of us. For if people who have attained the human state, as in fact a vast number have, persist in doing bad and demeritorious things, they will fall from the human state in the future, or they will become what is called "*Manussa tiracchāno*"—human animals—who cannot be replete with *Sīla* and Dhamma.

Therefore, “the human state is one of good fortune” may be taken to mean that it is good fortune to attain the state of a good human being, a state with *Sīla* and Dhamma, in which good and evil and what is beneficial and harmful are all known. So that eventually one becomes able to get rid of the obstructing defilements, both in the world and in Dhamma.

Obstructing defilements in the world, are those faults in one’s action or behaviour which are such that one’s actions of body, speech and mind lead to an increase of trouble both for oneself and others, and this is so whether one understands what one is doing or not. One should avoid and keep far away from doing such a thing so that this becomes a habit, and one becomes accustomed to avoiding evil and doing only what is good. Life will then become smooth and harmonious, which means that one overcomes the first group of obstructing defilements.

Obstructing defilements in Dhamma, means the *āsava*s and the *kilesa*s which tie down and oppress the heart and mind, and the person who avoids and keeps far from doing evil steadily brings about their destruction. Such people are not often met with, for they include such as the Lord Buddha and the *Sāvaka*s, who are rare and worthy of the highest respect and reverence. But even apart from them, the person who practises in this way will steadily gain in virtue and goodness.

Therefore all of us should practise these things so that we may become people of the type who are rare. Thus, we come to the second quotation:

“Kiccaṃ maccāna jīvitam”

(Hard is the life of mortal beings)

One has managed to overcome the obstructing difficulties of falling and death in the past, so that one has reached one’s present human state; and this is one kind of “good fortune” of one’s life (*jīvita*) and heart.

Here, it should be understood that one's life and heart are not form (*rūpa*), nor one's body, nor one's possessions (*vatthu*), but they are just one's breath going in and out.²

We normally think in terms of the body of a person, or in terms of being young or old, but this way of thinking is not really true, for the important thing is that there is just breathing going on. If the breath goes in and does not go out, a person dies. If the breath goes out and does not go in, a person dies. A person dies and is separated from those who are living. We see it everywhere. Animals die and animals live. People die and people live. Just go for a walk through the market place and you will see the graveyard of animals; some living and some dead, scattered around the place; and those that are living are there just so that they shall die. The dead animals have gone from the live ones, but they are all together in the same place.

When people die they may be buried or cremated and that place is called a graveyard. But truly speaking everywhere is a graveyard. Even the place where we are now sitting; for if beings are born then in time they will die and wherever they die is a "graveyard". There is nothing strange in this for the whole earth is a graveyard, and there is nowhere that is not a graveyard of beings who die.

The living and the dead dwell together all the time, and if the dead are cremated in a *Wat* (monastery) as here in Bangkok, we say that they came to their "end" in the *Wat*; for it is not possible to cremate them in the forest where it is customary for the country people to cremate the dead in a place which truly is a graveyard. In a *Wat* however, cremation is not given the name of "graveyard", but is just called "*Meru*"³ and *Meru* just means the graveyard for cremation.

If one contemplates these conditions, all of which are created or formed things (*Sankhāra Dhamma*); and how the dead have departed from the living, it gives good reason why one should not rest and take it easy in one's life and heart, for those who are still living are, as far as we are concerned here, only living so that they

shall also come to death. It tells one to do, to arouse and to develop one's bodily actions, speech and heart in those ways which will be of benefit to one's heart and fundamental nature. Therefore one ought not to rest and take it easy in life.

It was said above that virtue means "happiness". This happiness can arise in various ways by way of body and mind, and this is a thing which we all desire and yearn for. As for suffering, if anyone experiences only the smallest amount, they do not want it; and this is so even with animals. But it is beyond one's power to get rid of suffering completely.

When one has thought about and seen the way of life and death, and how the living and the dead part from one another, one should not be indifferent to that which is within one's body—which is one's life and heart—because it stays there only while one is breathing. There is no instrument, like a thermometer, which can measure it and tell that this person has so many more years to live and that person having reached such an age will die after so many more years. Nor can one say that because this person has a healthy body or is still young that he ought not to die for a long time. It cannot be reckoned in this way, for it depends on the breath, and whenever breathing stops, death takes place.

When dead, even if the body is kept at home and is not immediately cremated, the dead person is called a "departed one" and has changed into a ghostly thing.⁴ Even if it was a child or grandchild, a relative, father or mother, grandfather or grandmother, as soon as the life and *citta* leave the body, he or she changes immediately into the ghost of that person. It makes one awed and afraid that such a thing should come from a person when this body comes to its end.

Because of this, we who are living in "fire", which means that we are living in an environment with all sorts of things round us which can bring about the destruction of this body, will try and search for the means and method to get out of this "fire", so that it cannot destroy us and so that we can live for a long time.

When a person is not indifferent to these things and has contemplated and thought about life and death, which are insubstantial and fleeting, he will not want them. When he has also grasped and seen the nature of death, of old age, dissolution, destruction and these changing conditions as above, it will become an image (*nimitta*) rooted in his heart, always reminding his heart and mind. In this way he will be able to train himself to gain benefit from these fleeting and insubstantial things. For nobody wants death; as was taught by the Lord Buddha when he said: “*Jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkham...etc.*” (Birth is suffering, old age is suffering, death is suffering...etc.). This was the initial thing that the Lord Buddha taught in his teaching of the Four Noble Truths (*Ariya Sacca*)—and knowing this, who would want life and death?

Why then did the Lord Buddha teach in this way? He taught in this way because he did not want death to come to you. In other words, contemplating death will lead you to not being careless and heedless. It will lead you to develop virtue and goodness, which will be of real value to yourself, and to strive with urgency while you are still alive. For when one’s life and *citta* have gone, one’s opportunity has gone—and how can one then do these things?

One may do more or less training, but when one’s heart has come to the end and one dies, it is all bound to stop. Then one gradually experiences the results which come from the actions (*kamma*) which one has done in the past, and these results are greater or smaller in accordance with the strength of the actions which gave rise to them.

This is the reason for the second quotation: “*Kicchaṃ maccāna jīvitaṃ*” (Hard is the life of mortal beings). For this life is a rare thing and hard to attain, which means that it is rare to find a person whose life and *citta* are always virtuous, graceful and good.

One should not be lazy and indifferent; and from day to day the least that one can do is to develop reverence and to go through some of the Buddhist chants. Or

one can repeat the words “*Buddho*”, “*Dhammo*”, “*Sangho*”, or fix one’s attention on one’s breathing when one lies down before going to sleep, for these are ways of practising Dhamma which enter into one’s *citta*, so that when one goes to sleep one will not have indecent dreams. Or if one should chance to die in one’s sleep, it will lead one to a fortunate state (*Sugato*). In other words, one will go to a good state by virtue of “*Buddho*”, “*Dhammo*”, “*Sangho*”. These are forms of Dhamma which are good and which superintend one’s heart, leading it into good states.

Training one’s *citta* has results and benefits of the kind described above—and this brings us to the end of this section and leads on to the third line of the verse.

“Kiccham Saddhammasavaṇam”

(It is hard to hear the good Dhamma)

This means that to listen to a Dhamma talk is a hard thing. It is hard for people in this age who do not want to listen.

The Dhamma which was taught by the Lord Buddha has been proclaimed for more than 2505 years, and in all its 84,000 parts (*Dhammakkhanda*) it is not to be found wanting in the ways of *sīla*, *samādhi* and *paññā*, for it is the “*Svākkhāta Dhamma*” (Well Taught Dhamma) which the Lord Buddha taught well. Why then do they say that it is difficult in this age?

In those ages when there is no Buddha, no Dhamma and nobody who can explain, it is truly difficult and remains so throughout that age; but this is not the case nowadays. It is just difficult for those who have no opportunity or no interest.

The world takes hold of the hearts of people, submerges them and inundates them so that they have no time to listen; or in other words to reflect upon the way that cause and effect works upon decrepitude and death, upon old age, and upon the pain and suffering which is within their bodies and hearts; for all this is called “Dhamma Talk”. They have no opportunity to listen to a talk given by a *bhikkhu*,

nor to reflect upon their own bodies, their existence and how they continue to fare all the time.

Throughout the body there is no part which is not subject to old age, pain and death and to final breaking up and disintegration. Its nature (*sabhāva*) changes in every part and organ throughout.

This is the Dhamma which is difficult to listen to. Difficult because the hearts of people are under the influence of the *kilesas*, *tanhā* and *āsavas*, which are entangled and bound tightly round their hearts, dragging them into places where they ought not to go. If they oppose these things by the way of Dhamma their resistance meets with difficulty and trouble. This then is a way in which it is difficult for people to listen to Dhamma nowadays.

In this present age however, because it is an era in which the teaching of the Buddha is still extant, one should try to oppose the tendencies of one's heart and look into, examine and contemplate the nature of existence and life; not externally, for this would be difficult to do, but by contemplating and looking into oneself.

The *Ariya Sacca* (Noble Truths) will then well up and fill one's body and heart, and they will display their nature throughout the day and night and in all four postures, whether standing, walking, sitting or lying down. Then there will be just the *Ariya Sacca* alone, and these *Ariya Sacca* are the whole of the Dhamma taught by the Lord Buddha.

All the Buddhas who have appeared in the past and who will appear in the future say that "They are Buddha", a world teacher. All the *arahants* who have arisen say that they are the disciples (*Sāvaka*) of the Lord Buddha and that the Buddhas and *Sāvakas* are the refuge (*saraṇa*) of us all. All the Buddhas and *Sāvakas* contemplated these four *Ariya Sacca Dhammas*, which are to be found throughout oneself, until they knew and saw themselves truly, as they were in their own nature (*Sabhāva Dhamma*).

Prior to this, such things as birth, old age and death, which were the basic things that their contemplations dwelt on, were considered as enemies. But afterwards they changed into friends and they changed into symbols of normality, because they saw the truth that all these things are impersonal natural conditions (*Sabhāva Dhamma*) and there is no fault or blame to be found in any of them, for this is just their nature.

As long as one continues to go the round of *samsāra*, there continues to be birth, old age, sickness and death. It is bound to be this way because these are the fruits of the round of *samsāra*.

What does “going the round of *samsāra*” mean? However one searches one can find no clue to it except by looking into one’s own heart, which alone is the substance of the wheel of *samsāra*. Thus one may say that one’s own heart is the wheel of *samsāra*.

Greed, hate and delusion (*lobha, dosa and moha*) are the basic things in *samsāra*, but from where do they come? There is no greed, anger, delusion, love or hate in a dead person, nor is there any envy and jealousy left to make him persecute others. In fact there are no *kilesas* and *taṇhā* in a dead person, for these things arise only in the sphere of the heart.

With regard to the word “arise” in the previous sentence, it means in one sense, that the sphere of the heart has gone to birth in one of many possible situations which is dependent upon the *kamma* of the individual concerned. This *kamma* he formed in his past, and it forces his heart to go to an appropriate birth in that particular situation.

When it appears in that situation, the corresponding bodily form will be that of an animal or a human being accordingly. This is called the fruit of the round of *samsāra*; and it demonstrates itself by giving rise to forms (*rūpa*), to bodies, to women and men, and this is called birth.

When birth has taken place, there is no need to question further about old age, for it is just the shadow or image which comes from the body and birth.

There is birth and death, and one has built a house for them. How then can one drive out and dispel trouble and suffering from the house when one has once built it? This, one's own body is the house, it is the house of *dukkha* (suffering); and the cause of this house coming into being is the builder (*taṇhā*), which comes from the delusion of the world.

This delusion is the understanding that, time after time, when one has been sick, grown old or died, it is still good to go on with life. It drives one on to continue with existence of this sort, and this is called the round of *saṃsāra*. This delusion comes from the heart, and when it becomes apparent as birth, old age, sickness and death it is known as the fruit of the wheel of *saṃsāra*, and it displays itself everywhere.

One who is going to raise himself up to get free from all this *dukkha* must investigate this state of nature (*sabhāva*) which is to be found everywhere, and see its nature little by little every day, contemplating it all the time—and this is called “listening to Dhamma”.

One may hear the teaching that comes originally from the Lord Buddha by listening to a Dhamma talk given by a *bhikkhu*, or on the radio. Or one may “listen” and reflect upon the way of causes and effects in one's own existence, and in the Dhamma which passes in front of one's eyes and ears and which one may hear as sounds both good and bad, sounds of weeping and laughter, of news that someone has died, is sick, has been buried here, or cremated there. All of it is nothing but the Noble Truths (*Ariya Sacca*) in the form of Dhamma which comes from the heart, and this is the whole nature of the round of *saṃsāra*.

After investigating and seeing the nature (*sabhāva*) of existence in this world in a true and proper way, who would want to come and stay in this cauldron of *dukkha* which is always “boiling hot”? Who can come into this world and live

in the “cool shade” happy and free? For the way of nature is not like this, but is bound up with suffering as described above.

When investigating the afflictions of birth and *dukkha*, one must look at one’s own *dukkha*, for if one does not see one’s own troubles one will not be able to see the afflictions which arise from this *dukkha*, nor will one see the value in getting free from it. Therefore the Buddha and *Ariya Sāvaka* (*arahants*) have always maintained that the Four *Ariya Sacca* are supreme in their religion. They are the way for all beings, who follow all four of them, to ascend and reach the ultimate limit, which is the supreme bliss of freedom (*Vimutti*) and *Nibbāna*; and freedom means getting free from all those things which have been described above.

When the heart which is full of greed, anger and delusion is to be thoroughly cleansed by means of *paññā* (wisdom), and is to be trained to come under the power of virtue, gracefulness and goodness, it must start with the practise of *dāna* (generosity), *sīla* (moral behaviour), and *bhāvanā* (meditation) and develop them steadily until they become strong. Then the heart which is the wheel of *saṃsāra*, full of *avijjā*, can be cut away and completely freed from *avijjā*—delusion—the wheel of *saṃsāra*.⁵ It then changes and absolute knowledge arises which will never again be indistinct or vague; and this is called *Nibbāna*.

One may use the name *Nibbāna*, or not, as one sees fit, but when one has reached this point one will have knowledge, and this will be a true knowledge concerned with the basis of nature. This knowledge is not special to those who attain *Nibbāna*, for both people and animals, who have not attained *Nibbāna*, have knowledge inherently within them which comes from the whole of the past and which is able to know all things. For instance, the experience of a baby at the time of birth, and what it comes to know and learn, such as sweet or salty tastes and the name of these tastes. Nobody has the opportunity to learn all such things; and again, when a baby drinks milk it must know the taste as sweet or sour or however it happens to be. When it wants to eat food because it feels hungry, how does it let

us know? When it has had enough food, what does it do to let us know? If we then try to give it more food it does not want it.

All this shows that knowledge in the basis of nature began to display itself to let others know things from the time that one was a young baby, and this same basic function is still there in all of us. For example, one may be given a cake that comes from abroad and which one has never seen or heard of before, but as soon as it comes into contact with one's tongue, one's tongue itself will know what it is like and will assess its nature.

This is knowledge in the basis of nature; but it is knowledge at the ordinary or common level. Dhamma as taught by the Lord Buddha is also knowledge concerned with the basis of nature, and it is also to be found in each one of us.

I ask all of you please, just try and train yourselves to examine, investigate and listen to the Dhamma which is within each of you. Your knowledge will then gradually change into knowledge which is full of reason and concerned with yourself, until it reaches the stage where you are able to raise yourself up to the knowledge of nature which is beyond the common level, in the same way as the Lord Buddha and all the *Sāvakas*. Thus, we come to the fourth quotation, which is:

“Kiccho Buddhānaṃ Uppādo”

(Hard is the uprising of the Buddhas)

Endeavouring to train oneself to investigate, research and listen to the Dhamma Talk is a thing which is rarely practised by people. But when one does this, one should try to develop it so that it arises easily, until one's heart becomes absorbed in listening to the Dhamma—Talk all the time, both externally and internally. *“Buddho”* which is hard and difficult to meet with (as it says in the above passage in Pāli) will then become manifest in one's heart.

Buddho may be divided into three kinds, as follows:

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1. “*Buddho*”—Means the Buddhas who arise in the world; but they only arise very rarely and only one at a time. In this meaning it is rare and hard to meet with.
 2. “*Buddho*”—Means the arising of the pure (*Parisuddhi*) nature of all the *Sāvakas* and this is also rare and hard to meet with.
 3. “*Buddho*”—Meaning the “*Buddha*” of ordinary beings who are under the influence of the *kilesas*; and this kind of *Buddho* is common and is not hard to meet with.

How is this so with the third kind? It is so, because this “*Buddha*” is always supervised, covered up, oppressed and compelled by the *kilesas*, *taṇhā* and *āsavas*, which will not let it show itself and be free.

When the *citta* or knowledge is of this kind, it is not able to get free and raise itself out of the mud and mire of the *kilesas*, *taṇhā* and *āsavas*. How then can this *Buddha* nature come to know the truth of all things, which is the way of cause and effect in all *Sabhāva Dhammas*?

