



Venerable Acāriya Mahā Bua Ñānasampanno

Preface (2nd printing)

Deaths is Always Watching Us - The 100-Year Era of Luangtā Mahā Bua Ñānasampanno is an English translation of a book in the Thai language first published on 12 August, 2556 (2013) to commemorate 100 years since the birth of Venerable Acāriya Mahā Bua Ñānasampanno.

The book contains selected sections from *desanās* delivered in person by the Venerable Acāriya as well as selected sections from books which the Venerable Acāriya has written. The word *desanā* is used to refer to both full discourses and the selected sections. The *desanās* in this book deal with a range of *Dhamma* topics but many relate to death and rebirth.

This second printing contains translations of all *desanās* in the original Thai version. The order of the *desanās*; however, has been changed in a number of places.

The dates of *desanās*, where provided, have been retained according to the Buddhist calendar as used in Thailand.

Within the *desanās*, most *Pāli* terms used by the Venerable Acāriya are retained in *Pāli*, not translated into English. For readers not familiar with the *Pāli* terms, definitions have been provided either as footnotes or in a glossary at the end of the book.

Death is Always Watching Us

—

*The 100-Year Era of
Luangtā Mahā Bua Ñānasampanno*

Foreword

All of us who are still under the power of the *kilesas* must continue to follow the never-ending cycle of birth, old age, sickness and death. Whether poor, dull, intelligent, young or old, male or female - there are no exceptions. The thing we cannot avoid is the *dukkha* that we experience along the way. So how can we live our lives and do what is necessary to overcome this endless *dukkha*? Luangta, out of his loving-kindness, pointed out the following:

“Whether our meditation is good or bad, refined or coarse, we should see it as our duty to practice diligently in all postures every day. We are disciples of the *Tathāgata* who continually strive forward with no retreat. Death doesn’t overlook anyone or retreat from anybody who mocks it. We must therefore be determined to face death with effort and determination and gradually gain victory over it. There isn’t any other way to fight death, whoever we are. If we lack goodness,¹ we will definitely have to give up the field to death. All of us have already experienced *sukha* and *dukkha* in the way of the world. Nobody can say otherwise because we all have the same sense organs (*āyatana*) to receive them and *sukha* and *dukkha* have to come to us via *āyatana* in the same way. We all know in the same way and experience *sukha* and *dukkha* in the same way. The end of all *sukha* and *dukkha* is just death. Nobody can go beyond it. If a person has accumulated merit, they will have the opportunity to experience a more refined *sukha* and *dukkha* than this

¹ “Goodness” is a literal translation of the Thai term. As used by the Venerable Acāriya, it is a broad term that includes goodness, righteousness, uprightness, morality, merit and virtue. It can be understood to mean “that which is in accordance with Dhamma”. This term, or a modified form of the term, is used many times in the *desanās* in this book.

present world until they can cross over the realm of *dukkha* and achieve the supreme happiness of *Nibbāna*.”

Our life is very short; a hundred years at most. The lives of all people and animals become shorter with the passing of each minute. If we are deluded and careless in the way we live our lives, accumulating only bad actions and *kamma* and not interested in applying *Dhamma* to help guide and control us, our time to accumulate goodness will be shortened even further. Allowing the *kilesas* to drag one along according to whatever life presents us with will result in stress and *dukkha* that cannot be avoided. Even though all people search for happiness, there are not many who find what they are searching for. The Lord Buddha and his *Arahanta Savaka* have found that happiness, and have taught us the method to reach it: First, not doing any wrong or unskillful action; second, developing *kusala* to the full; and third, cleansing one’s *citta* until it is completely pure and liberated. Any person who has faith and confidence and who practices according to what is taught, will receive the results.

There is no such word as “late” for one who wishes to practice and achieve this supreme happiness. Whether fast or slow depends only upon whether you practice earnestly or not, fight or not fight, because in following the path we meet with both *sukha* and *dukkha*, ease and difficulty all mixed together. If you don’t give up your effort and continue to persevere, then one day you will certainly reach your goal.

Venerable Sudjai Tantamano
Baan Taad Forest Monastery, Amphur Meuang, Udorn Thani

12 August, B.E. 2556

The Teachings of the Lord Buddha:
Etaṃ Buddhāna Sāsanaṃ

In the *Ovādapāṭimokkha*, the Lord Buddha expounded the three major and essential admonitions which encompass the whole of the *Sāsanā* including all the methods related to accomplishing and practicing these admonitions in accordance with the principles of the *Sāsanā*.

This is what the Lord Buddha taught:

First: *Sabba-pāpassa akāraṇaṃ* – not to commit any evil, whether through bodily action, speech or thought;

Second: *Kusalasūpasampadā* – develop *kusala* to the full;

Third: *Sacitta-pariyodapanaṃ* – cleanse one's own *citta* until it becomes pure and liberated;

Etaṃ buddhāna sāsanaṃ – this is the Teaching of all the Buddhas. No matter which of the Lord Buddhas, they have always, and will always, teach the same thing.

10 April, 2523

Appreciate the Kindness of Benefactors

The Lord Buddha's *Dhamma* teaches us to be aware of and appreciate the kindness that is bestowed on us by people we are indebted to such as our parents or teachers, by those who took care of us or who taught and trained us. We should respect and honor them and help them when necessary. We shouldn't be stubborn or cocky, boasting that we are highly-educated and have high status. We should always remember their kindness when we were their child or their disciple. We should always consider them as more important than ourselves in the same way that a mountain, no matter how high, is always under the feet of those who have climbed it successfully. A machete, no matter how sharp, can never be without a whetstone. No matter how exalted the knowledge of a student, it is only what teachers have been kind enough to bestow on them. Therefore, the Lord Buddha taught us that having respect for parents and teachers is the basic foundation of a good human being.

Good people in the world have courteous manners and are praised by people of high standing. Good people know who stands above and below them, what it is to be a senior person or a junior person and to have mutual respect. Humans are not animals and it is customary for human beings to respect each other. This is especially true in Thailand which is a Buddhist country where you should have received sufficient training in moral conduct; at least enough to nurture hearts that are parched of *Dhamma* and dominated by greed, hatred and delusion that constantly burn you. Without such training the heart is inclined to be constantly on fire. Distancing oneself from the temple and from moral conduct, growing estranged from monasteries and moral conduct is not a good thing because it only reduces the value of the heart. Your value will gradually diminish, and harm

from your actions will become more intense day by day. Then you and the world will be hot and burning as the days go by until no peace or coolness can be found at all.

Sāsana Dhamma Awakens People; page 24-26

Why don't you search for a sanctuary?

*ko nu hāso kimmānanto niccaṃ pajalite sati
anuttakarena onattā patipaṃ na kawesata*

When this world we share is on fire with the *kilesas* in the heart of each being, there will be no time anywhere in the world that has peace or coolness. What are you looking for in all this merriment and enjoyment? Why don't you search for a sanctuary? In the words of Luangta Bua, I would ask why you're still crazily fumbling in the dark. That's what I would ask.

Suan Saeng Dham, 8 March, 2537

The Power of Merit

You have built up merit and virtue. In whatever world or country you are born into, if it is necessary, just recall that merit and virtue. It will appear immediately to help you escape from danger, step by step. This is the power of merit.

Merit will Fulfill Your Hopes and Wishes.

I ask that each of you practice as much as you are able to. The life of every person in this world is short and the one thing that is certain is that your life will end. Hurry and exert yourself to seek goodness while you're still alive - whether much or little, it will be your own. When you have accumulated much goodness, even if you still have *kilesas* and will be born in the world again, you will not be disappointed in the place you are born into and will obtain the things you wished for. Merit is the remedy for what you lack, and for your *dukkha*. What will bring about the fulfillment of your hopes is merit. The One who fulfilled his hopes and escaped *dukkha* was our Lord Buddha and he relied on merit to assist him. People who wish to fulfill their hopes for the future can do it with just this kind of merit. Please remember this. Persevere and don't give up or fall back. Then as long as you are still alive you will not have lost, and when you die your efforts will not have been in vain. That's why you must do much good.

*Evam*²

² "Such is the way of it". Often used to indicate the end of a *desanā*.

Train Yourself to be a Good Person

At this time you are still alive but not at all interested in *Attha* or *Dhamma* or in merit or *kusala*. You're just interested in *apāya-mukha*³ all the time. So where will a monk be able to find merit for you after you die? You have to train yourself in every way possible to be a good person. Nothing is more difficult than making people be good people, so there must be a pattern and system for training people to be good.

The Lord Buddha taught in order to make people good. He taught human beings to be good, to be clever in taking care of themselves and training themselves in order to gain the results of peace and happiness which can be a refuge for them in this human world. If human beings are bad, they are the worst of all beings and this world will be doomed because clever humans can do almost anything. Nobody is superior to humans in this. If humans use their cleverness in ways which are bad or evil, the world will truly be led to catastrophe and ruin. But if people are clever in the way of goodness, such as those who try to behave correctly according to *sīla* and *Dhamma*, just as people here have been striving to do, there is nobody in this world who can bring peace and coolness to the world more than human beings. This is because we humans are wise and clever. Together, we humans are able to bring about peace and happiness in a way that we couldn't dream of.

Sāsana Dhamma Awakens People, page 484

³ Lit. "Door to the lower worlds" – Actions leading to birth in the worlds of animals, hungry ghosts, demons and hell. These actions include: Wrong conduct in sexual relations; consuming intoxicants; gambling; and associating with bad people.

The Three Planes of Existence

*Kāma-loka*⁴ – is the dwelling place of beings that are not yet free from *kāmārammana*.⁵ From the heavenly world of *Chakāmāvachara* down to the world of human beings and animals, these are the spheres where hearts are ruled by *kāma*.

Rūpa-loka – is the Brahma world which is free from *kāmārammana* through the power of *jhāna*. It has the four *brahma-vihāra*: *mettā*, *karuṇā*, *muditā* and *upekkhā* as its abiding along with the four *rūpa jhānas*, such as the first *jhāna*. These *jhānas* become gradually more subtle as one progresses through them.

Arūpa-loka – This is also called the *Brahma* world but beings in this world are no longer interested in the *rūpaloka* and exist through the power of one of the four *arūpajhānas* such as the *ākāsānāyajayatana jhāna*. These *jhānas* become gradually more subtle as one progresses through them and all are more subtle than the basic *rūpa jhāna*.

All of these three planes of existence together are referred to as the “Tri-loka” and are the dwelling places of beings whose hearts are still under the control of the *kilesas*.

The Dhamma Competitor

⁴ “World” or plane of existence which is dominated by desire for pleasure obtained through the senses, especially sexual pleasure.

⁵ Usually meaning “sense objects connected with *kāma* that give rise to emotional reactions”.

Aiming for the State of Liberation

All the Venerable Teachers train practitioners according to the genuine principles of Truth to lead them to peace of heart and realization of the *Dhamma*; for penetrating understanding of *Magga*, *Phala* and *Nibbāna*. They never stray from teaching in this way. As long as they live, they will continue to teach in this way because the genuine doctrine of the Lord Buddha is right here in the heart - nowhere else. Those who practice accordingly will be able to experience its satisfying results.

We who have ordained in the *Buddha Sāsana* have determined to behave and practice according to the principles of *Dhamma* and *Vinaya*; the principles of *sīla*, *samādhi* and *paññā*. Therefore, you should not forget your own determination and resolve. This is an important principle that should always be kept in mind.

20 December, 2522

Finding Conditions Conducive to Practice

In training oneself one must pay attention to *sappāya* as explained by the Lord Buddha. These are not conditions conducive to our physical comfort, but refer to conditions conducive to *citta bhāvanā*. What are these conditions?

Ahārasappāya means food that is conducive to comfortable *bhāvanā*. When you live in the forest with forest people or on a mountain with mountain people, what they have is what they will put into your alms bowl - chili sauce and other things. This is enough for you to live on; enough to maintain life in this body and is conducive for meditation. If you don't eat too much then when you sit in meditation you will not nod off or get sleepy. When you direct the *citta* towards *samādhi*, your *citta* will be peaceful and steadfast. When you direct it towards *paññā*, your investigation will proceed smoothly.

Utusappāya means suitable weather, weather which is not too stuffy, such as on mountains or in caves where you can live comfortably in the open at evening or during the nighttime. These days, *kammaṭṭhāna* monks following our way of practice go to meditate in open places where it is quiet and comfortable, places that are quiet at night.

Oho! Which direction will the tiger come from? I'll go and stay there in the jungle where it lives. That's how I'll find out how capable I am! That's how I'll see how good my *sati-paññā* is. If you go and stay in such a daunting place, you won't need to rouse *sati-paññā*, it will arise on its own in order to deal with the situation at hand. Listen to this! When the *citta* has someone taking care of it, when *sati* and *paññā* are the tools protecting it, why wouldn't it become quiet and at peace? Why wouldn't it show us these miraculous wonders that the Lord Buddha experienced through this method?

Puggalasappāya means suitable people. This is a group of friends who don't conflict with each other because of conceited opinions. In their common practice for the sake of *Dhamma* they get along well. This is what the words *puggala sappāya* mean: A group of friends that live together harmoniously. That's important. Very important.

