



A Guide to Awareness

Somdet Phra Nyanasamvara

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A Guide to Awareness

Somdet Phra Nyanasamvara

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A Guide to Awareness

Dhamma Talks

on the

Foundations of Mindfulness

(Satipaññhàna Sutta)

by

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Supreme Patriarch of Thailand

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therefore, not just lectures but a guide for those listening to actually put into practise.

A translation such as this has many difficulties, not the least of Translators Foreword

which being the profundity of the subject and the inadequacy of our understanding and translating abilities. We therefore hope readers will This Guide to Awareness is a translation from the series of Dhamma test and check these teachings out in their own practice and experi-talks published in the Thai language as Naew Patibat Nai Satipatthan ence.

(lit: The Way of Practice in the Satipatthana).

This translation is respectfully dedicated to the venerable author The venerable author, HH Somdet Phra Ƴàõasaṣvara, is the Su-who gave new life by ordaining us as bhikkhus and who has helped so preme Patriarch of Thailand and head of Wat Bovornives Vihara, a many of us from the west.

large and famous monastery in the old city of Bangkok. It is a centre for Buddhist study and is well known amongst westerners interested in The Translators

Dhamma; many of whom have received ordination there with the venerable author as Preceptor.

HH Somdet Phra Ƴàõasaᶑvara was born in Kanchanaburi Prov-ince, about 130 kilometres northwest of Bangkok, in 2456 B.E. (1913).

Translators Note

When he was thirteen years old, he became a novice and in 2476 B.E.

he received the higher ordination. On going back to continue his stud-In an attempt to make this translation accessible to all, Pali terms ies in Bangkok he was given new ordination as venerable Bhikkhu have been translated. However, scholars should note that on their first Suvaóóhano, with the Supreme Patriarch Vajiranyanavong as Precep-occurrence the Pali word is usually shown in brackets and the English tor, at Wat Bovornives Vihara the next year. After furthering and com-translation is normally consistent throughout the book. Several words pleting his Dhamma and Pali studies to the highest grade (grade nine), were left untranslated as an English equivalent was either difficult to find or too clumsy compared to the original concept. A glossary has he succeeded venerable Chao Khun Phra Brahmamuni as abbot in 2503

B.E.(1960). It was therefore in carrying on the tradition of the late been included at the end of the book.

abbot when in 2504 B.E. (1961) he gave this series of Dhamma talks.

As the venerable author mentions in his Preface, he had to recap He was awarded the ecclesiastical title of Somdet in 2515 B.E.

and summarize previous topics, because people often missed some of (1972) and has held various positions in the administration of the Thai the sequence of Dhamma talks. However, this translation omits much of that repetition.

Sangha. (These more recently included: membership in the Council of Elders; Head of the management board for Mahamakut Buddhist Uni-versity; Head of the National Buddhist Foundation; Head of the Foundation for Lepers, just to name a few.) He was made supreme patriarch of Thailand in 2532 B.E. (1989). Yet even in the midst of exhausting duties and responsibilities he continues his meditation practice.

The Dhamma talks were presented to both monks and lay people.

Afterwards the monks would chant appropriate verses from the Pali texts and finally there was a period of group meditation. They were 3

Preface

Tan Chao Khun Phra Brahmamuni (Suvaca Thera) originally organized a series of Dhamma talks at Wat Bovoranives Vihara. He would present a sermon and then, after the monks chanted, everyone would sit in meditation.

I was invited to continue with this and as I considered it beneficial I accepted the task. However, I also pointed out that I was not a meditation teacher. I still had responsibilities concerned with teaching and various other duties, and so could not fully practise developing myself, let alone attaining to a level able to train others. My Dhamma explanation therefore always had to depend on the scriptures, and if I happened to stray from them, I also felt as if I had lost my way. I had to rely on the footprints of

those gone before to show the way, which I could not manage on my own.

At first, the sermons of Tan Chao Khun Brahmamuni were read out. Then, in the Rains Retreat of 2504 B.E.(1961), I started to present talks of my own. These were tape recorded and later transcribed.

The Mahà Satipaññhàna Sutta, the Great Discourse on the Foundations of Mindfulness, is regularly chanted at Wat Bovoranives Vihara. I can recite all of it which helped when I was presenting my Dhamma explanation. This Discourse is a major pillar in the practice of both calm and insight, and so was chosen as the first text to present.

The Dhamma talks were given twice weekly, on the evening of the quarter moon day and the following night. As those that came to listen did not attend on every occasion, I would usually summarize and recapitulate the earlier talks.

Previously, I wrote about my reliance on the scriptures but in some places my explanation may actually differ from the normal interpretation. I nearly cut such passages out but in the end didn't, for I am sure that even if those additional thoughts which popped up of themselves are incorrect, they will receive the forgiveness of my readers for not being intentionally misleading. I will therefore leave them there for Dhamma students to investigate and consider.

These twenty-two Dhamma talks should be read and carefully considered, so as not to stray from the true way of practice in the four-

foundations of mindfulness.

The teaching presented here follows the way found in the Disc-Talk 1

course on the Foundations of Mindfulness, which contains the essential and graduated steps of practice. It is a way which those who practise, *Kammañña*: The Place of Practice

respect and appreciate. However, some people may charge that it is *Kammañña* is a place of work, and here it means where one is inappropriate and lacking benefit because it brings a feeling of weariness on one's mind. In virtually everyone the mind is forever thinkingness and depression. It is rather likely that the people who say this are concocting, leading to the arising of lust (*rāga*) and greed (*lobha*), actually afraid of realizing the truth. It is similar to being fearful of the hatred and aversion (*dosa*) and to the birth of delusion (*moha*). The doctor's examination of one's illness or closing one's eyes to the truth.

mind is then enveloped in the contrivings of issues and affairs and has - This is not a characteristic of a clever person.

bitually smothered in defilements. Such a disquieted and unstill mind If you read this book, you will discover the truth of the knots and can find no peace, just as there is no rest for the waves of the sea.

problems that exist within you. In short, this can be described as the mind infiltrated with such defilements is so biased and un-

knot of suffering. You may also then see the method to unravel and balanced that it can't recognize the truth, can't see conditions for what safeguard against this suffering. When actually trying out this practice, they really are. For instance, the mind bound up with lust or greed you will be able to cure your own suffering in accordance with the must incline towards the pleasant, attractive side of things,

creating a Buddhas Teaching. You will also experience a joy unknown before.

predilection for a certain thing. Liking it, one becomes biased and it will then appear perfect, good or quite nice depending on how

;

much one favours it. Even if something is really not at all good, one assumes it to be so because one is attracted to it through the prejudice. This book has already been reprinted many times in Thai. I there-of lust and greed.

fore requested Bhikkhu Ariyesako and Bhikkhu Kantasālo to translate it. When the mind is warped by hatred, it will then take the negative into English so as to make it more widely available. I would now like to side and turn away from things. Whatever is hated the most will then thank them both for bringing this work to completion and I hope it will appear totally bad or according to the level of ones aversion plainly be of benefit to all.

bad or not so good, etc.

The mind imbued with delusion finds it even harder to see the truth. Its as if one is half-blind, seeing things only dimly. Even ones conjectures probably do not accord with the truth because the mind is already obscured with delusion.

Lust, greed, hatred and delusion not only unbalance and agitate the mind but also block the development of wisdom (pañña) which would be able to penetrate to the actual state of things. The Lord Buddha therefore taught about the two places which can be established for working on the mind, the two kammañña:

Samatha kammaññhàna is the mind's working place to develop calm (samatha).

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Vipassanà kammaññhàna is where the mind can attain insight Precepts and Moral Virtue (Sãla)

(vipassanà) into the truth.

Now the ground or foundation for the mind's support can be laid.

Working for calm is the first step because the mind needs relief from This is moral virtue (sãla) which is actually the natural (pakati) state of the defilements which bind and envelop it. One can then practise for the mind undisturbed by the defilements. These defilements will incite insight as the tranquil mind is balanced and free from the bias of the and force the mind into intending (cetanà) and setting into motion defilements. Whatever is then investigated can be seen clearly for what wrong actions through body and mind. Sometimes you may find your-it really is, and this is where insight begins to develop.

self unable to maintain this natural state of mind because of business or The Refuges (Saraõa)

work affairs, etc. However, once you enter the place of Dhamma practice, you must firmly resolve to refrain from wrong, unskilful behav-Just as the earth receives and supports our footsteps, so it is neces-iour. In other words, do not break the five precepts¹.

sary, right from the beginning in developing these work places, to have At this present time you must be especially careful to guard the a shelter and solid foundation for the

mind. The mind's true refuge is natural virtue of the mind. Do not allow it to be pulled down into un-the Triple Gem (Ti-Ratana): the Buddha, the Dhamma, and the Sangha.

skillful ways. When you can sustain this natural state of mind, you will. One must first determine the Buddha, Dhamma and Sangha as find the mind endowed with moral virtue. Once this virtue is present, it is one's true refuge, and recollect and contemplate their special virtues forms the foundation on which to rest and base the mind. When your mind and qualities. Thus, the Lord Buddha is truly the Awakened One; the mind has such a foundation, together with a refuge safeguarding your Dhamma is truly the Way of practice to the end of all defilements and Dhamma practice from any of the defilements attacks, then an opportunity to follow the way of kammañña and Sangha are those who are truly following the Dhamma. This opportunity opens up: an opportunity to follow the way of kammañña and Way to its fruition. The cultivating of a profound appreciation for the establish a place to cultivate your own mind.

qualities of the Triple Gem requires a deep understanding of what the Buddha taught: that it indubitably leads to the ending of all suffering.

4th August 2504 B.E. (1961)

The more one can perceive the profundity of Dhamma the more one can appreciate the achievement of the Lord Buddha. One's mind will then go for refuge to the Buddha, Dhamma and Sangha without hesitation or wavering.

Establishing one's mind in the Refuge of the Triple Gem is the preliminary step in the development of the kammañña working places.

So will you all please resolve to accept this refuge for your minds, securing a trust and faith in Buddha, Dhamma and Sangha and also a trust and confidence in your own ability to practise. This especially applies to the kammañña work which you have determined to practise. Know that it leads to calmness and tranquillity, to wisdom and insight. It is the true and certain support for your mind.

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for positioning your feet for sitting.

Talk 2

Then there are the other parts to this body (rāpa-kāya) made up of the external and internal organs, etc. Externally there is the hair on The Foundations of Mindfulness: Satipañña the head, body hair, nails, teeth and skin, and internally such things as The Discourse on the Foundations of Mindfulness (Satipañña flesh, tendons, bones, bone marrow, bile, kidneys, heart, etc.

Sutta) directly takes up and explains the training of the mind. In fact These bodily constituents can all be reduced and considered in the Lord Buddha even said that it is the only way to transcend sorrow, terms of elements (dhātu). For example, the organs which tend to hard-to see the Dhamma that needs to be seen and to come to the end of ness come under the earth element; those which are fluid, under the suffering with the realization of Nibbana. This, therefore, includes the water element; those that are heating, under the fire element; and perfection both of calm and insight. However, one initially needs to those that produce motion, under the wind element.

know about the basis of practice, the kammañña. This, as I have As long as all these elements are properly

associated together, the mentioned previously, means a place of work a work place for the whole body appears normal; but should they disperse then what's left mind. It requires the determination to establish a foundation for one's is a dead body. For example, if the wind element fails then the breath-practice. But where can one find this base for one's concentration?

ing ceases. The body then becomes bloated and decays until only bones. Endeavouring to establish the mind in the affairs of external objects remain, and eventually even those skeletal bones will disintegrate. Rejects a visual object, a sound, odour, taste, tangible or mental object before its formation this body did not exist, and so in the final event it can only lead the defilements to infiltrate the mind. The mind returns to nonexistence. This is the section on the body.

then based in the defilements rather than in the kammañña. Thus the decision of exactly where to direct and base one's practice becomes Feeling (Vedanà)

crucial.

In a living body where the elements are in harmony together there The Lord Buddha taught that we should direct our attention back to feeling: Pleasant feeling (sukha-vedanà), painful feeling (dukkha-vedanà) or neutral feeling which is neither-painful-nor-pleasant found right here inside ourselves and not at all in external things. To be (adukkha-m-asukha vedanà)³. For example, this body experiences feel-more specific, inside oneself refers to the body (kāya), feeling (vedanà), feelings of cold and heat, of softness and hardness.

mind (citta) and mental objects (dhammà) all complete in each one of us.

Mind (Citta)

An intact body, with elements smoothly functioning together, forms Body (Kàya)

a support and resort for the mind. The state of everyones mind varies.

Turning ones attention back to oneself, looking from the outside Sometimes lust is uppermost and sometimes it subsides; sometimes in, one first comes across this body. One notices that, whether awake there is hatred or delusion and sometimes they subside.

or asleep, a basic and essential function is breathing. There must also be one or another of such bodily postures as walking, standing, sitting Mental Objects (dhammà)

or lying down. There are then the secondary positions such as, when Examining the mind to a deeper level, one finds that it is always walking, one bends the arms and legs or one turns and glances around.

involved and concerned with various affairs, some of these being good, Even as you are sitting here now there is always a certain natural way some bad, and some in between. These follow the principle of the Pàli 7

phrases:

course then goes on to teach about calming the in-and-out breathing.

Kusala dhammà

all mind objects which are wholesome.

This does not involve any forcing or holding of the breath, but is a *Akusala dhammà*

all mind objects which are unwholesome.

natural calming down. When the mind becomes refined, so in turn *Abyakata dhammà* all mind objects which are indeterminate or does the breath. The Lord Buddha taught that if the mind is unquiet neutral.

then the breathing will be rough and gross. However, should the mind These are all found in ones mind.

become calm, then the breathing also becomes more refined and sub-So we can now say that this, these, this and these are together tie. Sometimes the breathing may even seem to have stopped, but there what makes up myself, and right here is where the Discourse advises us is no need to panic. You have simply calmed down while the breathing to base our attention and mindfulness. In actual practice though, we still remains.

first concentrate on just one of these bases.

The Four Fundamentals of Practice

Concerning the Breath

You must have energy and determination (*àtàpa*) in your prac-The first point is that to use the in-and-out breathing as the base tice, and this includes conscientiousness. For example, you determine for establishing mindfulness. A living body must always have breath to practice for a specified time period and so must therefore fulfill that but we never pay any attention to it. So our practice is now to

bring aim without any slackness or cutting short. Even though you may feel mindfulness to bear on this natural breathing pattern.

frustrated and want to give up, you must carry on to accomplish your The Lord Buddha explains (in the Discourse) that one holds the objective. With such conscientiousness everything develops smoothly body erect⁴ and firmly establishes mindfulness. Mindfully one breathes and well. Thus àtàpa is the first essential in the practice.

in, mindfully one breathes out. Instead of sending the mind off else-The second principle is awareness and clear-comprehension where, one concentrates it wholly on the breath. This will lead to a (sampajañña) of oneself at all times. Don't be absent-minded or negli-more subtle awareness. Breathing in a long breath, be aware of it. Breath-gent by falling asleep or losing mindfulness. Permitting sleep and aling out a long breath, be aware of it. Be aware of a short in-breath and lowing your attention to fade indicates a lapse of clear-comprehension a short out-breath, but do not tense or force the breathing. Just let go in your kammañña practice. This is like straying from the path and and breathe naturally but be aware.

falling into a chasm or pit. Therefore, awareness and clear-comprehen-The Discourse then continues with instruction to note the whole sion must be well guarded and supported. They thus form the second body. Experience and know your whole body as the breath goes in and fundamental in the practice.

out. Expand your awareness to cover the whole body including both The next principle, mindfulness (sati), is

awareness fixed and the mental group (nàma-kàya) and the corporeal group (rãpa-kàya).

firmly established without any drifting from the chosen object⁵. Should Considering the mental group, be aware of the state of the mind, another mental object suddenly interrupt leading to rapture (pãti) or of the present condition of your mindfulness and concentration. How excitement, then dont lose yourself in it but quickly return to your are they at this moment? Note the body through awareness of its pos-base. For example, reject all distractions and turn your full attention ture and position. How are you sitting? From the soles of your feet back to the in-and-out breathing.

upwards, and from the crown of your head downwards Be completely Once mindfulness is well established, your practice can develop aware of your body.

without the harm that may arise from absent-mindedly drifting away After we fully accomplish this awareness of both groups, the Dis-with the thoughts and moods that have arisen. The harm comes when 8

you too readily abandon mindfulness and become a heedless day-dreamer. Therefore, steadfastly establish your mindfulness. Dont al-Talk 3

low it to drift away. This is the third principle.

Expanding and Summarizing

The fourth principle is to overcome hankering and dejection the Section Concerning Breathing

concerning the world⁶. This is an important point, for whenever one encounters a pleasant mental object in ones practice, one must con-I would now like to expand the

explanation on mindfulness of side it as a deceit and a false perception. Likewise, if an unpleasant breathing (àààana-sati). The Discourse advises sitting erect in the experience arises such as a mental image (nimitta) which provokes samadhi-posture with mindfulness alert and firmly fixed on the in-and-out then one must again be mindfully aware that none of it is real.

out breath. Various ways for developing such mindfulness are then given: Being neither-glad-nor-dejected with anything that arises, one continues-1. Breathing in a long breath one knows, I am breathing in a long ally brings mindfulness back to the established object and anchors it there. Breathing out a long breath one knows, I am breathing out a there. In this way concentration (samàdhi)7, and eventually wisdom long breath.

(paààà), will arise and one's practice will progress well.

2. Breathing in a short breath one knows, I am breathing in a These four fundamentals are essential for everyone who practises.

short breath. Breathing out a short breath one knows, I am breathing If they are dispensed with, the practice is thereby abandoned with out a short breath.

possibly harmful results. But with these principles well established, one's 3. Experiencing the whole body, I shall breathe in, thus one trains practice can only be beneficial and develop well.

oneself. Experiencing the whole body, I shall breathe out, thus one trains oneself.

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4. Calming the activity of the (breath-)body, I shall breathe in,

thus one trains oneself. Calming the activity of the (breath-)body, I shall breathe out, thus one trains oneself.

In the first and second stages of breathing in and breathing out a long breath, and breathing in and breathing out a short breath one has to realize exactly how one is breathing at that moment. This refers to the ordinary, unforced breathing which normally goes unnoticed.

With careful attention one will realize that the breaths are either long or short. When fatigued or tired, one can see that the breathing becomes heavy, perhaps with panting or gasping. When the mind is upset and unquiet, one may also tend to take longer breaths than when one is calm. Breathing exercises may also involve deep breathing.

With the body rested and peaceful, the breathing becomes quieter and more refined. When the mind is also tranquil, the breathing is even more delicate and refined. At first your mindful attention on the breath may not seem to bring any fruitful results. However, with persistence the mind will become more firmly established, allowing contentment (chanda), rapture (pāti), and gladness (pamojja) to arise. This 9

offers you a first taste of the fruits of the tranquil mind, the mind en-aim of this part of the practice is reached. However, the essence here is dowed with samadhi, which will encourage you onwards in your prac-rather in stage three (above), with the fourth stage following on from tice.

there.

The third stage of experiencing the whole body with the breath

is concerned with being aware of all the corporeal group and the men-Counting and Buddho

tal group. Be aware of your posture as you sit practising here, of the In the beginning of the practice, trying to use only the Pali (tex-position of your hands and feet. Take note of the state of your mind tual) instructions may be too difficult to accomplish. Therefore addi-and the clarity of your mindfulness and concentration. Such an aware-tional devices to engage and hold the mind have been offered. For ness of the whole body indicates a broad mindfulness. This must be so instance, there is (mental-) counting of the breaths. This can first be refined that experiencing the whole body becomes experiencing the done in a slow pattern by counting each succeeding in and out breath whole breath-body with each breath.

as follows:

One notices, in simple terms, that the in-breath enters at the nose, Inhale (count) one ... exhale (count) one Inhale (count) two ...

passes midway at the heart and ends at the navel, whereas the out-exhale (count) two

breath starts at the navel, passes the heart and ends at the nose. This is Inhale (count) three ... exhale (count) three one gauge for helping to direct ones attention. However, following the Inhale (count) four ... exhale (count) four breath in and out will actually unsettle and unfocus the mind. The Lord Inhale (count) five ... exhale (count) five Buddha therefore taught that one should fix the mind on that single Then return again to counting oneone;

two two....etc., but this point where the in-breath starts and the out-breath ends, i.e. where the time continuing the sequence so that you end with six six. Repeat the breath contacts the nostrils or upper lip. This single point is the mark sequence again, returning to one one (and so on) but this time adding (nimitta) where one stations the mind. With each in-and-out breath seven seven; then back to one one and then up to eight eight; one

one notes the air touching that mark (the nostrils or upper lip), and one then up to nine nine, and finally, the completed sequence from this is known as experiencing the whole body and breath-body.

one one to ten ten.