When this *Buddha* nature is going to examine, investigate, clean and correct its state by training all the time in virtue, gracefulness and goodness, it is necessary to start with, that one should be in a suitable social environment with a wise and learned man (a Teacher) who is skilled in the ways of curing one’s self to enable one to get free from one’s obstructing difficulties (*upasagga*), whether they be internal or external.

These are the necessary conditions to make one love and want virtue, gracefulness and goodness, and then to practise these things in accordance with one’s ability, until one becomes able and skilled at them, or until one’s heart becomes absorbed and satisfied in doing them. Then one reaches the state in which one feels that if one were unable to practise *dāna*, *sīla* and *mettā* for one day, one could not live.

One's heart will then have attained an amply satisfying state which goes on until it can examine and investigate, or "listen to" Dhamma automatically, all of which takes place within one's own body and heart, until it becomes quite clear and lucid.

"*Buddho*" the nature which knows, and which is suppressed by the *kilesas*, will then appear and gradually develop until it attains the utmost knowledge and skill. One will then be able to extract and remove those things which are enemies from one's own heart entirely so that none remain. Then *Buddho*, of the type which is rare and hard to find, and which is truly one's own *Buddho*, will appear.

When one analyses this: "*Buddho*" of the Lord Buddha is one kind of *Buddho*. "*Dhammo*" of the Lord Buddha is one kind of *Dhammo*, of which the Lord Buddha is the owner. "*Sangho*", as the third of this group, are the *Sāvaka* (true followers) of the Lord Buddha, and it is his Sangha, or *Sāvaka*.

When one endeavours and tries to strive with diligence, by borrowing capital from the Lord Buddha, which means that one brings the nature of "Buddha" into one's heart; by borrowing "Dhamma" which is the teaching of the Lord Buddha that points out and tells one the way, which indicates how one should behave and practise, and which, if one follows it, will become one's own Dhamma; and also by trying to borrow "Sangha" which is the level of practice of the *Sāvaka* from *Supaṭipanno* onwards, and to make it the level of one's own practice—then the result of borrowing capital from the "Buddha", "Dhamma" and "Sangha" is that they become one's own property; and in time one finds that one has a reserve fund.

One is then able to establish them in oneself and one's life until the pure Buddha arises in one's heart as "*Buddha Vimutti*", which means the Buddha that can be free from all mundane things.

The "Dhamma" which is strange and wonderful arises from the heart in this state of purity, and it truly becomes one's own Dhamma.

The “Sangha” is the one that upholds the pure and excellent Buddha and Dhamma, or one may say: it is the owner of this excellent Buddha and Dhamma. Then they change and become one’s own “Buddha”, “Dhamma” and “Sangha”.

This then is the practice of our religion, the practice which follows the way of the Lord Buddha, the Dhamma which is the teaching of the Lord Buddha, and the Sangha who are the followers (*Sāvaka*) of the Lord Buddha, which then become one’s own properties. This is the value of the name which was given in the fourth line of the verse, which is again:

“Kicco Buddhānaṃ Uppādo”

(Hard is the uprising of the Buddhas)

The arising of insight knowledge in every one of “those who know” is a hard and rare thing. If one tries to develop this state so that the “one who knows” arises in one’s heart, one will become “One who has properties of supreme value”.

Today this talk on Dhamma has been concerned with the following:

1. *Kicco Manussapaṭilābho*—in which we talked of the fact that to become a human being is a rare and difficult thing; and that all of us are beings who have been born into the mass of properties which is the human state.
2. *Kicchaṃ Maccāna Jīvitani*—that we have lived from the beginning of this life up to the present moment and that this is our good merit and fortune.
3. *Kicchaṃ Saddhammasavaṇani*—that to hear the Dhamma is a rare and difficult thing. All of you here have heard the Dhamma on the occasion of this *desanā*, and each one of you can train yourselves to examine and investigate the *sankhāra dhammas* (Formed or created things) both externally and internally, which were said to be the conditions in various ways for hearing the true and genuine Dhamma taught by the Lord Buddha. And in the final section we said:

4. *Kiccho Buddhānam Uppādo*—that the arising of insight knowledge occurs in one who has purity of heart, which is freedom. Having got free from all the *kilesas*, *āsava* and *taṇhā*, this state will then become one's own property.

Therefore, I ask all of you who are listening to this Dhamma talk, please to develop the practice of examining and investigating so that both the first three and the fourth of the above sections of Dhamma shall enter you and become "*Opanayiko*" (leading inward) bringing you results and benefits.

Furthermore, the above knowing and seeing for oneself is called "*Sandiṭṭhiko*" (visibly apparent here and now) and is one meaning of that of that word, which may occur at a low, middle or the highest level.

Sandiṭṭhiko begins to become manifest from the time that one starts to strive, endeavour and practise *dāna*, the maintenance of *sīla* and the development of *bhāvanā*. This is the Dhamma which one comes to know in one's heart and it gradually develops and increases.

One comes to know and see that previously one never used to practise *dāna* and one had no *saddhā* (faith) or belief in Buddhism, nor in merit nor *kamma*. But now one has belief and one knows in one's heart that one has practised *dāna*, guarding one's *sīla* and the development of *bhāvanā*. This is "*Sandiṭṭhiko*" the seeing of oneself by oneself.

Furthermore, one trains oneself in *bhāvanā*, controlling one's heart and making it dwell in subjection, restraining it with mindfulness, meditating with wisdom and making it remain with awareness on a single object of such a type that calm increases and happiness gradually develops. This is another type of "*Sandiṭṭhiko*" which appears to oneself.

This continues until one has knowledge and skill and is able to cure one's heart and free it from all things in one's surrounding environment. This is the highest

form of “*Sandiṭṭhiko*” that can arise in one’s heart and it comes as a result of the practice of Dhamma.

One should let things enter through one’s senses all the time and make them “*Opanayiko*” (Leading inwards). The sights and sounds which one sees and hears are either good or bad, so let them enter, and by diligently examining and investigating them one will learn from them. One can then attain beneficial results from the things which enter one’s senses of sight, hearing, smell, taste and touch.

By doing this one will not waste the good state of human life into which one has been born, for this state that one has come to is one of excellent good fortune. Nor will one waste this good state in which one has come across the teaching of Buddhism in this life. Then the word “Buddha” which is the state of purity can become your state and the property of all of you.

To conclude this *Dhamma-desanā*, may the virtues of the Lord Buddha, the whole of the Dhamma and the Sangha come to all of you who are followers of the Buddha so that you may have happiness and well being in your hearts, and may all of you achieve those things which your heart truly wants.

Evam

Thus it is.

PART 2 — KAMMAṬṬHĀNA

— 12 February, 1962 —

Namo Tassa Bhagavato Arahato Sammāsambuddhassa

THE WORDS “TRAINING OURSELVES IN MEDITATION”, just mean the training of our own heart. But in what state is the heart that it should need to be trained? Generally speaking, the hearts of most people are always conceited and obstinate in their thoughts and imaginings, all of which come from the heart. But people do not know how to cure themselves of their conceited and obstinate nature.

This conceited and obstinate nature is very important, for due to its arising in the heart it may lead a person to do evil things, or it may turn him into a good person if he knows how to guard and protect his heart carefully and lead it in the direction of virtue. Therefore, in this world there are to be found both wise and foolish people, for those who are skilled in their own welfare have different ways of behaviour from those who are not skilled. Their lives will be smooth and free from trouble, or full of troubles and difficulties respectively, depending on the way that their hearts have learnt to do things. This is very important, because of which the Lord said:

“*Asevanā ca bālānaṃ paṇḍitanañca sevanā*”—which means—“Beware of fools, do not associate with fools. One should try to associate only with those who are wise and learned”.

Fools may be found both externally and internally. The nature of external fools has been partly covered already in the first of these two talks; but “internal fools” refers to one’s own heart which, if it is foolish, will lead one into bad ways all the time. If thoughts arise in such a way as to lead one into suffering and trouble, and to bring suffering and trouble to others, such thoughts may be called “Foolish thoughts” arising from the sphere of the heart.

The purpose of training and disciplining one’s heart so that it gradually becomes freed from conceit and obstinacy, is to change oneself into a truly clever person. It is however, important to realize that in furthering the development of one’s *citta* to make it “smooth and even”, it must be put into training. When one’s heart has received sufficient training, one will continue to practice what one has learnt, and one’s work and life in the world will generally proceed well. If however, one renounces the world and practices a higher level of *Sīla Dhamma* (moral behaviour), one’s life will be smooth and harmonious, in a similar way. These are some of the reasons why the training of the heart is most important.

Whether one is foolish or wise, both states arise only within the one *citta* and not separately in different places. So that, as far as we are concerned here, training in *kammaṭṭhāna* is for the purpose of training one’s own heart in the right way—and in this context, the “right way” means that the thoughts in the mind which flow out into bodily actions and speech shall be for correct purposes.

When this is done, one’s actions and speech will in general be aimed at promoting harmony and concord in one’s associations with society and other people, by helping others and doing philanthropic actions. All of which will come about because one’s heart has been properly trained and put in good order.

There are gross fools, moderate fools and subtle fools, and for this reason, the training which a person must go through in order to become a wise man, has several grades.

The grossly foolish person is the type who is liable to be fierce and angry hearted towards his brothers, sisters and close relatives; one who snatches and steals thing—the type who generally goes about initiating trouble and anger everywhere. The moderately foolish person is of a similar nature, but he does not go so far. The subtly foolish person just has thoughts, thoughts of envy, revenge, conspiring against others and thoughts of anger and resentment of various kinds dwelling in his heart. But he does not raise a hand or speak against anyone.

Sitting in meditation, or listening to the teaching of *kammaṭṭhāna*, as you are doing at present, is for the purpose of coming to see the right and wrong which arise from one's own heart. On the other hand, if one relies on one's own initiative, and wrong thoughts arise and remain in one all the time, and if one has no training and is unmindful, one will hardly be able to distinguish these thoughts which arise from the heart as being wrong thoughts.

When one permits such wrong thoughts to dwell in the mind, letting them go in whatever way they like under the power of inherent tendencies which arise from the heart without any restraint or hindrance, and when one has no interest in trying to watch and cure them or bring them under control, then thoughts of a wrong and evil nature will accumulate and dwell in one's mind all the time. Such thoughts may even be sufficiently strong to give rise to actions and speech which are wrong and evil. Therefore training one's heart is of the greatest importance.

For those who like to go further in the practice of *kammaṭṭhāna*, there are more subtle levels of Dhamma, much more subtle than the way described above, and these may be attained by the effort to train one's own heart to become calm and cool.

With regard to a cool heart, it can come about by stopping the work of the heart which means stopping the endless stream of thoughts about all sorts of things by making the heart dwell on one or another aspect of Dhamma. This is a way to bring one's heart under control so that it stays with this aspect of Dhamma. Or

one may use a *parikamma* (preparatory repetition), which is of just the right kind to make the *citta* stay with this aspect of Dhamma until one becomes skilled and accustomed to it and one can supervise the heart all the time with mindfulness. Being thus constrained to dwell on this aspect of Dhamma with mindfulness will then cause the *citta* to drop into a state of calm.

When one's heart has attained calm, which means that it has become free from all things with the exception of knowledge alone, happiness will arise, and one will have the feeling that one's heart has both virtue and worth.

A person who is unable to train his heart in virtue and worth, up to the level where this becomes clearly evident to himself, might think that external things are of more benefit and value than his own heart. It is for this reason that such people are excessively conceited and vain about material possessions, and opinions and many other things.

On the other hand, training up to the level where one can see the calm arising in one's heart, as described above; will bring about restraint and control of the heart, and it will make one feel that those possessions which one must have in order to live in this world are enough and are all that is necessary.

In training one's heart to attain a state of calm, if one truly strives or is truly diligent, and if one has already developed mindfulness, one's heart will not be able to overpower the mindfulness (that which watchfully guards it), and sooner or later a state of calm is bound to arise in the sphere of the heart; which is at present conceited and distracted.

The Lord Buddha, before he attained enlightenment and became the "World Teacher", also had the *kilesas*, *tañhā* and *āsavas* within him, in the same way as all of us. But the Buddha was able to overpower and completely eliminate these things, which were the enemies of his heart until "*Buddho*" arose and appeared in the world—just because he unceasingly strove with diligence, effort and attentiveness.

Normally one's heart likes to gravitate down to a level or state, in the same way as water always gravitates downwards, unless there is a pump to raise it to a higher level. In this case the "pump" refers to such things as: always trying to develop effort, patience, diligence in meditation, devotion to diligence, diligence in being watchful over one's heart, in saluting, in showing respect, in practising the Buddhist chants, and diligence in having self control.

When one becomes used to doing these things, they become habits rooted in one's heart, so that one will continue to practise them. One will then come to see the result of them appearing and developing in one's heart.

When the result of doing the above things arises in one's heart, which means that happiness arises, then truly one will have gained that which will lead one's *citta* or heart steadily on to develop strong belief and faith. At this stage one will have the means to attempt the development of a still higher level of calm in one's heart.

In attaining a state of calm, the average person may be able to attain such a state for four or five minutes, depending on how he is used to it. But one who is really accustomed to the practice of *samādhi* and *bhāvanā* can dwell in this state for several hours.

The *citta* which attains such a state of rest will manifest calm and happiness. It will let go of all those things which it is accustomed to think about, it will just be superintended by knowledge and mindfulness, and it will be free from all things of all kinds which trouble it. This is what is meant by the heart dropping into a state of calm. When it can attain such a state one will begin to see that one's heart and one's self have virtue and worth and that one is worthy of Buddhism.

Generally speaking however, people do not think in this way, and I would like you to know that the one who is giving this talk also used to think at one time, as many others do with wrong understanding, that all those things which make up virtue, gracefulness and goodness are not the standard which one should live up

to and practise so that personal gain and happiness may arise and develop, until one attains the Path, Fruition and *Nibbāna* (*Magga*, *Phala* and *Nibbāna*), which is the highest level of Dhamma. The one who is giving this talk also used to think that these things were the standard or nature, only of those “Great Ones” who have abundant merit, such as the Lord Buddha, and that they were therefore able to practise and attain a state of excellence and become “special people”. In other words, to become a “Buddha” or a “*Sāvaka*” (Disciple of the Buddha). He also used to think that people nowadays do not have the inherent ability to develop themselves in this way, so it is not for them.

When one still has not done any training, nor become deeply immersed in Buddhism, such thoughts can arise, as they do in almost everyone. The reason being that one has not practised or done anything. But when one endeavours and strives with true diligence every day, it is similar to making one’s living; for a person must not just take a day off from work whenever he feels like it as it would spoil his living, and he may lose his livelihood. When however, he works every day for the right periods of time, his work will undoubtedly prosper, he will be at peace having security and the consequent happiness.

In a similar way, when one endeavours and strives to develop one’s heart until one is able to work at it every day, or eventually in every posture (i.e.: walking, standing, sitting and lying down), one may be sure that one will attain the taste of the Good Dhamma (*Saddhamma*). In other words, calm will arise to a greater or lesser extent, depending on one’s ability, provided that one practises enough for it to arise.

When one has attained a state of calm and temporarily let go of “the burden”, happiness, faith and wonderment will be felt in the heart, because this state arises from the *citta* which has let go of its attachment to objects of sense and thoughts.

When the heart has experienced calm and peace such as this, it will have confidence, faith, gladness and joy, even after it has withdrawn from this state, and

one will always know what it attained and the nature of the happiness that arouse in the heart at that time. From then on, effort and diligence will greatly increase.

As one goes on training in the development of calm, one may expect that the above state will arise more easily and quickly day by day, until the day comes when one will be able to sit down anywhere at any time and in any season and set one's heart to attain a state of calm as one wishes.

This is what is meant by saying that one's heart has been trained until it has become skilful. Then wherever one is, happiness will always arise from one's heart, and wherever one lives or goes one will find that one has value and virtue and is worthy of Buddhism. One will be a precious vessel that is able to receive and retain the Good Dhamma and the whole of the teaching of the Lord Buddha.

In the training the heart to attain a state of calm and coolness such as this, one may then ask: "If I should die now, what world or state will I attain?" There will however, be no need to think about what would happen if one should die, for at the time that one attains such a state of calm, one will still be in the present, living on this earth as all other people do, but there will be a state of happiness in one's heart which will be sufficient assurance of one's future state if one should chance to die at that time. One will still go on living in a house or going about here and there as other people do in the world, but this state of happiness will make one feel that there is something wonderful within one's heart, which has come about by training it to attain a state of calm.

Having attained a state of calm and coolness of heart, one will then have the potential or opportunity to examine, investigate and see the true nature of *sabhava* generally—which means, the nature of things which exist.

The Lord said that "*sabhāva*" is one's surrounding environment, and this may be divided into two categories, as follows:

For one who is foolish, stupid, weak in wisdom and strong in the ways of evil, all things become things which augment his evil ways.

For one who is firmly established in the ways of *Sīla Dhamma* (moral behaviour), as for instance, one who has gone a long way in the development of calm, all things become devices which teach the heart, so that it finds a way to develop and strengthen its calm from the things which make contact with it. At the same time, one may investigate and meditate by way of Dhamma, upon the things which make contact with one in one's surrounding environment, so that one can derive benefit from them, as and when they come into contact with one.