Āvāsa sappāya means a suitable place. The Lord Buddha told us where we should stay. The foot of a tree is the best place. It is convenient for our practice, not convenient for sleeping or lying down like people in the world do. We do it for the sake of *Dhamma*. All four bodily postures are postures of one who has ordained to seek *Dhamma*. That's why we have to live this way.

Following the Principles of the Lord Buddha's Dhamma, page 19-21

**The Five Khandhas are both Ariya Sacca
and Ti-lakkhaṇa.**

The *ti-lakkhaṇa* are evident outside and inside the *citta*. If you investigate just the *citta*, this does not digress from *Sacca Dhamma*. The *ti-lakkhaṇa* are also *Sacca Dhamma* and are always within the *citta* of each one of us. The important thing is that you know them with *paññā*. Any *saṅkhāra dhamma* that arise from the *citta* have three characteristics: They are *anicca*, *dukkha*, and *anattā*. The Four *Ariya Sacca* converge in the *citta*. The five *khandhas* are both *Ariya Sacca* and exhibit the *ti-lakkhaṇa*. Whichever of the five *khandhas* suits your character, investigate it thoroughly. If you concentrate just on the *citta*, this is not a digression from the path.

9 March, 2499

Using the Five Khandhas to Sharpen Paññā

If you earnestly contemplate and investigate the five *khandhas* intensively, you will definitely see more clearly their burden and drawbacks. Whatever weak point or knot is obstructing you, after having earnestly investigated the five *khandhas* you will definitely see it. Investigating the five *khandhas* like this is very detailed work. It is both the source of *paññā* and *vijjā* that will enable you to uproot the *kilesas*. The words “point” or “knot” actually mean the *kilesas* themselves. When *paññā* is not sharp enough to handle these *kilesas* you will not see them or be able to correct them or uproot them and the *kilesas* that you don't see will become a danger to you in many lives to come. If you just think about moving forward and don't investigate thoroughly with *paññā*, you might think that you understand how things are – it's like this or like that. This is the same as understanding that the path is clear and smooth and that you don't need to be careful of pitfalls or dangers. But actually there are enemies lurking, like broken glass hidden on a path that you are walking on. When you are careless these things will injure your feet and cause trouble and pain. This is the damage that can occur if you are overconfident and do not look around and be circumspect. On the other hand, when the *citta* is in its natural state, it is refined and subtle. When it receives training in the right way, it becomes even more subtle. The *kilesas* that I mentioned will also become more subtle along with the *citta*. Using *paññā* is the only way you will be able to deal with these *kilesas*.

So the Lord Buddha taught us to develop *paññā*. This means investigating the five *khandhas*; using them as a whetstone to sharpen *paññā* so that you are capable of doing away with the subtle *kilesas* and can overcome *dukkha* without clinging to views about yourself. When cause and

result are sufficient, the word "*amata*" or "*visuddhidhamma*"⁶ will arise of itself without you having to create it. Nobody can create the fruition; they can only create the cause.

1 June, 2499

⁶ *Amata*: A state of durability & non-change; deathlessness.
Visuddhidhamma: Pure Dhamma.

Paññā

Basic level paññā

In the beginning, investigation of this body is very important. Externally or internally, both are *Magga*. External *asubha* involves such things as visiting a graveyard and seeing something foul and nauseous outside. Both the external graveyard and the internal graveyard can be the path - the *majjhimā patipadā* - which is the way to free oneself from *dukkha*, so you have to investigate in that way. After looking inward and seeing the evidence in oneself, those problems will disappear by themselves. Move around in your body to see the truth of every part of it. If you see just one aspect of this body - just one part - you will see all parts because they are all the same.

Skin, flesh, muscles, bones, bone marrow, spleen, heart, liver - these the Buddha called the 32 parts which are the earth element, the air element, the fire element, and the water element.⁷ These four elements all come together dependent on the *citta* claiming ownership over them and being the one that takes responsibility for them. It seems as if this combination of elements is the “knower”, the one who has *viññāṇa*. We therefore call it a “person” and then get attached to the word “person” without considering at all whether the “person” comes from the earth element, or the air element, or the fire element, or the water element. Actually, it is just earth, water, air and fire; it isn’t a person or a being of any kind. If we investigate to see the truth, the truth is just that. As we see more and more of the truth, the *citta* will withdraw, no matter how deep the attachment is. If we use *paññā* to investigate and see the truth, it will

⁷ Earth, air, fire and water refer to the *dhātus* (element; natural condition; essence). Thus, the four elements of earth (solidity), air (motion), fire (heat), and water (liquidity).

withdraw completely without any remainder. This is the coarse part. This body is the coarse part of investigation. In the first stage of *paññā*, investigate the body. Investigate it until you can withdraw from it.

Intermediate level *paññā*

For intermediate level *paññā*; investigate *vedanā*, *saññā*, *saṅkhāra* and *viññāṇa* which are the more subtle parts. The *citta* arises and dies away together with the body and heart⁸ because of what we call “*vedanā*” - pleasure, pain and neutral feelings – which we have both by way of the body and the heart. For example, when a person is sick, it is physical pain, but if the person then feels worry and concern, the heart is also in pain; there is *dukkha* in the heart as well as in the body. So we must investigate *vedanā*. It is completely interlinked so whatever part we investigate will link in with the rest. You can’t approach it as if you’re building a house where you follow the building plan: first doing this and then doing that according to the plan; looking at the plan and building. Whatever point we investigate, it should be based in the present. Whatever aspect of the body we are proficient in investigating, investigate just that aspect in the present and your investigation will spread to all parts. For *vedanā*, investigate only *dukkha vedanā* and your investigation will run to all forms of *vedanā* and to *saññā*, *saṅkhāra* and *viññāṇa*. They are all conditions coming out of the *citta* in the same way, but they are not the *citta*.

If we speak about three stages or levels of *paññā*, this is the middle level and it is somewhat subtle. Investigate *vedanā*, *saññā*, *saṅkhāra* and *viññāṇa* - which are *nāma*

⁸ In this context, the Venerable *Acāriya* is referring to the *citta* that is mixed together with the mental states that are created by the *saṅkhāras*. Ref. *Cittānupassanā satipaṭṭhāna*

dhamma - until you realize clearly what they are and can let go of them in the same way as *rūpa dhamma* - the body. If you reach that stage of investigating *vedanā*, it is *mahāsati* and *mahāpaññā*. The *citta* can't falter and will revolve constantly. As soon as it awakes it will immediately start its work of investigating and will not be interested in anything else, it will just revolve with diligent effort.

The final stage of paññā

The third stage is a time when one forgets to rest or sleep, has no interest in resting or sleeping, has no interest in investigating the *citta* that is combined or associated with all the *kilesas*. If the *citta* reaches this stage, it is called "courageous effort". This courageous effort means *sati-paññā* combined with diligent effort at all times, without any lapse. At this time one is a warrior. This is what is meant by courageous effort. So, in the upper *saṃyojana*, *uddhacca* is delighting in the work one is contemplating. This is what is referred to as the upper *saṃyojana* of *uddhacca*. Delighting in something, forgetting oneself, forgetting the time, forgetting to rest or sleep; not being at all interested in resting or sleeping. Not being interested in taking a rest to find peace in *samādhi*. This is excessive, so *uddhacca* is called *saṃyojana* - a fetter.

Learn to understand *uddhacca*, *rūpa-rāga* and *arūpa-rāga*; the upper *saṃyojana* of *māna*, *uddhacca* and *avijjā*. *Rūpa-rāga* means addicted to *rūpa jhāna*, still satisfied with *rūpa jhāna*. Having come out of *rūpa jhāna*, one is attached to the emptiness. *Arūpa jhana* means "emptiness" and there is attachment to the emptiness. This word "empty" means empty in the area surrounding the *citta*. The *citta* itself isn't empty. The owner understands that the *citta* is empty and delights in that emptiness, but actually the genuine *citta* itself is not empty. It's the same as a person who enters a room

and sees that the room is completely empty, sees that there's nothing in the room. It's true that it is an empty room but you're in it, aren't you? If you want the room to be completely empty you have to remove yourself and then the room is empty. When the *citta* and *avijjā* are still connected there is only looking outward so the *citta* says it's completely empty. This is what is called *arūpa jhāna*. To call it *jhāna* is fine, this kind of emptiness. Then there will be some movement; little by little it will begin to move. *Māna* is clinging to this. This is clinging to the "knower" who is full of *avijjā* because the knower is something that is stately, something bold, and something that is amazing. The most lingering, most addictive thing is *avijjā* and the *citta* must get stuck at that point. The phrase "nine *mānas*" refers to just this spot; viewing oneself as equal to others, or less than them, or bigger and better than they are.

Uddhacca is delighting in investigating and uprooting the *kilesas* without break. Along with this there is *avijjā* and *māna*. The real *avijjā* is our clinging; clinging onto the heart. Having reached the level of *uddhacca* or *avijjā* which is this subtle part, you should investigate just that point. When you have fully investigated it and can keep up with it, the subtle *sammuti*⁹ element of "*māna*" will completely disperse or immediately disintegrate leaving only knowing. Whatever is clung to, there is continual knowing of that. That is what is called "knowing according to what is true" - *vimuṭṭasamaṃ vimuṭṭamitti ñanaṃ hoti*. When the *citta* is released, there is clear knowledge that the *citta* has been released and that release has occurred. Put simply, there is no attachment to the release which is total and complete. In practice, this is how it is.

10 September 2521

⁹ Convention; relative truth; supposition; anything conjured into being by the *citta*; conventional reality

Find Skillful Techniques to Teach Yourself

Vedanā is another excellent *Dhamma desanā*. *Kāya*, *vedanā*, *citta* and *dhamma* are the four *satipaṭṭhāna* – the direct way to the cessation of *dukkha*, not some roundabout way. *Vedanā* arises from the *citta* that dwells in the body. You should hold that *vedanā* is a very good target for establishing *sati*. I ask you to hasten your efforts and not be complacent. *Sukha*, *dukkha* and *upekkhā* emerge and make contact with the heart in just the same way as forms, for example, contact the eyes and then pass away or sounds contact the ears and then pass away. Our *citta* is good if it is not startled by its own reflections. We should understand that the five *khandhas* are all merely reflections of our *citta*. That's why we must thoroughly examine them. Don't be pleased or saddened by the *sukha* or *dukkha* that arise either from the body or the *citta*. One does not find cleverness in investigating the *khandhas* anywhere but in the *citta*, as that's where they arise. You should discover your own tricks and strategies to teach yourselves. Only cleverness can rectify stupidity. Without cleverness there is no way that you will succeed! So be heedful in developing *paññā*.

7 October, 2504

Such are the Four Ariya Sacca

Sacca Dhammas, especially two of them, challenge us all the time. Will you fight them or not? *Dukkha* and *samudaya* arise in the *citta*. From the body: *Jātipi dukkhā jarāpi dukkhā maranampi dukkham*.¹⁰ This *dukkha* arises in the body. *Sokapariteva dukkha domanassupāyāsāpi dukkha apphiyehi sampayogo dukkho*.¹¹ This *dukkha* is with the heart. What is *samudaya*?

These two truths of *Dhamma* are evident now. *Ehi* - look here - is returning the *citta* to come in and look here. Make your *sati* firm wherever it is lacking without being weak and feeble. That's how you create a cause which brings results; fixing attention with *sati*, knowing with *sati*, such as by determining to be mindful of *ānāpānasati* to bring about calm. Don't let go of the breath and the knowing. Make them stay together both with the in-breath and the out-breath. Don't let the *citta* go anywhere. Control its tendency to go out to other things.

Just the peacefulness of *samādhi* alone is happiness. The *citta* that is at peace won't be anxious or worried about things in the mundane world - forms, sounds, smells, tastes or the various forms of *kāmarāga*. Once the *citta* is sufficiently calm and strong, you can proceed to investigate with *paññā*. In the beginning stages of *paññā* you must train yourself to investigate intensively any part of your body. In the beginning it is like staring at a *kaṣiṇa*. Whatever part you take up, aim your *sati* there. To fix on skin, aim your *sati* at skin, go up and go down or fix on skin at whatever part of the body the *citta* goes to, don't release *sati* on skin. Know at that point. After some time spread out to all parts of the body -

¹⁰ Birth is *dukkha*, aging is *dukkha*, death is *dukkha*.

¹¹ Sorrow, lamentation, pain, grief and despair are *dukkha*.

their filth, pain, and loathsomeness will be seen clearly by the *citta*. You will feel fed up and saddened but the *citta* will become lighter and lighter. As soon as you see the drawbacks and burden of these things your attachment to them will fade away.

Here, you can't hold on to the things that you knew and saw in the past. These are just memories and emotions. Fix your attention again using a new strategy in the present, even if it is the old method that you used in the past, and have it occur in the sphere of the present. Establish that old principle such as fixing your attention on whatever part of the body you fixed it on before and don't release it from that point. Fix it there and aim at that same point but don't expect or anticipate what will happen by thinking such things as "Yesterday it was like that, this morning it was like this." Aim to keep your attention fixed in the present; whether wide or narrow keep it in the present. You will understand clearly that your investigating is not the same as it was before. You are the same person investigating the same part of the body but what you know and see in this body is different. Today you investigate and see it like this, on another day you investigate and see it like that; but together they are both *Sacca Dhamma*. Those insights and knowing together are what can uproot the *kilesas*.