This can be compared to sawing a piece of wood. Attention is After completing a full sequence from one to ten, begin the cycle focussed solely on the cutting point and not on the complete length of again as before, i.e. one one to five five and so on, until reaching the saw as it moves back and forth. Seeing that one point is like seeing one one to ten ten again.

the whole saw and, similarly, in attending to just that single mark one When the mind is sufficiently steady, a pattern of more rapid count-experiences the whole breath. This is the third stage.

ing can be used. This entails (mentally-) counting one with the inhala-Calming the activity of the breath-body is the fourth stage of train-tion and two with the exhalation. Continue this sequence until you reach ing. This does not involve any suppression or holding of breath in an five. Then, returning to one continue until you reach six. Carry on

these attempt to force it to become more refined. Rather, it involves a strength-rounds until you reach ten.

ening of the minds concentration and calm. When the mind is calm These counting techniques can be individually adjusted to ones and refined, so is the breath. The opposite way, of stimulating and own practice so as to achieve satisfactory results. One possible adapta-exciting the mind, achieves only tension and stress.

tion, for example, is to count from one straight through to ten and, The practice of concentration or samadhi is for peace and tran-having counted ten, return to one and start the cycle again.

quillity in both body and mind. When the body and mind are still, the If plain counting does not suit you then the word Buddho may be 10

used instead. Inhale (mentally-) reciting Bud-, and exhale, (mentally-

) reciting -dho. Inhale Bud-, exhale-dho, and so on.

Talk 4

Counting or using a mantra word such as Bud-dho is a useful aid in the beginning stages of the practice. It can be compared to using lined Review of the Basic Practice

paper to guide the hand when we were first learning how to write.

Samatha kammaññhàna is the place of work to bring calmness and When a suitable degree of competence, steadiness of mind and prac-stability to the mind.

tice has been attained, the device of counting and Bud-dho should be Vipassanà kammaññhàna is where insight into the truth arises in discarded, with a pure mindfulness carrying on alone. This is the gen-the mind.

eral method of practice, and each practitioner should decide what is One begins practice by taking refuge in the Buddha, Dhamma and most suitable. This method is purely for the developing of calm, and Sangha because one is following the Lord Buddhas Dhamma rather will bring peace and stability to the mind.

than any other way. Faith (saddhà) and confidence (pasàda) in the I would like to remind you of the four fundamentals of practice: Buddha He who has opened up the Way for our practice to follow

Conscientious perseverance (àtàpa and sacca), full and clear compre-is the going for refuge.

hension (sampajañña) and mindfulness (sati). These are always essen-You should determine to keep at least the Five Precepts. Even tial to your practice.

your sitting here now is also to establish and improve your moral vir-The Benefits of Samadhi

tue. With your refuge, faith and precepts established, you can now practise for calm and insight.

The unquiet, restless mind wastes time and effort with its lack of The practice leading to a calm and stable mind is elucidated in the application and focus. We may wish to study a book but cannot con-Great Discourse on the Foundations of Mindfulness (Mahà Satipaññhàna centrate due to disturbing and proliferating thoughts. However, a mind Sutta) as mindfulness of breathing. One establishes

mindfulness on the well trained (as described above) in calm and steadfastness allows us in-and-out breath, long or short (etc.), experiencing the whole body to apply ourselves. For example, we can apply ourselves to that book and calming the breath-body. The (Buddhist) Teachers have also of-and can quickly digest and understand it, with a better recall as well.

ferred supplementary ways: focussing the attention at one point in the Thus the gains and benefits of the trained, stabilized mind manifest not breathing cycle (i.e. at the nostrils or upper lip where the breath makes only in a passive resting of the mind in happiness, but also in whatever contact), for example, or using counting to help, or by reciting Bud-activity we may engage in.

dho. There are other variations, but they always boil down to focussing 1st August 2504 B.E. (1961)

the mind in one place. When your mind becomes one-pointed, you can be sure everything is going well. But at any rate, just keep your mindfulness focussed and you will be able to make the mind one.

Characteristics of the Mind

I would like to explain a little more about the nature of the mind; how difficult it is to tame and control with its habitual jumping and racing about. Even with mindfulness fixed on a single object, it will continually buck and pull away. Where does the mind jump to? It strug-11

gles around among mental objects, following after desires, wishes, at-comprehension. When walking, one is aware of ones walking; when tractions and the obstacles (palibodha) which are worries and anxie-standing, one is aware of ones standing, and likewise with sitting or ties. These external

involvements are those concerns which we think lying down. When changing position, be aware of that movement. Aim and conceive about. Once they are caught up in the mind they agitate to keep up this clear-comprehension and awareness.

as worries and anxieties. If they are many and you are unable to throw On close examination one finds intention (cetanà) present before them out, then the mind cant be pacified. However, everyone with any position is taken up, or even before one moves to change that true determination can expel them and achieve a calm mind.

posture. For example, there is the intention to walk or to sit. However, in the actual walking or sitting, ones clear-comprehension is liable to The Method of Examining the Mind

be broken by the minds straying away in thinking of other affairs. There-Mindfulness is essential for guarding the mind right from the before, make sure that clear-comprehension is aware and safeguarding ginning. Any inattention, and the mind will have darted away in a flash.

any posture you are presently in.

The mind must then be speedily led back inside if mindfulness is to be recovered.

Clear Comprehension (Sampajañña)

If one checks to see why the mind had darted away, one may find Another section (sampajañña-pabba) also deals with clear-com-the cause in something like the sound of a car, of people walking past, prehension, classifying the major postures in a more detailed way. Be or the noise of something falling. The mind zips away to that particular

aware of what you are doing. At the moment of taking a step forward sound and then starts to roam further afield. It may have wandered on or backwards, of looking or turning, of stretching the body out or con-through many varied episodes before one realizes the fact and is able tracking it in whatever you are doing be clearly aware. Dressing, to return it to ones determined point. However, should another noise eating, drinking, relieving yourself: notice how these things proceed.

intervene, the mind may then be off again continuing on from one This includes walking, standing, sitting, lying down, speaking, being thing to another in what might seem like a moment even though it silent, going to sleep and waking. This constant self-awareness is the spans many different episodes.

practising of clear-comprehension. It will safeguard you from careless-Using mindfulness, always return the mind to your chosen point ness and negligence and can bring only benefit.

and, carefully establishing mindfulness, examine it there. The mind will then be pacified and, when checked in any particular episode, will On Impurities (Pañikkāla)

usually not go off there again but will rather follow some other affair This section (Pañikkāla-pabba) deals with the impure or unclean instead. This method must be repeated until the mind is tamed and aspect of the body. One examines the body from the soles of the feet able to come to calm with contentment (chanda), rapture (pāti) and below, upwards to the crown of the head. It is surrounded and encased ease (pamojja). This will give a taste of the first stages of calm and in skin and full of various foul and repulsive impurities.

samadhi, furthering your satisfaction in the practice and facilitating These are the bodily parts:

the focussing and settling of the mind in samadhi.

hair of the head (kesà), hair of the body (lomà), nails (nakhà), teeth (dantà), skin (taco), flesh (maṣṣaṣ), sinews (nahàrà), bones Posture

(aññhi), bone-marrow (aññhimixjaṣ), kidneys (vakkaṣ), heart Following on from the section on breathing is the section on pos-

(hadayaṣ), liver (yakanaṣ), diaphragm or membranes (kilomakaṣ), ture (iriyàpatha-pabba). Here the Lord Buddha teaches the use of clear-spleen (pihakaṣ), lungs (papphàsaṣ), large intestines (antaṣ), small 12

intestines (antaguõaṣ), undigested food (udariyaṣ), excrement (karãsaṣ), bile (pittaṣ), phlegm (semhaṣ), pus (pubbo), blood Talk 5

(lohitaṣ), sweat (sedo), fat (medo), tears (assu), skin grease (vasà), spittle (kheõo), nasal mucous (singhàõikà), oil of the joints (lasikà) and Two Methods of Calm (Samatha)

urine (muttaṣ).

I have already explained two methods for making the mind calm These number thirty-one but the Lord Buddha also pointed to the and stable. There is mindfulness of breathing, which centres the mind brain-in-the-skull (matthake matthaluigaṣ), which makes thirty-two in one-pointedness through awareness set on the in-and-out breaths; bodily parts in all.

and mindfulness of the body (kāyagatā-sati) which uses examination. Even though the Lord Buddha actually intended this teaching for the various bodily components to penetrate to their impure nature.

the monks (bhikkhu saṅgha), it still remains very much the truth concerning the various parts of this body, and lay people might therefore. The Elements (Dhātu-kammaññhāna)

adapt this manner of examination for themselves. He pointed out that another method is the examination of the elements. Element

this body is so compounded that it must become rotten and putrid, as is (dhātu) here refers to having similar characteristics rather than to be seen when it becomes a corpse. But when it can still be nurtured and ing from the same root. Thus those body parts that are hard are referred supported then one can also manage to depend on its support. This to as the earth element (pañhavā-dhātu); those parts that are fluid are impure aspect is not usually observed unless one examines it to see for referred to as the water element (āpo-dhātu); those that are warming oneself when its always ready to manifest.

are the fire element (tejo-dhātu); and those that are in motion, the All of this is concerned with calming and assuaging the mind from wind element (vāyo-dhātu).

its satisfaction and passionate attachment for one's own and other people. We previously analysed the body into thirty-one or thirty-two internal bodies. If you wish to realize this calm then use the method of this internal and external components, whereas for the elements we analyse section

for examination and contemplation. It is especially important them in the following manner:

in your samadhi practice, when the abating of such attachment for 1. The earth element is the head hair, body hair, nails, teeth, both your own and other peoples bodies becomes vital. This, then, is skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, mem-one strategy to help in the firm establishing of your mind in calm and branes, spleen, lungs, large gut, small gut, undigested food and excre-tranquillity.

ment.All of these and any other bodily parts that are hard are desig-12th August 2504 B.E. (1961)

nated as the earth element.

2. The water element is the bile, phlegm, pus, blood, sweat, fat, tears, skin grease, spittle, mucous, oil of the joints and urine. Any other component parts that are fluid can be designated as the water element.

3. The fire element is that heat which warms the body (yena santappati); the heat which causes the body to decline and deteriorate (yena jiriyati); the heat which makes the body feverish (yena parióayhati); and digestive-heat for whatever we eat, drink, chew or taste (yena asitapãtakhàyitasàyitaṣ sammàpariõàmaṣ gacchati). Any 13

thing else in the body that has a heating characteristic is designated as rything to molecules and atoms. After removing each of the elements, the fire element.

one finally finds that of all that which one had been attached to and 4. The wind element is the upward-blowing wind (uddhaïgamà thought of as me and mine, the only thing remaining is the space ele-vàtà); the downward-

blowing wind (adhogamà vātā); the wind in the ment. Just empty space with no me and mine or self.

abdomen (kucchisayā vātā); the wind in the bowels (koñhasayā vātā); This analysis of elements is one strategy to use in curbing attach-the wind that courses through all the limbs (āḡamaḡgānusārino vātā) ment to this body which manifests as me and mine, and as myself. The and the in-and-out breathing (assāsopassāso). Any other part which situation is just the same with external things where other people and has a moving or blowing quality is designated the wind element.

other things have the same nature and properties. One can then re-5. The space element. In other discourses the space element (ākāsa lease ones attachment for people and things and abandon ones think-dhātu) is presented as the fifth element, this being the empty spaces ing in terms of self. The mind then calms and is firmly settled.

and cavities of the body: the ear canals (kaḡḡacchiddaḡ); the sinuses This is one method in the practice of calm. However, both mind-

(nāsacchiddaḡ); the mouth orifice (mukhadvāraḡ); the gullet (yena ca fulness of the body (which we have already dealt with) and this analy-asitapātakhāyitasāyitaḡ ajjhoḡharati); the space where the food remains sis of elements is calm mixed with insight. This insight will arise, without (i.e. the stomach) (yattha ca... ...santiññhiti); the orifice from where the any pretension, out of the analysis when the elements are clearly seen food is expelled (i.e. the rectum) (yena caadhobhāgā nikkhamati).

for what they really are no creature, no person, no myself or their Any other empty space or cavity in this body are also

designated as the self. The mind previously absorbed and suffering in its me-ness and space element.

mine-ness will allow everything to come to calm. This is the factor leading to a calm and cool mind.

Separating-out Ones Elements

It is quite normal for each one of us to be attached to his or her Stillness and Peace or Thinking

body, thinking of it as myself. Now we must examine it in terms of The examination of the bodily parts and elements does not bring elements, separating all the hard parts out as earth element, the fluid one-pointedness of mind because it requires an active analysis and in-parts as water element, the warm parts as the fire element, the airy vestigation. In mindfulness of breathing however, the aim is for one-parts as the wind element and the empty spaces as the space element.

pointedness, so one does not use investigation. Use whichever method That which we adhered to as me and mine will then be seen as ele-seems most appropriate to you at the time. Sometimes your mind might ments.

be content with stillness and at other times it will want to think. When Analyse your body and take out each element, one at a time. Take your mind tends to stillness, use mindfulness of breathing. However, if out all the hard parts, leaving the other elements together. Now re-it likes to go out, thinking of this and that, then instead of giving it a move the water and then the fire element, and you are left with the free rein arrange a tour for it in your own body. Keep it within these wind element. And when that is taken out then all that remains is empty bounds: From the soles of your feet up to the tips of the hair on your space.

head, circumscribed within the skin. As it travels there, examine the bodily parts or the elements.

Methods of Separating the Elements

One can examine the elements following the Lord Buddhas Way This Body as a Work Book

(as above) or one might use a modern scientific analysis reducing eve-The study of calm and insight is in fact the study of this body. Its 14

much like the student doctor with his big text book which is just this very body. All his studies are contained here. The practice of calm and Talk 6

insight is similar to this, but with the objective being a firmly established, calm mind together with a clear seeing and true insight. And a Concentrating on a Single Object

final letting-go.

I have already explained about stabilizing the mind by way of 19th August 2504 B.E. (1961)

calm using various techniques: mindfulness of breathing, mindfulness of the body and examination of the elements. The choice rests with the practitioner. When one decides to establish the wandering mind in one-pointedness, mindfulness of breathing can be used. Should the mind wish to go roaming, let it explore the body or elements. However, mindfulness should focus and remain with each object until it is clearly discerned. For example, moving ones concentration through the body, one examines the hair of the head and body, nails, teeth, skin, flesh, sinews or bones. One might take bones as a single object and through fixing

ones mindfulness see them as ones own skeleton. This is centring the mind in one place.

Reflection on a Corpse

Previously, I have been referring to the scrutiny of the living body, but the lifeless body or corpse can also be examined. Compare this body with the corpse abandoned in the cemetery for one, two or three days bloated and festering until only mouldering bones remain. Ones contemplation of this will give rise to a weariness, a disenchantment and then bring calm to the mind. With practice one then becomes accustomed to corpses and unafraid of them. This is another method which uses reflection or examination.

Two Types of Samadhi

Briefly speaking, there are two types of concentration: threshold or neighbourhood concentration (upacàra samàdhi) and absorption concentration (appanà samàdhi). The type of samadhi where the mind explores and examines brings one only to the threshold because the mind is not yet one-pointed, whereas the type that centres in one-pointedness as absorption samadhi is firm and unwavering. Concentrating on the in-and-out breathing, even the establishing of mindfulness on one specific part in the body, can also lead to absorption samadhi.

15

The Instruments for Practice engages and sustains the mind together with the meditation object.

The instruments for ones practice must include applied-thought Then rapture and ease of body and mind will arise followed by the one-

(vitakka) and sustained-thought (vicàra). Applied-thought is the capa-pointedness of mind which is samadhi.

bility of applying the mind to the meditation object of samadhi, while 20th August 2504 B.E. (1961)

sustained-thought is the sustaining and engaging of the mind together with the meditation object.

When concentrating on the breath, one must direct and apply the mind at the nostrils or upper lip, where the air enters and leaves. Sustained-thought is then used to keep the mind firmly engaged on that single point. Whenever one is careless in ones practice and mindfulness is lost, the mind will dash away. Applied-thought must then be used again to catch and return the mind to its former station, engaging and sustaining it there without allowing it to fall away to another object. The Lord Buddha compared applied-thought with the sound of a bell when first struck, while sustained-thought was likened to the reverberations of the bell. Both of these are always necessary in ones practice. Applied and sustained thought are essential because the mind is continually liable to slip away from the meditation object, requiring applied-thought to lift it back and sustained-thought to sustain and engage it there. When this is constantly practised, the mind becomes pacified and stationary so that the fruits of samadhi can start to appear: a pervading rapture (pãti) and, even more than that, when ease (sukha) arises throughout ones whole body and mind. With contentment of both body and mind the mind becomes unwaveringly centred on one single object: This is one-pointedness (ekaggatà).

When one has yet to experience the rewards of rapture and happiness, then ones practice will tend to feel frustrating and tiresome. However, with the continued development of

applied and sustained thought, rapture and happiness will arise and then the one-pointedness of samadhi will be born as the first fruits of ones samadhi practice. This by itself will give satisfaction in ones practice and enable it to develop and flourish.

The points to note in my talk today are as follows: Applied-thought lifts and directs the mind to the samadhi object. Sustained thought 16

the body itself more closely by examining its component parts and or-Talk 7

gans. Some parts are directly discernible to the eyes (such as the hair, nails, teeth, and skin) and some cannot be seen (such as the flesh, Summarizing the Body Section

sinews, bones and the various internal organs.) One can start off by Today, I will complete my explanation concerning the section on examining them all in general or go straight in to pick out and closely the body in the Discourse on the Foundations of Mindfulness. I would inspect each part. This depends on your own preference.

therefore like briefly to summarize some of the main points in review.

After examining the bodys component parts, one can view them Even though the Lord Buddha actually taught this Discourse to monks, to a deeper level by analysing them in terms of elements. Extract out those lay people proposing to calm their minds may also use this prac-the hard parts as earth element, the fluid parts as water element, the tice to advantage and receive the resultant happiness.

warming parts as fire element, and the blowing parts as the wind ele-The Lord Buddha taught that one must first

establish mindfulness. The remaining empty spaces are the space element.

inside one's own body. As there are so many different organs and parts, if the body and its elements were actually separated in this way the examination takes up one part at a time. On establishing mindfulness then this assemblage or body would be no more and life would be lost.

ness inside the body one recognizes that breathing is a natural experience. However, when the elements associate together then this assemblage is common to everyone. He therefore taught to breathe in-and-out is present and alive. It is breathing, it changes its posture, and its variations mindfully. One should be aware of the breath's length, but concentrate on external and internal parts are in order and working together. This, on just one point (at the nostrils or upper lip) rather than following the breath, is the body we have here now.

breath along. The mind, the body and the breath will all become calmer. One can further investigate and see that when the elements disassociate and become more refined; yet even though you may feel that the breathing has ceased, the wind element will expire and with it the in-and-out breath.

actually stopped, do not release your concentration from its established point. After the wind element, the fire element extinguishes, leaving the once-point.

warm body cold. Then the water and earth element will gradually disassociate. There are two ways of taking up another part of the body for peruse until nothing remains except the empty spaces of the space examination. One way is to leave the breathing and turn to concentrate on the earth element. Before each one of us was born this body did not exist, and on some

other part. Another way is to retain mindfulness of breathing eventually it must also return to nothingness.

as an anchor and then couple it with the contemplation of a part of the body. This combined contemplation can only be used while the mind

The Nine Cemetery Contemplations

has yet to reach one-pointedness. At this stage one can use thinking as Carrying ones investigation on to another level, one finds that a helper in restraining the mind from going outside. When it wants to once the wind and fire elements are lost, the body ends up being called go out then let it go into this body.

a corpse. That corpse isnt anything other than this body. When the You should also be aware of other areas. Note your posture and elements are assembled together, its a living body, when they have inspect your body to see how it is positioned. Notice the present pos-dispersed, its a corpse.

ture, if you are sitting for example, and then the various sub-positions, Although the Lord Buddha taught us to examine this body, actu-such as how the feet and hands are placed. Being clearly aware of all of ally to see the corpse within it is difficult. He therefore explained the this is clear-comprehension (sampajaṃṃa).

use of a real corpse so as to be able to compare the two. Everyone has, After being aware of the bodys posture, one can then scrutinize at one time or another, had to come across someone dying or a corpse.⁸

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Nowadays, however, the corpse goes through so much dressing and truth, no longer afraid of ghosts and the like.

making-up that its true nature does not appear. Therefore, we have to rely on these guidelines:

Inspecting the House

1. Reflect on a corpse dead for one, two or three days: bloated, My explanation of the investigation of the body requires the mind turned an ugly green colour and festering.

to make an inspection tour. This is much like moving to a new house 2. Next contemplate on the corpse thrown away (in a charnel which also needs an initial inspection. One tours the whole house to ground) being devoured by many animals: the crows, vultures and check out where everything is. However, this does not mean one must ravens, dogs and jackals tearing at and eating the corpse.

always be on the move, continually inspecting as if one did not need to 3. From there consider the corpse stripped of its flesh by the ani-rest. When one really needs to rest, to sit or lie down, then one must mals but with the skeleton still smeared with blood and flesh and held stop in one place. The complete inspection of the house finished allows together by the tendons.

one to choose, according to ones preferences, exactly where to place 4. And further consider the skeletal corpse devoid of flesh yet still the chair or bed so one can rest. The Lord Buddha, therefore, offered spotted with blood and held together by the tendons.

many different methods which I have been explaining here. He pointed 5. From there consider the skeletal corpse devoid of flesh and out the way to enter into this body and inspect it in its entirety. When blood, yet held together by the tendons.

in need of rest, one can then sit or lie down where one is comfortable.