Furthermore, it should be understood by those who practise meditation, that the word "calm" is a word with a broad and general meaning, whereas the word "*samādhi*" means, that at the moment when the *citta* becomes concentrated together, it goes down and becomes firmly established. After the *citta* has arisen and withdrawn from this state, the calm and coolness of heart which have been induced do not leave the heart together with *samadhi*, but remain there even if one then thinks about things, using creative thought and imagination, or using one's mind to plan and think out things in connection with one's work. One may do all these things as one wishes, but they will not make one's heart turbulent or distracted; nor will it become attached or depressed in thinking about these things. This is what is meant when they say that calm is one's constant companion at all times.

Thus *samādhi* means fixing the heart firmly and unwaveringly at the moment when the *citta* becomes concentrated and drops down. Or, it means firmly and unwaveringly fixing the heart so that sense objects (*ārammaṇa*) do not lead it into a state of agitation and turbulence, even if one then uses imaginative thinking. This is the nature of what, in Buddhism, is called *samādhi*.

When *samādhi* has been developed as far as this, one will have the faculty to investigate the true nature of those things which are within oneself.

One may contemplate *dukkha* (suffering), and there is no need to go elsewhere to look for it, for one can see it in oneself, for there is here a mass of suffering that one tries to relieve and ward off all the time. One may contemplate by way of the parts or the functions of the body, all of which are aspects of suffering.

But one may contemplate these parts of the body within oneself in whichever way one finds suitable: by way of *dukkha*, as above, or by way of *anicca* (impermanence), in which case one will come to see clearly that they are always impermanent. Even those faculties which make up the nature of the heart in its functions of inventing, imagining and thinking, are also impermanent and unstable. For however strongly imagination and ideas may arise, they die away to the same extent as they arose. In other words, their arising may be great or small accordingly, but when they die away their cessation will be exactly equal to their arising. This is when wisdom (*paññā*) begins to get to work.

If however, one contemplates these parts of the body by way of *anattā*, one sees that when one has departed from this existence (*attabhāva*), these parts are called a corpse. And can one then take any of the parts of this body along with one? One cannot take even a single hair for it must be thrown away and dispersed in this world. As for the elements (*dhātu*), when after death, the body breaks up, the earth element becomes earth, and similarly the water, fire and air elements return to their own natural state. All of which contradicts the view that there are such entities as animals, people, women and men.

After contemplating and seeing clearly with wisdom in the above manner, one will come to understand that what is external and what is internal are both of the same nature, so that contemplating external things will reveal the same as internal contemplation. In other words, the true nature (*sabhāva*), is the same both externally and internally, which means that they are both *anicca*, *dukkha* and *anattā* in the same way. This is what is meant by practising contemplation and using wisdom.

When wisdom (*paññā*) has developed enough to enable one to meditate in the above manner, then *samādhi*, which means firmness, stability or calmness of heart, will become very strong. One will then come to great happiness and will clearly come to see the danger and dread in the parts which are to be found throughout this bodily form. One will see that it is a mass of suffering, or a “mass of fire”, which always needs to be cared for and cured. Or else one will see it as a thing which causes constant anxiety and worry. In this way one will come to see the burden of it all. One will also come to see what really is the true nature (*sabhāva*) of all those things which are around and about one.

At first when one sees the true nature of all the above things one is sure to criticise them, although generally speaking, these are the things which most people love. When, however one has contemplated and seen the true nature of them quite clearly with wisdom, attachment and grasping die away from one’s perceptions, and one just has a clear understanding of them. But until one has understood clearly, one will generally speaking, tend to grasp at things, to be doubtful and to retain one’s attachment.

When wisdom has untangled and examined the true nature of the above things, seeing them absolutely clearly as they truly are, grasping and attachment will steadily shrink and withdraw leading to a state of calm. This is when wisdom begins to get to work with skill.

When one has dwelt in contemplation in the above way, what can there be to make one’s heart tainted or corrupted? It will be energetic, very strong and careful in guarding and watching oneself. Mindfulness will be strong, wisdom will surround one, and diligence will be present at all times.

In seeing the danger and dread of the world, one will see much. In seeing the virtue of going beyond all suffering and torment and attaining freedom from it, one will see much.

Everything which has been said above is concerned with the true nature (*sabhāva*) of the way of material things which have been associated with one's *citta* for a long time. For so long in fact, that one is unable to perceive what things are dangerous to the *citta*; and this is so because it has been mixed up with and has followed the common way of thinking and understanding in the world.

The Dhamma however, is not to be seen with the eyes of the flesh, but is to be known with the heart. In other words, with *vedanā* (feeling), *saññā* (memory), *sankhāra* (thought) and *viññāṇa* (awareness), each of these four being called a "*khandha*". The Lord Buddha then taught that: "*Tesaṃ Vūpasamo Sukho*" (The waning and complete extinction of these *sankhāras* is happiness). And this greatest happiness does not die away and depart from one.

Rūpa khandha (the body group), is one form of *sankhāra*, and in a similar way, *vedanā*, *saññā*, *sankhāra* and *viññāṇa khandhas* are each respectively, forms of *sankhāra* which are referred to in the above quotation.

When one has contemplated and examined all these *sankhāra dhammas* quite clearly with wisdom, in the way described above, one will be able to know all *rūpa dhammas* (form objects) with insight, not only one's own bodily form, but also external forms both far and near, tall or short, large or small, and valuable or worthless, as thought by people in the world. One will be able to know all these things as they are, with insight and to let go and be free from them all. This is what the Lord called the ability to let go of this one kind of *sankhāra dhamma*.

The most important types of *sankhāra dhammas* are however, those which arise within one's own heart, such as imagination and thinking. The Lord said that supreme happiness comes when one gets rid of these *sankhāra dhammas*, meaning the *sankhāra dhammas* which are the cause and origin of oneself and which arise from delusion.

When one is able to know one's own *rūpa*, *vedanā*, *saññā*, *sankhāra* and *viññāṇa* with insight, "the waning and complete extinction of these *sankhāras*", will mean

the waning and extinction of the internal *sankhāras* by means of wisdom, and the gradual extracting of *upādāna* (attachment).

From where does *upādāna* arise? It arises from uncertainty, falsehood and dullness of the heart, in other words, from knowledge and a way of understanding which is under the influence of *avijjā* (ignorance) and doubt. This causes one to grasp and become attached to things about which one has this kind of doubt, or conversely to things about which one has no doubt. All of this is due to the influence of *avijjā* which drives one into wrong ways, making one feel that: “This thing is good”; “I like this thing”; “I hate this thing”. One has no doubt whether “this thing” is truly good or truly bad, for the heart believes that it is so, and this is called “*avijjā*”.

When one’s heart has contemplated, untangled and examined the *sankhāra dhammas* quite clearly, seeing them as they truly are externally, and knowing them as they truly are internally, then there will be no need to make one’s heart let go of its attachment to these *sankhāra dhammas*, for it will let go of them itself due to this clear knowing and understanding, thus abandoning or renouncing them by means of wisdom (*paññā*).

In the above quotation, it says that the waning and complete extinction of all these *sankhāra dhammas* is happiness. In regard to this:

The *sankhāras* which are one’s own result, are such things as one’s *rūpa dhatu* (The elements which make up one’s body).

The *sankhāras* which are one’s own cause, are such things as thoughts and constructive imagination, both good and evil, gross and subtle, all of which arise from the heart, and one may either call them thoughts or *sankhāras*.

From where do these *sankhāras* come? They come from the dictates of *avijjā*. When one investigates with subtle wisdom, searching until one penetrates to the basic origin of *avijjā*, the place where it has established itself, what is it that one

finds? Having penetrated to the basic origin of *avijjā* (which is the same thing as the subtle *kilesas*), by means of subtle wisdom, the state at that moment will be like a battle going on underground.

In other words, if one still thinks that *avijjā* and oneself are separate from one another, then *avijjā* and oneself are sure to be constant enemies, and it is impossible to know which will win and which will lose. This is because *avijjā* is the same thing as delusion, and it is oneself that is deluded—and the one who fights the *avijjā* is also oneself. For if one has the wrong view that *avijjā* is separate from one's heart, or that one's heart is separate from *avijjā*, then *avijjā* and oneself are sure to be constant enemies.

When one's contemplation has reached this level and understood the above, the whole of *avijjā* will be revealed by one's wisdom and one will see that in fact: "Apart from within oneself, there is no *avijjā*". It is just the whole of oneself that is deluded.

When the meaning of this has been seen quite clearly, *avijjā* disappears, and one becomes "one who knows". Delusion is oneself as one is now. When one becomes "one who knows", due to the power of wisdom, that will be "oneself as one is then". Apart from oneself being deluded, delusion cannot be found elsewhere in the world. Apart from oneself coming to "know", knowledge cannot be found elsewhere in the world.

The result of one's investigation, penetrating and getting in amongst oneself and *avijjā* is that, as soon as the *avijjā* dispersed, the truth is revealed that "*Avijjā* is not to be found outside oneself". As soon as one knows that it is oneself that is at fault, virtue appears and develops. As soon as one knows that it is oneself that is deluded, the "one who knows" appears and develops in the heart. Then one will come to the end of all questions and doubts with regard to such things as "Who am I?", "What is *Avijjā*?", and "What is *Vijjā*?", for they are all oneself alone.

Truly then, one will be able to say that this is the waning and extinction of the *sankhāras*, which accords with the Dhamma aphorism: “*Tesaṃ Vūpasamo Sukho*”.

Furthermore, with regard to the cessation of those *sankhāras* which exist by virtue of *avijjā*: when the sphere of *avijjā* has dropped away and disappeared, *sankhāras* may still arise and be active, as they did with the Lord Buddha after he had attained enlightenment, for he certainly used the five *khandhas* to establish Buddhism. Throughout his life he had to have *rūpa*, which was his physical body, also *sankhāra khandha*, memory and the rest, all of which are known as the “Five *khandhas*”. This was so until the day that he was finished with them and he entered *Parinibbāna*.

But these five *khandhas* of the Lord Buddha had become mere *khandhas*, they had become just the “door” of the *citta*, without the arising of any *kilesas*, *taṅhā* or *avijjā* whatsoever. This was so because *avijjā* had been completely destroyed by the power of wisdom, and the five *khandhas* had become mere *khandhas*, in which the *kilesas* and *taṅhā* would never again arise and appear. Therefore, it was said that: “The extinction of those *sankhāras* (which make up the *kilesas*, *taṅhā* and *avijjā*) is the highest and greatest happiness”.

At this stage, when one spreads one’s attention to the external *sankhāras*, all of which are *rūpa*; which may be large or small, broad or narrow, or however else they may be, and which also include sound, smell, taste and things which contact the body, each of them appears as a normal *sabhāva* (thing in its “own nature”). If one then turns one’s attention to oneself, one’s *rūpa*, *vedanā*, *saṅnā*, *sankhāra* and *viññāṇa* also appear to oneself just as the respective *sabhāva*. None of these things appear as good or evil, nor in association with the *kilesas*, *taṅhā* or *māna* (conceit) whatsoever, because the power of wisdom knows them as they are, with insight.

The most important thing, which is also one’s greatest curse and evil, is thus “*avijjā*” within the heart, and this can be overcome and completely got rid of by means of wisdom. When this is done, there is nothing to create, construct and

cause “originating *sankhāras*” to arise and lead to trouble and anxiety, nor to give rise to birth, old age, sickness and death, and so on. This truly is what the Lord said: “*Tesaṃ Vūpasamo Sukho*”.

When there is no more *avijjā* left, those things which are formations of arranged parts and functions, such as a bodily form, as a man or woman, or becoming and birth, old age, sickness and death, and all the mass of suffering and trouble in the future, cannot come from any of the remaining *sankhāras*; for they can only come from those *sankhāras* which arise based on *avijjā*.

When these *sankhāras* have been extinguished due to the extinction of *avijjā*; or, when *avijjā* the great creator and originator has been destroyed, the remaining *sankhāras*, which still exist as the five *khandhas* will be mere *sankhāras* and will never again be poisonous and dangerous to the “one who knows”. Therefore it is called: “*Tesaṃ Vūpasamo Sukho*”.

With the destruction of the internal *sankhāras* which initiate becoming and birth, and the clear knowing of the external *sankhāras*, meaning the physical body which is the result that one received from internal *sankhāras* in the past, and this with the emancipation received from internal *sankhāras* in the past, and thus with the emancipation from all *sankhāras* everywhere, due to wisdom, all the *sankhāras* which still remain revert back to their normal state in accordance with their true nature and go the way of nature. Thus, the earth element is earth, the water element is water, the fire is fire and the air is air, and they are not attached to anyone; for they can only become attached to the heart which is under the influence of delusion, and which goes wandering about initiating birth and becoming, forms, bodies and *sankhāras*. But these things are all resultant *sankhāras*, and not causal *sankhāras*, for causal *sankhāras* are such as arise under the influence of *avijjā*.

When *avijjā* has come to an end, the control over the *sankhāras* is a mere control, just sufficient to expediently regulate life from day to day; and when the end of life has been reached, they break up and disperse in accordance with their own

nature. The remaining nature, which is pure (*parisuddhi*), is also free (*vimutti*), as it will have been from the time when this *sabhāva* (nature) first became pure.

There is then no manifestation of anything which goes towards becoming and birth, old age, sickness and death, nor anything which leads to the arising of further *sankhāras*. And this is called: “*Tesaṃ Vūpasamo Sukho*” (The fading away and ceasing of all *sankhāras* is supreme happiness).

The purpose of training one’s heart is to get free from hindrances, obstacles and all suffering and torment, so that one may gradually come to harmony and ease in one’s existence. If one is unable to reach the Path and Fruition (*Magga—Phala*), which is the highest state, all the virtue, which one develops here and now in this life, will become a habit condition which will lead to becoming and birth that will be good and suitable for one’s aspirations in the future.

There are many different forms of birth, and if one has not developed virtue, one may be born in a situation which is both bad and unsuitable and as far away from one’s aspirations as the sky is from the earth. One should think carefully about this.

At such time as the present while we are all sitting here, one may look and see with one’s own eyes that there are people of upper, middle and lower class, the rich and poor, the foolish and clever. This is the way things are, and is there anyone who can alter us and turn us into the person that we would like to be? Not so, for these conditions arise due to the *kamma* which we have formed in the past.

Therefore one should constantly accumulate good *kamma* in order to attain what one genuinely wants in the future. The influence of this *kamma* is a thing of the greatest importance, for: “one has the right to make *kamma*, but *kamma* has the right to bring results back to one”.

When the results of *kamma* come to fruition, if the *kamma* is good, the results which one receives will be good: such as having plenty, being clever, having the

influence of one's good habit tendencies, and having power and virtue of a different nature from that of other people who have also had a human birth.

If on the other hand, the *kamma* is bad, the results which one receives will be bad: one's physical body may be deformed, one may be poor and needy, and generally speaking, wherever one is born in this world, suffering will arise, flow in, accumulate and remain there, in oneself alone. As in a cesspit, all the urine and feces flow in, accumulate and remain there.

"*Kamma* is thus like *Brahma Likhit*, which is said to wait always, to give us all our rewards according to our deeds, both to those whose *kamma* is good and to those whose *kamma* is bad".

Therefore, one must try to train one's heart so that one will become a person who has the power of good habit tendencies in his heart. One should not however, aspire to have the power of good habit tendencies for the purpose of commanding and controlling others, but only for commanding and controlling one's own body, speech and heart, to make them do things which are virtuous, graceful and good. Or else, for the purpose of doing things to benefit the world and Dhamma as one may wish, for this is far better than with those people who have no interest and never do anything in the way of Dhamma.

When one has the power of good habit tendencies very strongly developed, then one can attain: "*Tesam Vūpasamo Sukho*"—which the Lord Buddha did not keep to himself, for he laid down the Dhamma as an inheritance for us so that we could follow the way that he went, and so that it should promote the strength of our own good habit tendencies until we can reach the ultimate point, which is "*Magga, Phala* and *Nibbāna*" (The Path, Fruition and *Nibbāna*). These three can then become the qualities of each one of us who attains this state; and then we will be radiant with the power of our own virtue and goodness.

Therefore, apart from one's aspirations to attain freedom and *Nibbāna*, the most important thing is the training of one's heart. But if one still has not got the

right aspiration and desire, because one's practice, or the power of one's "perfect tendencies" (*Vāsanā pāramī*), are not yet sufficient, nor strong enough to enable one to attain freedom, one will still be destined in the future, to have one or more births and lives which are smooth and free from troubles in whatever realm or world, or within whatever country or boundaries one lives. They will be boundaries within which there will be peace and happiness of heart, because the power of the Dhamma is a guardian and protection. This follows the word of the Lord who said:

"Dhammo have rakkhati dhammacāriṇi" (The Dhamma guards people who practice Dhamma, preventing them from falling into evil).