When I investigated and saw the truth of *dukkha*, I saw it when I was completely determined without any concern for hardship. I saw clearly that the Four *Ariya Sacca* were true, undeniably true in our *citta*. Oh, the truth of *dukkham ariyasaccam* is like this is it? The truth of *samudaya ariyasaccam* is like this is it? It's clear that this is exactly how they are. This is *sandiṭṭhiko* – seeing for oneself from one's own practice, step by step.

23 June, 252...

Ariya Sacca Regarding the Body

When you fix your attention on contemplating the body, you must contemplate using a *parikamma* of a part of the body, such as *kesā, lomā, nakhā, dantā, taco*¹² - whatever part suits your character. Or you can fix your attention on your breathing along with the *parikamma* “Buddho”. When doing this you must have *sati* to control the *citta*. When the *citta* is bound tightly and securely to an aspect of *Dhamma* the *citta* will be at peace and happy and will stop wandering about in a distracted way. It will return to a single object and the result will be peace and happiness. This is the beginning of stopping the cycle, the spinning around of the *citta* and entering into a peaceful state.

Some people may investigate and see more clearly in their hearts a particular part of the body and then are able to separate that part to see it as loathsome leading into the *ti-lakkhaṇa* - *aniccaṃ, dukkhaṃ, anattā* - which will be seen with *paññā* together with tranquility. The heart will develop *samādhi* quickly because of the power of *paññā* used in training it. This is called *paññā* developing *samādhi* and it is within each practitioner. The benefits are the same – increasing levels of peace from *kilesas*.

Once peace appears in the heart, this peace will increase energy and perseverance in all ways – both energy in *samādhi* and in *paññā* which investigates one’s own *khandhas* and those of other people and animals in terms of the *ti-lakkhaṇa* until they appear with the heart at all times. However, the characters of practitioners are not all the same. For those whose *citta* has found tranquility through a *parikamma* (the way of *samatha*), when the *citta* is

¹² Root subjects of meditation: *kesā, lomā, nakhā, dantā, taco* (hair of the head, hair of the body, nails, teeth and skin).

completely at peace they will usually become quite attached to the tranquility. Once the *citta* withdraws from *samādhi*, they must use *paññā* to investigate the body according to the *ti-lakkhaṇa*. One who attains tranquility through *paññā* doesn't usually get stuck in *samādhi*. But both of these character types must use *paññā* for *vipassanā*. Don't get stuck in *samādhi* which is a resting place.

When investigating the body, just one part or many parts, you must know clearly the other parts in the same way according to the *ti-lakkhaṇa*. In addition, skill in *samādhi* means being able to attain tranquility at any time you want. Skill in *paññā* as it relates to the body means being able to separate the parts of the body and see them deteriorating, for example, at any time you want until you can see the bodies of other people and animals as being the same as your own; see them in the same way as you saw your own according to the *ti-lakkhaṇa*.

The important point is that you don't hold book knowledge to be your own knowledge. This will be of no benefit to you whatsoever. You must determine to investigate so that you see and know for yourself. This will be your own knowledge and is the type that will enable you to overcome danger.

If you see this body until you are fascinated by it, see it clearly with genuine *paññā*, you will not be able to put up with how lamentable your own body is as well as the bodies of others that are the same as yours. You will become fed up with it and no longer lust after the body. You will pull out clinging and attachment to the body from the heart. The heart will then be able to lay down its burden for a while - a burden that was once a burden heavier than any other in the world.

Passing this heavy burden - attachment to the body - the practitioner must pass the *dukkha* of the body, pass *samudaya* which is the attachment to the body, and pass

nirodhā which is the extinguishing of the attachment to the body using *paññā* based on the Four *Ariya Sacca*. Then, the three truths of *dukkha*, *samudaya* and *nirodhā* will appear clearly in the heart. The Four *Ariya Sacca* that the practitioner makes clear using *paññā* will then be able to shed light on everything because the Four *Ariya Sacca* are *Dhammas* that are interconnected, like links in a chain.

8 February 2503

Ariya Sacca Regarding the Heart

When the heart is no longer concerned about knowing and seeing the body because clear-seeing *paññā* has investigated it, and has uprooted attachment to it, then concern for the external body will disappear from the heart. Instead of being concerned about the external body, the heart will be interested in the internal body which is an image derived from the external body (one's own body). It appears only in the heart and appears the same as the external body but one feels that it has arisen directly from the heart. It's not important where it came from but in summary it could be said that one's own heart creates the image to deceive itself.

However, when *paññā* is not circumspect enough you must prove at a later time what is factual in that image by first letting it deceive you until investigation is skillful and you can see what is factual in it. Investigating the internal image should proceed in the same way as investigating the external image which is to gaze fixedly at it with the heart - separate, expand and destroy it; then build it up again. Do this continuously within the context of the *ti-lakkhaṇa* until you understand it and can release it, or until the image vanishes from the heart because of the subtle nature of the heart. When the image can no longer withstand the fixed gaze of investigation with *paññā* it will gradually fade away or change and leave the heart.

After the internal image has disappeared the heart will have no *nimitta* as a marker. It will be empty all the time. The thing that the *citta* will be interested in and hold as an *ārammana* is *nāma dhamma - vedanā, saññā, saṅkhāra, viññāṇa* - and the emptiness. As for the body - both the internal and external bodies that have been known and disappeared - there is no *nimitta* of any kind left in the heart. Even if you devise one it will remain for only a short moment

and then vanish so the heart will have emptiness as its *ārammana*.

There is no break in keeping pace with knowing and seeing the *nāma dhammas* using *paññā*. The *nāma dhammas* are the emptiness, *vedanā*, *saññā*, *saṅkhāra* and *viññāṇa*; *dhammas* that are all very close to the heart and that constantly arise and cease with the heart. Knowing and investigating go on all day, all night; standing, walking, sitting and lying down; until the movements of the emptiness and those *khandhas* is known clearly. Whenever there is movement, one knows where it arises from; and whenever it dies away, where it goes to. When *paññā* ceaselessly investigates, it will know clearly that even *vedanā*, *saññā*, *saṅkhāra* and *viññāṇa*, as well as the emptiness which is always with the heart, falls under the *ti-lakkhaṇa* and is unreliable. This applies to that which arose in the past, that which will arise in the future, and that which appears in the present; whatever kind of *khandha* it is, they all arise and cease without any exceptions. When *paññā* ceaselessly reflects on the truth that *sabhava dhammas*, such as the *khandhas*, are like this; the *citta* will become fed up with the *khandhas* and *sabhava dhammas* in general. When it is fed up, sexual lust will be weakened and the *citta* will see through the *khandhas* and the conditions they fabricate.

When you investigate up to the meeting point of the *khandhas* or to the converging of the *sabhāva dhammas*, if *paññā* is not really circumspect, the *citta* may give rise to the belief that the *kilesas* and *āsavas* are finished and that you have reached *Nibbāna*. Then you will be bound to achieve only this much (the mistaken belief). Because of this lack of circumspection, in addition to your mistaken belief, you might express to other people some very subtle *kilesas* which you don't completely understand and those people will then develop mistaken ideas along with you. Explaining or

investigating in this way in order to find fault with the heart of a clever person but without the ability to keep up with it or release oneself should be called the “*avijjā* heart” or “*samsāra* heart”. In order to extract oneself from *dukkha*, a practitioner shouldn’t be complacent with this *citta* which has a brilliance full of wily deceit. This is the *amataṃ vaṭṭacakka*. You must determine to keep up with it in the same way as with all *sabhāva dhammas*. If not, you will get stuck and attached to this heart and this will be *upādāna* in the *citta* that can’t be uprooted.

Sāsana Dhamma Awakens People; page 485

Consider the World as Nothing and Empty

*suññato lokaṃ avekkassu mokharajā satā sato
attānudiṭṭhi uhajja evaṃ majjuttaro siyā
evaṃ lokaṃ avekkantaṃ maccurājā napassati*

Look, Mokharāja. You must be one possessed of *sati* at all times. Consider the world as “nothing and empty”. Uproot *attānudiṭṭhi*¹³ that sees “I” and “them” and Lord Maccurāja¹⁴ will not be able to catch up with you, will not be able to see you. One who considers the world as “nothing and empty” lives that way.

4 August, 2551

¹³ View of self; personality belief

¹⁴ Lord of Death

Death is Always Watching Us

Determine to always act in ways that are beneficial. Death is always watching us. When our time comes, death does not choose between those who are virtuous or who are evil. It ties up and takes away all in the same way.

Bhāvanā is more necessary than any other activity. Pay attention to it. Death will come to each person and it is necessary for each person to prepare themselves for it. Please develop your *citta* until your last day.

The *ti-lakkhaṇa*, whether apparent or not, are there complete in your body. Investigate what you have, using *sati-paññā*, which you also have. The ocean of *dukkha* is full and without any breaks in your *benja khandhas*. They are constantly full of *dukkha*. You must fix your attention on the *dukkha* and understand it. Don't see the *dukkha* as "yours" and don't see yourself as the *dukkha*. *Dukkha* arises and passes away but the *citta* doesn't pass away with it. Only by *sati-paññā* will you be able to follow the arising of *dukkha* in the *khandhas*. You must try to train your *sati-paññā* to follow it.

* * * * *

True happiness as well as suffering lies within the heart. Don't grasp after the shadows of the kilesas or what you have learnt from books. This just creates difficulties and arguments. The Buddha *Sāsanā* is not trivial or nonsense. Practice to reach the path and fruits of Dhamma and no doubts will remain.

Follow the Ways of the Citta

The number of beings in this world is vast beyond description. They are born as different kinds of beings in just one *citta* but change realms, change lives, change births, change levels, change worlds according to the power of their *vipāka kamma*, both good and bad. There isn't anything that can untie, uproot and liberate this heart except goodness - those aspects of *Dhamma* that one has practiced. Only this will be able to drag you out. There isn't anything that can trace the path of the "*citta*" - that which doesn't die - and keep up with it except for the *Buddha Sāsana*, the *Dhamma* of all the Lord Buddhas. The Lord Buddha's *Dhamma* is the way to track the ways of the *citta* of one's own births and deaths, the *citta* that changes from world to world and from life to life, or what we call birth and death.

Bhāvanā is the direct way to prove and follow the trail of the birth, old age, sickness and death of this *citta*; by having *sati* control the *citta* at all times when practicing *bhāvanā*. Once the heart is at peace, you will see the distinctive point of this knowledge within yourself. It's in this way that you will begin to understand about the *citta* and the body - from *bhāvanā*. You will begin to grasp the essential point of this knowledge: That this is the *citta* and those are the various parts of the body. This is the start of tracing the path of the *citta* that leads us to birth, old age and death. Once practice is more subtle, the *parikamma* will fade away and knowledge will be more pronounced. Finally, the *parikamma* and the knowledge will blend together to be one with the *citta* which is just "knowing". You recollect the *parikamma* word, but it won't come out; recollect "Buddho", but it will not appear. This is the *citta* completely at peace at this level, staying with that distinctive knowledge accompanied by *sati*. The *citta* is firm with profound subtlety and composure. This knowledge

is most pronounced in the middle of the chest; the brilliance is in the middle of the chest. This is the true proof of your *citta*, the foundation of clear knowledge that is only in the middle of the chest. This is the *citta*; the brain is only the workplace of memory.

When the *citta* is brilliant; it is really brilliant! There is nothing as bright as this *citta* in the middle of the chest. The body is what we see with our eyes as a body but the “eye of the heart” will penetrate everything with its brilliance. This is how the *citta* gradually changes when it receives training. It is so brilliant that one is amazed with oneself; knowledge is subtle, the brightness is subtle, happiness is subtle, a cool and mild brilliance streaming continually from this very heart. This is what is called *following the trail of the citta* to see genuine worlds and lives. Whether the *citta* disappears or not after death can only be proven with *Dhamma*, with *citta bhāvanā*.

This *paññā* is all-encompassing. Whatever you investigate you will see the truth of it. Look at the *sabhāva dhammas* that you hold to be yourself such as all the parts of the body. It is natural that the heart clings to these as “me” and “mine” but *paññā* that penetrates and investigates will separate the parts so as to see the truth of them. In the final analysis, the body is made up of four elements: the earth element; which is flesh, skin, tendons, and bones; these are called the earth element; the air element such as the breath; and the fire element which gives warmth in the body.¹⁵ The *ākāsa* element is inside this.

The *citta* separates the earth, water, wind and fire elements into separate parts to see that it isn’t a body, isn’t “me”; it changes from “me” and “mine” into the various elements. The *citta* separates them and in stages uproots

¹⁵ The Venerable Acāriya does not mention the water element at this point in his explanation.

attachment and clinging to these four elements that we consider as our “self”. The attachment and clinging to these four elements as “self” are uprooted and there is no longer any “self”. The clinging and attachment of the *citta* that herded all these elements together to form our body is gradually uprooted until that clinging and attachment are gone and only knowledge of *nāma dhamma* – *vedanā, saññā, saṅkhāra, viññāna*, memory, recognizing and thinking - remains.

Continue to investigate these in the same way as you investigated the body. These are just conditions of the *citta*, but the conditions of the *citta* are not the *citta* itself. The *citta* is bright and luminous; nimble and deft in investigating, correcting and untying itself until it knows clearly and can fully penetrate everything that it was previously attached to until it is completely liberated without anything remaining. When it lets go of all these suppositions about the body conjured into being by the *citta*, it is the same as letting go of all *sabhāva dhammas* existing in the world – they all have the same characteristics. The *citta* is released from them.