6. Then consider that skeletal corpse with all its holding tendons. One can repose on the breath by settling mindfulness on a single point. Gone, the former skeleton now scattered here and there. The bones of the feet, or rest in any one of the thirty-two parts of the body. One establishes the feet have gone one way, the bones of the hands another. The thigh lishes a single focus, for example, in the bones until the skeleton parts: hand bones, pelvis, spinal vertebrae, ribs, breast bone, arm bones, the shoulder-blades. Otherwise, you can contemplate the corpse. Whatever aspect of the body, the neck vertebrae, the jaw, the teeth and finally the skull appeals to you be it living or dead that is up to you.

have all come apart in different directions. They are now just bare. If you are satisfied with the breath as the mark, then centre your bones.

mind unwaveringly on just one single point there. If the mind wants to 7. ...yet those bones are recent and therefore still white...

move around then let it tour through the other parts but make sure it 8. ... and after a year passes they are reduced to being just heaps of stays within the body. Otherwise you can use both together, but this is of old bones.

not yet samadhi, for that requires a centring, a gathering together at 9. Then the bones rot and decay and become dust; blown and one point.

scattered by the wind so that they cannot even be called bones anymore.

The examination as taught by the Lord Buddha takes this body up 26th August 2504 B.E. (1961)

part by part. Examine a living body and foresee how it too must inevitably be without life. The fear that may sometimes arise in this contemplation usually comes from lack of knowledge. This ignorance and lonesomeness makes one imagine that there is harm or danger lurking.

But when one discerns what it is all about and that in truth there's no danger involved then that fear will fall away. Once you have mastered your timidity then you will be someone eager and brave for the 18

arises. It is similar to a photograph: the object filmed being external, Talk 8

and the image on the lens or on the film being internal. Focus your mind to see the external and the internal.

The Body: Inside and Outside

When you concentrate in this way, you will see arising and disappearing

pearing. Breathing-in is the arising. Breathing-out is the disappearing.

Would you all now centre mindfulness inside your own body. The The inhalation is also actually the bringing in of the four elements and mind may now try to escape, going out and involving itself in various the exhalation is the removing of them. This then, is an arising and a worries. This happens because everyone tends to have concerns about disappearing every time you breathe.

his or her work, family, home or other areas. Use mindfulness and While people are still breathing, they are attached to the various clear-comprehension. Be determined to set your worries aside and lead things, but when that breathing ends so does their conscious recogni-the mind to collectedness inside your own body.

tion of clinging to anything. The aim of the Lord Buddhas Teaching You may fix your concentration at the nostrils or upper lip or on about seeing the body in the body is therefore to see and be aware of any of the other objects which I have explained previously. According the internal and the external, the arising and the disappearing. Be aware to the Discourse (Satipaññhàna Sutta), being aware of the breath is con-of the existence of your body, especially of the breathing, but only to cerned with knowing the internal and the external, and knowing the the extent necessary for knowledge and to establish mindfulness. Let arising and the disappearing.

go and do not grasp at anything. Be aware that this body exists and this Observing the external according to the conventional under-breath exists and at the same time release everything. Let go. Empty standing means knowing the breaths contact point at the nostrils or your mind and make it clear and at ease. Firmly establish your mind-upper lip. This conventional frame of reference is one which everyone fulness on the object you have fixed upon.

who watches that point will experience and this is called seeing the external.

Feeling (Vedanà)

Looking at the internal with the ultimate understanding is the see-Sitting here in practice you may experience some

discomfort or tingling that the very breath is made up of the four elements. Hold your pain. You may ache or feel stiff or you are being bitten by mosquitos, or hand near your nose so that the exhalation strikes it. You will then feel else you may feel restless and fidgety. Even though you may have physical hardness in the contact, some blowing, some moistness and some cal pain and mental pain, just be aware of whatever is painful. Bodily warmth. The experience of hardness is the earth element; moistness is discomfort, mental discomfort why is there distress? One can find the water element; blowing, the wind element; and warmth, the fire the cause in the material or carnal things, the baited hooks or àmisa.

element. Though this is just the breath, from a more profound view-Realize that these are the things which cause the various forms of suffering it is composed of the four elements. This is called seeing the suffering. If you feel some mental discomfort perhaps a stifled or oppressed internal. Looking at the external with conventional understanding pressed feeling and your mind wont settle down, then examine to (sammatti) one sees the breath. Looking at the internal with ultimate find its cause. You may find that your mind is concerned with numer-

(paramattha) understanding there are the four elements.

ous anxieties and is unable to come to collectedness. Or the cause may be Taking this now onto another level where the seeing of the breath be in that you have never practised tranquillity meditation before and is the external, whereas the seeing of the mind is the internal. This the mind still runs off here and there. It has never been still before and latter is the concentrating of the mind, fixing it so that the mark or sign therefore is not satisfied with such a state. Be aware that there is al-19

ways a cause, a baited-hook, present in the things that come in and happiness which should be used to encourage ones contentment in bring suffering. When you are settled into your practice and experi-practice. However, do not also become attached to that happiness. Just ence bodily and mental pain, look to see where it originates. Do not aim for one-pointedness of mind.

submit to the pain but keep up the practice according to ones original intention. That pain will then gradually fade and the minds foundation 27th August 2504 B.E. (1961)

will be established more firmly so that such stability brings forth happiness. When you experience a pleasant feeling of either body or mind, then be aware of it as such. You may experience a cooling breeze which refreshes your body, and no ache or stiffness is present. Consider what caused this pleasant bodily feeling. If it came from the environment, the weather and such like, or your aches left when you changed your posture, then realize that this is still material, baited-hook pleasure. It is all dependant on external things.

Be aware of the cause of any pleasant mental feeling. Sometimes it may arise when the mind dashes out to some pleasurable involvement outside and is lost therein. You can then see its dependence on external things: This is baited-hook pleasure. However, when the mind is steady and centred in calm with rapture, with ease and bodily and mental happiness present, then this is a nonmaterial happiness (niràmisa). This is pleasure independent of external baited attractions.

That bodily ease should also be seen as arising from the minds state of calm and not from external material things.

As the mind steadily stabilizes, that pleasure will become more and more stilled and refined until it is experienced as neither-painful-nor-pleasant. The mind is then firmly centred. This neither-painful-nor-pleasant feeling is independent of external things.

When using mindfulness of breathing in your samadhi practice you must also note the feelings that arise. At first they will be painful and then they will subside and pleasant feeling will be experienced.

When this becomes more and more refined, pleasant feeling will fade, and intermediate, neither-painful-nor-pleasant, feeling will arise. At this level of practice the mind is established and firm, but there is still a need to check that the baited, externally fed, feelings of either pain or pleasure do not arise. One's level of calm will then bring a nonmaterial 20

that this is baited-hook pleasure and based in external attractions. Be Talk 9

similarly aware of that bodily pleasure based on an external lure. These things that induce the mind to dodge outside are of critical importance The Body and Feeling: Together in Review

because on going out it does not stop at just one excursion. The sound The cultivation of the mind aims for a steady, calm mind and a of someone walking or speaking, or of a car or some other noise, may penetrative insight into the truth. I have explained this, stage by stage, immediately lead the mind away, and then it will continue on into following the Lord Buddhas Way set forth in the Great Discourse on myriad involvements. Do not allow the mind to become engrossed in the Foundations of Mindfulness, this

being the only way to realize ones these external attractions with their baited hooks. Should you catch aim. Even His other Teachings can be summarized into this form. There- the mind in such pleasures, then realize their origin and bring it back fore, we shall reconsider this way of practice right from the beginning.

to the object of your samadhi, to one-pointedness.

Centre the mind and focus on your own body and feelings.

Sometimes a neither-painful-nor-pleasant feeling may similarly Seeing the whole body concerns: mindfulness of breathing; know-arise from the minds excursion into external involvements. So make ing the whole body, both the mental group and the corporeal group; yourself aware of this.

calming the mind, body and breath; being aware of ones present pos-Always be watchful and lead the mind back to its samadhi object ture; examining the external and internal bodily parts and organs; re-so that it becomes stilled and free from sensuality and all unwhole-ducing those to their elements; seeing that with the dispersal of the some states. You can then be confident that the happiness which you elements what remains is a corpse in its varying stages of decomposi-experience is completely untainted by external lures and is born from tion, until there in nothing left to assume as body. This examination of tranquillity. This happiness gives a taste of the initial stage of practice.

ones body is a wide-ranging, overall inspection, while the practice of However, do not lose yourself in it, but continue to steady the mind in samadhi requires the resting of the mind in any one particular bodily the samadhi object.

part. For example, if one finds that mindfulness of breathing suits one then concentrate on that one point.

Focussing and Setting the Mind

In the initial stages of practice there will be pain in both body and After understanding feeling as I have explained, now turn inwards mind. There are the aches from sitting in unaccustomed positions and to the mind itself. Look and note its condition, its state and disposition.

the minds discomfort from being forced to be still and calm when it As you focus there you will experience that the feeling shifts into the has never practised before. Realize that this is painful feeling arising in mind as well but only if you watch carefully. You will find that any outside attractions with their baited hook. Past bodily comfort and that bodily distress runs into the mind, while any mental distress is already feeling of pleasure are then used to lure it into pain. The mind habitu-directly concerned with the mind. This gives rise to dislike which is ally-thinking-as-it-likes is distressed when it is forced to gather into also known as hatred or aversion (dosa). However, I feel that this word calm. However, with patience, persistence and unwavering determina-seems a little too strong so we will use dislike. It has a broad meaning tion, such pain will fade away and happiness will arise. The body will because everyone dislikes suffering. Suffering, once present, leads to then be at ease and the mind serene.

the arising of dislike and as it intensifies so the aversion arises more But on no account can mindfulness be allowed to lapse. If it is lost sharply. Therefore this dislike, or what can be called aversion, arises then the mind will race out and grab hold of external objects. When-through painful bodily and mental feeling (dukkha vedanà). When some-

ever you catch the mind engrossed in such pleasures then fully realize thing is contacted, then bodily and mental pain must arise before it 21

becomes a matter for aversion. Painful feeling is therefore the fuse for and-dislike. See the truth of all of this in your own mind.

aversion and dislike. When this is the case, be aware that the mind is At the opposite pole also be aware when the mind is free and possessed with hatred or aversion, that dislike has already arisen in the unstained by lust, hatred and deceiving attachment. When the mind mind.

cannot be established in the samadhi practice of mindfulness of breath In the opposite case, pleasant bodily and mental feeling (sukha ing, this is because of its wandering out with liking, hating, and deceiv-vedanà) will lead to liking. One might also call this lust (ràga) but again ing. Its therefore always necessary to keep a watch on your mind and it seems rather too strong a word. Liking may seem too general a term to realize when it has wandered away. That awareness will allow the but just understand that it refers to the beginning of lust. Lust here mind to return to calmness.

starts with the subtle forms of attachment and hankering, everything At this stage in your practice, discouragement or restless and fret-which involves liking. Every type of fondness, or one may call it lust, ful thoughts may arise. Be aware of such feelings and steadily lift the therefore first springs from pleasant feeling. The contact that brings mind so that it brightens and takes heart. Otherwise realize that such bodily and mental comfort and ease immediately leads on to hanker-dejection arises only because one has yet to receive the happiness re-ing, attachment and lust. Therefore

be aware whenever these have arisen resulting from tranquillity. Do not, therefore, give up on the practice. Do in your mind.

not indulge in those restless whirling thoughts, but use mindfulness to that feeling which is intermediate neither-painful-nor-pleasant bring everything back.

(adukkha-m-asukha vedanà) refers to the experiencing of whatever. On some occasions your mind may be expansive and broad. It is already familiar. At the experience of something new, a pleasant awareness of it. Also be aware should the mind ever become narrow and feeling may arise, as when one acquires something one hankers for.

cramped. The expansive mind has high spirits which must be moderated. However, after the initial excitement has faded, one may begin to feel at ease with mindfulness if they should go to excess. If the mind becomes quite indifferent towards it and this is neutral feeling. This feeling then too narrow and cramped then it will make for suffering so one must shift into the mind where it creates an attachment to that thing. Such care must not let this happen. A lot of happiness may make the mind attachment, developing from an initial excitement into an indifferent over-expansive and too high spirited, whereas too little may make it feeling, is really a type of deception because the object is still not re-narrow and cramped. Such extremes must therefore be avoided for the learner. This grasping, which is a stinginess and jealous guarding makes sake of what is just right and most suitable.

that object impossible to relinquish. Even though the object no longer. Sometimes the mind will feel unsurpassable when, for example thrills and excites, it can still not be given up. It's like all those other pleasures, one wants to work and practise as hard as possible whereas some things we own

and have squirrelled away. This attachment is a form of times the mind appears clearly surpassable, even rather slack. This can be deception. When it arises in your mind be aware that delusion (moha) leads to negligence. In these cases one must also adjust, with a give-and-take present.

and-take attitude, so that they balance out just right. Do not think that Pleasant and painful feelings flash to and fro, inciting the spring-you can be extra-superior, for you will thereby also become overhasty.

ing forth of liking or disliking, but this intermediate feeling is discernible. Similarly, do not allow too much slackness and negligence. Careful only if one carefully examines the underlying ground. One will balance them together and as one's practice progresses then take it then come to appreciate its great extent. The mind is, in fact, deceived steadily, stage by stage.

and attached to many of these intermediate experiences which lack stability. Sometimes the mind will be steady and established, and at other times any of the flashing back and forth of pleasure-and-fondness and pain-times it will lack this quality. Be aware of this. The well-established 22

mind is right and good, but you must examine to see the reason if it should waver and wander away. There must be something lacking, Talk 10

some omissions in your practice which stop it from stabilizing. You must find the causes and bring the mind back to stability.

The Section on Mental Objects (dhammā)

Sometimes the mind is liberated, and at other times it is The Five Hindrances (Nāvaraṅga)

unliberated. At the mundane level this refers to releasing, letting go of. Our cultivation of the mind is aimed both at firmly establishing something and achieving calm in one's practice. When the mind can calm and at developing the arising of true wisdom and insight. We not pass beyond, it means one cannot relinquish, and the mind keeps depend on the practice as laid down by the Lord Buddha which I have returning to outside involvements, been concerned about one's work, been explaining in stages.

for example. If you allow the mind to go on in this way, then your We begin by developing calm and firmly establishing the mind. If practice won't be productive. When sitting in practice you must there-you are happy with mindfulness of breathing then focus on the in-and-for always succeed in your efforts to release yourself from those ex-out breath, as I have already explained. While practising, you must also ternal entanglements and worries, and bring the mind back to calm.

note feeling and mind because if the mind has not yet reached one-This can then be called the mind gone beyond. This state of mind free pointedness, the various sense-bases are still active. The ear hears from external preoccupations will then smooth the way for your sitting sounds, the body receives the touch of objects and because the mind is practice. You must therefore maintain a constant vigilance concerning still not firmly centred, mental objects will arise. The feelings which the state of your mind.

arise go immediately to the mind where the painful feeling brings dis-Understanding the way of practice expounded by the Lord Bud-liking, the pleasant feeling brings liking; and the intermediate feeling dha means being aware of the body, being aware of feeling and being brings delusion and attachment. Constant mindfulness is needed to aware of the

mind. Establish one of them such as mindfulness of watch over all of this to make ones concentration firm and centred.

breathing as a basis for the practice of samadhi. But for that practice When your effort to help establish and centre the mind fails or to progress, an awareness of feeling and mind will also on occasion be else does not progress in developing samadhi, then you must see where required. You must be able to focus on feeling and the mind with its the obstruction lies. The Lord Buddha called these obstacles the hin-involvements in order to steady the mind and firmly establish it in the drances (nāvaraõa). They bar the mind from samadhi and you should chosen object.

be aware of their features. There are five hindrances: 1. Sensual desire (kàmacchanda): Satisfaction in external objects 3rd September 2504 B.E. (1961)

as being worth desiring and wishing for. When such desire is present, it leads the mind out and prevents its concentrating, thereby thwarting samadhi.

2. Ill-will (byàpàda): Dislike for the practice or for external objects. When the mind is darkened by ill-will or dislike then it is a danger to samadhi.

3. Sloth and torpor (thãna-middha): Drowsiness and discouragement which dull the mind and make the body sluggish and lethargic.

When this hindrance arises it is a danger to samadhi.