In saying that "the Dhamma is one's guardian", how does it guard one? To start with, one must at first promote Dhamma. To give an example: this (Mahā Makut) Educational Council Building, in which we are at present sitting and listening to this *Dhamma-desanā* did not come into being automatically on its own, nor by way of nature. But it arose due to the people who planned it and built it, and due to all those people who had virtue and merit in their hearts; so that when faith arose collectively in them all, they started to plan and build. In time, the building was completed, and now it is the place where we are all seated in the "cool shade". It is pleasant for us, the sun may shine or the rain may fall, but we sit at ease and need not worry about the conditions outside. This is the case with this Educational Council Building, and it is also the case with our own homes which protect us in many ways.

All these things exist because they have at first been made by us; then they become things which can protect us. In a similar way, one must, to start with, practice Dhamma and promote Dhamma, which means that one's own bodily actions, speech and heart must be put into good order, one must develop calm and one must generally follow the way of Dhamma in a relaxed and tolerant manner.

By virtue of having promoted Dhamma in the foregoing way, one is then bound to be protected by Dhamma, and wherever one is born in the future, the influence of the Dhamma which one has built and developed by right training will follow and help one.

Then one will be cool hearted and happy in all forms of becoming and birth for the rest of the time that one must still spend wandering in the round of *samsāra*.

When finally one has the power of very strong good habit tendencies, one will be able to get free from the suffering and danger which are inherent in the round of *samsāra*, and one will come to: “*Tesaṃ Vūpasamo Sukho*”—“The dying away and cessation of all that which causes worry”. In other words, all these *sankhāras* can disappear, so that one reaches the far bank of the river—which is “*Nibbāna*”.

In conclusion of this *Dhamma-desanā*, may the blessing of the Lord Buddha come to all of you who are the followers of the Buddha, so that you may have bodily happiness and wellbeing of heart always.

Evaṃ.

Thus it is.

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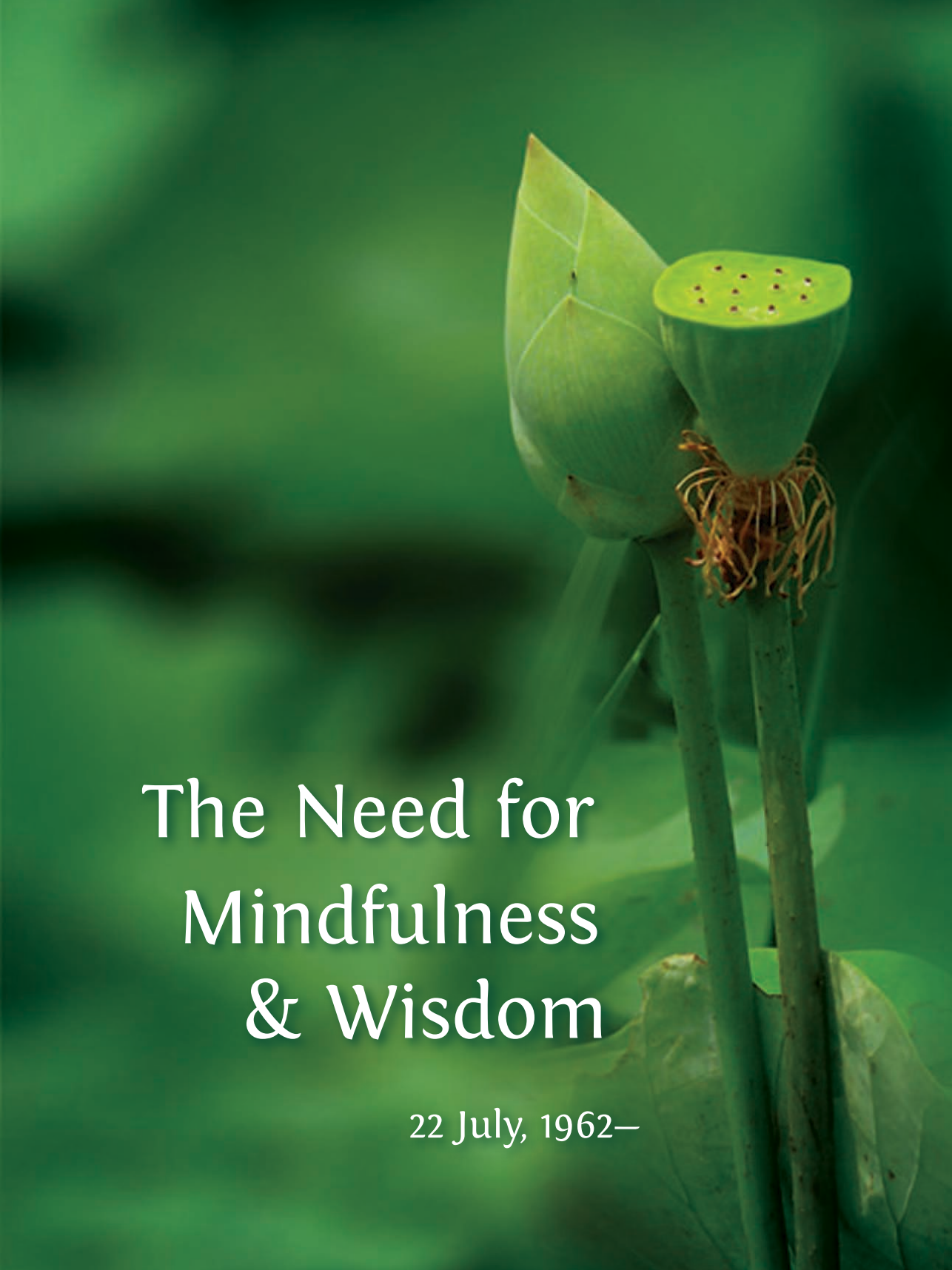
NOTES:

1. *Dhammapada*. V. 182. This four-line verse is the basis of this talk. The whole of it is as follows:

Kiccho manussapaṭilābho—Hard is it to attain the good fortune of a human life,
Kicchaṃ maccāna jīvitaṃ—Hard is the life of mortal beings,
Kicchaṃ saddhammasavaṇaṃ—It is hard to hear the good Dhamma,
Kiccho Buddhānaṃ uppādo—Hard is the uprising of the Buddhas.

It should be noted that each section of this talk is a commentary on each line of the above verse, the line of verse being a heading to each section.

2. Breath—in this passage—is not meant to have any very special significance. It is here meant as that most obvious vital function which is common to all beings and which indicates that the being is still living. As in English we say, “He is still breathing” or “He breathed his last”. But it is also interesting to note how the breath is linked to the state of the *citta*: thus calm breathing means that the *citta* is calm; rapid breathing that it is agitated; and final cessation of breathing means that the *citta* is no longer associated with the body.
3. *Meru*—is the Thai name for a crematorium, normally situated in a *Wat*.
4. In Siam it is reckoned that when a person dies, his “ghost” still remains for a longer or shorter time in the vicinity of the place where he died. This is not always the case, but is most likely to occur if a person had a lot of bad *kamma*.
5. The heart (*citta*) which is infused with *avijjā* is the wheel of *samsāra*. But as soon as *avijjā* is removed from the heart, it ceases to be the wheel of *samsāra*.



The Need for Mindfulness & Wisdom

22 July, 1962—

Namo Tassa Bhagavato Arahato Sammāsambuddhassa

Visaṅkhāra gataṃ cittaṃ taṅhānaṃ khayamajjhagāti

— Dhammapada : 154

“My citta has attained beyond saṅkhāras; I have attained the end of taṅhā”

WE HAVE BEEN ORDAINED IN THE *Buddha Sāsanā*, and whatever race or lineage we come from, we should realise that we have entered that known as the Sākya lineage, which is the lineage of the Ksatriya. For the Lord Buddha came from the Sākya lineage and renounced the state of royalty with all its wealth, and even his partner in developing the perfections—in other words his wife and son, who were like his own heart. He was able to give them up for the aim of *Anuttara Sammāsambodhiñāṇa*.

The story of the Lord Buddha, from the time when he first left home, until he attained the state of “the Buddha”, was a story of obstacles and difficulties that he met at every step on the path along which he went, and which he overcame every time.

The path along which all the Buddhas have travelled is difficult and hard and a person who does not have the true diligence and effort will not be able to escape from the snares of *Māra*.

All of us who are followers of the Lord Buddha must examine and see the way which the Lord Buddha went and we must have a firm intention in our hearts to tread in the footsteps of the Lord. The words “*Supaṭipanno, Ujupaṭipanno, Ñāyapaṭipanno, Sāmicipaṭipanno Bhagavato Sāvakaśaṅgho*” are nothing but signposts set up by the Lord for all the *Sāvakas* to follow, so that the title of “*Sāvakaśaṅgho*” may be appropriate to them, for it means that they are the true *Sāvakas* of the Lord Buddha.

The word “*Sāvaka*” means “one who listens”—who “listens” with his eyes, his ears and with the thoughts of his mind. From day to day he is not idle in his thoughts, which search out the reasons for things so that he may take care of himself and be self-controlled for the purpose of going on to become one who has purity of *sīla* and who has *samādhi* in order to attain a state of calm which steadily becomes more and more unshakeable so as to have *paññā* which searches for knowledge and skill to embellish himself. Apart from this one cannot call anyone a *Sāvaka* of the Lord.

Now, at this time, all of us here have given up working for our livelihood since we were ordained into the *Buddha Sāsana*. The daily activities of a householder which lay people must do have been given up entirely by us in all its respects and we have no part in the worry and bother of such activities. Instead the duty of each one of us is to practise to become:

Supaṭipanno—one who practises what is good by way of body, speech and mind.

Ujupaṭipanno—one who is going directly towards enlightenment by way of body, speech and mind.

Ñāyapaṭipanno—one who aims for enlightenment which is *ñāyadhamma* (Dhamma that should be known) all the time.

Sāmicipaṭipanno—one who is always seemly in the way he does things with his body, speech and mind in all respects.

He never gives occasion for being blamed that his ways are at fault in the principles of Dhamma and *Vinaya* that would cause him to deviate from the state of a *Sāvaka* of the Lord.

Within these four articles of Dhamma are the qualities of all the *Sāvakas* who made up their minds to behave and practise what was good. If they had deviated from these four, even though they had shaved their heads and eyebrows and put on yellow robes they would not have seemed to be any different from lay people.

Within these four articles of Dhamma are the qualities of all the *Sāvakas* who made up their minds to behave and practise what was good. If they had deviated from these four, even though they had shaved their heads and eyebrows and put on yellow robes they would not have seemed to be any different from lay people.

If one always has *sati* to guard and look after one's heart so that the changes and fluctuations of it are known, both when it goes in the wrong way and in the right way, it may be said that one is doing the practice of diligent effort. This is what the practice of diligent effort means, whereas standing, walking, sitting and lying down are merely the normal postures which we must change from time to time. They are remedial states which preserve our bodies enabling them to last their life span—or (one may say), in order to have comfort and ease in our bodies and minds. But as to whether one can say that one's heart is doing the practice of diligent effort it depends on *sati* and *paññā* for these are what matter.

Sati is recollection—in other words, always knowing oneself. *Paññā* is the careful watching or scrutinising and examining of whatever comes and makes contact and enters from outside, or watching and examining the fluctuations of one's heart which is changing and vacillating all the time, so that one constantly has a present awareness. Anything other than these cannot be called the practice of diligent effort.

Who is there to uphold the *sāsanā* of the Lord Buddha except we who have been ordained and are in the lead of all others—there is no one else in the world who is able to do so, for if the monks are unable to attain *magga*, *phala* and *Nibbāna* by means of the way of practice, and if they only have discouragement and laziness the *sāsanā* will just collapse. There is nobody else who is able to uphold it.

In particular it is a most important thing for we who are ordained and who practise what those in the world call *kammaṭṭhāna*, to be constantly aware of ourselves. Otherwise we will be worthless people devoid of value in all actions and wasting the gifts (four *pacaya*) which the lay people give us every day and which

they have always obtained with effort, for each time they make gifts to us it involves no little difficulty and hardship for them.

Let us always realise that at present we are ordained monks and followers of the *Tathāgata*. The *Tathāgata* was one who had courage and resoluteness in all kind of events whether facing good or evil. He had perseverance and diligence and he put up with difficulties and hardships of all kinds that he met with. He was not lazy, not one who wakes late in the morning, or one who was selfish, for he was thinking of attaining freedom from *dukkha* all the time. These are the basic things for becoming a Buddha—who is the possessor of the principles of Dhamma.

If we are to become “those who know”, who are skilled and who follow in the track of the Lord, we must also be upholders of laziness, thinking only of our stomachs, of carelessness and slovenliness, of getting up late in the morning and thinking only of ourselves, for these are not principles of Dhamma which are useful in getting free from *dukkha*. All of us ought to know that this is so.

Concerning investigating—any one of us who fixes his attention on something or who is accustomed to contemplate something must be determined to contemplate so that the aspect of Dhamma that he is contemplating or fixing his attention upon shall be seen clearly. He must not be without any basis, nor “drift with the wind”, unable to find an “anchor post” to hold and restrain him.

Wherever *sati* is established, Dhamma is sure to arise there, but if one has no *sati* then Dhamma will never arise, for *sati* is the important thing in the practice of diligent effort. It should always be realised that to let the heart relax and become calm by itself alone is impossible, and none of us would ever see any results from this even if we went on doing it for the rest of our lives, for the usual state of the heart is to have “wrappings” which cover it up all the time. These “wrappings”, the Lord called *kilesas*—and they do not come from anywhere else apart from just one’s own heart.

As to the training and subjugation of the heart which are done in order to attained calm or the ending of conceit and stubbornness in regard to all these things (*kilesas*), it must be dependent on a person who has the diligence and energy to make the constant effort to watch his heart. If anything tends in the direction of what is bad or wrong he must force himself to give it up until he is able to do so more and more easily—until he is eventually able to give it up entirely with nothing of it remaining. When he is able to give them up entirely, such troublesome things will then no longer be able to harass and bother his heart.

Getting free from obstacles and hindrances is normally bound to involve some forcible opposition to them. The Lord Buddha, the *Sāvakas* or any of the famous *Ācariya* all forcibly opposed the obstacles and hindrances with which they were faced.

Dukkha we know to be one of the *Ariya Sacca*. If we have not examined *dukkha* and seen it, where will we go to escape from it? *Samudaya*—is the field of the origination of *dukkha*—and where does it originate? In the imaginative thinking of the heart (mind).

Generally speaking, if one has not had any training this imaginative thinking of the heart is bound to imagine things which tend in the direction of what is bad or wrong all the time—in that direction which accumulates the *kilesas* so that they are maintained or increased within the heart.

Therefore the method of “fixing” the heart (*citta*) which is called *bhāvanā* is the way to cure all things which are oppressors weighing down one’s heart, so that step by step they are steadily got rid of.

While the heart has not yet attained calm it will not see the value of the *sāsanā*, and even we ourselves will appear to have no value at all. But after we have trained and subdued our hearts and attained a state of calm we will certainly see that the Dhamma has a value and that the *sāsanā* is a precious and excellent thing—and

even in ourselves, we will feel that we are beginning to be people of increasing worth.

Therefore contemplating the heart is very important, and our set task of extracting and getting rid of these things (*kilesas*) which we have accumulated is a more important task than any other. And the practice of diligent effort is equally important—diligent effort in trying until we see the reasons (causes and effects) behind those things which are tangled up with our hearts, observing and precisely defining them to make them quite clear.

For when the eye sees forms (*rūpa*) or the ear hears sounds they are bound to give rise to feeling in our hearts, and we should then unravel and look at all such things seeing clearly and fully comprehending them with *paññā*. When the *citta* has seen any of these things with *paññā* it can never again seize and grasp hold of it nor crave for it and the heart will let go of it at once. Here, in “letting go” we must do so with *sati* and *paññā*, for without *sati* and *paññā* as the agents which guard and cure the heart respectively, it will never attain the ceasing of *dukkha*.

We have been born into this life and the amount of *dukkha* that we have we know in our heart. But in particular we know how much we have today—and tomorrow is sure to be similar. Throughout this life we are sure to go on living in this way, and as to the next life we need have no doubt who it will be that suffers. We ought to realise that whoever accumulates or stores away a mass of *dukkha* or the causes that make for the uprising of *dukkha* is the one who experiences *dukkha* today, tomorrow, this life, next life, for this is the one who goes round and round dying and being born in this wheel of *saṃsāra* and receiving *dukkha* and subservience for how many aeons we know not. It is a long, long road—so long that nobody is able to reckon how far it is from the beginning. In other words, from one’s original first birth to the end of the road, which is the freedom of *Nibbāna*, how far is it? How many miles? Nobody can measure it because this nature is the nature of *vaṭṭa* (the round of birth, old age, sickness and death) which is whirling

oneself around all the time. We cannot measure it in miles or kilometres, but we can analyse it, and we must do so by examining the characteristics (*lakkhana*) of this *vaṭṭa* which is whirling oneself around.