After the *citta* is liberated from these, it is more amazing than anything in the world, in *saṃsāra* or anything *sammuti*. The *citta* that is liberated means you have traced the path of your innumerable births and deaths through innumerable worlds and lives, innumerable eons of time up to the point where the *kilesas* are totally and finally cut off from the heart. It is finished at the moment the *citta* shakes itself free from these things. At that moment, you have followed the trail and caught up with the *citta*.

By destroying the things that have led you to birth and death, those things which are attached to the heart, and by completely cutting them off from the heart; the worlds and lives in which you have been born and died are completely cut off along with all natural conditions that were tightly

bound to your *citta*. This is the stage of catching up with the trail of the *citta*. You will see clearly whether the *citta* disappears or not after you die, even if you haven't died yet. You see at the time you attain *Dhamma* and reach this highest point. You see that this *citta* is the "*Amata citta*", the "*Amata Dhamma*" and it cannot be said that it disappears. **This is the essential principle of the Lord Buddha.** He taught us to follow the trail of one's own innumerable births and deaths by building goodness.

26 June, 2542

Dhamma Can Heal Both the Body and the Citta

Medicine is used to treat the body which is constantly deteriorating and oozing fluids, irritating the *citta* and causing it to be disturbed. Therefore, medicine is an important daily necessity for human beings and animals so that they can live with some degree of comfort and ease. If the body isn't treated with medicine it wouldn't last more than a few days. *Dhamma* is the treatment for both the body and the *citta*. When the *citta* has no *Dhamma* to nourish it, the body will be restless and the *citta* will just drift about without any limits and with nowhere for the body and heart to rest. Wherever they settle, there will be only fire - *dukkha* in the body and heart. You should investigate on a regular basis in order to create a holding point or restraint for the *citta* so that even at the time that the *khandhas* break up (death), the *citta* will not be in a state of confusion and death will be peaceful.

18 March, 2501

The Deceptions of the Citta

In previous lives we have done good and bad deeds but we can't remember doing them and this doesn't bother us. Everybody has both made mistakes and done things correctly. But at present, we're not doing (bad actions) and don't intend to keep accumulating them. We have determined to practice or accumulate only *Dhamma* in the present and to use *paññā* as the tool for correcting our *kilesas* and badness as this is the only way to overcome *dukkha*. So whatever *nīvaraṇa* arises in the *citta*, know immediately with *paññā* that it is just a deception of the *citta*, not an evil from anywhere else. In training the *citta* one must know its deceptions. If not, you will be deluded by its tricks and will not be able to find any purity. When we know with *paññā* all the deceptions of the *citta* that trick us, where will the *citta* get more of them? It's the same as when we know the tricks and stratagems that a person is using to trick us, we won't believe them anymore. How will they be able to fool us? It's like that. When the power of *sati-paññā* can keep up with the thinking and concocting, or the deceptions, they will reduce on their own. When the *citta* has *sati* and *paññā* to take care of it, watching out for evil and bad results so that they will not arise, day by day the *citta* will become pure by itself.

20 October, 2499

What is More Truthful Than Dhamma?

What is more truthful than *Dhamma*? The heart is the keeper of *Dhamma*. *Dhamma* and the heart are together. How can the heart show itself to be full of ups and downs, wriggling and twisting, fake and deceptive? It has to show itself as truthful in every way. If the heart knows, whatever is said will be said fearlessly; whether about the stages of *samādhi* or about each of those stages. The “one who knows” must be bold because it has known by itself. I can say this because I have known and seen it for myself. I draw straight from this heart with no need to cringe in fear. The truth is this way. Whether anyone else will believe it or not is not my concern. This is *sanditṭhiko*. Having seen clearly for myself, what is there to say?

Paññā investigates cause and result and finds the various types of *kilesas* that are attached to and interwoven with emotions. It then draws them out in order to see both the cause and effects clearly with *paññā*. It will let go of those things by itself. You don’t have to force it, it will let go when it knows clearly. Just like when a man catches a snake in a fish coop and thinks it is a fish. Searching the coop with his hand he thinks he has caught an eel, so he grabs it by the throat and pulls it up. As soon as he knows it is a snake, he will immediately thrust it away from himself without having to be told as he sees how dangerous it is. Seeing the danger of the *kilesas* must be like that!

6 February, 2522

The Heart of a Sage

However many people support you, there will be just as many who blame you. So, whatever changes in behavior you see or hear, you should keep it to yourself. The Lord Buddha, the owner of the *Sāsana* was blamed by worldly people but he remained the same Lord Buddha until the day of his passing away into *Parinibbāna*. Each one of us has our own Buddha after we purify the heart. Even if all *loka dhammas* came together to beat us we would still be pure as before because that purity is not a worldly phenomenon and cannot be erased. The genuine truth (genuine essence) that is with any person; woman, man or one ordained; requires only that they uncover it so that it can be recognized or understood. Don't be misled by the sapwood which is the barking and howling of the world. We have eyes and ears, we have a heart. Look well, listen well and think well and you will see goodness (the sage outside and inside).

Some types of trees have heartwood on the outside, such as the sugar palm tree; other trees have heartwood on the inside, like the rosewood tree. People are like that too. Some are good on the outside. They have polite behavior and speak at the appropriate time with polite and eloquent speech, but inside they are like burning coals. There are also those that are good on the inside but these days there are not many; the world is overflowing with those who are good on the outside. Whoever we associate with we should look into their eyes and their heart. Don't be led astray by anybody. When you reach the heart, take hold of it. Don't be anxious about how they will bark and bite. That's what is called the heart of a sage.

Another thing. These days scientific knowledge has developed and mad dogs have proliferated in its wake. You should hurry to prepare medicine to carry with you otherwise you'll really be in a bad way.

1 May, 2500

One who Overcomes Dukkha Must Pass Through Dukkha

I ask all of you to be determined in your practice and not feel discouraged. We are all disciples of the Lord Buddha and must endure the hardship and difficulties that arise from doing what is good. Those who have gained freedom from *dukkha* have all been able to pass through hardships and difficulty because of their diligent effort, just like the effort you are making. If you leave this path, it will be difficult to find a way to get free of *dukkha*. Wise people see work as more important than money because anyone who has work will have money. You should know that all forms of *kusala* come from work, which is effort. Effort in doing all kinds of good is an investment which leads us to goodness; right from the lowest form up to the highest which is *Nibbāna*. You should be pleased with the good actions that you have struggled to do up until now and continue to make strenuous effort in order to augment your *pāramī* to make it bold and capable so that you can gain release as you have determined.

14 September, 2500

The Body and Citta is the Battlefield of Liberation

Investigation of the body and *citta*, which is the source of *paññā* and genuine liberation, cannot be like that of the *Arahants* who were victorious on this battlefield (the body and *citta*), unless the *citta* is really intent on maintaining the body and *citta* as an object of *kammaṭṭhāna*. Knowledge of parts of the body which comes from speculation or conjecture will not bring satisfactory results. You must first push away speculative knowledge and stay with knowledge of your body in the present and then new knowledge will arise in place of the speculation. This new knowledge will enable you to take care of the *citta* and keep it firmly fixed on all *dhammas*; those that are good, bad and in between. Whenever you investigate, just establish your *citta* like this. Don't let it go and know what is false beforehand.

As for the result which is peace and happiness, it will arise by itself from correct investigation. You don't have to be anxious about not overcoming *dukkha*. *Dukkha* is only in this body and *citta*. It's because the defilements are here that you have to investigate here. This is called untying *dukkha* or untying the defilements. Don't send your *citta* to heaven, *Nibbāna*, hell or anywhere else. Hell is trouble and torment, *Nibbāna* is peace and happiness. After you have cleansed your heart well using *sati-paññā* and diligent effort, you will know hell, heaven and *Nibbāna* in your *citta*. Don't go looking elsewhere.

24 August, 2500

Only You Can Know the Cause of Dukkha

With *khandhas* throughout the world; there is only preparing for them to arise, maintaining them, and preparing for them to break apart and die away; whatever *khandhas* they are in living beings or in *saṅkhāras*. You've seen and heard this until you've become used to seeing and hearing about the building up and breaking apart of these *khandhas* throughout the land; especially in abattoirs, kitchens and ovens which are all around us in every direction. We should take this situation that humans and animals find themselves in as a lesson to teach ourselves about something that will be the same for us, the same for everybody in the world – birth and death. Nobody is superior to anybody else in this, we all have full marks. Don't be shaken by the *dukkha* that occurs in the body; you must quickly direct *sati-paññā* right at the *dukkha* that has arisen. Don't think that the *dukkha* that has come to you is your enemy; rather understand that the *dukkha* is the truth declaring itself to you. *Rūpa, vedanā, saññā, saṅkhāra, viññāṇa, dukkha, samudaya, nirodhā, magga*; all of these are in yourself and all are equally true. So you should make your heart courageous and resolute in facing the *dukkha* that has come to you. You should teach yourself that it is only you that can know the cause of all the various forms of *dukkha* that arise, and that only you will be capable of forcing the *citta* to remain firmly established in *Dhamma* and not be swayed by the *dukkha* that declares itself in your *khandhas*.

21 July, 2502

The Weapon is Sati-paññā

With constant *sati*, investigating any condition is correct. The only mistake is when there is no *sati*. *Sati* is a Dhamma which is very necessary. Don't let go of *sati* and don't worry that you are no good. Have *sati-paññā* watch over the movements of the heart. Whatever passes the *citta*, have *sati-paññā* investigate it. This is where the source of goodness lies, not in some other place. Don't think that you are not practicing correctly by following the movements of the heart. I am very concerned because I am the teacher and trainer, but don't forget that *sati-paññā* is the principal teacher and that it is with you at all times. It is *sati-paññā* that will be your genuine partner right up until death. Evil and badness don't just come from anywhere. You don't have to be afraid or worried about external things; just know that the *citta* is what will deceive you when you are without *sati-paññā*. So you have to have a weapon, and that weapon is using *sati-paññā* to control yourself so that you will always be calm and collected. Only the *citta* can establish circumspection in yourself. Don't be startled by your own shadows. They are just conditions of the *citta*.

Evaṃ

11 April, 2502

Keep the Citta in the Present

Making strenuous effort in *citta bhāvanā*; that's how you will see the danger of the world. Our *sāṅkhāras* are getting older every day, changing with every breath. Meanings or interpretations which have been fabricated by the *citta* beforehand obstruct *paññā*, which arises in the present. *Paññā* that arises in the *paccuppanna citta*¹⁶ is *paññā* that will gradually remove doubts. So, we should keep our *citta* in the present, fixed on the body and the *ārammana* that arise from the *citta*; especially those related to *aniccaṃ, dukkhaṃ, anattā* and all the *asubha dhammas*. These appear by themselves through the power of subtle *paññā* which depends on the *paccuppanna citta* as a foundation. Anyone can speculate because it is not what is true. Keep doing it and you will become hardened or accustomed to its shortcomings. For example, someone who studies *Dhamma* a lot from books and can remember much of what they have studied. As this is not *paññā* they will tend to have a lot of *diṭṭhimāna*¹⁷ because they think they know a lot. No matter who teaches a person like that, they will not listen because they believe that their own knowledge, what they have learnt, reaches as high as the sky and is superior to anybody else.

Truly aiming for genuine liberation, even though having studied only the five *kammaṭṭhāna*,¹⁸ many of the *Sāvaka* of the Lord Buddha mentioned in the texts attained liberation. To study much or a little may be a habit which they had been taught in previous lives.

¹⁶ Here and now, the present time

¹⁷ Conceited views and opinions

¹⁸ Five *kammaṭṭhāna*: Root subjects of meditation: *kesā, lomā, nakhā, dantā, taco* (hair of the head, hair of the body, nails, teeth and skin).

In summary then, study a lot or a little, it must all come together in practice, which is *citta bhāvanā*. This is in accordance with the genuine intention of the Lord Buddha. In addition, all knowledge - whether *suttamayapaññā*, *cintāmayapaññā* or however much *paññā* that arises from these types of learning - has to be brought back and developed to fruition in *bhāvanāmayapaññā* which is a combination of all types of *paññā*. It is like many rivers that all join together in the ocean.

21 July, 2502

The Four Satipaṭṭhāna

The four *satipaṭṭhāna* are *kāya*, *vedanā*, *citta* and *dhamma*.

Kāya refers to all parts of the body. This is called *kāyanupassanā satipaṭṭhāna*.

Vedanā refers to pleasant feelings, unpleasant feelings and neutral feelings - feelings which are neither pleasant nor unpleasant. This is called *vedanānupassanā satipaṭṭhāna*.

Citta refers to the things that are made up of *cetasika dhammas* that are fabricated by the *citta* and that color or taint the *citta* in various ways. This is called *cittānupassanā satipaṭṭhāna*.

Dhamma refers to *ārammana* that give rise to emotional reactions that are a target or object of investigation by the heart. These can be either a material object or a mental object. This is called *dhammānupassanā satipaṭṭhāna*.