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4. Restlessness and worry (uddhaccakukkucca): Fretfulness and dislike will be stilled. Your reluctance and dislike for the practice will agitation concerning external objects or caused

by rapture arising from therefore disappear when you have actually experienced samadhi.

the practice. This annoyance mixed with dislike makes one feel fretful. Now, when the impulse and aversion towards external objects and makes samadhi impossible.

subside and reluctance about the samadhi object diminishes, the mind 5. Sceptical doubt (vicikicchà): Wavering and uncertainty concern-will come to calm. Another antagonist to that calm will then appear: one's motivations for practising and concerning the method and drowsiness. The state of calm and this drowsiness are very similar. This fruits of practice. For example, one has misgivings about whether one becomes evident when one calms the mind listening to a Dhamma should practise at all, or one questions why one is doing it, for what talk, for instance and one also feels drowsy. The untrained mind is advantage. The danger to one's immediate practice is the vacillation usually characterized by restlessness, or if it's not restless, it's drowsy.

about which of the various methods I have explained; whether one Thus there is a need to take great care that one doesn't doze-off, which should adopt one from the section concerning the body, or feeling or would effectively extinguish any mindfulness. Mindfulness, recollection and awareness are always essential for the development of samadhi.

about the way of practice. This makes the mind vacillate and samadhi As the samadhi becomes more refined, one's clear-comprehension and becomes impossible. One may also be unsure about the benefits of practice-mindfulness must be clearer and more subtle. The greater clarity of practice or

about whether certain things will appear. These anticipations ones awareness promotes an equally greater steadfastness of samadhi.

and expectations about future results, or about seeing various things, The practice of samadhi does not therefore aim to obtain a sort of dead-are a danger to samadhi.

ened-unconsciousness. The way to solve this problem of drowsiness is You must therefore look at your mind: What state is it in at this by realizing its causes. It arises because one has let mindfulness and moment? Is the inclination (chanda) towards external things or is there awareness slip in trying to calm the mind. When going to sleep it is already some towards the object of samadhi? If the inclination is still much the same: One lets go of awareness and, in turn, one falls asleep.

mostly towards the external, then there wont be any for the internal In practice, therefore, mindfulness cannot be given up otherwise sleepi-and samadhi will be difficult to achieve. One must therefore arrest ness will descend. You must fully deploy awareness and mindfulness, such zeal for externals and endeavour instead towards the object of which will prevent such drowsiness from occurring.

samadhi. It does not matter so much that zeal towards the samadhi-As soon as you feel sleepy, use this method together with a fixing object has not yet arisen, for that will come of itself once some of the on the arising of bright light. This means that it is as bright as noon in fruits of samadhi are gained.

the mind through the vividness and brilliance of awareness and mind-Examine your mind for the darkness of dislike. Is it all caught up fulness. The mind is radiant with full, clear

comprehension and mind-in those external objects which cause dislike? Is it starting to build up fullness. There can be no dimming of this as if one were trimming dislike towards the practice? If you indeed find that such is the case, down a lanterns flame because that can lead only to sleep.

then endeavour to restrain those disturbing objects and reject the dis-Also, do not allow any wild and unsettling thoughts concerning like for the practice. The putting down of such dislike avoids the subse-the way of practice because this will abort any development of samadhi.

quent prejudice and bias to the point where you can experience the Be sure to focus on the meditation object. If you decide on mindfulness merits of samadhi when such dislike subsides. This is similar to dislik-of breathing then concentrate fully there. However, also be aware of ing a person or thing because one has noticed only their faults and bad the ways of feeling and mind, as I have already explained. This allows points. Whenever one manages to see their good qualities then that you to correct anything that might spoil the samadhi and also avoids 24

any oppression of the mind. In mindfulness of breathing this will stop any irregularity which would cause restlessness or irritation. If you give Talk 11

free rein for the mind to enjoy the rapture and happiness of the early fruits of samadhi, then that excitement will lead to restlessness. Such Summarizing the Stages of Practice

restless and proliferating thoughts need to be constantly guarded against, This Dhamma Teaching is a training aid in the cultivation of the as I have mentioned before.

mind. It is directly concerned with you and therefore in listening to Sceptical doubt and conjecture also need putting

down. Be clear what the Lord Buddha taught, you must aim to bring it into yourself and certain in your practice without speculating on any future effects, and focus on it there. When you can see the truth in yourself, then you or thinking, What will I see? What will appear? What will it be? Aim will also be able to see Dhamma.

only to establish the mind firmly in the object of samadhi, with aware-The practice is aimed both at calming the mind and at attaining to ness and mindfulness full and clear. The more refined the samadhi clear knowledge and true insight. I have been explaining this practice becomes, the more sophisticated and comprehensive the mindfulness of calm stage by stage, but have yet to start on the way of insight. The and awareness must be.

following sections will now begin to explain the practice of insight which By getting to know the features and characteristics of these hin-leads to wisdom and true knowledge. First, however, I will summarize drances which bar the mind from samadhi you can prevent their occur-and lead in from my earlier teaching.

rence. If they have already arisen, you must endeavour to wipe them Centring the mind in oneself aims at calming the mind through out. The effort to prevent and eliminate these hindrances is what leads concentrating, for instance, on the in-and-out breath together with an to progress and success in your samadhi practice.

awareness of the mind. In your practice have clear comprehension about 4th September 2504 B.E. (1961)

posture your sitting here now, for example and examine the thirty-one or thirty-two parts of the body, finally analysing them as elements.

When the elements disperse, the living body becomes a corpse and decomposes until only the bones remain. Eventually even those bones will completely disintegrate.

While the body is still alive, it has pleasant, painful and intermediate feelings. One must be aware that some of these feelings arise dependant on external attractions (with their baited hooks) and some are born from the practice itself. As such feelings quickly shift into the mind, one must also be fully aware of the mind. When pleasant feeling arises it brings hankering to the mind. Painful feeling will bring dejection and intermediate feeling a state of deluded attachment.

The danger of the hindrances lies in that they prevent the mind from making progress or becoming established in samadhi. Sensual desire, ill-will, sloth and torpor, restlessness and worry, and sceptical doubt are the culprits here. The root of these hindrances lies in various external anxieties and concerns which have not yet been shaken off, or 25

else in feeling itself. The pleasant feeling with its baited hook in exter-becomes steady and established enough for rapture to pervade both nal attractions goes into the mind where liking arises and this sways mind and body. However, you should not then get carried away with the mind away into those pleasing external objects. The samadhi is this rapture. Instead, continue concentrating steadily on the samadhi thus ruined. The same is true with painful feeling, which deflects the object, and ease of body and mind will arise. This ease is still more mind away through aversion, and intermediate feeling, which can bring refined and the mind will then be firmly centred in a single object. This drowsiness, restlessness and doubt. You must therefore be ever watchis one-pointedness free of intrusive concerns and

is born from detach-ful and aware lest any of these hindrances start to arise.

ment and peace.

In the beginning one must constantly be on guard, examining and The mind, having progressed this far, is at the first stage of attain-combatting all the various obstacles to samadhi. Ones samadhi may ment concentration: samadhi which has become fixed and established.

not yet be firmly established but such self-examination is still much Previous to this it was still neighbourhood concentration. This first level better than giving the mind free rein to wander outside. Its like in-of attainment samadhi requires: applied thought lifting the mind to the specting and surveying ones own house. At this level of practice, con- meditation object; sustained thought supporting the mind there; rap-centration on breathing must be combined with an examination of ture pervading body and mind; ease of body and mind; and one-point-feeling, mind and any hindrances that might arise. It is therefore a edness focussed firmly on a single object. This is the happiness arising twofold practice. Inspecting the mind in the ordinary way will often from ones samadhi practice.

lead to ones original aim being overtaken by other, proliferating In the beginning of ones practice, when one has yet to experi-thoughts. In the beginning, thinking has to be used but keep it inside ence rapture and ease the mind cannot be firmly established in samadhi.

(for instance, by using counting or reciting Bud-dho together with the But with the arising of rapture and ease, the samadhi becomes stead-breath). Such thinking is a preventive inspection to forestall any threat fast and one is

said to experience the flavour of samadhi. One will then to the developing samadhi. When ones concentration succeeds in overcome to see the benefits and advantages in samadhi practice of which coming such dangers, ones practice of mindfulness of breathing (for one was ignorant before.

example) will strengthen and become steady and sure.

Even in the activities of the world, a type of rapture and ease is The Method of Practice

needed. If they are lacking then one wont be able to continue such (external) activities, as watching a film or a play. It is similar in Dhamma for Attainment Concentration (Appanà Samadhi) practice, where the fruits of rapture and ease are necessary for the At this level of practice one depends on applied and sustained establishing of samadhi, and for further progress. This rapture and ease thought or reflection. However, reflection here means applying the mind of samadhi is far more refined and rare than other kinds, and brings a to the samadhi object to the (long or short) in-and-out breaths for much greater happiness and coolness to the mind.

instance. This applied-thought can be compared to the first striking of The achieving of this rapture and ease rest with a constant devel-a bell, whereas sustained-thought is the following reverberation. This oping of applied and sustained thought. Whenever you resolve to prac-sustained-thought is the supporting of the mind close to the object of tise, try to keep it up every day. For instance, you may decide to practise samadhi without allowing it to fall away.

each day just before retiring to sleep or on awakening each morning.

In practice though, the mind often tends to slip away from the Such a consistency of practice makes the mind easier to control and samadhi object, and mindfulness must then lead it back. Applied and when it has progressed sufficiently, the fruits of rapture and ease will sustained thought will therefore be constantly needed until the mind arise. This is followed by the first stage of samadhi, which is known as 26

one-pointedness. The firmly established one-pointed mind no longer The First Section Concerning the Aggregates needs applied and sustained thought because it is now stable in itself.

The Lord Buddha taught at this stage to separate out the corporeal Applied and sustained thought can therefore be left behind and you aggregate. This comprises the whole of the body made up from the need not tire yourself with them. All that now remains is rapture, ease, elements of earth, water, fire, wind and space together with the sen-and one-pointedness of mind.

sory apparatus. These can be put aside and called the physical or rāpa When rapture pervades body and mind, there is still some exhila-aggregate (rāpa khandha).

ration present. However, as the mind becomes more refined, rapture We can now go on to inspecting the aggregate of feeling. There fades and is left behind, and only ease and one-pointedness remain.

are painful or pleasant or intermediate (neither-painful-nor-pleasant) As the mind continues to become more and more refined, that feelings. For example, bodily and mental feelings of contentment, bod-ease is also left behind and one then experiences one-pointedness and ily and mental feelings of distress, or intermediate feelings. These can

equanimity (upekkhà) which is neutral, neither painful nor pleasant.

be put aside and called the aggregate of feeling (vedanà-khandha).

The mind is now fully established in this high level of samadhi.

Inspect the perception aggregate, with its recognition of this and However, it is not necessary for you to attain this high state of that, recalling someones name and voice and various other subjects.

samadhi. You can consider achieving the level of applied and sustained These can be put aside and called the aggregate of perception (saññà-thought, rapture, ease and one-pointedness, as doing quite well with khandha).

your samadhi practice. The mind will then be able to stay in that state Inspect the aggregate of mental formations, thinking of this issue for as long as you want. However, as soon as you exit from that samadhi and that concern. These can be put aside as the aggregate of mental you will have to come into contact and be disturbed by various exter-formations (saïkhàra-khandha).

nal objects and concerns until you next rest in that peaceful state. The Inspect the aggregate of consciousness which is the knowing and role of samadhi is only to establish a comfortable resting place for the experiencing through the visual apparatus, auditory organ, olfactory mind. The Lord Buddha then offered a training in the development of organ, tactile organ and the mind (mano) which variously knows. This insight which is the wisdom clearly to see and to know the truth.

can be put aside and called the aggregate of consciousness (viññāṇa-The Beginnings of Insight (Vipassanā)

khandha).

The rūpa aggregate is one portion, the feeling aggregate is another, the mental formations (which is this thinking) is another, samadhi. Otherwise wisdom will arise only with difficulty. One follows and the aggregate of consciousness is another portion. Or one separates the methods of samadhi which the Lord Buddha laid down and which rates them all into the rūpa, vedanā, saṃkhāra, saṅkhāra, and viññāṇa I have already explained, stage by stage. Once the mind is sufficiently concentrated, one turns to investigate within oneself. One examines gates. They are assembled into groups, conglomerations and into one this myself: this one sitting here with such and such a name, as is common. Yet separating them into different parts forms the beginning of insight accepted by the world for each person. Search out: what is this the practice of insight. This requires a focussed examination and realization so designated by that name? Really, it is all a summing and assemblage of the characteristics of each of the aggregates and you will have something into parts and groups from the soles of the feet up to the hair to come to clearly know them all.

on the head, all encased by skin. It is right here, within this area, where what we understand as I-myself appears. So search it out Where is 9th September 2504 B.E. (1961)

this I-myself?

entities) and the body ceases when its food is ended, or through vari-Talk 12

ous other causes which come together to destroy it.

After examining the rāpa aggregate and understanding its proper-Explaining the Five Aggregates

ties, its arising and its disappearing, we now look into the feeling ag-In this practice of calm and insight, the way of insight begins with gregate. This consists of pleasant, painful and an investigation into the five aggregates (paṅca-khandha). I will reca-neither-painful-nor-pleasant feelings. Ill give some examples: Should pitulate these for you. Please centre your mind, looking inwards to see a cooling, refreshing breeze flow by while you are sitting here, this is these five aggregates in yourself.

pleasant feeling. However, if a mosquito bites or you feel an ache, this Focus so as to know about the rāpa aggregate or group, which are is painful feeling. Whatever feeling is left after disregarding painful the great-entities and primary qualities of matter (mahā-bhāta-rāpa).

and pleasant feeling is what is called intermediate, neutral or neither-The hard portion being the earth element, the fluid portion being the painful-nor-pleasant feeling. This intermediate feeling is usually the water element, the heating portion being the fire element, the moving most basic one and as such is commonly present but unnoticed if one and blowing portion being the wind element, and the empty spaces does not investigate. People normally only show interest when a pain-being the space element. See that your physical body (rāpa-kāya) is ful or pleasant feeling intrudes.

solid because of the earth element, is moistened through the water. Look to see exactly how feeling manifests. Examine throughout element, is warmed by the fire element; is aired and has breath be-your body and you will find it in most parts. It arises because of contact cause of the wind element and has various cavities which are the space (phassa). That breeze touching the body and the biting mosquito are element. The properties and qualities of the physical body are called examples of contact. There must also be consciousness (viññāṇa) for the great entities.

contact to be complete. Feeling arises dependant on this completed This body also has a sensory system. There are the visual organs, contact which must include both the sense impression and conscious-the auditory organs, the olfactory organ, the gustatory organ and the nose. Lacking such contact, the feeling will disappear and this arising tactile sense organs. There is the condition of femininity or masculin-and disappearing is, in fact, the natural course of things. Set yourself to it. There is softness and suppleness, not being stiff like a corpse. There see the properties of feeling (vedanā); how it arises and disappears.

is the display of different mannerisms of body and speech. All these Now move to look at perception (saññā). This is the perceiving various properties and qualities are termed the derivatives (upādāya-and recognition of sights, sounds, odours, tastes, tangibles (which touch rūpa) or secondary properties dependent on the great-entities. The the body) and of the affairs which the mind thinks about. See these in physical body made up from both the great-entities and their deriva-yourself and note how perception arises. It arises dependant on contact tives is together known as the corporeal or rūpa aggregate (rūpa-together with feeling, and disappears through lack of contact or ac-khandha). It is that which we grasp and hold to as me-and-mine, as self, cording

to the natural course of things. Look to see these properties of and it is therefore called the grasping aggregate (upàdàna-khandha).

perception, its arising and its disappearing.

Originating as an embryo in the mother's womb, this physical body now move to look at the mental formations (saikhàra). This grows and develops with food as its nutriment. This food is none other than the thinking about sights, sounds, odours, tastes, tangibles and mental than the four elements (earth, water, fire and wind) which need to be objects. See into your own thinking and realize that mental formations consumed so that the body can grow and flourish. The corporeal or arise dependant on contact together with perception. They disappear rāpa aggregate therefore arises dependant on food (or the four great-according to their natural course, or because there is no more contact.

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Now move on to look at consciousness (viññàṅga) which is the consciousness. Then, in circular fashion, feeling (for example) arises. There-knowing of seeing sights or of hearing sounds (etc.). If the sense organs for the condition for the arising of the mental aggregates lies with (which I mentioned before) are whole and functioning, consciousness nàma-rāpa or mind-and-body which conditions the arising of consciousness is required actually to see a form (for example) in order to know thatness. By nàma-rāpa here I mean this corporeal or rāpa group complete form. The auditory organ needs consciousness to know the hearing of with the mental group (as I have explained before). They are not de-a sound; the olfactory organ needs consciousness to know the

smelling fective. They have life, a nervous system and functioning sense bases.

of an odour; the gustatory organ needs consciousness to know the taste-You must therefore focus on these sense bases because this is the arising of a flavour; the mind base (mano) needs consciousness to know the way by which the mental factors arise. The sense bases (āyatana) come about the mental images and ideas (dhammā). Consciousness is there-prise:

fore overseeing all the sense bases (āyatana).

Internally the eye (cakkhu) or visual organ, and externally the If consciousness is lacking then even though the visual and audi-visible form (rūpa) which is seen, this forms one pair.

tory senses organs be whole, no form will be seen or sound heard. Its Internally the ear (sota) or auditory organ, and externally the sound similar to a corpse: however newly-dead it may be, the visual and audi-

(sadda) heard, this forms one pair.

tory senses will still not be able to see and hear. Consciousness is there-Internally the nose (ghāna) or olfactory organ, and externally the fore what knows throughout all the senses: the eyes, ears, nose, tongue, odour (gandha) smelt, this forms one pair.

body and the mind.

Internally the tongue (jihvā) or gustatory organ, and externally Consciousness arises dependant on mind-and-body or nāma-rūpa.

open your eyes now,⁹ then rāpa aggregate, while for the mental aggregates (nāma-khandha) to eyes and visual form must come together. Similarly, with ones ears arise firstly requires consciousness, that knowing of the sense-experi- and sounds. Some of the sounds here now will come from this Dhamma ence. The condition of contact together with consciousness then leads talk and some from the cars outside and various other noises. The nose to the arising of feeling, perception and mental formations (or think-and odours, the tongue and tastes, the body and tactile sensations, and ing). One thinks about something and the knowing about that is con-the mind and thoughts (as mind objects) are each connecting up to-29

gether all the time.

will then be unable to bind the mind into going with them. And they At the same moment there may be many different conjunctions of will then just continue on past following their own way.

the sense bases. For instance, the ear may connect with many different sounds occurring at the same time. The wind may touch the body

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body and tangible object in correlation or waft some odour to the nose. Summarizing, one may say that these six pairs of sense bases are connecting up all the time and they not only join each pair together but also tie the mind in and involve that as well.

When the eye and a visual form come together, then the mind is tied in as well, bound to think and consider concerning that form. Similarly, the mind is bound into considering a sound when ear and sound join, and bound to

follow after an odour when nose and smell join. On examination, one finds that everyone's mind is pulled and bound into involvements with visual forms, sounds, odours, tastes, tangibles and mental-objects such as thoughts of past sights and sounds. The mind is thus pulled into involvements by six ways and so can't help but be restless and without peace.

Even while you sit here trying to bring the mind together in samadhi, the various sense bases still bind and pull the mind astray in myriad ways. This is what blocks any samadhi from developing. Therefore you must focus to see the characteristics of these six sense bases and realize that when they connect up in their six ways, they bind and lead the mind off on a wild race into various involvements.

Why are they able to tie the mind down? Because of heedlessness, a lapse of mindfulness, and a deficiency in true and penetrating knowledge (prajña). With sufficient mindfulness and knowledge, the mind cannot possibly be overcome and bound up with the sense bases. But there must be enough mindfulness and knowledge. In the beginning neither mindfulness nor knowledge is quick enough, but with practice and training they become strong and quick enough to guard against straying into the ways of the six sense bases. This is the way that calm and samadhi can be established. The mind with samadhi is then capable of seeing into the characteristics of these activities, seeing their way of operation. When you yourself can steadily inspect this racing back and forth between the sense bases and have realized their nature, they 30

disappearing in the present. Being able to see this indicates we are Talk 13

discerning the body with knowledge and seeing the internal. In the Recapitulation of the Four Foundations of Mindfulness beginning we must use mindfulness to see the external, and then we Internally and Externally

turn to the internal, the arising and the disappearing.

Firstly, will all of you centre your mind inwards to examine your-Whatever feeling you are experiencing at this present moment, self and see what really is true at this time. This means setting the mind look at it now. Is it pleasant, painful or neither-pleasant-nor-painful?

on your breathing and being aware of the ongoing inhalation and ex-Does it arise from external attractions (with their baited hooks)? If it halation. It means being aware of your posture sitting with your hands does, then it is termed worldly, being hooked by carnal attractions and feet arranged in whatever way. Now bring the mind into examin-

(àmisa) but if it develops from the mind in samadhi, then it is called ing the actual parts and organs of your body: up from the soles of the unworldly or spiritual (niràmisà). It is then free from those attractions feet and down from the crown of ones head, all encased by skin. Focus with their baited hook. Therefore see the present feeling for what it and analyse those parts into elements: the hard as earth element, the really is. Looking with mindfulness sees the exterior feeling, whereas fluid as water element, the heating as fire, the moving as wind and the seeing with knowledge penetrates to the interior feeling or the arising cavities as space element. Contemplate a corpse as seen outside and and disappearing.

then compare it with your own body which eventually must likewise Look further into the mind, because feeling itself

also stirs the reach such a state and end finally as rotting bones. Focus into your own mind. Pleasure stirs up hankering, pain stirs up dejection while nei-body in this way, both externally and internally, seeing both the arising ther-pleasure-nor-pain stirs up and fixes the mind in attachment, which and the disappearing.

is a condition of delusion. Seeing with mindfulness the outer mind and In examining the external, one uses mindfulness to see various comprehending its properties, one then penetrates with knowledge to characteristics in their conventional appearance. Knowledge (ṛāḍā), the inner mind to see the continual arising and disappearing.

which can penetrate through such appearances, is used to clearly dis-Look at the affairs and concerns of the mind or see what condi-cern the internal. Standing outside, looking at the exterior shape and tions of mind have developed. These are what hold the mind back from characteristics of ones house is similar to the external examination, samadhi and stop knowledge. They are the hindrances which block while the internal examination is more like the actual entering inside.

samadhi and knowledge from arising. Be aware of sensual desire if it is Once inside, knowledge will be able to see through conventional ap-now present in your mind. If there is ill will, sloth and torpor, restless-pearances without being held by their superficiality.

ness and worries or sceptical doubt be aware of that.