If any one of us does examine this *vaṭṭa* which is whirling him around and which has always come into being together with this heart, he will be one who is able to cure and get rid of *vaṭṭa*—this whirling self—from his heart. And he will reach the sphere of freedom from *dukkha* which the Lord called *Nibbāna*—which arises in just this, his own heart. There is a very important principle in this, so let us all set our hearts to contemplate this and examine it carefully—and don't let us give way to disheartenment and feebleness.

Whenever *sati* is established in any part, that part will be Dhamma training one's heart—or Dhamma as the device for curing one's heart so that it becomes calm and steady. This is also the case with *paññā*, for when attention is fixed upon and penetrates into any of the *sabhāva dhammas* one will steadily come to know various skilful ways and tricks from them. Therefore *sati* and *paññā* are essential forms of Dhamma in Buddhism.

In the practice of diligent effort it may be that one does not see any progress towards a state of calm in one's heart. This is the case with those who are absent-minded. When walking *caṅkama* in this way, and similarly when sitting, standing and lying down, and they make no special effort with *sati* and *paññā*, therefore they cannot attain calm of heart because they release the *citta* and let it go the way of their various emotional moods. They release it and let it go all the time, never restraining or forcibly restricting it and never making it get into the framework of *sati* and *paññā*.

If one forces one's heart to dwell on any one aspect of Dhamma, or on the parts of the body, taking up any part of parts accordingly, together with *sati* and tethered by *paññā*, letting one's heart wander about throughout the whole of this bodily framework for a short or a long time and depending on one's *paññā* to

investigate more or less deep or shallow, gross or subtle, then by investigating in this way, steadily and soon it will lead to calm, to clear, clean, happy state, and to being skilful, clever and wise.

What is the cause of this? Someone may have practised for a long time and not seen any increase of knowledge or excellence in his heart. Let all of us fully understand here and now that his *sati* and *paññā* have not been established with true determination. He establishes them for one second and then lets them disappear entirely for one hour so that his “income” and “expenditure” do not balance. Expenditure being more than income he is bound to go bankrupt. For he mainly lets his heart come under the sway of *vaṭṭa*. If he guards his heart with *sati* and *paññā* so that it goes in the direction of getting free from *vaṭṭa* less than in allowing his heart to go the way of *vaṭṭa*, his heart will not go towards a state of calm, skillfulness or cleverness. Let all of us understand this now, otherwise there will be more nonsense in the future! By day and by night we do not have to be bothered or worried by anything—take a look at the things which you should be doing, look at your own activities.

As to the Teachers (*Ācariya*) and other friends with whom you associate daily, you must not think that they are a load on your mind of which you have to be afraid, nor towards which you must be aggressive, nor should you be disturbed emotionally by them in any way. But if you are wrong in any way he (the Teacher) must point it out, always guiding you in the right way and telling you what is wrong. You must always set yourself to see and follow just what he teaches, but you must not think that he upsets your emotions. Emotions are the most important things, so take a look at the activities of your heart which is at all times the basis of your emotional state. Otherwise you will not be able to go towards a state of calm and you will lose day by day, and the days add up and become months and the months add up and become many years.

Our lives are getting shorter day by day and the valuable results which we ought to get from the life of virtue are only a little—which is not appropriate for us who are sons of the *Tathāgata* and have come into the circle of the *sāsanā*.

The principles of truth are there in the body and the *citta* and we set up *sati* and *paññā* to penetrate into the basis of the body and the *citta*. Why should we not be able to know them? The body and the *citta* are *dhammas* which are genuine or we may say that they are *dhammas* which have always deserved the attention of *sati* and *paññā* from of old. The Lord Buddha investigated and examined every part of the body as being entirely *dukkha*, *anicca* and *anattā*, which was the reason why he was skilled knowing all things clearly with *paññā*. The body of the Lord Buddha and our own bodies are not fundamentally different from each other. *Sati* and *paññā* of the Lord Buddha are skillfulness in the same way as with ourselves and it is only in so far as their breadth and depth are concerned that there is a difference.

Why is it that the Lord Buddha was able to bring *sati* and *paññā* to research within the body and to know clearly and see truly into all the *sabhāva dhammas*? With all of us here the *sabhāva dhammas*, which means the body and *citta*, exist here and now entire and complete. Then why is it that we do not see any results in ourselves?

As for *dukkha*, whether of the body or of the *citta*, it announces its presence at every moment so that one who has *sati* and *paññā* is bound to be in a constant state of “trembling” with the *dukkha* which comes and makes contact amidst the *citta* with *dukkha* and with *sati* and *paññā*, all of which are together there in the same state. Then why is one unable to know these things which are there and which are also not hidden or secret in any way whatsoever?

When *dukkha* comes from any organ in any part of the body, it cannot remain hidden from the *citta*, the one that receives it and knows it. In a similar way, *dukkha* which arises within the *citta* itself also cannot remain hidden from the *citta* that receives and knows it. If one has *sati* (ready) waiting to attend to and examine all

aspects of this *dukkha* and to make it clear and plain, and if one meditates with *paññā* to see clearly why this *dukkha* arose, how it arose, whether this *dukkha* is oneself or whether oneself has this *dukkha*, or whether one or another part of this body are *dukkha*, or whether the whole body is *dukkha*, or who is the deluded one who goes along with this *dukkha*, then using *paññā*, in this way how is it that one should not be able to attain the skill and wisdom which comes from one's heart or from one's *paññā*? the reason is just because of "drifting" of the *citta* which is thus not being set up firmly and unshakably. One has a fear of *dukkha* and so one is not able to know and understand *dukkha* clearly, nor can one reach and grasp *sukha* to be the wealth of one's heart.

Dukkha may be much or little, it may come to stay or die away and disappear, but let us understand that *dukkha* is just *dukkha*. Knowing these things to be *dukkha* and investigating and seeing them truly in accordance with the true nature of *dukkha*: just this is the way of the heart with *paññā*.

One practises with diligent effort for how many days, months or years and one still sees no results—as though *dukkha*, which truly exists, went out and hid in a remote cave or abyss and has not been dwelling within one's own body and *citta* at all.

There are fish in the water and there is wealth in the earth, but that one does not catch the fish nor get the wealth to make it one's own is due to oneself. As to the wealth in Buddhism which is based on the wealth of *sīla*, the wealth of *samādhi*, the wealth of *paññā*, the wealth of *vimutti*, the wealth of *vimuttiñāṇadassana*, these forms of wealth depend upon the practice of each individual and whether he is able more often to practise strenuously than non-strenuously. The results which he should thus receive will differ in accordance with the strength of weakness of the causes which he does and makes.

We who have been ordained in the *sāsanā*, who are followers of the *Tathāgata* with the full status of what is known as "sons of the Sākya", should more than

ant others be those who possess the wealth of *lokuttara* in progressively increasing stages. In the Dhamma which he taught the Lord said that these (stages) were: *Sotāpatti-magga*, *Sotapatti-phala*; *Sakādāgāmī-magga*, *Sakādāgāmī-phala*; *Anāgāmī-magga*, *Anāgāmī-phala*; and *Arahatta-magga*, *Arahatta-phala* and all this wealth is included in the wealth of *vimuttiñāṇadassana*—which is the wealth of *Nibbāna*.

The wealth in the *sāsanā* dwells in the sphere of the *svākkhāta-dhamma*, which the Lord Buddha rightly proclaims, and which is the *niyyānika-dhamma*—able to lead beings who have the intention to follow the way of the Lord so as to be able to steadily get rid of *dukkha*. If those who are ordained and who are known as people who practise are still not able to make themselves suited to this Dhamma then it is hard to know who can become accomplished in the Dhamma of the Lord. Because an ordained *samaṇa* is one who is close to the Lord both as regards being someone who has little to worry about in the way of affairs and business and as regards his modes of practice which are his means for going onward so that he is able to do and to follow the pattern of the way the Lord went. But in particular, those who also dwell in the forest which is always quiet and secluded have the best chance of all to put forward diligent effort for attaining the wealth of *sīla*, *samādhi*, *paññā*, *vimutti* and *vimuttiñāṇadassana*, for arousing them and developing them stage by stage from the grossest stages right up to the most subtle.

For *Sīla* and Dhamma of all stages are developed for the state of spotless purity, the degree of which depends on the stage of development, and generally speaking this is likely to depend on living in a quiet place away from the crowds, both of lay people and those who are ordained in the Sangha.

We can see this from the Lord Buddha and the way he brought up the *Sāvakas*, for it is evident that he saw danger in mixing with people and affairs that give rise to worry, these being enemies of the *dhammas* of a *samaṇa*—which is a life of well-being directed in the way of the Dhamma of the Lord and his *Sāvakas*. At the same time the Lord saw the value in quietness and he spoke very highly of it, and so in

all their activities the Lord and the *Ariya Sāvakas* were complete in the practice of diligent effort in quiet places—for Dhamma likes to arise in quiet places.

If it is still not quiet both externally and within one's heart, Dhamma will not arise. But when both these forms of quietness have appeared within a person, Dhamma will also begin to appear within him. In other words, *sīla* will start to become pure, *samādhi* will begin to appear in his heart and develop in the stages of *samādhi*, and *paññā* will begin to rise up and move as soon as *samādhi* starts to appear and it will develop in the stages of *paññā* step by step, all of which depends only on how the person who is doing the practice hurries after what his heart desires without letting any obstacles whatsoever obstruct him. And this is because he is away from those things which irritate and disturb him and which make his *citta* lean towards anxiety and worry from the emotionally disturbing objects which come into contact with him.

Summarising the above, Dhamma likes to arise in quiet places and at quiet times. Even those who uphold Dhamma such as the Lord Buddha himself like to live in quiet places all the time—with the except in of those occasions when he went to perform his function as the “Buddha” just to favour those who were fit to be taught (*ñeyya*). When he saw that it was appropriate he would then make allowances for the benefit of those who were able to receive teaching from the Lord, But once he had finished doing such “Buddha work” he stopped immediately and did not carry on and on like ordinary people everywhere.

All of us whom people in the world call by the name *kammaṭṭhāna* or “those who practice” ought to think somewhat about ourselves and how we are. If we want Buddha, which is purity and skillfulness, to rule over our hearts we must modify and correct our hearts, our bodies and our speech to accord with the way that the Lord led us. Then we will become *Sāvakas* who have purity in our hearts—we need not doubt this.

But if a liking for the affairs of the “obscene Dhamma” possesses the heart of anyone he will think, wrongly, that Dhamma likes to arise in the middle of the marketplace, at the crossroads, or where there are crowds of people—such as in the music hall, the theatre, the cinema, the radio and television—and that concern with these things will make the world praise him and say that he is the first and best *kammaṭṭhāna*! This is because he is blind to any other way and he has no disquietude and fear. For even if they got a lot of bones to hang around his neck as a necklace he would think of it as though it were a wreath of laurels. This is the “obscene Dhamma” which like to arise with thoughts and understanding which are equally obscene.

But even if he makes no external display that is loathsome, it still makes enough of a display in his own heart (mind) which is an equally loathsome thing.

Please let us all understand this, and correct our own actions of body, speech and heart to accord with the principles of the Dhamma of the Lord, then meditating on the Dhamma of sorrow in birth, old age, pain and death, endeavour to get rid of the *kilesas*, *tañhā* and *avijjā* which are out enemies.

You must not be careless and disinterested in your activities, but you must encourage and train your *sati* and *paññā*, for these are like a ready sword which must be made capable of fighting against the *kilesas*, *tañhā* and *āsavas*—which are the enemies that tyrannise and compel your hearts at every moment, so that one day you will be able to dispel and finish with this enemy for good. For anyone who has *sati* and *paññā* present within him in all his activities at all times will surely become the owner of the best kind of wealth—which is *magga*, *phala* and *Nibbāna*—in this lifetime.

Today I wish to emphasise once again that in your Dhamma practice the most important *dhammas* of all are *sati* coupled with *paññā*, and they cannot be dispensed with for even a moment. Because *sati* and *paññā* are the instruments of Dhamma which make for wakefulness and awareness in the practice of diligent

effort. So that any moment when an emotionally disturbing object arises in one's heart or comes from external things, *sati* and *paññā* do their duty with regard to such disturbing objects which associate with oneself. Then instead of these disturbing objects that touch one's heart being enemies, they can become things of value by virtue of the power of *sati* and *paññā* to know them, what they are up to, and why.

The establishing of *sati* starts to be necessary from the day that one begins training in *bhāvanā*. Whichever *parikamma-dhamma* one uses—such as “*Buddho*”—one must establish *sati* to remain in close association with this form of Dhamma as though it were truly a matter of life and death. Without wasting any time, the result will then soon appear as a state of calm arising and becoming fully evident.

Generally, those who practise and who let time waste away without getting the valuable results in their hearts which they should get, do so because they are careless and lackadaisical and they do not make haste to take up the full measure of the practice of diligent effort with *sati* and *paññā* while their age in *vassa* (rainy seasons) is still small. They let their hearts go out to follow the way of the world until they lack awareness of what they should be doing, and they behave in the manner of people who sell things before they have bought them, which is wrong both in the customary way of doing things in the world and in Dhamma, and before they become aware of it it's already too late.

The right way to do business is to start by buying at the right price, then one can sell at a higher price sufficient to make a profit which covers the cost of living and gives capital for further investment. People who prosper act in this kind of way.

As for the way of Dhamma, before the Lord became the “world teacher” we are told that he made efforts, training himself and practising austerities, sometimes even going so far as to become completely unconscious. Nobody has ever heard that any of the *Sāvakas*, or anyone else, was able to equal the Lord in this—and he

went on doing it for six years without slackening his efforts, and nobody knew whether the Lord would live or die when he went through such sufferings and hardships. Up to the day of his enlightenment, the practice of diligent effort was never done in fits and starts by the Lord. Thus it was that he made gains for himself and became fulfilled first of all, and afterwards he performed the functions of the “Lord Buddha”.

When the *Sāvakas* had heard the Dhamma from the Lord, they set themselves to the practice of diligent effort and sought for a quiet place to get rid of the *kilesas* and *āsavas* from their hearts, without having any worldly ambitions at all. They were people who at every breath they took saw dread in birth and death occurring over and over again. This was because of the strong practice of diligent effort that arose from the heart which saw dread in *dukkha* until this dread had become strong enough to support and induce *sati* and *paññā* to work all the time in the body and *citta* in all activities without slackening. Then they were able to extract and remove the *kilesas* and *āsavas* from their hearts by means of *samuccheda-phāna*—overcoming by destroying—and they attained *Nibbāna* while still living at that moment.

Thus it was that the *Sāvakas* made gains for themselves and became fulfilled first of all, and afterwards they began to do things to benefit the world in whatever ways were appropriate, and to be a help in easing the Buddha’s duty.

This is how the Lord Buddha—the *Sāvakas*—did things, not by way of selling before buying, for if he had done things in this way he could never in truth have been the teacher of the world. Also if the *Sāvakas* had not followed the way that the Lord Buddha went there could not have been any who attained the state of *Arahant Sāvaka* to call forth the respect and *pūja* of the world and to cause the world to believe and rely on the third refuge (*saraṇa*). But as regards helping each other in moderate (modest) ways, between the world and Dhamma it is correct action (*sāmīci-kamma*) in the world and there is no harm in it all, unless it becomes

immoderate (immodest) and both sides forget their duties or the work they should be doing. But in what way should all of us do things for it to be correct action in Dhamma which progresses to higher and higher levels, so that it will be of value to ourselves and to the world in appropriate ways? To begin with we must set up a firm determination, now! For in a short time it will be too late.

If we are going to claim *Buddham, Dhammam, Sangham saraṇam gacchāmi* so that it truly reaches our hearts, we should make haste to follow the Lord Buddha by way of practice and then train our hearts to keep within the framework of *sati* and *paññā*.

Do not give way and let the *kilesas* and *āsavas* drag your heart away even against your will and with your full knowledge that they are doing so. Make haste to have *sati, paññā* and the practice of diligent effort to go after your *citta* and forcibly take possession of it away from the *kilesas*, otherwise all will be lost and there will be nothing left of one's status as a *samaṇa*—except only a bald head, and there is nothing unusual in that for anyone can make themselves bald headed at any time.

Do not let yourselves become careless or over-confident and think that the *kilesas* are good things and that their extent is small. The *dukkha* and torture which is always there pervading beings and *sankhāras* everywhere so that they can hardly bear it, and their breaking up and dying in masses all over the world—which we are continually seeing right in front of us—is due to the *kilesas* which are the origin of it all and which drive everything onward in their direction. You must not think that it comes from any other cause, and therefore you must quickly rouse *sati* and *paññā* which are asleep so as to wake them up and go after the *citta* and snatch it away from the *kilesas*—let us do this for we can!

Then we shall live, sleep, lie down, be contented and relaxed in whatever ways are appropriate for those who are *samaṇas*—which amongst the various forms of occupation that people have in this world is the one that is “cool” and to which they pay homage and *pūja* every day.

It has already been stated that when *sati* and *paññā* accompany the practice of diligent effort the *citta* will be able to attain calm and *sukha* very soon. When the heart has dropped into a state of calm it is bound to urge on the practice of diligent effort with *sati* in that aspect of one's own Dhamma, whatever it is that suits one, until one can attain a state of calm every time and on every occasion that one wants.