Kāyanupassanā satipaṭṭhāna

In investigating the body you can investigate the external body or the internal body; whichever you are most skillful with. The internal body is all parts of your own body. The external body is that of other people or animals. “Body in the body” refers to one of the parts of the body. To one who investigates with *paññā*, these things proclaim themselves to be tiresome and deplorable. See the truth, both outside and inside, external and internal; they are essentially the same. In investigating the body you must investigate repeatedly, over and over again until you see clearly that this body is just a body; there isn’t any animal, person, us, them anywhere. This we call *kāyanupassanā satipaṭṭhāna*.

Vedanānupassanā satipaṭṭhāna

Vedanā, citta, dhamma - understand that these are in the same body. It is just that they are somewhat different and so have different names. There are three types of *vedanā*: *sukha*, *dukkha*, and neither *sukha* nor *dukkha*. They all arise from the body and from the heart. When investigating, separate the *vedanā* and investigate it according to its characteristics but don't grasp the body as being *vedanā*. The body is the body; *vedanā* is *vedanā*. Separate the *vedanā* that shows itself and investigate to know where it comes from, where it abides and where it dies away. The foundation for the arising of the three kinds of *vedanā* is the body and heart, but it isn't the body or the heart either in its arising or dying away. The way of the three kinds of *vedanā* is to arise, abide and die away. This is all there ever is.

Cittānupassanā satipaṭṭhāna

The word *citta* in *satipaṭṭhāna* is not the "special" *citta* or different from the other three *satipaṭṭhāna*. The Lord Buddha therefore named it *cittānupassanā*, the same as *kāya*, *vedanā* and *dhamma*. Investigating *cittānupassanā satipaṭṭhāna* is like bringing a whole tree trunk to fashion into various objects. In investigating the *citta* you should take hold of the fabrications of the *citta* as a *nimitta* in order to verify and investigate them because to know the gloominess or clarity of the *citta* it is important to know the thinking and concocting of the *citta*. We want to know the *citta*, so we must investigate the *saṅkhāras* - the fabrications of the *citta* that show themselves in various ways without end. So, the *citta* in *satipaṭṭhāna* is the *citta* that is mixed together with the mental states that are created by the *saṅkhāras*.

Investigating the *saṅkhāras* is therefore related to the *citta* because they are connected. If you understand the *saṅkhāras*, you will begin to understand the *citta*; and if you understand the *citta* you will understand more about the *saṅkhāras*.

Dhammānupassanā satipaṭṭhāna

“*Dhamma*”, as one of the *satipaṭṭhāna*, means a target for the heart to aim at. If it is subtle *dhamma*, it means the heart itself. There are many external *dhammas*. As for internal, use all parts of the body, the three *vedanā* and the *citta* as in *cittānupassanā satipaṭṭhāna*. Investigating *kāya*, *vedanā* and *citta* together constitutes the four *satipaṭṭhāna* as in the view of “forest *Dhamma*”¹⁹ such investigation is *dhammānupassanā satipaṭṭhāna*. Investigating the four *satipaṭṭhāna* so that they link together in *dhammānupassanā satipaṭṭhāna* until it becomes a single *dhamma* reveals in stages something strange and wonderful; something that you have never seen before. In the final stages of investigating *dhamma*, once you arrive at the final stage, it appears that the *kāya*, *vedanā*, *citta* and *dhamma* - the four *satipaṭṭhāna* - all merge tightly together to become *dhammānupassanā satipaṭṭhāna*.

25 August, 2505

¹⁹ “forest Dhamma” is the Acaṛiya’s way of saying that the explanation he is giving is derived from experiences of meditation monks and not from theory or books.

Four Satipaṭṭhāna, Four Ariya Sacca

So whether you investigate the four *satipaṭṭhāna* or the Four *Ariya Sacca*, know that they are the same path to release from *dukkha*. Though they are somewhat different, it is only in name. According to natural law, they are one and the same. One who practices the four *satipaṭṭhāna* and one who practices in the Four *Ariya Sacca* is practicing in the same line of work because *dukkha*, *samudhaya*, *nirodhā* and *maggā*; as well as *kāya*, *vedanā*, *citta* and *dhamma* are the same genuine *Sacca Dhamma*. It's like different workers in the same factory - everything they produce belongs to the factory.

One Body, One Citta

All four *satipaṭṭhāna* according to “forest *Dhamma*” are understood to be complete within the body and heart but this doesn't mean that what is outside is not necessary. This will be understood clearly when the one practicing *satipaṭṭhāna* is capable of merging them all together in *dhammānupassanā*. The *citta* will then not want to search for things outside to support it. Just investigate within the field of the body and *citta* and you should be able to correct yourself using the four *satipaṭṭhāna* which are complete within the body and *citta*.

Attending Strongly to Satipaṭṭhāna with no Turning Back

Practitioners. If you practice strongly the four *satipaṭṭhāna* and don't let up, there will come a day when you know and see strange and wonderful things arising in the heart. When the time is right to receive the fruits of a level of *Dhamma* that reflects the causes that you have practiced correctly, the results will appear in stages which are *Sotāpanna*, *Sakadāgāmī*, *Anāgāmī* and *Arahant*. You should have no doubt about this.

25 August, 2505

Samādhi

Don't expect this calm. It will happen by itself in the heart of the practitioner. Regarding *samādhi*, the Lord Buddha explained that *kannika samādhi* is just a little calm; for just a short while. After withdrawing, the *citta* still longs for its state of tranquility. In *upācāra samādhi*, the *citta* becomes tranquil but doesn't reach the foundation of tranquility; it withdraws and goes out to know various things. This means that it enters *samādhi* and then withdraws to wander about knowing this and that, seeing this and that. In the beginning, sometimes what it knows and sees is correct, sometimes incorrect. However, after being trained by a teacher who advises what should and should not be done, what should be promoted and what should be stopped; then what is correct and incorrect become a teacher inside oneself.

Appanā samādhi is a heart that is deeply concentrated. Even if it is just resting, it always remains stable. Although you may think, read or ponder some matter and not enter into *samādhi*, the *citta* will still remain firmly placed in the middle of the chest which is the foundation of the *samādhi* that has already been firmly established. Once proficient, you can enter *samādhi* at any time you determine to. All the things that you formerly thought about are silenced with only wondrous knowledge remaining - this is one characteristic. Another characteristic is as soon as you enter *appanā samādhi* you relinquish everything just as if this world doesn't exist. In the end, even your body is completely devoid of any feeling. The only thing remaining is the "knowing" that will arise according to the character of each individual which, within the circle of those who practice, is not the same.

28 November, 2531

Samādhi Develops Paññā

When practicing *bhāvanā* which focuses on the in and out breath, called *ānāpānasati*, try to steadfastly maintain *sati* on the breath; on the in breath and the out breath and when the breath is coarse and when it is fine. Do this all the time until the result which is peace and happiness appears. This method of meditation is called *samādhi* developing *paññā*.

The *citta* being tranquil means it has a single *ārammaṇa* of “knowing” at that time. Released from all other thoughts or emotions, even the *parikamma*; it is not attending to any meditation object whatsoever. Resting the *citta* at peace in this way, whether for a long time or not, depends on the state of the *citta* which should be able to maintain itself. Sometimes it rests for a long time, sometimes for only a short time before it emerges.

Paññā Develops Samādhi

Paññā developing *samādhi* is a *Dhamma* which you should use when the *citta* is scattered (difficult to focus). An example would be sitting in *bhāvanā* for a long time in order to give rise to intense *dukkha vedanā*. At the time *dukkha vedanā* overwhelms the body, the heart also has *dukkha*. It is agitated and wants to come out of *samādhi*, it wants the *dukkha* to go away. This type of thinking only strengthens *samudaya* and produces even more *dukkha* without the heart being aware of it.

One who wants to train the heart according to the principles of *Dhamma* must investigate the *dukkha vedanā* connected to the body, as well as attachment and clinging to the body and *vedanā*, by separating *vedanā* from the body. Investigate using *paññā* based on the principles of cause and

effect to determine if the body, *vedanā* and *citta* are the same thing.

While investigating, you must make your feeling (attention) stay with the body and *vedanā* and not let the *citta* stray somewhere else. Separate the body and *vedanā* to see clearly with *paññā* that both the body and *vedanā* are separate from the *citta* and that the body and *vedanā* are separate from each other. Do this until you can separate the body, *vedanā* and *citta* from each other using *paññā*. It's true they are different, each according to its own nature. The *citta* can still become peaceful and maintain itself independent of the *khandhas* and completely establish itself in a state of *samādhi* where the body and *dukkha vedanā* do not appear. At that time, the *citta* appears as strange and wonderful. Training the *citta* to be at peace and developing *samādhi*, even though the *citta* is restless and scattered, according to the stratagem that I have explained, is called *paññā* developing *samādhi*.

May, 2507

Practicing Kammatṭhāna While Listening to a Desanā

Those who believe that listening to *Dhamma* is truly valuable are practitioners of *Dhamma* because listening is a good way of practice, better than practicing alone. This is because the *Dhamma* that is being explained touches the heart in stages. The heart acknowledges and understands the meaning within itself. The *citta* that receives the stream of *Dhamma* being explained without interruption makes the heart forget all its thinking to the point that it delights in *Dhamma* and becomes tranquil. Therefore, the practice of *kammatṭhāna* while listening to a *Dhamma* desanā is the highest stage of practice. In the time of the Lord Buddha, when the Buddha was giving a *Dhamma desanā*, many of the four groups of Buddhists attained the path and fruit. If the *citta* understands the way of practicing *Dhamma*, it shows that the *citta* already has a sufficient foundation.

From *The Pure Heart*, page 301

Destroying Avijjā

Tranquility and happiness have many levels. Even though the heart still has *avijjā*, the heart looks for peace and happiness as a rest house, as a refuge. This could be compared to when you are travelling and haven't yet reached your destination but along the way there is food and places to rest. This is better than not having any when you're still on your way to where there are both. The *citta* is the same. Please understand well the *Dhamma* which I am explaining to you and you won't be worried. Destroying *avijjā* is the same as a traveler having arrived at his destination, he will then let go of the road he took. It's the same as when you climb a ladder to reach the living area of your house. When you reach the living area, you immediately let go of the ladder.

14 November, 2509



***Anything which is of the nature to arise,
is of the nature to pass away***

A Sotāpanna, Sakadāgāmī, Anāgāmī and Arahant have not come to know Dhamma outside their body and citta, which at present we are deluded about. Whether it was Añña Koṇḍañña²⁰ knowing well the phrase “Yaṃ kiñci samudaya Dhammaṃ, sabbaṃ taṃ nirodhā Dhammaṃ”²¹ or the Arahants knowing well the phrase “Vusitaṃ brahmacariyaṃ kataṃ karaniyaṃ”;²² they knew the things that arise and pass away in just this body and citta. They could extinguish the kilesas completely in that same place because those things are complete in the body and citta. Don't doubt this and think that they exist somewhere else. Whatever the method of investigation, if it is for the purpose of calm and happiness in the heart and not for making the heart hot and troubled, then you can trust that this is the correct way that the Lord Buddha taught. Don't doubt and go somewhere else as this will just waste your time. Keep investigating and don't lessen your strenuous effort.

5 February, 2507

20 One of the five recluses who first heard the Buddha's Dhamma. Ref. Dhammacakkappavattana Sutta: Setting Rolling the Wheel of Truth; SN 56.11

21 Anything that is of the nature to arise, that thing is also of the nature to pass away.

22 The work of the holy life is complete.

The Heart is Impartial

We are meditators. Please don't doubt the truth that is always with you. Investigate inside your body and *citta* which is where all *Dhamma* resides. The heart is impartial. If you turn to worldliness, it will become worldly. If you turn to *Dhamma*, it will become *Dhamma* also. This is because the heart is under your control. Therefore, investigate only within the sphere of your body and *citta*. You've toured the world, toured for such a long time, and there is no end to it. But making the *citta* tour the whole body and *citta* will be pleasant and peaceful. The important thing is *sati*. See that it accompanies all the movements of the heart and then there will be a chance for you to know and understand well the ways of your own heart.

2 June, 2507

Heaps of Khandhas are Heaps of Dukkha

The *khandhas* - whether of a young person, an old person or even of a child - are all equally *khandhas* of *dukkha*. They're all the same. In this world there are no special *khandhas* that aren't caught in the net of *dukkha*. They're all in the same sphere. Just like prisoners, whether serving a light or heavy sentence, they all have to stay in prison. There isn't any prisoner who receives special treatment and is allowed to eat and sleep outside the prison. They're all in the same situation. You need to see that the heaps of *khandhas* are heaps of *dukkha*; both yours and those of anybody else. No one has an advantage. From animals up to all classes of human beings, they're all in the same sphere of *dukkha*.

10 September, 2507

Investigation of the *One Who Knows* – the *Citta*

Bhāvanā to prepare oneself for the future is very necessary. Whether you will gain a firm principle or not, know that you have the *Dhamma* that you have practiced, you have a heart that can receive *Dhamma*. Nothing is lost. Bring this in for your *citta* to hold on to. You already know well the fruits of other things that you have held on to. Investigating the “one who knows”, the *citta*, is a very high level *Dhamma*. There is no way that the practitioner who has reached this point will investigate anything else except the *citta* in order to attain the highest *Dhamma*. If I don’t tell the practitioner to investigate the *citta*, he or she will get stuck at that point and will not find the way to gain release. Investigating the *citta* is the way to release at a high level of *Dhamma*. *Dhamma* at a medium or lower level is another matter. Don’t mix them up.