Inside the body, this means seeing in terms of its arising and dis-Those things which become objects to draw the hindrances out appearing. For example, the in-breath is counted as the arising, and the into ones mind are rāpa.

When the mind has inclined out to know out-breath as the disappearing. You must see that in every portion of them and a hindrance has arisen, then that is *nāma*. If no object comes this body there is a continual arising and disappearing. Look until you to draw away the mind or the mind does not incline out to know about can actually see this right here and now. Everyone normally can see an object, then it is as if *rāpa* or *nāma* are not present, and the hindrances do not arise. It is therefore necessary in examining the hindrances. For instance, we all experience being alive, and though we know hindrances to focus on *rāpa* and *nāma* to see the object and the mind that there must be a passing away, it cannot be seen here and now. Our inclining out to receive that object. Where does the object enter in? Its investigation must proceed with knowledge, seeing arising followed by entering by way of the eye, ear, nose, tongue, body and mind (*mano*) and 31

the mind (*citta*) goes out to receive that object through, those same six and delusion flare up. However, even when the match is present if sense doors. Whichever avenue the mind inclines out through it is al-though there is no striking surface, it won't ignite. Therefore that which comes ways in a state of breaking out. This characteristic of this ordinary or in and that which goes out to receive it must accord with each other.

commonplace mind is therefore like a fire work shooting up with streams. The fire (the fetters and the hindrances) will therefore not ignite when of sparks. These latter are the restless, proliferating processes. How-mindfulness is up to the mark. This mindfulness is the enlightenment ever, they can't be seen unless the mind is concentrated. One therefore factor of mindfulness (*sati-bojjhaṅga*).

must know both about the entering of objects and about the minds. When the enlightenment factor of mindfulness has been born, one inclines out to receive them. Why should the mind be like this? One can then start to investigate things (dhammā) correctly by selecting cause when it goes to receive them; it becomes bound up with the object and sifting. This means a discrimination of what is wholesome and what is unwholesome, for that object is also coming in to tie up with the mind. This is good, and of what is unwholesome and bad; what is detrimental and what we call the fetters (saṣyojana).

harmful, and what is harmless; what is evil and gross, and what is rare. If the mind does not go and tie in, then the object will pass on its own and be refined; the dark side and the light side. This ability to sift through way without involvement. This can be compared to water droplets falling and discriminate concerning these things is called the enlightenment factor of investigation of phenomena (dhamma-vicāya-bojjhaṅga).¹⁰

hindrances arise in one's mind because the incoming object sticks and This is about the things inside our mind: the wholesome and unwholesome. When it becomes bound into the mind then it is known as wholesome, the harmful and the harmless, the good and the bad, all fetters. You must therefore look and see these fetters for what they are within this mind. One's discrimination is not quick enough when one is in one's own mind.

recalls and becomes mindful of an affair only after it has arisen and died away and when the action, whether good or bad, has already been done. The Factors of Enlightenment (Bojjhaṅga)

carried through. This indicates a sluggish mindfulness that is not abreast. When mindfulness is set, watchful and aware, it will steadily be-of events and only knows after it is all over whether anything good or come stronger and swift enough to catch up with the mind. It normally bad was said or done. But when mindfulness is abreast of whatever is cannot keep up, which is what gives the fetters and hindrances an opportunity, one is able to discern what is skilful or not, what is good or opportunity to arise. This swift mindfulness is instantly aware of the sights not and in what way. One will then hold only to the good side and or the sounds entry through the eyes or ears, of the minds involve-refrain from the bad.

ment and tie-in and of the subsequent liking or despising. If mindful-The effort and energy which arise from ones investigation and ness is prompt enough to know this sequence, then there wont be much holding to the good and rejecting the bad is called the enlightenment of a problem. It will be aware from the first contact with a sight or factor of energy (virīya-bojjhaṅga). The hindrances which then arise sound that they have come to provoke and incite the arising of liking or can be ejected and the samadhi can be fostered and safeguarded. When despising. However, the sight or sound is really nothing more than an object enters through any of the six sense doors, one just lets it pass that, whereas the seed of liking and despising is found right here in on through, without sticking or tying in as a fetter. Whatever is not ourselves, in the mind. This mind brings such a predilection out with it good can then be gradually abandoned, and the good safeguarded.

to receive the sight or sound it likes, and takes the despising out to. When this is the case, rapture will arise a spiritual (nirāmisā) meet one it doesnt. It can be compared to when a safety match and its rapture without baited hook, and

therefore an inner rapture or the striking surface meet and a flame is produced. The fires of lust, hatred enlightenment factor of rapture (pāti-bojjhaïga).

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With the enlightenment factor of rapture, both body and mind grow calm. This is the enlightenment factor of tranquillity (passaddhi-Talk 14

bojjhaïga), which is imbued with an inner happiness.

With such inner happiness the mind will become composed and Integrating into the Noble Truth of Suffering steady. This is the enlightenment factor of samādhi (samādhi-bojjhaïga).

Will you all please compose and focus your mind within. See the When one fixes on this samadhi to make it steadfast then this body, the feeling and the mind (citta). See the mental objects, which becomes the enlightenment factor of equanimity (upekkhà-bojjhaïga).

means examining the hindrances, the sense bases and the factors of These seven factors of enlightenment arise step by step. But for enlightenment. I have already explained all of this, stage by stage, so them to be born at all one must rely on ones practice right from the this time Ill just offer these few headings. There are many and various beginning. If you set your mindfulness on breathing in and out, then subjects but they cant yet be correctly brought together into a single make sure its firmly based and steady. Eventually, it will be alert to the way of practice especially when the mind is still so agitated and rest-objects that come-in and to the minds inclination to go out to them.

less. Therefore, I will now present an integrated and correct way of When mindfulness and attention are constant, the

object will be un-practice so that you wont lose your way through uncertainty.

able to tie-in and bind the mind, giving rise to fetters and hindrances.

Firstly, centre the mind and set mindfulness on the single point at All of this means that at this level of practice the mindfulness and in-the nostrils or upper lip (as the nimitta) for mindfulness of breathing.

vestigative powers must be highly refined. Focus on this. Come to know Be aware of the breaths contact at this single point, right here and for yourself the truth of things as they really are.

now.

17th September 2504 B.E.(1961)

At this moment, is there bodily and mental pleasure, pain or an intermediate feeling? Set the mind to see this and then look in at the mind. Is it agitated or calm? If you are comfortable in body and mind, then it should be calm. Otherwise, it will be unquiet and restive. Focus so as to know the actual situation at this moment. Examine yourself. If there is still restlessness, then that restlessness itself will be a hindrance which blocks the mind from samadhi. See if such hindrances are present.

Examine this nàma-råpa. This is the assembled (physical-) body (råpa-kàya) sitting here. However, it is not just an inanimate doll, for it is living matter together with mind. It has avenues by which the mind receives objects and various concerns and affairs sometimes via the eyes, or ears, or nose, or tongue, or body and sometimes via the mind (mano). If you were to open your eyes now, you would

immediately see something or other, while your ears may hear the noise of a car or the sound of speaking including this Dhamma talk been given here now. Meanwhile, the nose smells, the tongue tastes, the body has sensations from the cool breeze or from the heat, and the mind thinks of various things.

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If the mind is not composed and concentrated, it will go off think-insensible and numb. The reason why the eyes see, the ears hear, the tongue tastes and that affair. However, once it is centred, it will think nose smells, the tongue tastes and the body feels is because the mind only of one single thing. The sound of this talk contacts your ears: If inclines-out to know and this condition is what is termed *nāma*.

you determine to listen, then your mind will incline out to know and After you have focussed on *rāpa*, set your attention on *nāma*. This you hear that sound. This hearing is termed consciousness. Upon *lis*-means seeing into your mind when you experience it constantly inclin-ting whatever pleasure, pain or neither-pleasure-nor-pain is present ing-out to receive various affairs via the eyes or ears (for example).

is termed feeling. The mind inclines out to know, and to note and per-The condition of consciousness is then apparent as seeing or hearing, ceive; it can recollect the sounds and words spoken and is therefore and that of feeling as pain or pleasure or indifference. Perception mani-able to bring them together and one can then get the idea. If you hear fests as marking and remembering and mental-formations as thinking and cant remember one word or the next, then you cant possibly put and fabricating. Therefore

the knowing about nàma is the looking into together any idea. This remembering can also be termed perception.

the mind to see when it inclines-out to acknowledge various things.

When you have got the idea or percept together, then the thoughts that Fixing ones attention so as to clearly see nàma-råpa will bring follow straight on from there are the mental-formations. The mind then forth the enlightenment factor of a sure-footed and steadfast mindful-inclines out to know about that thinking and keeps with it all the way; ness. An unsteady mindfulness cant catch up with nàma-råpa and needs this is consciousness again.

further training. However, once it can keep up with them, it will clearly The pain, pleasure or indifference that arises when consciousness discern the mind, as it inclines out, in terms of various conditions. It knows, following thinking, is feeling. The remembering of whatever will then see that consciousness has arisen, feeling, perception and we are thinking about is perception, while the thought-fabricating on mental-formations have all arisen. This is the foundation and base of top of that is mental formations. And all of this because the mind in-mindfulness (satipaññhàna) and with even greater clarity it becomes clines out to know. Its this very condition which is known as nàma.

the enlightenment factor of mindfulness.

Every person at every moment when awake and not sleeping is there-From this mindfulness with its clear-seeing of nàma-råpa an in-fore made up of råpa-and-nàma, continually arising and intricately investigation and discrimination of phenomena will be born. In the be-volved together.

gining this will be a sorting out right here within, distinguishing that Set yourself, therefore, to see rāpa. Where is one to look? The

this is rāpa, this is feeling, this is perception, these are mental for-eyes, the ears, the nose, the tongue, the body this is where to look.

mations and this is consciousness. While still uninstructed one con-Setting mindfulness there, realize that whatever form the eye sees to-siders them all to be assembled together as a unit or entity and gether with the physical eye is called rāpa. Similarly, whatever sound indistinguishable. The mature and fully fledged mindfulness, however, is heard and the ears themselves, whatever odour is smelled and the will be able to discriminate what is what. This is an enlightenment-nose itself, whatever touch the body contacts and the body itself and factor and thus energy, rapture, tranquillity of mind and body, a com-whatever flavour is tasted and the tongue itself, are all called rāpa.

posed and firm samadhi and equanimity will be born.

We are now taking the affairs of sights and sounds (for example) This fixing of the mind on nāma-rāpa, as I have explained, means as an object for the mind to think about. However, if there were mere a focussing on the concentrated and established mind. Look at the mind rāpa without a mind inclining-out to know, then even though there inclining-out to know various things and distinguish which processes might be eyes they would be as if blind, the ears would be as if deaf, depend on the avenues of the eyes or ears (and which are themselves the nose without smelling, the tongue without tasting and the body rāpa). You will there find the truth of nāma-rāpa.

The Noble Truth of Suffering and the Truth of Mindfulness, one must establish mindfulness to keep up with The truth of *nàma-råpa* is, conventionally speaking, one of birth the arising of *nàma-råpa*. Look and see these in your mind until you as beginning, ageing as middle and death at the end. Consider the arising and disappearing every moment without break. The joining of the physical body and the mind joining it as the mental group to inclining-out of the mind (which is *nàma*) as consciousness, for example this living body which all of us possess. This period of origination, after arising and knowing a certain affair, then disappears. It then is known as birth (*jàti*). There is then the process of change and develops again with another affair and again disappears. During a single moment: the body grows and matures through the various ages and hours the mind inclines-out as consciousness (for example) to receive reaches the present one, of old age (*jarà*). This is a process which will and know of countless affairs.

continue right up until the final episode, which is death.

Råpa which is the connection or communicating channel for the However, such thinking may give rise to some apprehension and outward inclining of the mind is much the same. One moment its a alarm. We have all passed through birth, are at present ageing and in form for the eyes to see, the next its a sound for the ears to hear all the future lies death. So why should we be only afraid of old age and coming together in a complex unremitting concatenation. *Nàma-råpa* death? Its because we feel that we are mixed up and involved in all this is therefore always arising and disappearing. It arises in birth, develops too; that I am born, I grow old and I die. To experience oneself as and changes with age and finally passes away in death. The person

participating in this way is indeed likely to cause apprehension.

who is looking namely oneself at this arising and disappearing can't. Whenever one comes up against bodily pain or mental suffering say that he also arises and disappears together with them because he is

one is ill for example, or mentally distressed then one detests and there seeing them in their constant arising and disappearing. This one doesn't want anything to do with it. It is completely unwished for. Generally the case, one can practise separating what is seen from that which is really speaking, everyone hates suffering and when growing old is seen. Separate inside yourself. Practise this separation until you know seen as suffering one therefore hates old age. Similarly, one hates death, those things which must arise and cease. That which sees this knows sickness and ill health as all being suffering. Everyone has had to expect according to the truth of their arising and ceasing, yet does not itself receive some such suffering, either much or little. We have all felt bod-arise and cease. When this knowledge arises then one has certainly ily pain, we are in the midst of ageing and though we have not yet died practised realizing the Noble Truth of Suffering of the Lord Buddha.

we fear death and don't want to die. Therefore, it can't be said that we. Seeing this Truth, one has happiness and comfort, without suffering haven't seen suffering, for everyone of us has come up against it. But along with those things that must arise and disappear. One need not because this brings only upset and anxiety, dislike and loathing, it can't age, nor be ill or die because that which is born, ages and dies is in the not be what is called the Noble Truth of Suffering. The Lord Buddha *nāma-rūpa*, which is seen, whereas that which sees is something else.

wished for us to see the Noble Truth of Suffering (Dukkha Ariya Sacca) This much alone will bring a happiness without any feeling of which on experiencing does not bring hatred, old age, sickness or death.

suffering and there will be a letting-go and a release within. The Noble The worldly understanding of suffering brings only loathing, ageing, Truth of Suffering of the Lord Buddha is not therefore anything to be illness and death, which are all unwished for and unwanted. This cer-detested or feared as is sometimes thought. It is something which when tainly is not the Noble Truth of the Lord Buddha which on realization realized or even only examined as to its condition brings happi-means a going beyond ageing, sickness and death.

ness.

Now then, how should we go about seeing this? According to the 18th September 2504 B.E. (1961)

Lord Buddhas way as expounded in the Great Discourse on the Foun-35

as ordinary¹¹ and inevitable. However much aversion and fear of age-Talk 15

ing and death one has indicates the extent of ones misapprehension of this truth. But properly seeing this inevitable norm will stop such nega-

Ordinary Suffering and Mind-made Suffering tive feeling.

I will now present some Dhamma which comes from the section An appreciation of the inevitable course of things allows the truths on the Truth of Suffering (Dukkha-Sacca). May all of you focus and of birth, ageing and death to be

integrated into one truth. This truth centre your minds on your own nàma-råpa. This fathom-long and span-can be seen in the present by an inward-seeing to the beginning, the wide body sitting here now is the råpa or bodily group (råpa-kàya).

middle and the end much as on opening ones eyes one views the Nàma is the condition of the mind as it inclines-out to know sights and whole of a certain thing. One sees that thing in its entirety; one views sounds (for example), which is called consciousness; to feel pleasure, the whole course of events from the beginning at birth, the middle in pain or intermediate feeling; to perceive; and to think and process, ageing to the end in death. The seeing-in-the-present of all of this is which is mental-formations. With such concocting goes an experienc-knowledge which penetrates to the whole truth of the inevitable course ing or knowing which is back to consciousness again. Set up the see-of things.

ing into this nàma-råpa so as to see their properties inside you and The seeing here and now of nàma-råpa in its entirety will stop the especially to discern the minds outward-inclining to know about vari-arising of any aversion or fear concerning these conditions, because ous affairs. The sound of my speaking and your ear make contact and one knows them to be normal and inevitable. They arent anything the mind inclines-out to know hearing. The mind inclines-out to the strange or extraordinary, nor are they anything to be liked or despised.

noise outside and there is consciousness and then feeling, perception This is one type of suffering, that of the Ordinary.

and mental formations. Notice and be quick to catch all of this.

Suffering Which the Outward-inclining Mind Contrives

Ordinary Suffering

To see another type of suffering, focus on your mind inclining-After clearly seeing the *nàma-råpa* within you, think back into the out, becoming *nàma*, as I've already explained. Reflect and think back past to its conception in the very beginning, which is called birth (*jàti*).

to the time just before its inclining-out to know a sight or sound (for This is termed knowing the past. There is then the continuing process example). Seeing that form or hearing that sound is consciousness, of growth and change. That development and change up until now is followed by feeling pleasant, painful or intermediate.

called the past part while that which is currently taking place is called

the present part. Future change will carry on until finally this *nàma-Sorrow (Soka)*

råpa breaks up and disperses. This continuing change is ageing (*jarà*) Suffering manifests on some occasions as sorrow (*soka*). For ex-while the ultimate breaking up is death (*marañña*). This death ahead is ample, separating from a loved one, either by going far away or through called the future. Reflect upon and see death, the final end, and know death, or hearing of such a separation will, with consciousness, lead to the future.

painful feeling and appears as sorrow (*soka*).

This seeing of the past and future is still only a thought process and not yet (true) knowledge (*añña*). Thinking in this way may also Lamentation (*Parideva*)

give rise to aversion and apprehension about these inevitable events.

Sometimes ones thought-processes proliferate under the power One must therefore consider birth, death and the present (old-) ageing of that sorrow and fill the mind with lamentation. If it is strong then it 36

will appear as crying and bewailing one thing or another. This is called where else. The minds inclining-out to know which is *nàma*, or con-lamentation (*parideva*).

sciousness, feeling, perception and mental-formations, then puts together suffering, sorrow, and lamentation (etc.). Should the mind not Pain (*dukkha*): Mental Suffering (*Domanassa*) incline-out to receive and process the sights and sounds, then suffering Some suffering does not directly concern the mind, for instance, when cannot arise. You must set yourself to see and understand how such the body is ill and in pain. This is called bodily pain. However, such suffering this second type of suffering can arise in your mind.

bodily pain can also force suffering onto the mind. On being ill, one may This presentation about suffering is in two parts. Firstly, there is worry about its severity and ones chances of recovery. There are also the ordinary and inevitable type of suffering and then there is the many other ways for the mind to be afflicted, including mental distress suffering arising dependant on the minds inclining-out to receive and and regret, and these can all be summarized as mental suffering.

process. In coming to understand these two parts you must initially focus on and understand the *nàma-rāpa* within yourself, Seeing its Despair (*Upàyāsa*)

natural and inevitable course, with its beginning, middle and end all On some occasions one may encounter difficult and needy cir-seen together at one point. Look at nàma as the mind inclines-out to cumstances; feeling stifled and oppressed which will preclude any hap-receive and process various issues.

piness. Wherever one feels such oppression one will struggle to escape.

Will you all now please apply yourselves to listen¹² and investigate Thus we have the saying, A confined body is bearable, but not a stifled so as to know about this suffering which the mind receives and proc-mind.

esses, as I have been explaining.

All these forms of suffering sorrow, lamentation, bodily-pain, mental suffering and despair are each a condition of painful feeling 24th September 2504 B.E. (1961)

(dukkha vedanà) and arise when the mind inclines-out to see a form, or hear a sound (for example). That form and sound are the seed for the subsequent arising of feeling and various forms of suffering. Perception is then a perceiving or remembering of suffering, and mental formations are the processing and fabricating of suffering.

Thinking back, one should be able to see that all this suffering originated from the minds inclining-out as nàma. Sorrow, for example, is also a type of nàma for it is painful feeling. By considering ones past experience one knows that suffering arose dependant on nàma-rāpa. Now examine the present situation how is the mind? Is it inclining-out to see forms and to hear sounds or to consider about all those issues stored away? Is there any suffering present? Any sorrow, lamentation, pain, distress or despair?