When the *citta* withdraws, rising up out of the state of calm one must start to investigate by way of *paññā*, by regarding the parts of the body as being the place for *paññā* to go wandering around in.

One may investigate all the parts of the body, or particular parts depending on what suits one's character. Think reflectively and look at the parts of the body in terms of the *ti-lakkhaṇa* taking any or all of them depending on what one finds suitable—but see them clearly by means of *paññā*, then it will be useful.

Sati is very important. It is very good never to let it slip and be forgotten, for it will be the means of promoting both *samādhi* and *paññā*, then it will be useful.

Someone who practises and who can endeavour constantly to maintain *sati* will get on rapidly in all stages of Dhamma. Even in every little action one must make *sati* to be like an elder brother who looks after one all the time. Then it will be impossible for the *citta* to gain the upper hand and take charge because the source of power and merit which will enable one's heart to gain freedom from *dukkha* in this life is *sati*. Let us then try and make this ordinary *sati* change and become *mahā-sati* and make ordinary *paññā* change and become *mahā-paññā* within our own hearts.

When *sati* is strong enough and one directs *paññā* to investigate, even though one's *kilesas* are all thick and immovable as a mountain, they can be penetrated without doubt.

You should understand that all the parts of the “persona” (*kāya*), divided into the groups *rūpa*, *vedanā*, *saññā*, *sankhāra* and *viññāṇa* are like grindstones for sharpening *sati* and *paññā*. When *sati* and *paññā* are associated with these parts all the time without letting up, you need not doubt that you will come to have *sati* and *paññā* which are both sharp and strong.

So please, just set up *sati* and the searching thought of *paññā* to go down into the aforementioned *sabhāva dhammas*. Calm of heart from the beginning crude stages developing up to the more subtle refined stages, and the skill and wisdom of *paññā* from the lowest up to the highest levels will then become clearly manifest within this same heart. The *āsava*s which have been allowed to accumulate in the heart since a long time ago will then be broken up and demolished without remainder. Even as darkness which has been in a place for ages is dispelled and disappears, immediately when light comes in.

So if you are wearied of birth and death going on endlessly over and over again, you must hurry up and take up the weapons of *sati* and *paññā* closely attached to the practice of diligent effort. And do not let up! Then you will see in this heart the fundamental cause that leads to becoming and birth, which leads to their turning into graveyards of beings, and of yourself—which is most repugnant, and most sorrowful!

There is no seeing of any faults and wrongs which one has done in the past to equal seeing the faults and wrongs of the *citta* in which poison is buried—in other words *avijjā*, the ancestor of birth, always there in oneself since uncountable ages past.

Having seen as much as this and quite clearly with *paññā*, who would knowingly swallow poison? No! He would get rid of it, throw it away and look on it with dread, trembling all over. In a similar way, by seeing with *paññā* the faults and wrongs of the *samsāric citta* which is thoroughly immersed in and permeated with poison one will get rid of it immediately by no longer being able to tolerate

the belief that oneself is of this nature. Because there is no calamity to equal that of the *citta* which is constantly being stabbed in the back by *avijjā* and which allows *avijjā* to drive it this way and that, to wander through lives both small and great, being born and dying over and over again.

There is nobody who can come and decide to let one go free from *dukkha*, which is this wheel of the round of *samsāra*, in the way that they can let a prisoner go free from jail. Therefore the Lord Buddha and all the *Sāvakas*, when they had attained freedom made an exclamation as though in defiance of the wheel of *samsāra*—such as: “The house builder, which is *tañhā*, can never again build me a house—which is my body (*rūpa-kāya*)—because its ‘vital principle’, which is *avijjā*, I have destroyed. And now my *citta* has attained *visankhāra*, which is *Nibbāna*”.

But as for us, when will we be able to make an exclamation like that of the Lord Buddha? Or will we let the *kilesas* and *tañhā* do the exclaiming, mocking, ridiculing and defying us every day? The body and its parts and *sati* and *paññā* exist here as parts of ourselves, and are we not hurt, pained, irritated and made to feel hot by the words of mockery, ridicule and defiance of the *kilesas* and *tañhā*? In dullness we sit or lie down and listen to their words of mockery and ridicule, carried away in a reverie until we forget ourselves. Is this proper and fitting for we who claim that we are disciples of the *Tathāgata*?

How should we overcome our problems, our *kilesas* and *āsavas*? We ought to think and wake ourselves up by means of the practice of diligent effort. For how did the Lord Buddha and the *Sāvakas* overcome the problems and *kilesas* that faced them so that they were victorious and able to bring them all to an end? We should hurry to use that method to overcome the *kilesas* which arise in our hearts until we attain victory like the Lord, and will genuinely deserve to be called disciples of the *Tathāgata*.

Again, *sati* and *paññā* are *dhammas* which we should be able to build up in our hearts, so we ought not to sit or lie down and wait only for a ready-made

sati, *paññā*, *magga*, *phala* and *Nibbāna*, coming to us from the Lord Buddha or the *Ācariyas* for them to become our own wealth, and if we do not seek to develop the method of searching with reasoned thought and making changes with the use of our own *sati* and *paññā*, then whenever they become necessary, which can arise at any time, or when an immediate problem arises, where will we be able to find and grasp them in time? For we have never prepared for this from the beginning and we are bound to have to submit to the duress of the *kilesas*, or any of the other circumstances.

Furthermore, neither the Lord Buddha nor the *Ācariyas* ever praised those who were clever only because of what they had learned by heart from things which were ready-made from other people. But they praised the person who had *sati* and *paññā* with which he was able to think, search and discover things for himself alone, and who, with the skillfulness of this *sati* and *paññā*, looked after himself keeping away from danger.

Even though the skilful methods of making *sīla* pure and of developing *samādhi* and skill in *paññā* for the attainment of *magga*, *phala* and *Nibbāna*, were taught by the Lord in moderately deep ways only, yet there are other skilful ways and methods of doing this which are different in special ways and which are up to the skilful ingenuity of each *yogavacāra*, who being interested in finding the skill to cure himself should more and more think and search for himself.

Although on who practises ought to be able to attain *magga*, *phala* and *Nibbāna*, it should be realised that these do not come by aimlessly drifting, which means without causes and effects, without *sati*, *paññā*, *saddhā* (faith) and the practice of diligent effort as the key, or as the tools for curing himself.

In all the Dhamma that has been told here, all of you should realise in your hearts that the Lord Buddha is the Dhamma Master which means that the principles of reason were constantly in him. And he never tended to give way to extraneous pressures and influences, for the Lord stood firm in the principles of

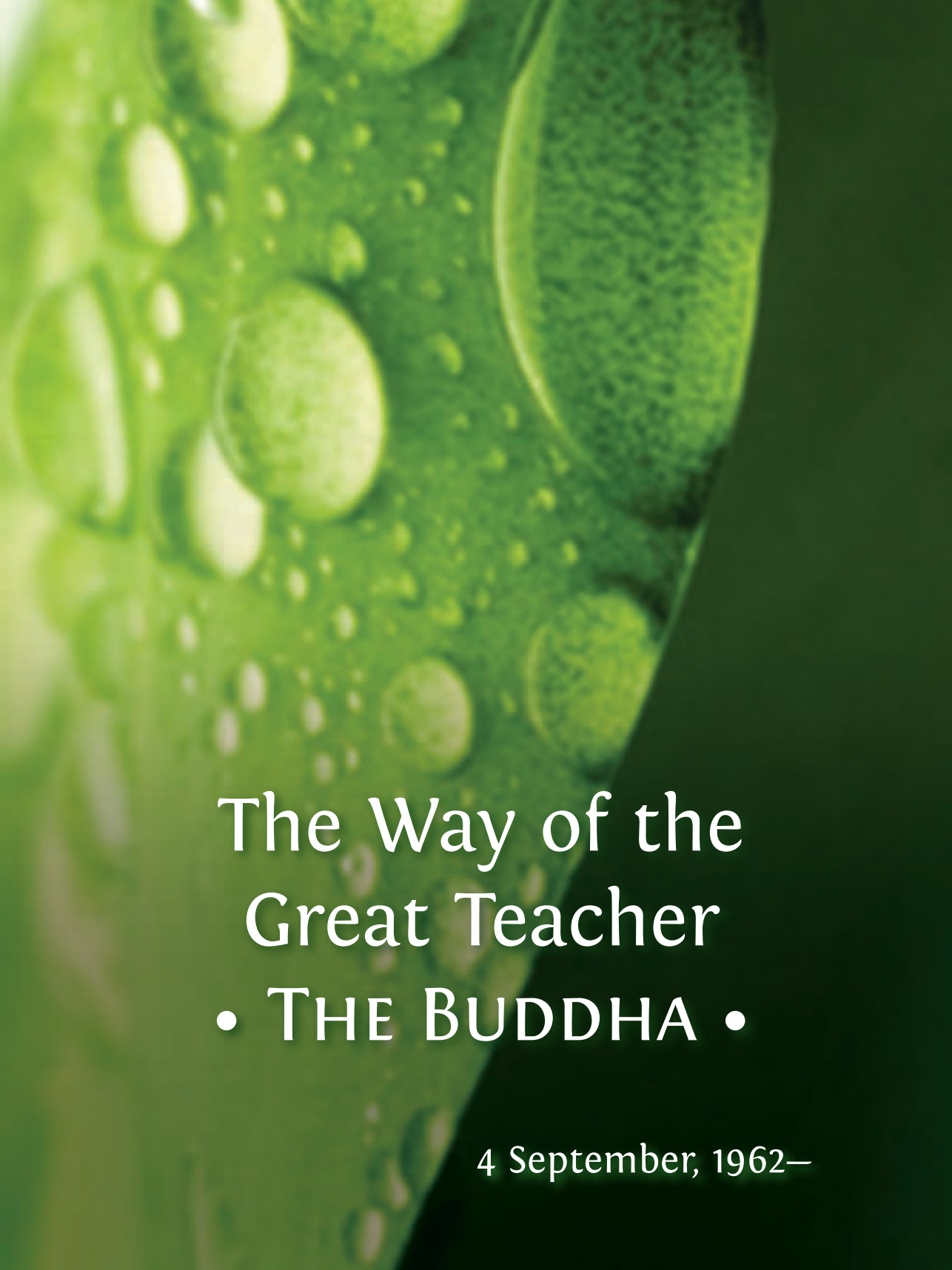
Dhamma throughout from the day that he was enlightened to the day that he passed into *Nibbāna*.

Therefore we should see that the essence of those who are ordained monks is the sacrifice of life at every moment of breathing, for the Lord Buddha, the Dhamma and the Sangha, which are the tokens of repayment from the *sāsanā* will be our individual immeasurable wealth.

Today the wealth of what is precious in Buddhism has been told so that all of you who listen may know that you will get joyfulness of heart in being the owner of that wealth.

This is sufficient for the present time, so I will now end.

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The Way of the
Great Teacher
• THE BUDDHA •

4 September, 1962—

Namo Tassa Bhagavato Arahato Sammāsambuddhassa

WE HAVE BEEN ORDAINED IN THE *Buddha Sāsana*, but we did not become ordained just to hear the story of the Lord Buddha and all the *Sāvakas* and for nothing else. We must however follow and practise the story of the Lord; the story which tells us how he attained freedom from *dukkha* and became our teacher and our refuge (*saraṇa*).

In general, the story of the Lord is the story of gaining freedom from *dukkha*, and we who are interested in the Buddha, Dhamma and Sangha must get hold of the causes of this—in other words, how were those things done by the Lord in practice, that were causes, from which results were obtained? Otherwise we will not be able to go the way that the Lord Buddha and all the *Sāvakas* went.

It is as though there was a tree with fruit growing on it, and we are only interested in those growing directly off the main trunk. But we do not think or question how this fruit grew there, or what nutrients the tree needs, or what is the right fertiliser for this fruit to grow and be of value.

The story of the Lord Buddha’s enlightenment and the story of the *Sāvakas* who attained enlightenment after the Buddha is the story of “results”. But the story of “causes” is the way that the Lord Buddha and the *Sāvakas* lived and acted to attain these ample results.

We who are ordained in the *Buddha Sāsana* should therefore not only wait to hear the story of the results which they attained. For it is right to hear not only about what results they attained but also about the causes. These causes were the ways in which they went about doing things and the practices which they did that brought about the results that they attained. And then we should take them up as the means by which each one of us may teach ourselves. To illustrate this, how does the way go from this point to reach that point, or that house, or that town?

And when taking a road to reach any place or town it is important that we start off right.

The direction in which the Lord Buddha and the *Sāvaka*s went is a way along which worldly minded people do not like to go, so the Lord Buddha and the *Sāvaka*s differed from others in the world. After they had attained results from their way, other people in the world felt bound to bow down and reverence the Lord Buddha as being truly excellent, the Dhamma which came from the Lord Buddha as being the excellent Dhamma, and all the *Sāvaka*s who became excellent beyond all others in the world.

This way is trodden with difficulty and hardship because it is associated with the use of constraint in going anywhere, in staying anywhere, in sleeping, in eating and in going to the lavatory, etc. Apart from this there is also the constraint of the heart (*citta*), like a fence, to enclose and surround it. Therefore this way is such that all those who wish to go along with the stream of their own desires will find it difficult to follow the Lord Buddha and the *Sāvaka*s. But whoever goes against this stream, forcing himself to go the way that the Lord Buddha and the *Sāvaka*s went is bound to reach the shore of happiness—which is *Nibbāna*.

At the present time all of us variously have already taken up the “fighting equipment” in full measure, and all the articles of our “fighting equipment” are like banners of victory derived from the victory of the Lord Buddha. The “fighting equipment” consists of the eight requisites which are given to those who are ordained as *bhikkhus* and *sāmaṇeras* in the *Buddha Sāsana*. They include the bowl, the skirt robe (*sabong*), the upper robe (*cīvara*), the outer robe (*sanghāṭi*), the belt, a razor, a water filter and a case of needles. This is our “fighting equipment” and it was given to us who are ordained, to be our own property from the day of our ordination so as to confirm that we are followers of the *Tathāgata*. He has shown us his methods of practice and ways of doing things in order that we may gain victory over the enemy. The enemy being the *kilesa*, greed (*lobha*), hate (*dosa*) and delu-

sion (*moha*), which are within ourselves in every case. But the thing of the greatest importance is our own selves. And this time, how hard are we determined to fight so as to gain victory for ourselves?

The tools in the fight are *sīla*, *samādhi* and *paññā*, and in accordance with the Middle Way (*Majjhimā Paṭipadā*) they are subdivided into eight parts, these being:

1. Right view (*Sammā-diṭṭhi*), Right Thought (*Sammā-sankappa*)—these two being the factors of *Paññā*;
2. Right Speech (*Sammā-vācā*), Right Action (*Sammā-kammanto*), Right Livelihood (*Sammā-ājīvo*)—these three being the factors of *Sīla*;
3. Right Effort (*Sammā-vāyāmo*), Right Mindfulness (*Sammā-sati*), Right *Samādhi* (*Sammā-samādhi*)—these three being the factors of *Samādhi*;

But when grouped together they are called *Sīla*, *Samādhi* and *Paññā*.

This is the path along which the Lord Buddha and the *Sāvakas* went and along which everyone in the world finds it so difficult to go.

To start with the Lord went along this way alone, before anyone else in the world. When he had reached the ‘shore of safety’, with great *mettā* he brought us this Dhamma with which he had attained enlightenment and proclaimed it and taught it to all people.

Those who already had the innate characteristic (*upanissaya*) of desiring to attain freedom from *dukkha* were interested as soon as they heard the Dhamma which is the principles of truth that the Lord proclaimed and taught, and belief and faith arose in them.

Some people attained *Magga* and *Phala* in the presence of the Lord Buddha, some attained *Sotāpanna*, *Sakadāgāmī* or *Anāgāmī* and some even attained *Arahant*. This is the “fruit” which arises from faith and conviction in the principles of truth which the Lord Buddha proclaimed.

Some of them took up that aspect of Dhamma which they had heard, and they behaved and practised in accordance with it on their own in various places, and there they attained *Magga* and *Phala*. A large number did this and this was especially so with those who were ordained and who liked to wander off and stay in places that were generally quiet and solitary. When questions (doubts) arose in regard to Dhamma they went and asked the Lord about them and he gave them explanations until they were satisfied. They then went and practised accordingly, until they were able to know it all with penetrating clarity and they became *Sāvaka Arahants* and witnesses of the Dhamma, the Truth as experienced by the Lord which is Dhamma that is not false for anyone.

The word *Sāvaka* means “one who listens (or hears)”; who listens to both good causes and evil causes, good results and evil results; who listens both to things about himself and about others, things which they do by way of body, speech or mind that are wrong—or right, respectively. None of the *Sāvakas* were discouraged and weak in their practice of *sīla*, *samādhi* and *paññā*, which they all upheld as their practice of diligent effort. Therefore the history of the *Sāvakas* who were able to “go beyond” and gain freedom from the obstructions which are the mass of *dukkha*, is the story of people who were brave and cheerful in their dwelling places which were quiet and solitary, and who were glad at heart in the practice of diligent effort.