26 August, 2509

This Danger Must be Avoided with Paññā

Pain and sickness are one's personal heavenly messengers. Don't be complacent but investigate the area that is sick or painful. See clearly with *paññā* that there is absolutely no doubt that all parts of the body will burden us with *dukkha* and will not last long. There is nothing of essential value in the body and it is headed only for dissolution. It's the same for everything in this world. There is no way to avoid this danger. Even the Lord Buddha had to bear with this situation, the same as ordinary people. Other kinds of dangers we can avoid to some extent but this danger we have to avoid by using *paññā*, which is to understand the truth. The Lord Buddha had the medicine to treat this malady but we have very little of this medicine. That's how we are different.

8 July, 2500

The Important Point is the Subtle Citta

There is *bhāvanā* for the purpose of promoting the “one who knows” to be more pronounced. There is also *bhāvanā* for destroying the “one who knows”. To promote or destroy depends on the stage of the *citta*. In the beginning stage, one has to promote the knower to be clear until it appears as a point of peacefulness. In investigating the parts of the body, whether many or few, the more diligent you are the more you will see peace in the heart. The body is important for the *citta* that is still connected with the body, but for the *citta* that sees the body clearly until it can let go of it, the body is not important. It happens in stages. Therefore, destroying the knower is in the subtle level of the *citta*. As the *citta* has entered a level of subtlety in which all of the *kilesas* should be abandoned, you should destroy the knower as well. The important point is the subtle *citta*. Such as the disciples of the Lord Buddha who, while sitting in front of the Lord Buddha listening to a sermon, were able to abandon all of the defilements. Abandoning all of the defilements means that they knew the *citta* or destroyed the *citta* at that very moment. If you don’t know the *citta* or destroy the *citta*, you will be attached to or deceived by it and so won’t succeed.

August, 2507

The Body and Heart House the Four Ariya Sacca

The Four *Ariya Sacca* are constantly proclaiming themselves in the body and heart. You should investigate to see these truths. The Four *Ariya Sacca* don't travel to us from somewhere else; they arise only with this body and heart. Therefore, you shouldn't search for the Four *Ariya Sacca* anywhere else other than in this body and heart which are the dwelling places of the genuine *Ariya Sacca*. Goodness and badness develop and deteriorate in the heart, so determine to know it with *paññā*. Don't go looking for the Four *Ariya Sacca*, *sīla*, *samādhi* and *paññā* outside the body and heart which are enough to find a way. *Avijjā* and *vijjā* arise only from this single heart so look closely and see clearly the conditions of the body and heart which are the wellspring of both *vijjā* and *avijjā*. Don't be tense or worried about the development or deterioration of the state of the *citta*. However it changes you must follow and know it completely. Once you know it, there is nothing that will come and show itself as the one that develops or deteriorates. These things appear as good or bad because we are startled by our own shadows (the state of the *citta* itself) or because *paññā* is not yet sufficiently circumspect so these things show themselves as illusions. In summary, the Four *Ariya Sacca*, *sīla*, *samādhi* and *paññā* are only this heart so determine to know it with *paññā* and all your problems will be solved.

26 February 2504

The Body is the Battlefield

There are different ways of investigating. Whoever has skill in some method of investigation within the sphere of the body, they should investigate according to the method they are skilled at. There will be no harm to the results that come from investigating the body. Investigating either the external body or the internal body is correct because either way of investigating the body is for the purpose of uprooting attachment to, or worry about, the body; which is one type of *kilesa*. You must force your aim at the target, which is the body. There is no loss of any kind from this. Have no doubt that knowledge of the *ti-lakkhaṇa* will arise from investigating the body. All wise people hold that the body is the battlefield. All is ended at the body and *citta*.

7 August, 2504

The Five Kammatṭhāna as the Basis of Practice

In the time of the Lord Buddha, one ordained to seek *Dhamma*. One didn't travel around here and there just to look at this town and that place as these are just worldly things. One went to clearly understand the *Dhamma*. We have to practice *Dhamma* diligently and earnestly using the five *kammatṭhāna* as the basis of our practice.

Just this Stage of Peace is Comfortable

Reciting a *parikamma* without losing *sati* is like funneling all of your thoughts and emotions to one spot. In the beginning, this is what you must do. When you obtain peace it is the same as obtaining comfort and ease, because peacefulness is the foundation for happiness and ease. You have a resting place for the *citta*, have a principle and basis. Having put your heart at ease; sitting is comfortable, lying down is comfortable, having just this stage of peace is comfortable. The results appear in the heart and wherever a person lives it is enough for them. When the *citta* is completely at peace, it has a firm principle and has *Dhamma* as its support. It is circumspect regarding things which are related to itself. This is the result that comes from being trained in mental states of *samatha* which is *parikamma bhāvanā*.

Teaching Straight from the Heart

I want to hear what my friends (in the holy life) who are making strenuous effort have come to know and see. Oh, it's encouraging that these *desanās* aren't a waste of time, aren't a waste of *Attha* and *Dhamma* that I have taught with all my strength and without tiring. I draw from the heart to teach in full. Listen. It is in your body. *Rupaṃ annicaṃ* - it is constantly changing. Know deeply and profoundly with *paññā* that the things we rely on are constantly changing. Being empty of any animal, person, or self we come to *rupaṃ anattā*. Where is there is a person or a self? It's the four *dhātu*; earth, water, wind and fire. How can we cling to them as being a self? *Saññā* – remembering, perceiving - whatever we remember we forget it all. When we want to remember it again, we make it up that way.

What is Embedded in the Citta is Dangerous

Saṅkhāras - concocting and thinking, whether in a good way or a bad way, about the past or the future, whatever we think about - all pass away. If you truly investigate and look into it, this body doesn't have anything except *aniccam*, *dukkham* and *anattā*. Where is the "me"? What is there that we could say is "me" or "mine"? Look at the *Adittapariyaya Sutta*.²³ I accept this 100 percent with no disagreement. It says repeatedly: Fed up with the eye, ear, nose, tongue and this body; fed up with forms, sounds, smells, tastes, bodily contact and mental objects; and also fed up with the *citta*. This is reaching the *citta*. Once you're fed up with the *citta*, then it's finished. Being fed up with the *citta* means knowing cause and result inside the *citta*. Knowing that what is embedded there is dangerous. That is reaching the full and complete *avijjā*. If you haven't reached the *citta*, you haven't reached *avijjā*.

²³ The Fire Sermon - SN 35.28

The Upper Saṃyojana

Māna, *uddhacca* and *avijjā*; all these upper *saṃyojana* are here in this heart. After reaching the heart one knows that *māna* is attachment to the heart and is one type of *kilesa*. It is called an upper *saṃyojana* which is a subtle defilement that the *citta* is still attached to, or put simply, hasn't yet known completely.

Listen. Where is *avijjā* if not in the *citta*? It isn't in *rūpa*, *vedanā*, *saññā*, *saṅkhāra* or *viññāṇa*. *Sati* and *paññā* have completely investigated these and you have relinquished attachment to them but still haven't found release from *dukkha*. As soon as you arrive at the *citta*, you meet with *māna*, *uddhacca* and *avijjā*. As soon as you get rid of those, you don't need to be told where *Nibbāna* is, you don't need to ask anyone. You will know by *sandiṭṭhiko*.

Avijjā Collecting Together

Arriving at the real *avijjā*, most practitioners if they don't have a teacher to advise them in advance, will take it as something that is real because everything that they have investigated and seen clearly in the heart has been seen through and relinquished without any remainder. However, a person who knows about all these things, who knows what is what, will have reservations about this place. Here; this is what is called *avijjā* collecting together. But it has come back without you knowing what it is. That's where the *citta* is tricked. What we call *avijjā* is being deluded about oneself, being deluded about the one who knows all these things because the *citta*, when it has a restricted circle, must collect together in itself. The point of the *citta* that appears at that time will be a *citta* that is bright and courageous. It feels as if all happiness collects together at that point. To say that this is the fruits of practice is correct if we are not deluded by it. If we are still deluded by it, it is still *samudaya*. This is the focal point of *samudaya*.

5 December, 2509

Without a Teacher to Guide You

Practitioners who are thoughtful people and who are circumspect and thorough must be interested in that point because everything that has been investigated and everything that has been understood up to that point has not touched the heart. The *citta* doesn't make contact with whatever it separates out to investigate because at this stage one needs to pay close attention. When you pay attention to pleasant feelings, they are uncertain because pleasant feelings that arise from *avijjā* are *sammuti*. Sometimes that point will fade a little, just a bit, but enough to show that it is unstable. It changes slightly by itself. At the subtle stage of *Dhamma*, this is the place at which practitioners will be complacent and confident. Even though they have strong intention and are keenly interested, they will be complacent at this point, get stuck at this point if they don't have someone to explain to them in advance because it is a thing that deeply impresses the heart. It is the cause of satisfaction in those things that appear. It is the cause of not knowing that it is *avijjā* and of thinking instead that it is *Nibbāna*.

5 December, 2509

Subtle Dhamma Appears in the Heart

You don't know what it is that you love and protect. Both loving and protecting is a burden for the *citta* until the time is appropriate that you know. Then you will be interested in investigating it. You still doubt as to whether this is *vijjā* or *avijjā* but you should continue to investigate, repeatedly and relentlessly with *paññā*, because it is something that you have never experienced before. If it is genuine, why do you have to love and protect it? Taking care of it is a burden and if that's the case it must be a danger. That thing that appears is completely *sammuti*; this means that subtle *Dhamma* appearing in your heart. Even that final point of brightness, it is really *avijjā*. *Paññā* will intercede and try to determine what this actually is. It's like turning back to look at your own body. *Paññā* at this stage is very fast, searching back and forth to find the final point or the end.

5 December, 2509

At the Moment Avijjā Ceases

Investigate in order to know only what is true. When this (subtle *Dhamma* appearing in your heart; that final point of brightness) dies away, it isn't the same as the dying away of anything else. With other things that die away we feel that we understand them, but when this dies away it isn't like that. It disintegrates instantly like a flash of lightning. It is a moment when it works on its own, or you could say that it "turns" or changes. It changes and disappears. As soon as it disappears, one knows that this is truly *avijjā* because when it disappears there is nothing that appears that you have doubt about, it is natural and pure. There is no longer anything that you have to be careful of or maintain. It is this *avijjā* that has been concealing the genuine *citta*, the genuine *Dhamma* all along. At the time it dies away, there is a moment that tells you without doubt that your hopes and aspirations have not been in vain. It is a moment that you will never forget. The moment *avijjā* ceases is a moment that resembles the *citta* transforming itself to be "a new world". If you call it a world, it is a new world. It flips over just once and *avijjā* ceases at that moment.

5 December, 2509

Paṭisandhi Viññāṇa

Viññāṇa in the five *khandhas* and *paṭisandhi viññāṇa* are different. *Paṭisandhi viññāṇa* means “*mano*”; it refers directly to the *citta*. The *citta* that enters *paṭisandhi viññāṇa* in various births is called *paṭisandhi viññāṇa*, which is the heart. As for the *viññāṇa* in the five *khandhas*, it arises and dies away according to the things that make contact with the sense doors. It dies away at the same time those things die away. *Paṭisandhi viññāṇa*; however, means the heart which knows by itself. Even if there is nothing contacting the heart, *paṭisandhi viññāṇa* doesn't cease. Study the five *khandhas* over and over to understand them completely. Keep repeating the investigation until you understand. This is where you work to remove the *kilesas*, craving and *āsava* out of the *citta*. This is called extracting *vaṭavana* - the spinning around of the *citta* that takes birth in various forms, travelling about laying claim to cemetery plots without end. The cause of being deluded by the five *khandhas* is this attachment, attachment which is endless if you don't use *paññā* to identify and investigate it until you know the truth and can cut off that attachment. So you are told to study the body – the *rūpa khandha* – which is the truth and a foundation of *sati*.

The Weapon of Dhamma, page 17-18.

Finish Studying the Khandhas

Finish your study. What does this body consist of? As I am always telling you, the *rūpa khandha* is your whole body – no parts excepted. All together they are called the “*rūpa khandha*” which is your body. *Sukha*, *dukkha* and feelings which are neither *sukha* nor *dukkha* that arise in the body and *citta*, the Lord Buddha called the “*vedanā khandha*”. The *saññā khandha* is remembering the meaning of various things. The Lord Buddha called this the *saññā khandha*. The *saṅkhāra khandha* is the formation of thoughts in the heart, thinking good things and bad things; thinking about the past and the future without limit. The Lord Buddha called this the *saṅkhāra khandha*, a group or heap. The *viññāṇa khandha* is the awareness of sights, sounds, smells, tastes, and touch at the time they make contact with the eyes, ears, nose, tongue and body. Those things are then known by the heart at the moment those things make contact and the knowing passes away when the contact passes away. This the Lord Buddha called the *viññāṇa khandha* which is the *viññāṇa* in the five *khandhas*.