If you do find suffering, then see and understand that it all arose from some issue or other and that such issues can only come in through the eyes or ears (etc.) as I have already explained, and not from any-37

some disagreeable person and such association leads to the arising of Talk 16

suffering.

Contrariwise, being separated from something or someone liked Suffering because of Association and Separation also leads to suffering. This suffering is sometimes characterized by Firstly, will you all please centre your mind within yourself. Focus sorrow or lamentation, by bodily pain which also distresses the mind, into *nàma-råpa*: *råpa* being this living body with its various function-by grief or by despair. Therefore, these can all be reduced to just two ing senses, while *nàma* is the condition of the mind which also de-causes: Association with any person or thing which one dislikes and pends on *råpa* as it inclines out to know sights and sounds (etc.).

separation from that which one likes.

See the birth of this *nàma-råpa*, its end or death and in between In truth though, this disliking-or-liking does not originate from its constant changing which is ageing. See this whole sequence in the anyone or anything but from our own mind which has stored it away. It present moment and the inevitable condition (*dhammatà*) of *nàma*-is therefore this mind with its likes and dislikes that contrives the vari-*råpa* will manifest. This is the Truth of Suffering, the true state of ordi-ous forms of suffering. As this suffering is painful feeling it is part of nary suffering and is not something to be afraid of. Any fear and aversion *nàma* and

there is also therefore perception of suffering (dukkha-saññā), or, going to the opposite extreme, any enjoyment can only arise because of mental-formations of suffering (dukkha-sankhāra). Just as someone who has not yet realized its true nature.

one lights a fire and constantly adds fuel to prevent its going out, so our mind starts up suffering and contrives to maintain it there in the focus on the mind inclining-out to receive and process suffering. We can then see that this very mind is what contrives the arising of mental suffering at the same time seeing the roots of liking and aversion suffering from bodily pain, and mental distress from various external causes. One realizes, from close in, these two causes. One's dis-affairs. If the mind did not receive and process, then suffering could not arise in its various manifestations, as I have explained previously.

found level.

These various properties of mind-contrived suffering can be re-looked at the external or the internal. Here the external is reduced to two: association with all things and people which are disliked means being aware of the association and separation in one's name and unwelcome and, secondly, separation from all those things and people. Think back as far as your memory goes and examine your experiences which are loved.

experience in terms of this. Throughout your life, from the child's body this association and separation are also normal and inevitable

growing into an adults and then on into this present stage, you can see and become suffering because of the mind. The storing away of apper-the continuing association and separation from the physical body. The ciative wishes and fondness in the mind can be classified as hankering, childhood period is in association with ones being a child. With growth while any holding to disfavour and displeasure is dejection. In short, and maturity, one becomes separated from childhood by association one can say that this disliking-and-liking is usually submerged deeply with being adult. As lifes stages pass, so one separates from the precedin the mind. It is not until one encounters something or someone that ing stage and associates with the next on up to the present. This asso-they will display themselves. When this happens and dislike emerges ciation may be agreeable at some stages along the way and disagreeable

as when one sees a form, hears a sound or even just thinks of some at others. But it cannot always be the way we want it to be. Disagree-such disagreeable sight or sound then it is termed coming into asso-able stages will have to be associated with and agreeable stages sepa-ciation with unwelcome things. One sees or hears something about rated from and left behind.

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Consciousness is much the same. The mind inclines-out to receive becomes blown up into major distress. These mental-formations are an object and initially consciousness arises. If it inclines-out to see a therefore of vital importance and form a basis for the uprising of suf-form then it is eye-consciousness (cakkhu-viṣṣàḍā); to hear a sound is fering. If you do not like suffering why do you concoct and think it up?

ear-consciousness (sota-viṅṅāḍā). However, for the mind to see or hear, Whom does this thinking? Your own mind! No one else can come and it must always depend on the visual and auditory organs, even though think it up for you. Even though you do not wish for suffering, you those eyes and ears are variable and mutable. The eyes will dim and always without ceasing go on and process those thoughts that lead become blurry; the ears will eventually be hard of hearing. Then the to suffering. You may not like suffering yet you indulge in such think-minds inclining-out wont be able to see or hear as distinctly or effec-ing! How can you ever escape suffering when it is like this.

tively as before. The other sense-doors are similar. The body when These mental formations are also always coming into association aged and decrepit is no longer as serviceable or adaptable as before. So and separating away. On occasion one must associate with disagree-again one must be separated from that agreeable consciousness with able proliferating thoughts and at other times one is separated from its distinct hearing and clear vision and associate with less effective agreeable thought processes. But it is always oneself who originates sight and hearing.

these thought concoctions leading to association, separation and suf-Feeling is also the same. Even though the inclining-out mind finds fering. One will not stop the processing and therefore one must con-the pleasant feeling agreeable, it cannot have it that way all the time.

tinue to encounter mental-formations which breed suffering. One must Painful feeling is found disagreeable but it is not always present. Inter-suffer and cannot find a way out.

mediate feelings may appear either agreeable or dull and disagreeable, Examine and see these conditions of

associating with and sepa-yet even so we cannot have them always like that. Thus, we must con-rating away in your own nàma-råpa. Make sure you discern that the tinnally associate with feelings which we do not like and be separated root cause of it all lies submerged as likes-and-dislikes in ones mind.

from those we do.

Penetrate to see and comprehend this liking-and-disliking which leads Perception follows after feeling in the same way. Sometimes ones and draws the mind away into the path of suffering. It turns conscious-memory and perception are bright and clear, and at other times they ness into suffering-consciousness (dukkha-viææåã), feeling into suf-are not so good. And that is not all, for whenever we recollect things fering-feeling, perception into suffering-perception and mental we like, then things we do not care for are remembered too. If we see formations into suffering-mental formations. When we penetrate to the or hear something disagreeable but then cannot remember it, theres truth of this, the liking-and-disliking will subside and be stilled. That nothing to be taken up and thought and concocted about. However, mind proceeding down the path of suffering will now come to peace, when we can remember it will quickly be taken up and processed in and consciousness will cease to be suffering-consciousness, feeling will thought. Its just not possible not to want to remember: Sometimes cease to be suffering-feeling, perception will cease to be suffering-per-those things we dislike intensely will be remembered more clearly than ception and mental formations will cease to be suffering-mental for-the things we like. Therefore, we must associate with percepts that we mations. This means to say that the mind has stopped concocting find disagreeable and be separated from those we like.

suffering for itself and so suffering will subside.

The thinking processes of mental-formations are also the same.

This, then, is the strategy to halt the processing of suffering for The various forms of suffering must all come through the stage of oneself. You must practise to comprehend suffering and its way of op-thought processing. Otherwise, they wont arise. Sometimes a touch of erating within this nàma-råpa. This is the only way to remedy the suf-sadness is processed and, perhaps because of concern or apprehension, fering of your mind.

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Will you pay close attention while listening to what will be chanted now, and reflect upon that Truth of Suffering contained in these lines Talk 17

of the Lord Buddha Teaching, taken from the Great Discourse on the Foundations of Mindfulness:

Suffering Through Non-fulfilment

Appiyasampayoga association with the disliked.

of Ones Hopes and Desires

Piyavippayoga separation from the liked.

I will now present Dhamma on the Noble Truth of Suffering (Dukkha Sacca) in the section; the non-fulfilment of ones wishes is 25th September 2504 B.E. (1961)

suffering.

First of all, gather your mind together within yourself for this is where the Lord Buddha directed his teaching. Other people, following him, have similarly explained his teaching as pointing within. In listening to Dhamma you must therefore turn to see inside yourself. You will need to search out the five aggregates or the *nàma-råpa*. When one encounters them one must also come to the true state of being which is the Truth of Suffering (*Dukkha Sacca*). This is because this Truth manifests in the five aggregates or *nàma-råpa*, which form a basis for it.

Anyone aspiring to comprehend suffering must therefore focus investigation on the plane of wisdom and insight. The wisdom and insight of the Lord Buddhas Teaching manifest in *nàma-råpa*. Without that *nàma-råpa*, wisdom and insight cannot arise. It is similar to a person wanting to stand: If there is no ground, then there is nowhere to stand. Therefore, will each one of you now incline your mind inward to examine your own *nàma-råpa*.

Inspect your fathom-long, span-wide body. Examine *nàma* as the mind is inclining-out to know: What is it knowing about? At the present time you are listening to this talk so the mind should incline-out to hear, as consciousness of sound. The pleasure, pain or indifference arising from this hearing is feeling; the marking and remembering about this hearing is perception; and the processing mind following the issue is mental-formations. This condition of the mind inclining-out is *nàma* and when it inclines-out to know outside sounds then it is *nàma-in-external-sounds*.

Each person therefore, exists only together with *nàma-råpa*. If this is transcended, then person does not appear. It is here in this *nàma-råpa* that this I, me-and-mine appears and is grasped hold of. This 40

grasping is a concocting process of the mind and as such is a form of *kleśa*. Sorrow, heartache, bodily pain, mental-distress and depression must be mental-formations which are another condition of the mind and inevitably exist according to the state of things. To wish them away, out. You should therefore examine this feeling of *me-and-mine*: How forbidding their appearance, goes against the ways of nature. This is deep and profound, does it lie? You will then find that it only goes as far as can never be realized and so it too must add to the mind suffering far as the *nāma-rūpa*. If mental-formations, perception, feeling and as the nonfulfillment of one's wishes.

seeing or hearing (etc.) are all lacking, then one has no experience of Now, come and consider this body and the mental group: this feeling or thinking at all. The physical body alone is merely like a hunk *nāma-rūpa* which I have already explained. It originated in birth; is of wood totally without sensation or thought, and all sense of self-and-developing and changing into old age; is painful and troublesome other has completely gone. It is similar to being asleep, when feelings through sickness; and, finally, it must break up with death. This is the of self-and-other and various cavorting thoughts are entirely lost.

inevitable nature of *nāma-rūpa*. Examine now your mind. If it still in-Whatever a person's status, he or she must fall under these conditions.

cludes grasping and holding, if it still contains desires, then there must be this sense of self-and-other in its varying forms therefore also be sorrow and distress. It cannot escape them. The only way is to *pears* only in the *nāma-rūpa*. When such self-and-other, mine-and-release and let go.

things are present then direct your vision towards the condition of When one lets go of something then one escapes all the sorrow desiring or wanting something. Therefore, with complete penetration involved with that thing. If one lets go of everything then one is freed into *nàma-råpa* you must also detect this desire existing in the mind.

from all anguish. But if you cannot yet relinquish, then your grasping There are two forms of desire, one being that which is realizable, must inevitably bring suffering when your desires remain unfulfilled.

and the other that which is beyond reach. The desires and wishes that Therefore focus to see these unattainable desires in your mind and can be fulfilled are concerned with those objectives which are possible then examine the suffering that arises when those wishes fail. See it as to attain. But this does not mean that they can all be attained just by it really is.

wishing, for the appropriate causes must first be put into effect. For Penetrating to this truth brings forth an up-to-the-mark wisdom example, in making a realizable wish to attain virtue and good, one which is able to separate and remove the suffering from ones mind.

must practise in the appropriate skilful ways to produce the right causes.

The *nàma-råpa* will then follow its natural course while the observer Do not criticise or find fault with desire per se, because the wish watches. This observation is mindfulness and a combined mindfulness-to attain virtue and the practise to achieve that is quite correct and and-wisdom (*sati-paṅṅà*), which does not engage in concocting desires

right. This desire for good the Lord Buddha called resolve or determination (adhiññhàna). Nàma-rāpa will then be seen following its natural course.

mination (adhiññhàna). The Bodhisatta resolved to attain Buddhahood as if there is a burning house: While one remains inside there will be steadily following that Way. The Followers (Sàvaka) had also previously agitation and panic, but on leaving one can then look back. One can only resolve to steadily attain to their state. If a person is working now look-on that burning house without feeling any heat in oneself.

towards the completion and realization of his desire and that aspiration. One observes with knowledge. The happiness that springs forth from determination is made up with true determination then it can be called true calmness and tranquillity will then appear.

resolve (sacca-adhiññhàna). The Lord Buddha counted this true-resolve

Each person must confront both his own suffering and that of the world as one of the Perfections (Paramā).

various people he is concerned and involved with. If one collects all the types of desire which are unattainable goes against the principles of nature. Birth, ageing, illness and death are normal and inevitable to it, then this can only increase one's agitation and unhappiness. How-41

ever, if one can steadily dislodge and throw out such suffering without adding any more, then the mind will be able to emerge unscathed.

Talk 18

It may not be possible for anyone always to evade the suffering stemming from external sources but the inner suffering can be avoided.

Summarizing the Aggregate of Suffering

We usually bring the external suffering into our minds as mental dis-Will you all please collect your mind together and focus within tress. It is therefore as if the suffering has two layers or levels: both the yourself. Listen to this teaching and bring and examine it within so as external and the inner. Those who practise following the Lord Bud-to see Dhamma there. You wont realize Dhamma from just the outside dhas Teaching know how to lighten and relieve the situation by leav-sounds, for that would be just memorizing or an intellectual undering the external suffering alone outside without burdening the mind standing, whereas understanding the truth in oneself is seeing Dhamma with it. Even if one then finds oneself in the midst of (external) suffer-with wisdom. Therefore, now centre on yourself. Focus to see from the ing, ones mind remains content. Such happiness of mind allows mind-gross and blatant to the subtle and refined: fulness-and-wisdom to remedy whatever external suffering may possibly Be aware of your breathing. Everyone of us must breathe in and be cured. But if the mind fully accepts and burdens itself with the ex-out.

ternal suffering, then there is no way it can remedy the situation.

Be aware of your present sitting posture. How are your hands and In order to separate these types of suffering you must depend and feet placed? How is your overall posture?

rely on the Way of practice as laid down by the Lord Buddha. Firstly, Examine the whole of your body: up from

the soles of the feet, set yourself to see nàma-rāpa and know the state of its suffering. Rec-down from the hair on your head, all encased by skin.

ognize the mental suffering which arises from the non-fulfilment of Analyse it into the elements of earth, water, fire, wind and space.

unattainable desires. Penetrate to this so that, as the desire subsides, Reflect on extracting each element from the body until only the space the mind grows calm and tranquil. When you have realized this then element remains. Then consider how before conception this body was you will have received full benefit from your study into the Truth of just the space element, and how finally it returns to emptiness.

Suffering of the Lord Buddha and will finally find happiness.

Now, recombine those elements together into your complete body 2nd October 2504 B.E. (1961)

which has feelings of pleasure, pain and neither-pleasure-nor-pain; and which is the resort of the mind.

Those feelings stimulate the mind. For example, if there is a pleasant feeling then liking is fabricated; if it is a painful feeling then disliking is made up; and with a neutral feeling the mind is caught deep in attachment, which is a condition of delusion.

Go further in to another level, to that condition of mind which

likes, dislikes and attaches to the myriad things. Be aware of the present state of your mind: Now.

By penetrating this far you will be able to distinguish the composition of the mind. The mind is one part, while liking, detesting and

delusion make up another. They are combined and entwined together and it is these admixtures to the mind that are the hindrances which 42

block any progress in wholesomeness and higher virtue.

Sorrow is suffering, lamentation, bodily illness and its accept-Even though you may have steadily centred your mind following ance into the mind are suffering, mental distress and despair are suf-these instructions, those admixtures in the mind will always be waiting fering.

to draw the mind out again. You must therefore be ready for this by

Association with all unwelcome, unloved things is suffering; sepa-placing mindfulness where the distracting agents enter, i.e. by way of ration from all beloved things is suffering; and, Nonfulfillment of the eyes, ears, nose, tongue, body and the mind (mano). It is the mind ones desires is suffering.

which holds and retains so many issues and concerns, and so it needs After giving ones intellectual attention to these Teachings of the extra-special watching. However, do not go in and forcibly suppress it, Lord Buddha, now reflect, Hasnt everyone of us already encountered for that only gives rise to fatigue, over-strain and irritability. There-this suffering?. Birth is suffering, old age is suffering: One might not fore, allow the mind to follow its wishes, but carefully note how it goes know that birth is suffering and if one isnt yet old then old age will still out. What is it that comes and ties-in to haul the mind out again? Being be unknown. But as it steadily

approaches and the body becomes more quick enough to catch all of this gives one the whole picture: All these and more decrepit, then one may understand. Death is suffering: how-issues and affairs enter by way of the eyes, ears, nose, tongue, body or ever, as you havent yet died you cant know it. Even so, you are still else through the mind itself. The minds restless, fretful thinking prolif-afraid and do not wish to die. As far as sorrow and lamentation etc., are erates on every side and so it cannot be centred in one-pointedness.

concerned, you will all have encountered them to some extent and can Do not use any force. Simply watch and note but make sure you therefore variously appreciate their anguish. Bodily and mental dis-ease know in time and can keep up with events. The mind will then become can also be recognized as suffering. As you have not encountered the pacified by itself and calm down. This is because the mind is the ele-truth of every type of suffering especially that of birth, old age and ment-of-knowing, with intelligence an intrinsic part. When the oppor-death you will need to reflect and investigate first so as to under-tunity for self-knowing arrives, then such knowledge will be born stand exactly why they are suffering.

without any programming being necessary, for the essence is already This state of suffering follows the natural conditions and the course there.

of the five aggregates are: corporeality aggregate (rāpa-khandha) which This arising of self-knowledge is accompanied by an even firmer is this bodily-group (rāpa-kāya); feeling aggregate, which is pleasure, mindfulness, with the mind itself now fully capable of investigating pain and, an intermediate, neither-painful-nor-pleasant feeling; per-and distinguishing its own condition. It will know the components of ception aggregate, which variously recollects

and perceives; mental-formations and the entry of all the admixtures. This steady centring of formations aggregate being the thought processing; consciousness the mind until it is able to investigate the phenomena within oneself aggregate which is the knowing of seeing a form or hearing a sound displays the mind's ability to distinguish, the truth inside, and it is this (etc.). Rāpa is rāpa, but feeling, perception, mental-formations and which is the Factor of Enlightenment.

consciousness are called nāma which is the condition of the mind in-Now, consider the source teaching of the Lord Buddha which is clinging-out to know. This knowing of the seeing a form or hearing a the Truth of Suffering. One firstly reads with the intellect, memorization is firstly consciousness, (then) the experience of pleasure, pain in following the Lord Buddha's Teaching. He presented for our attention-or neither-pleasure-nor-pain is feeling, the recollecting is perception the Truth of Suffering:

and the processing thoughts are mental-formations. In short, we can

Birth is suffering. Old age and death are suffering. Suffering has call all of this rāpa-nāma or nāma-rāpa.

this nature and follows these conditions. He then continued, The origination of this nāma-rāpa is birth, its continuing growth 43

and mutability is old age and its final end is when it breaks up in death.

Lord Buddha summarized all suffering as nāma-rāpa, or the five aggregates-One can therefore reduce this birth-old age-death to arising and extinguishes.

guishing: At first there is arising and finally there is disappearing. This However, to actually process suffering this *nàma-råpa* must also be the natural course of things.

be combined with a grasping as me-and-mine. Set yourself to see the Since the natural course of things is like this, the Lord Buddha Truth of Suffering following the Lord Buddhas Teaching by sorting out described it as suffering. This can also be understood to mean that each chapter and verse and then gather them all together again in this nothing can permanently exist: that everything from its arising until its *nàma-råpa* or five aggregates. Bring them together in this body and in extinguishing must transform and change. This period of transform-the minds inclining-out to receive and process suffering.

tion between birth and the end is ageing. This, then, is the real truth of By seeing and understanding the truth of this, you will gain knowl-suffering, the true state of things which everyone of us alive now with edge of the Truth of Suffering of the Lord Buddha. Your previous intel-*nàma-råpa* must encounter. The ordinary worldling (*puthujjana*) grasps lectual understanding will then steadily develop into wisdom and you and holds to the *nàma-råpa* as me-and-mine and self and so takes will realize that this Truth is not anything to fear and hate but some-over the inevitable suffering of *nàma-råpa* into his own mind. This is thing which needs to be comprehended and which will then bring one how sorrow and bemoaning rise as suffering in ones mind.

happiness and tranquillity. Ones understanding will then be equal to The Lord Buddha therefore summarized all suffering into terms the source of suffering so that one will no longer be deceived into ad-of the five aggregates, or one can say the *nàma-råpa*. However, if one mitting suffering into oneself. By not processing Suffering will then no can

release the grasping and holding of *nàma-råpa*, then one no longer longer be contrived and so will subside. This will bring happiness and suffers along with birth, old age, death, nor is one involved in *nàma-peace*.

råpa with its inevitable pain. *Nàma-råpa* then just continues on alone, according to its nature. This is the experience of all the Noble Ones 9th October 2504 B.E. (1961)

(Ariya).