But what will our story be like? We must take the story of the Lord and the *Sāvakas* and apply it to ourselves with courage, contentment, and satisfaction with little in the way of all the various kinds of requisites and possessions, including our dwelling places. We must try to cut down and minimise all objects of attachment which are things that disturb the heart. For every object of attachment which acts in such a way as to give rise to the “cause of *Dukkha*” was called by the Lord “*Samudaya*”—the sphere of the uprising of *dukkha*. These we must try to cut down and reduce, or gradually diminish until none remain, by the “Power” of the “Path” (*Magga*)—which is *sīla*, *samādhi* and *paññā*.

If we are weak in practising diligent effort for getting rid of the *kilesas*, then we will not be able to stand on our own feet. For day after day there is day and night in the same way, and in themselves they bring no results of good or evil which can rid us of the *kilesas*, or alternatively cause them to grow and increase in our hearts. Only the actions of our bodies, speech and hearts can bring about either the ending of the *kilesas*, or the accumulation and increase of them—this is all!

Therefore let us submit to the “story” of the Lord Buddha and the *Sāvakas* so that it becomes our own story, and let us not be overconfident, careless or lackadaisical so that we vainly spoil what we are doing.

We hear only that the Lord had firmness, resolve and diligence and that he hid himself away in the forest—where he could stay without being disturbed and troubled by anything. He set himself to be diligent by day and night, and his practice and diligent effort was made up of unwavering *sati* and *paññā*. And we hear that he attained the stages of *Sotāpanna*, *Sakadāgāmī*, *Anāgāmī* and *Arahant*.

But we hear nothing about ourselves! Why is that? It is due to the fact that although the way in which the *Sāvakas* practised and attained results is still there, we do not practise in that way and so we do not attain what they attained. If we practise properly in accordance with the “blueprint” of their practice, that story will inevitably come back on us as our own story.

With regard to the opportunity and good fortune which has been bestowed on us monks, we may consider that we have had better luck than others so far as concerns the practice of diligent effort for tearing ourselves free from *dukkha*. If we say that we have no opportunity in spite of the fact that we are in a situation where there is this opportunity, and if while living in this place we say that we cannot practise, then what place will we go to in order to practise well? For there is nobody in the world who has more chance and free time than we have. While living here we say that there is no solitude! Ordained in this Order we say it is not good! But where will we live, and in what Order that it may be good?

These *loka-dhātus* are all in confusion and turmoil and are full of *dukkha*. Wherever we live there is nothing but trouble and there is no island or plateau where we can be at peace—which is *sukha*—except for the island plateau of *Sīla-dhamma*. This is the place of peace and happiness, and whoever walks into its shadow even for only a short while will be at peace. We may see this precisely, in the way that those who having faith and belief in the *sāsanā* take up Dhamma, the teaching of the Lord Buddha, and put it into practice for themselves, and thus come to experience bodily well being and a relaxed ease of heart.

This is especially so in those families where there is happiness because there are no suspicions and doubts between husband and wife in regard to each other's behaviour. Each will have happiness because they have trust and confidence in each other, and in their behaviour there is the Dhamma of contentment with what they have and satisfaction with their partner in marriage. Each has interest only in their partner in marriage and neither is interested in other men or women. In doing work either at home or away from home it will be work which brings benefit to the family with joy and happiness of heart. Both husband and wife have love and trust in each other in regard to objects of emotional attachment (*ārammaṇa*) and they have no great longing for other women and men who could otherwise be enemies and agents of destruction in their family and in their *Sīla-dhamma*. As far as any one family group is concerned, if they act towards each other in this way the weight of *dukkha*, heartaches and broken hearts will never come to them.

The Dhamma teaching of the Lord Buddha can bring peace both to lay people and to those who are ordained, in the foregoing way, because the nature of Dhamma is peaceful, and whoever follows it in practice is bound to become peaceful, and this is the result that comes from the quantity of good causes which have been done and the skill with which they have been done.

We are ordained in the *sāsanā* and we have opportunities and the blessings of good characters. If in this state of life we are not at peace, there is no other state of

life more peaceful than this; so if we are not at peace here where shall we go to be peaceful? We sit in *samādhi bhāvanā* to become peaceful but we are still troubled, how then shall we become peaceful? We maintain *sīla* which brings peace, but we are not peaceful. We sit in *samādhi* which brings peace but it turns to trouble. We train and practise *paññā* so as to become skilled and able to eliminate the *kilesas* and *āsavas* from our hearts but we find that it is still troubled. What then will come and make our hearts peaceful? Where in this world is there a peaceful place?

The Lord Buddha (and the *Sāvakas*) sought before us and nowhere did he find a place where his heart was peaceful, and so the Lord left home to search for a place of peace. After his ordination he sought for such a place for six years but found nowhere that he could say without reservation: “here” or “there”, it is “peaceful”. With all his power the Lord could not see any such place in the whole wide world. So he turned and went back into the forest where it was quiet and peaceful and where other people did not want to go; and he also turned his thoughts (lit: the flow of his heart) back into the “jungle”—in other words, that territory within the body and mind where the *kilesas* congregate. He went down into the depths of his *citta*, going into the four *Ariya Sacca* (Noble Truths), investigating *dukkha* which is the “result”, and researching ever deeper until he came to the “cause”, this being the place where *dukkha* is manufactured in beings so that they may know its taste every day endlessly.

To begin with the Lord fixed his attention on his breathing (*ānāpānasati*), which is a function of the body, and he went inwards step by step until he came to the *nāma dhammas*, which include:

1. The three feelings (*vedanā*), these being *sukha*, *dukkha* and *upekkhā*, which are constantly arising within the body and heart at all times, together with:
2. Memory (*saññā*) which identifies these three feelings, and:
3. The *sankhāras* which concoct and create all about these three *vedanās* so that they follow the way of *avijjā*, which gives the orders.

4. Even consciousness (*viññāṇa*), which acknowledges these three *vedanās* was relentlessly destroyed by the *paññā* of the Lord on the night of the full moon of the *Visākhā* month.

All five *khandhas*, which are the “mass” of the *Ariya Sacca* and pregnant with *dukkha* and *samudaya* were herded into a focal spot by the *paññā* of the Lord from which they could not disperse because the power of *paññā* had surrounded them and made an impenetrable boundary. Then it (*paññā*) spun down into the “tunnel” which is the “fortress” of *avijjā* whose function was to give orders to do work. In other words, the *paññā* of the Lord Buddha explored and examined *rūpa*, *vedanā*, *saññā*, *sankhāras* and *viññāṇa* until they were clearly revealed to him. The immediate result was that the behaviour of all five *khandhas* told of their basic cause which was inherent in them and which came from the “fortress” of *avijjā*—who alone ordered them to work.

The Lord then turned his attention away from the five *khandhas* knowing that they were certainly not the “thief” (i.e., the *kilesas*). Then the Lord took his *paññā* down deep, digging and searching until he came to the fortress of the chieftain of the *vaṭacakra*—who is *avijjā*. Using his *paññā* which was equal to the occasion he went back and forwards examining and going along with the undulations of *avijjā* as it displayed itself. This period the Lord called “Examining the *Paccayākāra*”.¹ In other words, that process which takes place after *avijjā* has given orders for work to be done via the *khandhas* or the *āyatanas*, which are the pathways of *avijjā*.

But this time, however inconspicuously *avijjā* acted, the *vijjā*, which is the *paññā* of the Lord, knew it and saw its game entirely. And now, *avijjā* was being held as the culprit, and the chief detective, who was *paññā*, was making show him the stolen goods which he had been in the habit of wandering about snatching, stealing, robbing and plundering.

This was also the time when he trained his *paññā* to become both supremely skilled and careful, and the time of the destruction of *avijjā*.

In examining the activities that come from *avijjā*, or in examining *avijjā* directly, you who are listening should understand that each time it is done it is the means to destroy the *avijjā* that is there (where one is examining).

When the Lord had taken his *paññā* down to the focal point of the *vaṭacakra*, investigating all the time without ceasing, he saw that this was the source of all his *dukkha*, the source of the changes taking place in the nature of everything round it (*anicca*), and the source of all *anattā*—for where should he reckon that his “self” was? He examined backwards and forwards until he knew clearly with *paññā* that this *avijjā* was the culprit who created all the trouble and confusion so that there was never any calm and contentment for even a moment.

In other words everything mundane (*sammuti*) flows down and congregates in this one spot, and this is where all *dukkha* is generated. Until this place has been entirely destroyed, *dukkha* which is the product of this “generator” will continue to arise endlessly throughout time, not letting up for even as much as a day—and this is the cause of even the most extreme forms of *dukkha*.

If this “cause” is not eliminated it is impossible to get rid of *dukkha*, because of the delusion in this “cause”: that: “this is self” and “this belongs to self”. Everything that derives from this “cause” then becomes “me” or “mine”. Then *dukkha* becomes “me” and “mine”. *Samudaya* (the origin of *Dukkha*) in its minor aspects becomes “me” and “mine” (this is because *samudaya* in its major aspects has already become “self” and “what belongs to self”).

At this point it spreads out so that good and evil, *sukha* and *dukkha*, gain and loss, gladness and sorrow, are “me” or “mine”. Thus what concerns “self” spreads throughout the world—more virulent than an infectious plague. Although truly it comes from just the one origin—in other words *Avijjā paccayā sankhāras*—which is the seed for the future of becoming and lives everywhere throughout the world without boundary, even beyond the oceans.

But it was impossible for the “*Avijjā paccayā*” to stand against the “diamond spade” and the “diamond *paññā*” which the Lord used relentlessly digging, cutting and searching. Thus the *vaṭacakra* was made to collapse and was submerged by the power of the Lord Buddha’s *paññā*. *Vijjā* and were freed and came to the surface as soon as *avijjā* was extinguished. In the last watch of the night of the full moon of the sixth month (May)² *Dhammopadīpo*—the “Full Dhamma” in the heart of the Lord emerged and there is a saying that on that night the moon and the Dhamma emerged from the clouds at the same time—which was such a wonderful thing as had never been seen before in the world in this age. The historical records tell us how this occurred just this once.

The Lord Buddha sought for peace in the same way as all of us and he found it nowhere. When the Lord turned his heart back into the quiet and solitary forest, and into that “forest” which is the assemblage of the four *Ariya Sacca*, which are the fundamentals that enabled him to find the “cool shade”, then he found that ultimate spot which was the locus of the whole mass of his *dukkha*, and he experienced the arising there of a wondrous peacefulness.

The Lord’s passions (trouble) arose in himself alone, and dispassion (peacefulness) arose in him alone, and even stupidity and cleverness arose in him alone. Therefore we must come to understand that there is nowhere more passionate (troubled) than the heart of someone who has *kilesas*, as also the dwelling place of the one who is thus at fault and who is “imprisoned”. Then the most suitable place for raising the *citta* out of the place of imprisonment (which is the *kilesas*) is that which follows the example of the Lord Buddha—in other words, the forest, or a dwelling place such as this (*Wat*) where we are at present, and doing those things which we do here which are for the purpose of becoming peaceful in our hearts and gaining freedom by not returning to this “hole of urine and faeces” again.

The Lord Buddha and the *Sāvaka*s lived in solitary places which were peaceful where they could conveniently do the practice with diligent effort. Therefore all of us must live like them. We must have a fondness for *sīla*, for *samādhi*, for *paññā* and for diligent effort, so that we may dwell at ease in all situations (Lit: postures), and we must be cheerful and joyful in right action—in other words the important task of extracting the *kilesas*.

The foregoing concerns external quietness in regard to the body and internal quietness in the heart. External quietness is the dwelling place of the body and internal quietness is the dwelling place of the heart, and both these places are peaceful and suitable for taking up the practice of diligent effort. They are “good tidings” for someone who is interested in the practice of Dhamma, and the story of the Lord Buddha and the *Sāvaka*s are tidings of this sort.

It is of the utmost importance that one should have *sati* to be watchful of the way that one fluctuates and changes all the time, so that wherever one ves or goes it always allows Dhamma to support and look after the heart. But don’t bring in the “world” to look after the heart, nor hold to it intimately! If the “world” can enter and take possession of someone’s heart “fire” will come from his heart and the result of this will be “heat” or trouble so that wherever he dwells he will be discontented.

This is like the old story of the fox that had a wound on his head in which there were worms biting and boring all the time so that wherever he went he was discontented. He went to stay in the shade of a tree and accused the shade for giving him no satisfaction. He went to live in the open and blamed the open ground for giving him no satisfaction, he went to a secluded place, he lay down in water, he ran over the ground, but wherever he went and wherever he stayed he always complained that they gave him no satisfaction. He ran here and there taking no food or sleep for he thought that his *dukkha* came from these various places, not re-

alising that it was due to the wound on his head. But as soon as the wound healed, this fox became contented wherever he went.

When we apply this analogy to ourselves, we have “wounds on our heads”; in other words in our hearts where the worms which are the *kilesas* are biting and boring all the time.

This means that the *kilesas* in the sphere of forms (*rūpa*—visible objects) are biting into us, and in the spheres of sounds, smells, tastes and things that make contact with us are biting into us. The *kilesas* are biting into us on all sides, and so we are discontented wherever we are. We go from here to stay elsewhere and we are discontented; we go from a public place to a secluded place and we are discontented; we go to live in the shade of a tree, in the hills, we go down into water, we get out and live on the ground, in a hut, under the hut, wherever we go we are discontented. What then are we to blame when the wound and the worms—or *kilesas*—are not in these places but on our own heads—in other words in our own hearts.

The way to get rid of these “worms” from our heads is by means of the use of the right tools, these being: *Sīla*—which is the tool for getting rid of the most gross worms from our hearts. *Samādhi*—to get rid of the more subtle worms, and *paññā*—to get rid of the most subtle worms—or *kilesas* from our hearts.

When we have used the three tools of *sīla*, *samādhi* and *paññā* to enter and drive out the gross, the more subtle and the most subtle “worms” (or *kilesas*) from our hearts until they have all gone, then wherever we dwell it will be “*sukho-viveko*”—quiet both externally and within our hearts, with nothing to agitate us nor to give rise to anxiety, and no “worms” to bite and bore into us as there used to be. This is all due to the power of *sīla*, *samādhi* and *paññā* which are equal to the task of driving out the *kilesas* and getting rid of them completely even though they are deep within our hearts.

Therefore, wherever we are we must never be without *sati*. We must have *sati* in all situations—in moving about going here and there, in eating, in sitting, in lying down, omitting only when we are asleep. We must go about our affairs with *sati* and *paññā* present, and then we may say that we have Dhamma as our guardian and we will be safe from bad fate (or misfortune).

In addition, there is nobody who creates the foregoing state of danger or bad fate apart from us—we create the causes giving rise to misfortunes to ourselves. The result then appears as trouble. This is what happens when *sati* is lacking; but if we have *sati* none of this will be able to come and disturb our hearts and this will be for our calm and happiness in all situations.

In putting forward diligent effort at all levels of development, *sati* and *paññā* are very important Dhammas and they must always be closely associated with diligent effort. If *sati* and *paññā* are absent during any period when we are practising with diligent effort, such periods of practice immediately become useless. Please remember this, so that we shall know that *sati* and *paññā* are Dhammas of such importance. Whenever we walk *caṅkama* or sit in *samādhi*, if we do not have *sati* and *paññā* to accompany and guard our hearts, we are doing no differently from others who walk and sit down normally.

In all situations we must have *sati* and *paññā* to support the practice of diligent effort steadily and continuously without remission. For the *kilesas* can bring up their armies from anywhere to trouble our hearts, because what we are is “*kilesa-selves*”³ who cause “destructive fire” in ourselves, resulting in trouble for ourselves. But if we have *sati* and *paññā* constantly present together with a saying of Dhamma, or a characteristic of Dhamma⁴ which we are relentlessly investigating, this will be the preparation for quenching the fire of the *kilesas* and *taṇhā* in this respect.

Then from where will the fire of the *kilesas* and *taṇhā* of any kind come to molest and harm us so that we are troubled? There will not be any at all—except

for the causes of good and evil which we ourselves have accumulated in our past history.

We must not think that all the various types of *kilesas* dwell in various places and that they enter into our hearts to take possession and rob us of our hearts and take them away. The one heart relies upon the eyes, ears, nose, tongue and body to be its pathways along which it goes out. When it flows out in the direction of the eyes, then forms (visible objects) appear, in the directions of the ears, nose, tongue and body, then sounds, odours, tastes and tangibles appear respectively. Then we seize hold of whichever of these sense data (*ārammaṇa*) we have experienced due to sense contact in association with the appropriate sense organ, and it enters the heart and becomes *samudaya* (the origin of *Dukkha*), thus being creative of further *dukkha*.

What then should we understand by “*kilesa-selves*”? When *dukkha* has been initiated so that it arises as the story of ourselves—as what we are, we should understand that this comes from the heart which is without *sati* and without *paññā* so that we are permitted to come under the influence of *taṇhā*—“the impeller”. Then it drags us towards various sensations and emotions, just following the lead of *avijjā*—stupidity—and *taṇhā*—wanting which is never satisfied—which compels us to go after what we want.