The Weapon of Dhamma, page 19

When the Khandhas and Citta Go Their Separate Ways

Dukkha is constantly showing itself. It never stops or stays still. Sometimes we lie down, sleep and rest but the *Sacca Dhamma* and the *ti-lakkhaṇa*, they never stop, never rest. Unlike us they just keep working all day and all night spinning around and changing. This pain is what we call *dukkha vedanā*, a condition that arises to let us know what is called *Sacca Dhamma*. Investigate to see the truth of it. When you are really cornered - whether wrong or right, good or bad, live or die - you have to rely on yourself. When it can no longer be avoided, when the *khandhas* and *citta* are about to separate (death), about to fall apart; it's similar to a vulture taking flight from a tree. When it lands on the branch, the branch shakes; but when it flies off from the branch, the whole tree shakes. At the time the *khandhas* will leave you, how much do you think they will shake you? You have to use *sati-paññā* to see the *dukkha* appearing. Then, turn inward to look at your heart and see whether it is burning as well; or is it just the *khandhas* that are burning?

The Weapon of Dhamma, page 19-20.

The *One Who Knows, Knows Till Death*

If you constantly maintain *sati-paññā*, your heart will not be hot and troubled. This is called helping yourself and not having to rely on another. Even if your body can't bear it, take a stand and fight so that you know; know what passes away first, and what passes away later. We can be certain with *sati-paññā* that the heart is not the one who ends or dies; the heart is just the one who waits and knows. When the body cannot bear it any longer and breaks apart (dies), what is it that remains if it isn't the one who knows - the heart? How will the *khandhas* show themselves? They are not above death, they just die. The knower knows until death. Once the *khandhas* break up, the problem is finished without any further responsibility for the one who knows and we have reached the genuine *Dhamma* inside our heart.

The Weapon of Dhamma, page 21-24.

The War Between the Citta and Khandhas

All kinds of animals that are caged up, even if the cage is wide and spacious, will usually be scratched and tormented by it. This is natural and cannot be avoided. Each one of us is constantly in one's own cage of *kamma vipāka*. We cannot escape the *dukkha* that arises from this *kamma*. One has to put up with it and fight *kamma vipāka*, irrespective of what results it is producing, by investigating that *kamma* which is appearing without a break. You shouldn't become overly anxious or you will damage the principles of *Dhamma* that you hold to.

No one can escape the constant changes occurring in the *khandhas*. They are beyond our control. Just know the war that is raging between the *citta* and the *khandhas* that shows their separateness and that they can break apart from each other at any moment. With *paññā* focused on the *ti-lakkhaṇa* you will gain some peace and be able to let go of your worries about the five *khandhas* – to what extent depends on your persistence and diligent effort. The disease inside the *citta* will not proliferate and lend strength to the disease of the body and the *khandhas* will be able to sustain themselves. Even if the *khandhas* cannot bear it any longer and break apart, the heart will have a principle of *Dhamma* to hold to and will not be defeated.

29 April, 2501

The Present Corrects the Present

From the moment the sun rises, it is on its way to setting. Internal and external *saṅkhāra dhammas* are the same. From the time they appear, they begin to disintegrate and disappear. Investigate with *paññā* and keep up with the *saṅkhāras* so that you can just let them follow their nature. Then you will no longer be worried about any burdens that appear in the heart before the *saṅkhāra dhammas* break up and pass away. Whatever obstruction appears in the heart, that thing is an instrument for teaching you *Dhamma*. Quickly pick it up and investigate it immediately where it appears. Don't just let it go so that it can become your enemy. It's that thing that is appearing before you that we call the present. Be alert to whatever appears and hurry to investigate and correct it. This is also called the present. By correcting the present in the present you will see purity, stage by stage, until you reach complete purity.

17 July, 2501

Sati and Paññā are Very Important

An important principle that I repeatedly mention is *sati-paññā*. This is the most important matter for those who wish to escape *dukkha*, either now or in the future. One must give great weight to *sati*. Whatever you come into contact with, you must know with the power of *sati* and consider with all types of *paññā*. You should try to train your *sati* and *paññā* with all events or conditions that you come into contact with; whether through the eyes, ears, nose, tongue, body or *citta*. These things that you are coming into contact with will become a whetstone for gradually making your *paññā* sharper and sharper.

4 September, 2505

The Ti-lakkhaṇa Work on the Body and Citta

The word “*aniccam*” means constantly changing. The external *sabhāva dhammas* change; every part inside the body changes in different ways; changes are always occurring to us. *Anattā* is another revolving cog, the same as *aniccam*, and is part of the same engine of the *ti-lakkhaṇa*. Once one of the cogs begins to turn, the others have to start turning with it. If you investigate with your *sati* and *paññā* like this, how could you not see the machine of *aniccam*, *dukkham* and *anattā* working on your body and *citta* as well as the *sabhāva dhammas* in general? When you see this engine, how could you be careless and complacent? What will you depend on? Everything in the body is fragile and will break down.

The Ti-lakkhaṇa: Coarse, Medium and Subtle

The *ti-lakkhaṇa* as they relate to sights, sounds, smells, tastes and bodily contacts are the coarse forms of the *ti-lakkhaṇa*. *Vedanā*, *saññā*, *saṅkhāra* and *viññāṇa* are the medium forms of the *ti-lakkhaṇa*. The *avijjā citta*, the *citta* under the control of *avijjā*, is the subtle form of the *ti-lakkhaṇa*. These forms of the *ti-lakkhaṇa* are constantly with the *avijjā citta*, the *citta* that is full of delusion. Whenever it moves, it always means kilesa. Look and see clearly because you already know all the *sabhāva dhammas*, you have pruned all the branches and twigs, meaning you have investigated all the coarse parts. Now you must also cut the trunk and pull out the roots. What is the root of delusion? Who is the one who is attached to birth and is born with the five *khandhas*? That's the root cause. You must investigate and see its nature, the same as you have done with all those other *sabhāva dhammas*.

4 September, 2505

Liberated from Sammuti

Investigating the “one who knows”, the one that revolves in the cycle of birth and death, is to enable the practitioner to see the end point of rebirth or the genuine ending of the world. If not, investigation will become what is called “Knowing about the world but returning to be deluded about the *Dhamma* within oneself”. The end result will become deluded about both the world and about *Dhamma*. In order to know the world and the genuine *Dhamma* you must investigate the “one who knows” – that prominent point - until you realize that this is the one at fault. You won’t be able to find anything good in it. With the latest level of your *paññā* this heart will ignite the vatta for you to see it in its entirety and you will see the danger in it until you are shocked and frightened. As soon as ignorance is demolished, when *paññā* bursts out, that’s when you are liberated from the world of *sammuti*; the world of birth, old age, sickness and death. At this time, your *citta* is no longer a conventional *citta* but has become a liberated *citta*.

4 September, 2505

The Undying Citta

If we are thoughtful people we will be able to obtain value from these things which are not the 'real essence' so that what is the 'real essence' will develop in our hearts. The Lord Buddha said: *Aniccā vata sankhārā*,²⁴ but we must not think that the *sañkhāras* which have died and which we may have seen or heard about are the only ones of that nature. For we should realize 'that nature' which we see and hear right now is ourselves! In other words, the *sañkhāra dhammas* of those who have died and of ourselves are of the same kind. They follow the same track, go in the same direction and they all equally move towards destruction and cessation, until ultimately they reach their limit – which is 'death'. When they are dead, the '*citta which does not die*' must go and be born again as uprising *sañkhāras*. But the *sañkhāras* which arise, born from the *citta* which lived that life, will be *sañkhāras* which, whatever their characteristics, will be dependent on the *kamma* of their owner.

Translation by Bhikkhu Paññavaddho from *Forest Dhamma*

²⁴ "*Conditions truly they are impermanent*".

The Owner of Kamma

The word *kamma* here means doing an action. Doing what is good is *kusala kamma*. Doing what is bad is *akusala kamma*. Doing what is neutral is *avyākata kamma* - neither good nor bad. Whoever does these forms of *kamma* is the owner of the *kamma* and is the one who is responsible for the good and bad and the *sukha* and *dukkha* that result. Each of you should know that you are the owner of your *kamma* and each one of you will be responsible for the good and bad, *sukha* and *dukkha* that result from your own *kamma*. This is the reason that we are all different from each other. One who aims for *Attha* and *Dhamma* must train themselves to become accustomed to goodness until it becomes instilled as a strong habit. The result is goodness that appears in the *citta* of the owner of those actions. Whatever you wish for will be fulfilled because the things you wish for are the things you have created the cause for, whether or not you can recall creating the cause.

28 July, 2505

Tesaṃ Vupasamo Sukho

The phrase *tesaṃ vupasamo sukho*²⁵ refers to the restraint of two kinds of *saṅkhāra*. One kind is the restraint of the external *saṅkhāra*, which is the physical body. This is one kind. The other kind is restraint of the internal *saṅkhāra*, which is the thinking and mental activities of the *citta* which arise because of the dictates of *avijjā*.

The cause for the coming into being of the external *saṅkhāra* – the body – is the internal *saṅkhāra* which is the concocting and thinking of the *citta*. The internal *saṅkhāra* arise because of the power of *avijjā* which is being deluded about oneself. Even though you have been born and died countless times, it has not been possible to extract yourself from this cycle. The Lord Buddha called this *avijjā* - being deluded about one's own being and knowing. Whether *dukkha* or *sukha*, you have known enough of both, but you still don't know the way out of this *saṃsāra cakka* which is full of *dukkha* and *sukha* all mixed together like rice, paddy husk and rice bran.

28 July, 2505

²⁵ "The calming, cessation (of conditions) is happiness."

Aniccā Vata Sankhārā

The world is all mixed together with *dukkha*. Even though there is some *sukha* it is for bringing about *dukkha* as they are both mixed in together. Therefore, this world is called *loka saṅkhārā dhamma* which is *aniccā vata sankhārā* – changing all the time. When a baby is born, there are smiles but when someone dies, there is sorrow. This is because of delusion about the same *saṅkhāra*. At first, when a baby is born, whether a boy or girl, people say “Oh, our child is so cute, we are so happy. It is clever, obedient and easy to teach. It isn’t stubborn and listens to the advice of its parents”. But then if it dies there is only crying and wailing. This is what is meant by delusion about *saṅkhāra* and shows that thinking has not been according to reason. In fact, one who is reasonable would not think in such a way. When these kinds of *saṅkhāra* appear, you should remember that their passing away is the shadow that always follows them.

28 July, 2505

One Who Clearly Knows the Khandhas

Just direct your weapon – your *paññā* – straight at your enemy, which is the *kilesas* and *dukkha*, and victory will be yours. The *kilesas* and *dukkha* are not external to the five *khandhas* so just know that the enemy is there and direct your *sati-paññā* to that place without letting up. *Buddha*, *Dhamma*, and *Sangha* or all wondrous beings are in there (i.e. five *khandhas*). Why? Because the natural and wondrous *citta* also dwells there in the five *khandhas*.

This way of investigation follows the intention of the Lord Buddha and is in accord with the meaning of the genuine and correct *Dhamma*. Don't worry about living or dying; that is just *acinteyya*.²⁶ Fix your attention on the *dukkha* and worry because it is these things that cause the *kilesas* in the *citta* to spread because of their trickiness and delusion. *Aniccaṃ, dukkhaṃ, anattā*; all three of them are fixed *dhammas* - they haven't been thought up by anyone. So you must clearly establish your *sati-paññā* as a fixed *Dhamma* so that the *citta* is a fixed *Dhamma* that will not deceive itself and will stop worrying about the *khandhas* which will each go according to its nature. The fear and worry about the *khandhas* dissolving is a fire which can consume you and your *citta* and cause the *kilesas* to diffuse and spread. Whatever happens, it is certain that the *khandhas* will eventually break down and disintegrate so investigate these *khandhas* with *paññā*. When it is clear that true knowing will not break along with the *khandhas*, the "one who knows" the *khandhas* clearly will not be troubled by the *khandhas* remaining or breaking apart. This is a genuine principle and genuine knowledge must be

²⁶ That which cannot or should not be thought about; that which transcends the limits of thinking.

like this. Don't be concerned with the past or the future; staying with what is true in the present is what will completely eradicate the *kilesas*. Everything else is just wheels spinning around you. Understand like this at all times.

7 October, 2501

The Body is Home to All Kinds of Diseases

The body is home to all kinds of diseases and I don't know where we could drive them all out to. If they leave the bodies of people and animals they would have nowhere to live like we do in our houses. If we think about it, we should feel very sorry for them. We believe that our body belongs to us, but it is also their home. If there was a battle in court over it we would certainly lose the case as they would have nature as their witness. Even the Lord Buddha and the *Dhamma* of the Lord Buddha agree, and the 84,000 aspects of *Dhamma* are their evidence, so we would have no way to oppose them except to ask that they just live there day by day until the day they truly drive us out. So we should try to find some way to know the way of nature that they follow in this cycle. This would give us some ease and save us worry – to go is happiness and to stay is comfortable, the heart is not enmeshed with anything.

24 September, 2506

Fix Your Attention on Death

Investigate your approaching death a lot. Whether you or any other being, all have already made preparations for birth; so now it is only death that we need prepare for. Therefore you should hurry and investigate the *saṅkhāras*. They will perform their duty without resting until the end of your life so hurry to establish *sati* and *paññā*. Just knowing with *paññā* that you are surely going to die will stop the *citta* from worrying about the *saṅkhāras* or any material things. Fix your attention on the fact that death is coming and don't be complacent.