However, the ordinary worldling grasps the *nàma-råpa* to himself and thereby contrives his own suffering and sorrow. We ourselves are the ones who process our suffering because our minds are combined with grasping. We contrive our own sorrow, our own lamentation and bemoaning and admit into our mind the course of bodily pain. The mind itself is what processes mental distress and despair.

It is this very processing and contriving that we call the mental-formations which arise through the assembling of consciousness, feeling and perception. One can therefore see that the minds inclining-out as *nàma* is the instigator of suffering and the sole source of mental suffering for the mind. As *nàma* must combine with *råpa*, the nature of suffering is found right here in the *nàma-råpa*. This means it must be impermanent arising and finally ceasing. It is both the nature of mental suffering and the processor of suffering for the mind. This is why the 44

like it one cant release and be free of it. The Lord Buddha therefore Talk 19

divided these properties into three: sensual craving (*kàma-taõhà*), craving for existence (*bhava-taõhà*) and the craving for non-existence The Section on the Origin of Suffering (*Samudaya*) (*vibhava-taõhà*).

I will now present a Dhamma teaching concerning the Section on Sensual craving is love and desire for an object. A craving for the Origination of Suffering (Samudaya) explaining the cause of suf-existence somewhere or other, can be reduced to a wanting mastery or fering. Will you all incline your minds inwards and focus in the present.

possession over that object of sensual desire. The craving for nonexist-What is the state there? In what direction is it thinking? Fix your mind-ence is the desire to be rid of this or that state, really meaning whatever fulness so that it can keep up and catch what the mind is taking issue state one does not like.

with.

These three types of craving also include grasping which holds the The mind goes out thinking towards forms by way of the eyes, object in the mind without letting go. Likeable and dislikeable objects towards sounds through the ears, towards odours through the nose, are both seized hold of and so liking and disliking regularly arise in towards tastes through the tongue, and towards tangible objects through the mind. Both liking and disliking cause restlessness and agitation.

the body. It also thinks about previous involvements with sights and Why is this? It is just because you still seize hold of the likeable and sounds (etc.). However, the mind doesnt just incline-out to know, but dislikeable.

also grasps and holds on to those objects.

It isnt that the mind only inclines-out towards a single object, for This condition of inclining or voyaging-out to seize hold of sights in fact they are many. Whatever object appears by way of the eye or ear and sounds is craving

(tañhà) and grasping (upādāna). Craving can (etc.), the mind runs-out to seize hold of it. Its always like this, with also be understood, in a general way, as the struggling and excitation craving continually in action in the mind without ever calming down.

of desires in the mind. But a more subtle investigation reveals the out-The Lord Buddha therefore taught that it is always craving towards a ward-voyaging of the mind to grasp and seize-hold.

new condition. We may now crave for a certain visual form (etc.) but Craving and grasping are therefore coupled together. When a sight on seeing a new object, the desire for that will make us discard the old or sound impinges on the visual and auditory organs, and flows on object. This rejection and new grasping continues on and on without towards the mind, the mind inclines-out to receive it. However, if grasp-ceasing. The new object is also seized as a possession over which one ing is not involved, there is just plain nāma and no craving. But if it has mastery and this is constantly repeated, moving on from object to should then incline-out and grasp hold of another object then this is object. This discarding of the old object can also be subsumed under craving. One can distinguish the excitation and reaching-out of the

craving for nonexistence which is that struggling to get rid of the present mind as craving, while the actual seizing-hold and clinging-to an ob-condition. When an object has run its course and gone then the mind ject is grasping. When only the single term craving is used though, struggles again to take in a new one.

one should understand this as also covering grasping.

If one could remain with a single object then craving would stop. This grasping-hold of an object, clamping it into the mind without in the old without moving forward to a new object. But this craving has releasing it to pass through, can include a wish for that object. If the no end. It continually creeps forward having to discard its old object in object is agreeable and pleasing, then one will want possession and the grasping of the new. When this is the case, even though cravings mastery of it. But if it is disagreeable, one will then want to get rid of it.

characteristics are divided into three, they all go together as one. Crav-However, as one is still grasping hold of it even though one does not ing never ceases its inching forward through the myriad objects. It there-45

fore has the property of always reaching-out for the new and novel.

which follows on from perception. When there is perception arising Continually. On-and-on, engrossed and attached to the objects and al-from pleasure, then ones mind sets itself towards that pleasure. Simi-ways preoccupied with wanting more and more. It is never satiated.

larly it intends towards pain when perception is based in suffering, and Examine your mind and watch out for craving as it projects-out to towards neither-pain-nor-pleasure when the perception is like that.

receive objects. You may be able to catch this condition of mind, but in At this point you should have come upon craving as the mind the beginning you wont be quick enough. Even so, its still good to try inclines and reaches-out to grasp an object. Whatever way the mind to follow behind until the mind is swift and agile enough to catch up

chooses and intends, so it runs out and grasps in that direction. If it sets with itself.

off towards a perception following on from pleasant feeling, then sense-to catch the mind as it reaches-out to grasp, set your mindfulness such craving will arise. If it is towards existence, then craving for existence on the six sense-channel pairs (the internal and external *āyatana*): The sense will arise, and if it is towards a perceived painful feeling, there will be eye and the form it sees are one pair; the ear (*sota*) and the sound it hears are one pair; the nose and the odour it smells are one pair; the tongue and its taste are one pair; the body and its tangible object are one pair. When the mind intends towards a perceived pleasant feeling, then any one of these types of craving may arise. This is the pair; and the mind and the object it thinks upon are a pair. This is the sense of the mind inclining-out with craving to grasp an object.

mean that you must focus on them all simultaneously, but be ready to focus on applied-and-sustained thought (*vitakka-vicāra*), which fix upon any object as it makes contact. If it should be a visual form is reflection or discursive thought, and you will see that these have then set your mindfulness on the eye and on that form; if it is a sound fallen under the power of craving.

then focus on the sound and the ear (and so on).

By following this sequence you will appreciate that it all starts now then, let's try this: allow your mind to go out, being very watchful with the eye and form or ear and sound (etc.) when the mind is watchful and aware as it gradually exits. You will then find consciously, step by step, inclines-

out to seize and hold. This, then, is craving, because as the knowing of seeing a form or the knowing of hearing a sound.

and applied-and-sustained thought must follow under its power.

This seeing and hearing is consciousness and you will find a similar One can now say that this state of craving directly depends on situation when you focus on any of the other sense base pairs.

nāma-rūpa. The eyes and form, ears and sound (etc.) are corporeality Focus on contact. What is it you see or hear? You see a sight; you while the mind residing with it and inclining-out to receive objects is hear a sound. And for that form to be successfully seen the form and mentality. But this is not a normal, plain nāma, for instead of letting go

seeing must come together as contact. A sound and hearing and the the object is seized hold of. Whether the object is liked or disliked it is other sense bases likewise must contact before a sound or smell (etc.) still grasped hold of, and this is what forms craving. This craving arises are successfully experienced.

dependant on rūpa and nāma and nowhere else. It can be reckoned a Next focus on feeling. If the object that comes into contact is agree-nāma-dhamma because it is a concocting agent like the mental-forma-able, then pleasant feeling arises; if it is disagreeable then painful feel-tions.

ing arises; and if it is a neutral or indifferent object, then Why does the mind concoct and contrive in this way? Because neither-painful-nor-pleasant feeling arises.

there are still underlying defilements known as cankers (āsava) in the Focus on perception which recollects and

perceives following the inclining-out mind. This is the latent proclivity (anusaya) of craving feeling.

lying resident in the mind. Normally it does not show its face and re-Focus on volition (saṅcetanà) or the intentionality of the mind mains as if not there, but should a provoking or alluring object make 46

contact then that latent tendency bursts out to take the object which fits in with it. Set yourself to see this.

Talk 20

When you can focus on this without a lapse, then the latent tendencies wont have any chance to break out, and the alluring object The Section on the Extinction of Suffering wont be able to provoke or seed. The latent defilements will then be I will now speak about the cessation of suffering (dukkha-nirodha).

weakened as the seed has not invigorated. With such mindfulness set, The Buddhist Teaching is able to be a refuge (saraṅga) for the world vigilant and alert, it will be able steadily to uproot and destroy that part because it can explain the extinction of suffering. This is crucial be-of the mind which is latent-defilement.

cause it is what we are aiming for. If it could not teach this then it This craving, therefore, is the origin of the minds suffering. The would be without essence and basically trivial. However, a method of mind inclines-out to seize and cling to an object, and when inevitably, practice to bring about that extinction is also needed, though actually in accord with its nature, that object changes and transforms, so suffer-following that way remains the task and responsibility of each indi-ing arises in the mind. However, with constant vigilance the mind will vidual person.

not be able to seize hold of objects. One can then let go of them and Even though the Teaching is genuine and true, if the person does thereby release ones suffering as well.

not follow the way of practice then he wont be able to achieve the This craving and the suffering it causes both depend and reside in extinction of suffering. Therefore, the task is up to the individual to the nàma-ràpa and your attention must therefore be focussed there follow the practice to effect the required results. This practice is di-and in the mind. Mindfulness will then steadily quicken and become rectly concerned with the mind. Today, however, I will first explain the swift and alert.

result and fruit of that practice: the extinction of suffering. This is the 10th October 2504 B.E. (1961)

major and essential fruit of the practice enabling one to see the truth of the Teaching of the Lord Buddha.

Will you now please centre your mind and watch its inclining-out towards knowing various affairs. At this present moment it is inclining-out to receive the sound of this Dhamma Teaching. If you are guarding the mind, you should be able to notice its condition. Is it calm and cool? A feeling of calmness and tranquillity indicates that the Dhamma being offered externally and the inner Dhamma of your centred mind are niyyànika capable of leading the mind out away from suffering.

And this present calmness of mind is already a cessation of suffering. It might only be a momentary suppression while the mind is centred in Dhamma yet, even so, realize that when it resides constantly with Dhamma there will be a constant cessation as well.

Now will you focus on that inclining-out to know about external affairs the affairs of forms being seen, sounds being heard (etc.) and those former sights and sounds (etc.) already known and stored away as issues by the mind (mano). These affairs are either welcomed with 47

hankering, unwelcomed with dejection, or deceptive and delusory.

ments.

The mind immediately knows agitation and heat, and cannot be calmed Even though one may feel contentment with ones body, it re-down because of that hankering, dejection, and deluded attachment.

mains, in truth, rāpa while that feeling is still nāma. After more care-This heated excitation of the mind is a subtle form of suffering, though full investigation one finds that any feeling of contentment one has in you may not be aware of that. Only after experiencing a calm mind the body cannot compare to that of the calm mind with Dhamma. Once with Dhamma will you appreciate such agitation as one form of suffer-one has experienced the calm arising from Dhamma, this will become ing. Most people will usually only know, however much or little, about self-evident.

the blatant forms of suffering sorrow, lamentation, pain, mental dis-Now there is still another important point to consider: We must stress and despair which all grow out of this subtle type of suffering.

continually deceive ourselves about the nature of this rāpa-and-nāma.

Reflecting more carefully on why this should be the case, one Their true nature is really bound up with impermanence

(aniccatà), finds that it is because the I becomes involved in the myriad affairs.

suffering (dukkhatà) because they cant remain stable and not-self What are these affairs?

(anattatà). All rāpa and nāma must proceed from a beginning in birth Focus on this body: It is composed of the various elements; it is a to an end, with continued change in between. This rāpa which every-fathom long and a span wide, and is sitting here now. We have a sense

one is so attached to must also have this transformation and change.

that this body is me and however it exists we accept that as how we Thus, we must think up ways to fool ourselves into feeling contentment exist. Looking at our face in the mirror, we feel that these are my and satisfaction with this ever changing rāpa. For instance, though it is features. Looking at our photograph, we think of it as showing me.

ageing, we manage to see it as not old. If someone then declares to us Not only is there this feeling of self we also wish for this myself-in-this-that it is old we are displeased; while if they say the opposite, we are body to proceed in an agreeable way. Compliments about this body are gladeven though its obvious to all that it truly is old! We like it when welcome, but any criticism is certainly not. Even though we know for they deceive us even as we constantly make sure to fool ourselves too.

sure that some particular part is not so good, we are still glad of any Putting it off, thinking not just yet, not just yet, no need to worry about flattery that says the opposite and even though we know it is flattery that until later. When this rāpa changes, heading towards its extinc-we still like it. This,

then, is another aspect as to how desire becomes fixation, we must think to hold it back and so a struggle and agitation mixed in.

ensues. Happiness is impossible if our thinking goes against the course. Focus back on the mind inclining-out. In truth this experiencing-of nature and refuses to accept its law.

engaged-with-desire (which I've been talking about) is a condition of This all results from craving that gives rise to grasping and cling-that mind going-out to know. It first sees the rāpa form perhaps seeing. We first seize hold of something as myself and then go on to grasping one's body in a mirror and this seeing is consciousness. If one holds of something else. We grasp and that thing arising becomes our likes it then that is pleasure, or even if one doesn't or is indifferent, it is arising, its changing becomes our changing and its final extinguishing still all feeling. There is perception, and then mental-formations fashion-becomes our decline and end. We must therefore constantly spin with our thoughts about one's body and so that sense and those thoughts of the nāma-rāpa as it is continually arises, changes and ceases. This whirl-my body (as I explained above) are all contained in nāma, as the mind going-around is the heart of suffering and is far from that peace and still-inclines-out to know. This nāma is mixed and blended with craving which is happiness. Then, when the nāma-rāpa fails to follow the together with grasping and clinging. When it is like this, then all one's plans we had on first grasping hold of them and yet we still attempt experience and thoughts are mixed and permeated with the defile-to hold on to them another load of suffering is added: Sorrow, lam-48

entation and all the other forms of suffering that we have already men-extinguished when it reaches the mind.

However much hankering or tioned.

dejection one has, however befooling and delusory the object may ap-To remedy this situation and end suffering therefore requires a pear, on reaching the mind all of it will be extinguished by wisdoms focussing on that self that spins together with the myriad things in insight into the arising and passing away. The object then loses its power their arising and extinguishing. This specifically means the spinning and the mind is no longer jolted or upset by it.

with the nàma-rāpa, both internally and externally. Focus to see that Normally however, when objects reach an ordinary persons mind when self spins with them, there must always be suffering too; and the they completely adhere and stick there. When a form is seen or a sound less it does so, the less suffering it must endure.

heard, it enters in and sticks fast in the mind. These objects have the To actually reduce this spinning, you must focus on the desire and power to agitate the mind, but when wisdom with insight into arising grasping within yourself. See that: This is craving arising; this is grasp-and passing away is developed, it can cut them all away. This, then, is ing and clinging arising. Realize that, a lot of desire means a lot of the resolution and conclusion. It is the end for suffering, which will suffering and less desire and grasping means less suffering. The com-never again come in to possess the mind. This is the way of practice to plete lack of desire and grasping is the complete absence of suffering, extinguish suffering.

and this is what forms the extinction of suffering (dukkha-nirodha).

The means and strategy for steadily removing suffering, step by step, in the beginning stages of practice it is not yet possible to step, is an assiduous and persistent investigation into *nāma-rūpa* to see give up all desire and grasping. Therefore make sure that you are wise its arising and passing away. Its a training to clear the mind so as to see in your selection of what to desire. Dont desire and grasp anything the principles of the natural course of things. The curing of the inner evil; instead just take firm hold of whatever is good and skilful. This suffering will enhance ones mindfulness and wisdom so that they can alone will extinguish the suffering that arises from doing evil, and one try to deal to the best of their ability with the external suffering that will also receive the happiness that comes from progressing in the ways one may confront.

of virtue. When you have practised and trained yourself to the full limit When one is skilled in this Buddhist Way of practice, one will be of goodness, then there is no need to wish for good any more be able to contend with any form of suffering. Even if one is surrounded cause one is already there. At this point there is no need to wish for by (external) suffering, one can still deliver and safe-keep the mind.

anything anymore but that is the final and ultimate stage.

The Buddhist Teaching is a religion which offers a refuge that is really At this present stage, you must still want to hold onto goodness reliable because it teaches a genuine method to extinguish suffering.

which is virtue and moral precepts, onto samadhi and onto wisdom.

But to realize this, you will have to study and practise in the way I have Use the precepts to extinguish the suffering

involved in wrong and explained here. Then you will receive the results in a gradual extin-unskilful behaviour. Use samadhi to avoid the hindrances when they guishing of suffering, according to the level of your practice.

arise in the mind, so as to extinguish their suffering. Use a trained wisdom as the tool to extinguish the suffering arising from the more 17th October 2504 B.E. (1961)

subtle agitation, desires and grasping.

Speaking of using wisdom to investigate: Focus it in the rāpa-and-nāma and penetrate to its natural course of arising and passing away.

Then whatever object is encountered will be received by this wisdom that can see through to its arising and passing away, and it will be 49

considered that the originator (samudaya) or craving is born. If there is Talk 21

no image or delightful-and-pleasurable-thing, then craving has nowhere to arise. Later though, when they are present in the mind, craving can The Truth of Extinction United

indeed arise. This is why it is said that when it arises it does so in the With the Truth of the Path

delightful-and-pleasurable-things which are exactly these images and Please will you now centre your mind within yourself. Focus on objects.

the mind with its mental-object. This means seeing the mind as it thinks Why does craving arise? Because not-knowing or delusion is watch-about its present thought, concern or preoccupation. Is your mind calm ing those mental objects.

When ignorance or delusion is watching, im-or not? Whilst listening to this Dhamma talk, this means seeing the ages will become evident as either agreeable, disagreeable or enthralling.

mind as it is thinking upon that Dhamma which is being heard. The If one now watches with knowledge instead of delusion, one will see object is now the Dhamma subject that is being heard and thought that it is all only a matter of mental-images being taken in and fash-about.

ioned by the mind into entities. The form which the eye sees is really The Discourse explains that suffering originates because of crav-outside but it appears to fix itself in the mind because an image is ing, and that craving both arises and ceases in delightful-and-pleasur-fabricated of it. This can be compared with taking a photograph. Even able-things (piyarāpa satarāpa). As craving ends in the place where it though the real thing is outside, it appears as if it is fixed in the film. In arises it must extinguish there. This doesnt refer to external things, but fact, of course, it is just an image caught there and not the real thing at to these very objects and preoccupations in the mind.

all. A persons mind which fabricates a mental image is similar to that The object as a delightful-and-pleasurable-thing, which the mind film which catches different forms through a lens arrangement, which is mulling-over, is really form. When we see a person with our eyes the itself can be compared to the visual organ.

mind takes over that visual form as a mental image. It appears in the Now then, focus that knowing to investigate through into another mind as a full and complete image of that person. If, instead of a per-level. There is the mental image, object or form which becomes fixed son, one sees a

tree, a mountain or any material thing, then the mind and fashioned in the mind, and then there is external matter. This might take it over and it appears complete in the mind as a tree, mountain or be experienced as a person, tree, mountain or some other thing, and it whatever. When one hears a sound through the ears, the mind will too is compounded and conditioned. None of these things existed be-take that subject as a complete image into the mind. The mind takes in fore the elements came together to make them up and, once arisen, visual forms from the eyes, sounds from the ears (and similarly for all they transform, change and finally disperse. Therefore they are just six sense bases) as mental images. Thus, those objects manifest as enti-elements combined together, the earth element making up the hard ties in the mind.

parts, the water element the fluid parts, the fire element the warmth, The mind, however, doesnt take everything in as images. A sight the wind element the motion, and the space element the empty spaces.

or sound or anything that doesnt possess any interesting feature is This being so, they all must be void void of entity or self.

released to pass on by, while those things that do are taken in as im-Focus that knowing (which is not delusion) to see the mental images. This, therefore, is why the Lord Buddha used the term delightful age dispersed as elements. See it as void and empty of entity and self.

and pleasurable thing for anything which fascinates and enthrals the When this voidness is evident, then that mental image whether agree-mind to the point where it is taken in as an image.

able, disagreeable or deluding will dissolve. Craving will then have Craving and grasping will permeate that image and it can then be nothing to seize-on and so must subside and abate. This is why, when 50

craving extinguishes, it does so in the delightful-and-pleasurable things.

ment for a mental-image, signifies that craving has sprung up. Learn to The important point here is that if the mind takes in and watches recognize and know this craving, and it will then subside.

that mental image of a delightful-and-pleasurable thing with delusion, Focus into this subsiding, this extinction of suffering which one is craving will immediately spring up. This is the route for the origination encountering. In truth, we are not all continuously overwhelmed by of suffering. If however the mind can see it all with knowledge as void suffering. Suffering arises only when craving is born. Even if one does of entity or self, then craving will at once subside. This is the route for not practise, on some occasions suffering will lessen and subside. This the extinction of suffering. The crucial thing in extinguishing craving can be seen as an occasional abating of suffering. On coming to prac-therefore lies with knowing. This training of the mind to develop knowl-tise Dhamma, one extinguishes suffering by focussing on that abate-edge is called the Path (magga) the way of practice to end suffering.

ment which stills and cools the mind. The mind will then be The knowing mind is also the calm, stilled, mind and so the train-characterized by naturalness, stillness, knowingness, and by clarity and ing in tranquillity is also the Path to end suffering.

brightness. These are the features of the extinction of suffering. You The stilled mind is in its natural state and so the training to estab-must realize this.

lish this naturalness can also be called the Path to end suffering.