At present we are ordained in the *sāsanā* and we must try and find out about the ways of the “great tiger” who goes about all day and night, who goes about by way of the eyes, ears, nose, tongue and body, going out towards forms, sounds, smells, tastes and tangibles. Then it brings this sense data (*ārammaṇa*) which is its food, into its cave which is this body, so as to build up the tiger which is *avijjā*—and make it strong. Then it accumulates *dukkha* so that it arises within us all day and night.

All this is because we do not have *sati* and *paññā* as “nursemaids” to guard the heart. So there is opportunity for the flowing activity of the heart to sneak out to

emotional sensations, which are poison, and to bring them to inflame us, giving rise to trouble the whole time.

Therefore we must be people who approach everything with *sati* and *paññā* present in all situations! The state of *Lokaividū*⁵ is attained as a result of the practice of diligent effort which has *sati* and *paññā* as the Dhammas that support and maintain it. But how? Such a person must know clearly both the external world - which means natural things everywhere-and the internal world - which means the heart and all about those things that arise from the heart. Then because the ruling power of *sati* and *paññā* are scrubbing clean and polishing all the time, the supreme purity of *Buddho* will emerge and develop into full maturity in his heart.

Today the story of the Lord Buddha and the *Sāvakas* has been told, both as regards the practices which they did and the satisfying results which they attained, so that all of us may hear what are the fundamental principles that they used, in order that we may apply them in our own practice so as to follow the way that they went and to receive the same satisfying results in our hearts.

The important principles that have been emphasised in this talk today are those of *sati* together with *paññā*. These are the most important subjects for anyone who has the aim of freeing himself from *dukkha* now or in the future. He must be resolute in *sati*. Anything that makes contact with him he must know by means of the power of *sati*—and consider it by means of *paññā*. This includes everything of all kinds and all natures that come into contact with him. They enter and make contact by way of the eyes, ears, nose, tongue, body and heart, and whatever enters in whatever way, it is by means of just those things which make contact with him that he must try to train his *sati* and *paññā*. Then all things which make contact with him will become grindstones for sharpening up his *sati* and *paññā* so as to make them steadily sharper and stronger.

But if we let the heart go its own automatic way, all things which make contact with us will become enemies to *sati* and *paññā*, and to our own hearts.

If we have *sati* present all the time and *paññā* always thinking and probing, we may contemplate any of the *sabhāva dhammas* either external or internal, in other words the body and the heart (mind), and we are bound to come to know them quite clearly. Thus for example by examining our own physical bodies starting from the skin and going inwards we will be able to divide up all the parts of the body into its individual pieces as we want. Then we can contemplate them in terms of the *ti-lakkhaṇa*. In other words, by way of *aniccaṃ*—the natural processes of change in the various parts being evident all the time both in the parts of the physical body; the modes of *vedanā*, which are *sukha*, *dukkha* and neutral feeling; all modes of *saññā*, which is the ability to remember and recognise; all modes of the *sankhāras*, which are the thoughts and imaginings of the heart; and all modes of *viññāṇa*, which are the acknowledgements of those things which make contact with the eyes, ears, nose, tongue, body and heart.

We can also examine by the way of *anattā*—to see that the foregoing things are not ourselves and not ours, for these things unceasingly display the *ti-lakkhaṇa* within themselves. It is only that *sati* and *paññā* are not in touch with them and so do not know how these *Sabhāva dhammas* are displaying themselves.

“*Aniccaṃ*” means the process of change that is always going on in nature. Change takes place in external natural things everywhere. Change takes place internally in every part of our physical bodies. Changes take place in the *sukha*, *dukkha* and neutral feelings which come to us. Changes take place in *saññā*—memory. Changes take place in *sankhāras*—the thoughts that take place in our hearts. Change also takes place in *viññāṇa*—the acknowledgement of sensation. Each and every one of them always has the process of changing its state inherently within it. As for them being *dukkha* and *anattā*, these are like gearwheels which are meshed together with *anicca*, and they are all within the machine of the *ti-lakkhaṇa*, so that when any one of the gears starts to move all the others must start to move simultaneously.

If we have *sati* and *paññā* continually present while we contemplate in this way, we are bound to come to see the machinery of the *ti-lakkhaṇa*—which includes *anicca*, *dukkha* and *anattā*—doing their work in our bodies and hearts (minds) and in natural things everywhere. When this is seen clearly, how should we be dull, indifferent and careless hearted, thinking that these natural things are such that we can place our trust in them? Indeed, we shall see that they are fearful (dangerous) things in every respect and that we cannot place even the least confidence in them.

All things that have come and gone, all things that have still not come to us, and all things that we see clearly in the present moment are a “mass of fire”. In other words, we rely upon the body, then it breaks up. We rely upon *sukha* and it breaks up, upon neutral feeling and it breaks up, upon *saññā*, upon *sankhāras*, upon *viññāṇa*, and each respectively breaks up. Every part is bound to break up, for there are only things which get broken up and destroyed throughout our whole being, so what will we rely upon?

If we believe that the body is self, when the body breaks up we have no refuge. If we believe that *vedanā* is self, when *vedanā* breaks up we have no refuge. If we believe that *saññā*—*sankhāras*—*viññāṇa* are self, when they break up we have no refuge at all—and then we become “a destitute *citta*”. Whatever we depend upon they are only things which break up.

This is the way in which *paññā* thinks and searches for what is wrong and lacking in oneself so as to correct it, and it examines yet more deeply—that we sit with *dukkha*, we lie down with *dukkha*, that in all four postures we live with the “factory” of the *ti-lakkhaṇa*. The machinery is working going round and round in our bodies and hearts (minds) and never taking a day off to rest. And the products that come from this factory are *anicca*, *dukkha* and *anattā* which are distributed throughout the universe. When they experience only a little of it, those who are not clever shout and moan to each other, and so they complain about *dukkha*, they complain about trouble, they complain that things are defective and insufficient,

they complain that there is physical discomfort and that their hearts are not at ease, and they complain that things are not as they would like them to be.

We live in an uncertain changing world, in a world of *ti-lakkhaṇa*—of *anicca*, *dukkha* and *anattā*, and can we find anything to be ourselves? It is we who depend upon them, and these things which have come to us we believe to be ours entirely. So when these things die away and disappear we are sorry. We live in a world that cannot be relied upon so all people and animals are bound to be troubled in the same ways.

This type of contemplation is only for the purpose of seeing what this world is like. In addition, when contemplating and experiencing the *ti-lakkhaṇa*, it is not necessary to contemplate and to know all three at the same time. It is enough to contemplate and see just one of the *ti-lakkhaṇa* which can then pervade all three of them.

With regard to the meaning of the word *lokavidū*—in “knowing the worlds”, it is unnecessary to count how many stones and grains of sand there are in the earth and the seas, how many trees and hills there are, how much wealth and how many people and animals there are. *Lokavidū* means that he knows the ways of the worlds, and he knows the artful tricks of his own heart which goes about assuming the nature of the world to be such and such, and therefore grasping mistaken assumptions which become poison to himself. Then this develops into the uprising of the *kilesas*, *taṇhā* and *avijjā* which lead to drifting round and round through death and birth in *samsāra*, with *dukkha* over and over again and never stopping for even a moment. A *lokavidū* knows the truth of all natural things (*sabhāva dhammas*) and lets go of them, letting them go their own way in accordance with their nature (*sabhāva*).

Contemplation of the *ti-lakkhaṇa* is the same sort of thing, for in the body and all its parts we can contemplate just one part and it will enable us to know that

all the other parts of the body also have the *ti-lakkhaṇa* inherently in them in the same way.

Having seen this clearly with *paññā* how could we keep on clinging and maintaining false assumptions? We are bound to get rid of them steadily as, bit by bit *paññā* sees them clearly.

The reason for our attachment and our false assumptions is because of a lack of clear understanding, and the reason for our lack of understanding is because the strength of *sati* and *paññā* are still insufficient. If they were sufficiently strong it would be impossible for any attachments to withstand them. For when *anicca*, *dukkha* and *anattā* are seen clearly, we are bound to let go and to know them as they truly are.

The *ti-lakkhaṇa* in form (*rūpa*), sound, smell, taste and things which contact the body are the gross aspects of the *ti-lakkhaṇa*; in *vedanā*, *saññā*, *sankhāras* and *viññāṇa* are the more subtle aspects of the *ti-lakkhaṇa*. But the *ti-lakkhaṇa* in their most subtle aspect are in the *avijjā-citta*—this being the *citta* which has *avijjā* as its ruler. The *ti-lakkhaṇa* of this (most subtle) kind are always present with the *avijjā-citta*. In other words, at any time when the *citta* which is full of infatuated delusion goes out to do anything the *kilesas* are immediately there. We must look into this and make it clear because (at this stage) we already know all the *sabhāva dhammas*, so what is the nature of this one (the *avijjā-citta*) that we do not know ourselves? What will the nature of this one be in the future? Or is the nature of this one what we ourselves are? If it is ourselves, then we are stuck with it for ever, and this which is ourselves will go on being born over and over again in all the realms of becoming forever.

We must look into it in this way so as to examine all aspects of it and to go steadily in towards it—because we have already cut away the “twigs and leaves and branches”—in other words we have examined and penetrated the grosser aspects of the *ti-lakkhaṇa*. And now we must cut through the trunk of the tree and

pull it out by the roots so that it will be destroyed and die with nothing remaining that can grow again.

Having reached this stage we have “cut away” and we know as they are, form, sound, smell, taste and things which contact us, and also *rūpa*, *vedanā*, *saññā*, *sankhāras* and *viññāṇa*. But what is the chief of these things? What is the root of infatuated delusion? What is the one who grasps at birth in the form of *dhātus* and *khandhas*? This is the one that initiates the fundamental causes which lead to these states.

We must investigate so as to see “this nature” in the same way as we saw all the *sabhāvas* which we have already dealt with. What is knowledge of this one? Have we yet come to recognise and let go of “self”, or not? If we still do not know ourselves it shows that we are only skilled externally and that internally we are still stupid.

In order to be skilful and thorough we must go in and examine “this nature” once more, for that knowledge which is the chief culprit, the root of *vaṭacakra*, the root of our going round and round (in *saṃsāra*), the seed of all *dukkha* is all concentrated in “this nature”. We must investigate and penetrate into the “nature which knows” and see it as being *ti-lakkhaṇa* just the same as all the other *sabhāvas*. *Anicca*—the *sabhāvas* throughout us are all changing. *Dukkham*—delusion of this is bound to immerse us in *dukkha*. *Anattā*—where can we say that this is self or what belongs to self?

“This nature” is the most subtle of mundane things and more so than any other mundane thing throughout the universe (*ti-loka-dhātu*). Generally, in regard to all this, there is nobody who will speak like this and say whether “this nature” is *ti-lakkhaṇa* or not. But I ask your forgiveness for speaking by way of natural principles in accordance with what I have practised and experienced, and I have explained this to all of you to the best of my ability from all aspects and angles leaving nothing undisclosed, even though it is not to be found in the text books—

for when we investigate closely into these natural principles we find that they are like this.

I have spoken in this way so that all of you who practise and are interested will keep this by you as something to bring to mind and think about at such time as it becomes necessary, and as something to lead you on to investigate and to cure yourselves, Because you who practise, who are interested in the higher Dhamma with putting forward diligent effort will have to reach and pass beyond the Dhamma in the natural principles mentioned above for certain! Both so as to know that the principles of the *Svakkhāta dhamma* and of the *Niyyānika dhamma*, which the Lord Buddha gave to those who are interested in Dhamma practice is not a “worthless *dhamma*” associated with vain promises and guess work and leading only to loss. There is “*Sandiṭṭhiko*” still hidden within it, so that the Dhamma of the Lord Buddha shall be a banner of victory proving its worth to the world by practical evidence onward into the future.

The investigation into the “one who knows”, which is the basis of the *samsāra-cakra*, is to enable you who practise to see the “end point” of becoming (*bhava*), or the genuine and true termination of the world. Otherwise it will become such that we know the world only so far that we return back to the delusion that we have Dhamma in ourselves; and the final result will be delusion both as regards the world and Dhamma.

In order to know the world and Dhamma as they truly are we must investigate down in the “spot” of the “one who knows” which is prominent and clear until we see with such *paññā* as is equal to the occasion, that it is basically at fault and wrong and we cannot find a particle of good in it. The heart in this state will explosively blow out the substance of *vaṭṭa* so that we may then see it to our heart’s content, as well as seeing the danger of it until it shocks and frightens us.

It is as though we had unknowingly gone and taken up a place to sleep in a cave where a tiger lived. When we heard it roar we thought it was the sound of

gongs and drums and were engrossed in listening to them. But as soon as there was someone who knew and who told us that this was a tiger's cave and that this sound was the roaring of the tiger with jealous concern for its cave, we would tremble all over and jump out with such fear that we would lose all restraint and run away taking no heed of distance or obstacles having no time to think of them, because we would value our life more. This is like the roaring tiger *avijjā* at the moment of its expulsion from the *citta*. With all who have completely gone beyond the *avijjā-tiger*, how could this not cause them to be afraid?

While someone still thinks that the sound of the *avijjā-tiger* is the sound of gongs and drums, the state is that of us who have *avijjā*. But those who are in the state of *vijjā* only hear the story of *avijjā* creating *dukkha* so that beings are tormented—and so they are afraid.

As soon as *avijjā* has been “blown up”, it means that *paññā* has broken it up and dispersed it, and it means that we have gained freedom from the tiger's cave. Having run away from the tiger's cave trembling with fright, who then would care to return and lie down and listen to the music of the tiger roaring in the cave again?

All of those who have got away from the tiger's cave and come to the end of danger are bound to exclaim in their hearts in the same way in every case that: we have attained freedom from the territory of the mundane (*sammuti*), from the territory of disordered confusion, from the territory of inadequacy, from the territory of birth, old age, pain and death. The *citta* which is mundane with the *kilesas* which are mundane, together and interdependently create the mass of mundane conventions which lead beings to go whirling around. We have passed entirely beyond this fearful nature, and now our *citta* is not the mundane *citta* but has become the free (*vimutti*) *citta*. This wandering ever round and round which we have been doing has come to an end today and from now on we will never again be “accused” and have to go to “court” to answer the charges of *avijjā*. From today

our path has parted from that of *avijjā* which leads to birth and death and we are going different ways, and our *citta* has reached Dhamma which is not within the territory of *avijjā*, where it could otherwise be followed and taken possession of by force. Those who have gone away free from the tiger's cave make this kind of exclamation.

The story of the Lord Buddha and the *Sāvaka*s tells how they went about things so that they reached the "land of happiness". We therefore do things in the way that they did them, steadily going on until we reach the "nature which knows", which is the friend of *avijjā* and which is completely destroyed by the power of *paññā*. After that there are no more mundane assumptions (*sammuti*) hidden within. But there is the nature which is not mundane to which the Lord gave the pseudonym "*vimutti*"—so as to conform to the ways of the world which has mundane conventions.

We who practise, let our story be like this, let us go about things like this, and let it happen like this, so that we may be able to experience these things with *paññā*. Then, not wasting the opportunity in which we have been born as human beings, we who have been ordained in the *sāsanā* will have gone about things in the same way as the Lord Buddha and all the *Sāvaka*s to the full extent of our ability, both as regards the practice of diligent effort to cure the *kilesas* and *āsava*s, and as regards the field of gaining liberation in which we will also have used our ability to the utmost.

And so let all of you who are listening submit to the Dhamma which the Lord has with *mettā* given us to practise. For if he had kept quiet not saying anything and not favoured beings who were in need, such as ourselves, and if he had entered *Nibbāna* and gone for good, all hope would be lost for those who had set their hearts on following the way of the Lord and following the way of Dhamma—in accordance with the verse of Dhamma which in our language (the Thai language) says: "Whoever sees Dhamma sees me the *Tathāgata*".

But the Lord did not think in this way and so he left his words recorded in all his teachings of Dhamma. Please understand that this is the *sāsanā*, and whoever upholds Dhamma upholds the *sāsanā*.

We must practise to the utmost of our strength and then the results which we receive will accord with the Dhamma which the “Teacher” taught in every way from the first beginnings up to the state of freedom (*vimutti*) or *Nibbāna*, which will be the wealth of all of you without doubt.

Now I beg to close this *desanā* at this point.

Evam.

NOTES:

1. *Paccayākāra* = *Paṭiccasamuppāda*—the twelve causal links from *avijjā* to birth and suffering.
2. In the Thai (lunar) calendar the month of *Visākhā* (approx: May) is the 6th month and not the 5th.
3. *Kilesa-selves*—means that all our five *khandhas* are here because of *kilesas* and our thoughts and activities are constantly infused with *kilesas*.
4. Saying of Dhamma means a *parikamma* such as, the repetition of *Buddho, Dhammo* or *Sangho* etc. Characteristic of Dhamma means, the development of some aspect of Dhamma such as the *asubha* contemplations, the contemplations on death, or the body, etc.
5. *Lokavidū*—means one who knows the worlds.