Knowing the way of practice to the extinction of suffering involves The importance therefore lies in the training of the mind to know, a focussing on the causes that lead to that extinction: The mind must to be still and calm and to be natural.

be knowing, stilled and natural. One does not simply allow suffering to The direct way for the mind to know is through knowing about arise and cease of itself, for that might not only take a long time but suffering, knowing the cause of suffering, knowing the extinction of also be highly dangerous. One practises to develop that knowing, still-suffering and knowing the Path of practice to attain to the extinction of ness and naturalness, for these lead to the cessation of suffering by suffering.

extinguishing craving and grasping.

Knowing suffering means knowing the delightful-and-pleasurable Craving arises and ceases in the same place, that place being de-mental images and objects as merely images, merely delightful and lightful-and-pleasurable-things or mental-images. But to extinguish crav-pleasurable things that must all arise and disappear in the mind. It ing requires the development of that knowingness which is wisdom means knowing that even the external substance is also of a nature to and not delusion. When that knowing is in constant supervision, ob-arise and pass away, being composed of elements and void of entity or jects can no

longer come in and bring about the arising of suffering, self. Focus to know the truth about these mental-images and about the because craving can no longer be provoked for one is then fully aware.

myriad external things which lead to such images.

This knowing of suffering is therefore not just a looking at any 18th October 2504 B.E. (1961)

distress that has arisen in one's body or mind. That's not all it is. People experience various degrees of bodily or mental distress because they are unable actually to see suffering and therefore cannot free the mind from suffering. Those who see suffering and know the truth about delightful-and-pleasurable mental images and external things will not engage and mix with those things, and so will not suffer.

Knowing the cause of suffering means carefully focussing on craving and grasping. The condition of liking, disliking or deluded attach-51

thoughts free of cruelty, then be aware of that. See and be aware of Talk 22

your thoughts and reflections.

The third factor is right speech (sammà-vàcà). This is abstaining The Truth of the Path (Magga)

from lying, tale bearing, harsh language and foolish babble. See this in Today we have reached the topic of the Eightfold Path (Magga) your own mind. Is there such thought of abstinence present or not?

and I will therefore take the factors one at a time so you can see them When it can be observed, this indicates that the

factor of right speech is in and for yourself. The Path has eight factors: present. You don't need to speak though: Even being silent with such The first factor is right view (sammà-diññhi). This is the under-abstinence is already considered right speech.

standing of suffering, of the origination of suffering, of the extinction The fourth factor is right (bodily) action (sammà-kammanta). This of suffering and of the path leading to the extinction of suffering.

is abstaining from killing, stealing and unlawful sexual behaviour (or See this suffering in your own self whenever you encounter it.

from breaking the rules of celibacy). See if this abstinence is present in Understand it then. Realize that these five aggregates arise at birth and your mind. If it is, then you should understand that this is right action.

then must grow old and die. This is their inevitable course. If you grasp There is no need to do anything though, for the abstinence is already and cling to these five aggregates as me-and-mine, then when they be-considered right action.

come engaged in suffering, so do you. Focus on your going along with The fifth factor is right livelihood (sammà-àjiva). This is the ab-this suffering of the five aggregates.

staining from wrong livelihood and instead following ones livelihood See the cause of the arising of suffering. This is seeing the minds in a correct and proper way. Focus in the mind to see your present craving and desire, which are the creators of all of the different forms lifestyle. Were the necessities of life supporting it obtained by right or of suffering.

wrong means? If you note that they were found in a right and correct See the abating and subsidence of suffering. This is the mind bright way, then you can consider this as right livelihood.

and clear of craving because that desire has waned. At this time, if such The sixth factor is right effort (sammà-vàyàma). This is the effort craving has subsided, you will have relief from suffering, even if only of avoiding or overcoming evil and unwholesome things, and of developing temporarily. See this temporary cessation of suffering in the mind and opening and maintaining wholesome things.

notice the knowledge and understanding which is able to relieve and Focus to see unwholesomeness or evil, and wholesomeness or virtuous that suffering. Seeing this understanding is seeing the Path.

toe in your own mind for this is where they first arise. Inspect to see Focus in yourself to see the present condition of suffering, its cause about your actions (kamma) which arise from within the mind. If you find origination, its extinction and the Path.

find the mind is thinking of doing unwholesome actions or evil, then The second factor is right thought (sammà-sankappa). This is make an effort to avoid that action. If your inspection reveals the mind thought free from sensual desire, from ill will and cruelty.

is already concerned with unwholesomeness or evil, then make an effort-Focus to see the thought and reflections going on in your mind.

effort to overcome and abandon that, so as not to do it again. Such evil What are they about? When your thoughts are free

from sensuous de-actions can be avoided. We are capable of avoiding unwholesomeness.

sire as when you are reflecting on Dhamma then be aware of it.

Now focus to see the virtue or wholesomeness. That virtue which They have not been pulled away to like, desire and find satisfaction in you have not yet done but are capable of doing make an effort to do the affairs of visual objects, sounds, odours, tastes or tangibles.

it. That virtue which you have already done make an effort to main-When there are thoughts free of ill will and vindictiveness, and tain, support and develop it further.

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This matter requires you to train your endeavour and effort. Ef-matters which will relieve and allay that hankering-and-dejection and fort can be understood as meaning being dauntless in the abandoning lead to calmness and purity in the mind. It comprises the recollection of evil and in the pursuit and implementation of goodness and virtue.

and examination of ones complete body. This has been explained pre-This dauntlessness is necessary because of the obstacles which block viously, stage by stage, in the section on mindfulness of the body such an effort: the inner obstacles of the defilements (kilesà) in ones (kàyànupassanà); the examination of pleasant, painful and intermedi-mind and the external surrounding circumstances that can also act as a ate feelings as presented in the section on mindfulness of feeling block. These defilements are lust, hatred and delusion or desire which (vedanànupassanà); the examination of the mind and its present state pull away to avoid virtue but provoke the

doing of evil. The external as presented in the section on mindfulness of the mind (cittànupassanà); situation comprises those people, things or any of the various outside the examination of objects of mind as presented in the section on mind-causes that engage and pull the mind into evildoing and away from fulness of mental objects (dhammànupassanà).

virtue. When this is the case if the mind is weak and easily daunted it The preceding explanation was graduated step by step, but in brief will suffer defeat from the defilements within itself. It will also fail one can say, recollect and see your body, feelings, mind, mental objects against the external circumstances and be misled into doing evil and and issues. Be aware so that you know in your mind the condition of body, being far from virtue.

feeling, mind, mental objects and issues. Adopt these things as objects to You must therefore strengthen your effort and dauntlessness so manifest clearly in the mind. For example, when you focus on a bodily that the mind is intrepid and can meet and beat the defilements within part, then manifest that clearly as an object in your mind. Make a feel-it as well as those misleading external circumstances. You can then ing, condition of mind or mental issue manifest as a clear object in the avoid evil and cultivate virtue, as has already been explained. Inspect mind. This is the external seeing, being the manifesting of objects gath-your mind to see if there is present within it that effort, that dauntless-ered together. Hankering and dejection concerning any object occur ness which can defeat the inner defilements and the external situation.

because one does not see its arising and disappearing. When one can If your mind is dauntless, without being weak, lazy or sluggish, you see the disappearing as well as

the arising, then hankering and dejection will be able to abandon evil and cultivate virtue. Then all kinds of evil cannot be born or will occur too late. The object where hankering can be avoided and all kinds of virtue accomplished. You can then and dejection sought to establish themselves is not viable anymore be-consider that the factor of right effort is present.

cause it is about to disappear.

The seventh factor is right mindfulness (sammà-sati). Inspect what Focus on your mindfulness. When you see that it is established in you are recollecting or being mindful about at this moment. If your the foundations of mindfulness (body, feelings, mind, or mental objects) recollection is concerned with affairs of lust or greed, hatred or delusion and that it is centred within rather than swerving away after external arising, then this is not right mindfulness. This lust, greed, hatred and objects, this indicates even if one is only at the beginning stage

delusion can be referred to in short as a pair hankering and dejection

that it is the start of right mindfulness (sammà-sati). When this mind-and this is the sort of mindfulness and recollection which lead them to fullness is swift and fully agile it will immediately catch and realize the arising in the mind. The mind must recollect or shift out to take in an arising and disappearing and will therefore be able to prevent hanker-agreeable issue for hankering to arise, or a disagreeable issue which arising and dejection. This is a mindfulness well established, full and swift.

results in dejection. This sort of mindfulness leads defilements into arising-Inspect the mindfulness within

yourself: If it has these characteristics, it is in the mind. However, this is not right mindfulness (sammà-sati).

you can be sure it is right mindfulness (sammà-sati).

Right mindfulness is the recollection that brings in only those objects. The eighth factor is right concentration (sammà-samàdhi). This is 53

the setting and establishing of the mind in samadhi and, when it is the calm established mind and that knowing in the mind. We can then focus on an object, fixing on it firmly. This also must rely on mindfulness-expand into the Eightfold Path according to the conditions I've already mentioned. Mindfulness recollects in the body, feelings, mind and mental objects mentioned.

objects while samadhi centres and establishes itself in the body, feelings, mind or mental object. To summarize again: We can see that the natural mind, the calm mind and the knowing mind must all be one. The natural mind must be a calm established mind, which must in turn be a knowing mind. If mindfulness is present but samadhi is not established, then an awareness and understanding of various things cannot arise. If mindfulness is not present, then samadhi cannot be established. They can all be brought together as one. This is what the Buddha meant when He spoke of virtue being samadhi and wisdom being mindfulness. This means that they must go together: mindfulness of an object and samadhi established in that object. Inspect to see this in your mind; of samadhi being virtue and wisdom, and of wisdom being virtue yourself. If your mind is still unstable and not firmly established, then you cannot have samadhi. This is the convergence of the Path into one.

samadhi has not yet arisen. Later, when the mind has advanced and is This Eightfold Path can be summarized and reduced to three, and stable and firmly established together with mindfulness, it gives rise to then further to one, which is the Paths convergence. Everyone has this knowledge (sammā). This is right concentration or right samadhi.

way of practice within himself to a greater or lesser extent.

Of the eight factors of the Path, right speech, right action and right livelihood together form moral virtue (sīla). In short this is the comprehensive aspect of the eightfold form and the more integrated natural mind which is orderly and restrained without any thought of aspects of the threefold and the unified forms. With constant inspection it is not disturbed in a wrong way. When you inspect your mind and find this you will know the state of the Path within yourself: whether it is naturalness, then you can consider that this is moral virtue: right speech, right action and right livelihood within yourself. There is no need to see and know the true state of the Path within yourself it is called look for many things, just check to see if the mind is natural. If it is,

sammā a knowing of oneself. The Path will then be steadily developed and cultivated.

Right effort, right mindfulness and right concentration are together. Will you now prepare to listen with attention while the monks known as samādhi. This is the mind stilled and firmly established. In-chant concerning this Path. Afterwards, determine set your minds on inspect your mind to see if it is

stilled and firm within the determined practising for calm and tranquillity.

object without any wavering. There's no need to reckon up samadhi's components just check to see if your mind is stable and calm. If it is, 25th October 2504 B.E. (1961)

then that is samadhi.

Right view and right thought together make up wisdom (pañña) which is knowing. Inspect your mind to see whether knowing that is wise to the arising and disappearing of things, is present or not. If it is then it can immediately deal with any defilements. It will either know before the defilements arise or, if too late, it will finally realize and again quickly cut them out. This knowing is wisdom, and by seeing this single thing you won't need to reckon up all the composite factors.

If we summarize all of this we can say, focus on the natural mind, 54

the mind on a single object. It can also be translated as concentration,

Endnotes

though in this book it is often left untranslated as it is already widely known.

1. The Five Precepts (Pañca Sāla) are:

8. In Thailand cremations are very much part of the social scene. They 1) I undertake the training to abstain from the killing of any form an important rite of passage and, unlike a marriage ceremony, living being.

directly concern Buddhism and the monks.

2) I undertake the training to abstain from stealing.

9. Everyone listening would have had his or her eyes closed, sitting in 3) I undertake the training to abstain from wrong sexual samadhi posture.

behaviour.

10. The factor of enlightenment of dhamma-vicàya is often taken to 4) I undertake the training to abstain from lying and wrong stand for investigation of the Buddhist doctrine (Dhamma), though speech.

here it is the investigation of bodily and mental phenomena (nàma-5) I undertake the training to abstain from the use of intoxicants rāpa-dhamma).

(alcohol and drugs etc.).

11. In the Thai this is tamadar (Pali: dhammatà). In this context it has a meaning as something being the natural, inevitable and therefore 2. These six external objects and their corresponding sense organs are normal or ordinary course of events.

referred to throughout these Dhamma talks. Sometimes eye-and-12. Immediately after the Dhamma talk, the monks present would visual-object and ear-and-sound are given as general examples, but the chant some appropriate passages from the Suttas.

same applies to each sense base. Also note that mind (or mano) together with mental-object (or dhamma) is reckoned as the sixth sense pair.

This dhamma and the Dhamma of the Triple Gem have different meanings.

3. Throughout these Dhamma talks these three types of feeling will be referred to, sometimes in an abbreviated form.

4. This will usually mean sitting in a cross-legged, samàdhi-posture.

All of those present listening to the Dhamma talk would have taken up this posture.

5. Object here, and normally throughout this translation, renders the Thai word arom. The original Pali term (àrammaña) referred only to sense objects, though in everyday speech it has now come to mean something more like mood. Often, therefore, there is an emotional edge to this word.

6. This is a rendering of the Thai yin-dee, yin-rai and will recur repeatedly throughout this book. It refers to the opposite tendencies of welcoming, being pleased and hankering after something, with the displeasing, unwelcome rejection of something.

7. Samàdhi is the state when the mind is established; it is the fixing of 55

Citta: Mind; being the third foundation of mindfulness.

A Brief Glossary

dhamma: Usually means mental object; the forth foundation of

[The brief definitions offered here accord with the usage of this mindfulness.

present work.]

Dhamma: The liberating law discovered and proclaimed by the Lord Buddha.

Abyakata : Indeterminate.

Dhàtu: Element.

âkàsa: Space.

Dosa: Hate.

Akusala: Unwholesome, unskillful.

Dukkha: Suffering or pain.

âmisa: The worldly, carnal type of happiness and pleasure. It is compared to a baited hook, an attractive object which contains Ekaggatà: One-pointedness of mind.

suffering. (Cp. niràmisa.)

ânàpàna-sati: Mindfulness of the in-and out-breathing.

Jarà: Ageing, decay.

Anattà: not-self.

Jàti: Birth; from conception to parturition.

Aniccà; (Aniccatà): Impermanent; (Impermanence.)

Anusaya: Proclivities, inclinations, tendencies.

Kamma (Pali); (Skt. Karma): Action.

ârammaõa: Object.

Kammaññhàna: Working-ground for the practice of meditation; a Ariya: Noble. (opp. putthujjana.)

term for subjects of meditation.

Arom (Thai): Mental object, preoccupation. (cp. àrammaõa.)

Kàya: Group, Body; here may refer to the corporeal group or âsava: Canker.

physical body (râpa-kàya); or to the mental group (nàma-kàya).

Avijjà: Ignorance, nescience.

Kàyagatà-sati: Mindfulness with regard to the body.

âyatana: Sense base.

Khandha: Aggregate.

Kusala: Wholesome, skilful.

Bhikkhu: Mendicant monk.

Bhâta: Being, entity.

Lobha: Greed or lust.

Bodhisatta (Pali); (Skt. Bodhisatva): A being who aspires and works towards Buddhahood.

Magga: Path; The Truth of the Path.

Bojjhaïga: Factors of Enlightenment.

Mahàbhâta: The Primary Elements; also dhàtu.

Buddha: One who became perfectly awakened through self discovery. Mano: Mind, especially as a base (àyatana).

ery of Dhamma. Normally the Lord Buddha of this present age.

Maraõa: Death.

Bud-dho: A word that is (silently) recited to aid in concentration. Moha: Delusion.

practice.

Nàma: (lit: name); mind, mentality.

Cakkhu: The eye; as a sense door.

Nàma-råpa: (lit: name-&-matter or name-&-form); mind and body; Cetanà: Intention.

Phenomena as experienced.

Chanda: Intention, desire, will or zeal.

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Nibbàna: The extinction of suffering.

Samudaya: The origin, arising (of suffering.) Nimitta: The mark or sign which is taken up in concentration practice. Saæcetanà: Intention.

tice.

Saigha: The Community who truly practise following the Lord. Niràmisa: Happiness or pleasure as an unworldly, non-carnal sort; Buddhas Dhamma.

without the baited-hook. (Cp. àmisa.)

Saïkhàra: Mental-formations. The processes that concoct and fash-Nirodha: Ceasing, cessation.

ion.

Nāvaraõa: Hindrances.

Saṃxà: Perception. (In Thai it has also come to mean recognition.)

Ñàõa: Knowledge.

Saraõa: Refuge.

Sati: Mindfulness.

Pakati (or pakati-sāla): The normal, without crisis state of affairs.

Satipaññhàna: Foundations of Mindfulness.

(The natural or genuine morality as distinguished from prescribed Sāvaka: Noble Disciple.

morality.)

Sāla: Moral virtue.

Pàli: The ancient Indian language of the Suttas.

Sukha: Pleasure, happiness, ease.

Paṃca-khandhà: The five aggregates.

Sutta: Discourse.

Paṁṁà: Wisdom, discernment.

Paramattha sacca: Truth in the highest, ultimate, or absolute sense.

Taõhà: Craving.

(Opp. sammati.)

Ti-Ratana: Three Jewels; the Buddha, Dhamma and the Noble Paramã: Perfections. Ten qualities leading to Buddhahood.

Sangha.

Pañikkåla: Impure.

Phassa: Contact.

Upàdàna: Grasping, holding.

Pãti: Rapture.

Upekkhà: Equanimity, indifference.

Piyaråpa Sàtaråpa: The delightful and pleasurable things.

Puthujjana: Worldling. (Opp. Ariya.)

Vedanà: Feeling.

Vicàra: Sustained thought, reflection.

Råga: Lust.

Viṁṁàõa: Consciousness.

Rūpa: 1) Matter, substance, corporeality (see Khandha); 2) Visual Vipassanā: Insight.

Object (see āyatana). (Cp. Nāma.)

Viriya: Energy, exertion.

Vitakka: Applied thought, reflection.

Sacca: Truth.

Saddhā: Faith, confidence, trust.

Samādhi: Concentration. Upacāra and appanā samādhi are neighbourhood and attainment concentration.

Samatha: Calm, tranquillity.

Sammāti: Conventional, (cp. paramattha sacca.) Sampajaṅṅā: Clear comprehension, often paired with sati.

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