That's enough for now.

26 April, 2501

Death Overlooks Nobody

Whether our meditation is good or bad, refined or coarse; we should see it as our duty to practice diligently in all postures every day. We are disciples of the *Tathāgata* who persevere and don't retreat. Death doesn't overlook anyone or retreat from anybody who mocks it. We must therefore be determined to face death with effort and determination and gradually gain victory over it. There isn't any other way to fight death. Whoever we are, if we lack goodness, we will definitely have to give up the field to death. All of us have already experienced *sukha* and *dukkha* in the way of the world. Nobody can say otherwise because we all have the same sense organs (*ayatana*) to receive them and *sukha* and *dukkha* have to come to us via the sense organs in the same way; we all know in the same way and experience *sukha* and *dukkha* in the same way. The end of all *sukha* and *dukkha* is only death. Nobody can go beyond it. If a person has accumulated merit, they will definitely have the opportunity to experience a more refined *sukha* and *dukkha* than this present world until they can cross over the realm of *dukkha* and achieve the supreme happiness of *Nibbāna*. *Dāna*, *sīla* and *bhāvanā* is the sure way to overcome the world of *dukkha*. Please be diligent in following the path that the Lord Buddha followed and one day there is no doubt that you will be amazed.

Evaṃ

6 September, 2504

Prepare Yourself Both to Stay and to Go

You must determine to do good without being negligent or complacent in order to prepare yourself both to stay and to go. Whoever or wherever you are, you must all meet with *dukkha* because it is within each and every one of us. Don't be afraid of the *dukkha* that is with you, investigate it with *paññā* and you will be able to live in peace.

Practice consistently and don't go blaming obstacles that obstruct you to the point that you don't have time to do what is good. Nobody can beg for mercy or delay death or *dukkha*. A wise person must constantly try to resolve obstructions or there will be no way to withdraw from death and *dukkha*. Have concern for your own goodness. You should understand that this world will end; no one will remain as the person they are for the duration of a *kalpa*. It is certain that one day this body will break apart and go to ruin.

19 February, 2504

The Body Will Break Up, But Not the Citta

Therefore, you experience *dukkha* – you are the only one who can fight it for the sake of your own firm establishment in *Dhamma*. No one else can help you. Whether the *dukkha* will cease or not depends on investigation with *paññā* according to what is true. It doesn't depend on your distress or your desire for it to disappear. So you shouldn't allow these conditions to accumulate within the heart; this would just be a danger to you. You should keep teaching yourself that every person and animal throughout the world must experience *dukkha* and bear with it before they die; we're not the only one who experiences *dukkha*. *Dukkha* arises and it must pass away; but the *citta* doesn't arise so it doesn't pass away with the *dukkha*. Therefore, as the *citta* is *amata* and doesn't die you shouldn't be distressed about *dukkha* which is something that arises and passes away (it is not the same thing).

The bodies of other people and animals have died but ours hasn't. When our body dies our *citta* doesn't. We shouldn't suffer and be in turmoil because of *dukkha* which is just like bubbles bursting. The *dukkha* is what arises and ceases, the *citta* is separate from the *dukkha* and doesn't arise and cease as *dukkha* does. So you shouldn't be anxious about the *dukkha* that arises and ceases. When the *citta* is firmly established we have the power and duty to fully investigate *dukkha* and not try to appease it in any way. We must investigate to determine where *dukkha* comes from. Who is it that calls it *dukkha*? None of the organs in the body are *dukkha*. If they were all *dukkha*, people and animals that are dead and are cremated or buried would say it is *dukkha*; but they don't. *Dukkha* arises in people and animals that are alive. What makes you alive is the *citta*. A *citta* that is deluded by *dukkha* is a *citta* that is anxious and disturbed. Once the

citta knows *dukkha* and sees the truth of *dukkha*, whether the *dukkha* arises in the body or ceases, the *citta* is not alarmed or anxious. This is the end of worry. Please investigate like this. Diseases related to old age are difficult to cure. Please cure both, those outside and inside the *citta*. Even if you die you won't lose. All people in the world are the same, no one is better than another. Eventually, everybody dies.

Evam

September, 2504

Teaching the World

The way to find genuine *Dhamma* is to build up virtue and goodness. Making merit through *dāna*, *sīla* and *mettā bhāvanā* is the path of goodness for going beyond *dukkha*. Every one of you should remember this! Don't practice *dāna*, *sīla* and *mettā bhāvanā* just a little. We are all valuable people. Before anything else we are important and precious. This is very important! It's oneself who is important. This is called loving oneself before others. Loving ourselves comes before anything else. When we love ourselves what should we do, how should we practice, in order to make the words "love ourselves" be appropriate? We must take care of ourselves and not damage or destroy ourselves by believing the *kilesas* that constantly deceive the world. Remember this well, all of you.

Today is Sunday and there are many people here, a lot of food has been offered which is satisfying to see.

Look at the pots of hell boiling turbulently with no day or night. Beings who slide into hell because of the power of the *kilesas* that shuts their eyes and ears making them believe that hell doesn't exist. It's not the *kilesas* that fall into hell. It's the living beings that are deceived by them. Hell is full. Where is there any free space? There isn't any at all. It's already overcrowded, but it's filling up more and more. The Lord Buddha saw and knew this and taught it to the world. Where did he go wrong? We should believe him. If we don't believe the Lord Buddha then we are without value and worth. People will have no value at all – none - if we don't believe the Lord Buddha and his *Dhamma*.

Buddhaṃ Dhammaṃ Sanghaṃ sāranaṃ gacchāmi. If you don't hold onto the Buddha to be your refuge and your principal guide you will sink alive, even if you have not yet died. Sink! Remember this well! When I speak like this in such

a strong manner, I say it from the bottom of my heart with certainty. I don't teach playfully when teaching the world. Remember this well! Be serious! I am not an irresponsible, half-hearted person. Do things well!

I will now give my blessing.

3 September, B.E. 25..

Spoken at the End of a Desanā

I really want you to know and see. Therefore I have taught you with all my strength, with real spirit and willpower. I haven't taught for any reason other than the hearts of those who practice, only for *Attha* and *Dhamma*. I teach with willpower, not just in the ordinary way that is called teaching, but from the heart. I have already experienced the causes in the *citta* and the fruits have appeared in the *citta*. How could this be wrong? I present the truth to you so I speak boldly, without fear. In teaching *Dhamma*, I teach according to cause and effect, according to *Attha* and *Dhamma* with all my heart. The power of my loving kindness and compassion make me want you to know and to see because what you should know and see are what I have genuinely seen for myself.

That's enough for now.

19 February, 2504

Historical Arahant

You should remember that not many people deliver these types of *desanā* – these where I open my heart so that you can all gradually discover the cause of birth in various planes of existence. Having removed those causes of birth from the heart, I declare them to you - not in a groping and fumbling way, but as a disclosure from *citta bhāvanā*. I disclose in the same way as the Lord Buddha and all the *Arahanta Sāvaka* who untied the knot binding them to birth in various places and made known to you what they learnt directly and with courage. They disclosed the truth according to what they had known and seen. Having seen it, they made it known to you so that you could see the danger in being born and dying.

4 September, 2541

Glossary of Pāli Terms

- Acāriya* - Teacher
- ākāsa* - Space. *ākāsānayajayatana jhāna* means jhāna of unbounded space
- akusala kamma* - bad/unskillful action
- amata* - a state of durability & non-change; deathlessness
- amataṃ vaṭṭacakka* - endless cycle of births and deaths
- Anāgāmi* - Non-Returner. A person who has abandoned the five lower fetters (*saṃyojana*) that bind the mind to the cycle of rebirth, and never again returns to this world.
- ānāpānasati* - Mindfulness of breathing in and out
- anattā* - not-self; lacking any abiding essence
- anicca(m)* - impermanent
- Arahant* - One free from defilement (*kilesa*); a liberated person; an Accomplished One; a person who has abandoned all ten of the fetters (*saṃyojana*) that bind the mind to the cycle of rebirth and who is thus not destined for future rebirth. One who is enlightened; the final stage of the Noble path.
- Arahanta Sāvaka* - Enlightened Disciples
- ārammana* - support, a supporting condition for the mind, an object; sense data or objects. Usually meaning “those sense objects that give rise to emotional reactions”.
- Ariya Sacca* - The Four Noble Truths: *dukkha*, the cause of *dukkha*, the cessation of *dukkha*, the path leading to the cessation of *dukkha*.
- āsava* - outflows; that is, the *citta* flows out into sense desires, into perpetuating existence, into views and opinions, and into ignorance.

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- asubha* - that which is unpleasant, loathsome, contrary to what is usually desired.
- Attha* - essential meaning;
- avijjā* - fundamental ignorance; delusion about the nature of the *citta*; lack of insight; ignorance that is self obscuring.
- avyākata kamma* - kamma that is neither good nor bad
- ayatana* - sense organs
- benja* - pañca; five
- bhāvanā* - development by means of meditation
- Brahma-vihāra* - The four states of: mettā (friendliness), karuṇā (compassion), muditā (gladness at the well being of others), upekkhā (equanimity).
- bhikkhu* - “one who lives on donated food”; a monk
- Buddha Sāsana* - Buddhism
- cetasika dhammas* - concomitant factors which make up the various states of consciousness.
- citta* - mind or the heart; the pure citta is radiant and bright and is a state of knowingness; the underlying essence of mind where Dhamma and the kilesas dwell. In its pure state it is indefinable. It is beyond birth and death. It controls the khandhas, but does not die when they do; citta as a satipaṭṭhāna refers to the citta that is mixed together with mental states created by the saṅkhāras
- dāna* - generosity
- desanā* - a talk on Dhamma; exposition of the doctrine.
- Dhamma / dhammas* Truth; the ultimate order underlying everything; the teaching of the Buddha. In the plural, means: objects of mind, concepts, theories.
- dhātu* - element; natural condition; essence.

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- Thus, the four elements of earth (solidity), water (liquidity), fire (heat) and air (motion).
- diṭṭhi-māna* - diṭṭhi = views, opinions + māna = conceit
- dukkha* - discomfort, discontent, suffering and pain; the unsatisfactory nature of all phenomena in saṃsāra. It is one of the universal characteristics of existence.
- Evaṃ* - Such is the way of it.
- jhāna* - various states of meditative absorption, including the four rūpa and the four arūpa-jhānas.
- kalpa* - aeon
- kāma-loka* - world/plane of desire for sense pleasure
- kāmarāga* - desire for pleasure through the senses, especially sexual desire.
- kamma* - In Buddhism, action of the body, speech or mind which has a moral content of good, bad or neutral. Such action brings back a corresponding result.
- kamma vipāka* - fruits/results of our past kamma
- kammaṭṭhāna* - the basis of practice; subjects of meditation
- kaṣiṇa* - an external device to produce and develop concentration
- kāya* - the physical body
- khandha* - Heap; group; aggregate; physical and mental components of the personality and of sensory experience in general. Normally it refers to the five khandhas, namely rūpa, vedanā, saññā, saṅkhāra, and viññāṇa.
- kilesa* - mental defilements based upon greed, hate and delusion.
- kusala* - good; virtuous; skilful; wholesome
- lokadhammas* - 'worldly conditions' — gain and loss, honour and dishonour, happiness and

	unhappiness, praise and blame
<i>Magga</i> -	Path. Usually the eight fold path leading to Nibbāna: Right View, Right Attitude, Right Speech, Right Activity, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration. When used in the combination of Magga, Phala and Nibbāna it refers to the four Noble paths – the path to Stream-entry (Sotāpanna), to Once-returning (Sakadāgāmi) to Non-returning (Anāgāmi) and the path to Arahantship.
<i>mahā</i> -	Great; superior.
<i>majjhimā patipadā</i> -	Middle way; appropriate path; just right.
<i>māna</i> -	conceit
<i>mano</i> -	‘mind’; sometimes used as synonym for citta
<i>mettā bhāvanā</i> -	development of friendliness
<i>nāma(dhamma)</i> -	name or meaning; the four mental groups of the five khandhas:vedanā, saññā, saṅkhāra, viññāna
<i>Nibbāna</i> -	lit: ‘extinguished’; liberation; the unbinding of the mind from mental outflows (āsava) and the 10 fetters (saṃyojana) which bind it to the round of rebirth. Since this term is used to refer also to the extinguishing of fire, it carries connotations of stilling, cooling and peace. (According to the physics taught at the time of the Buddha, a burning fire seizes or adheres to its fuel; when extinguished, it is un-bound). Nibbāna is the ultimate goal of Buddhist training.
<i>nimitta</i> -	A sign. In meditation practice, a mental image which is usually visual.
<i>nirodhā</i> -	Cessation; ending of dukkha
<i>nīvaraṇa</i> -	Hindrances to concentration — sensual

	desire, ill will, sloth & drowsiness, restlessness & anxiety, and uncertainty.
<i>paccuppanna</i>	here and now, the present time
<i>pañca khandha</i>	five khandhas.
<i>paññā</i>	wisdom, understanding, knowledge, insight
<i>pāramī</i>	perfection; perfect fulfilment
<i>parikamma</i>	preparatory meditation object, often the repetition of a word or phrase such “Buddho”
<i>Parinibbāna</i>	final Nibbāna attained at the death of the Buddha or any of the Arahants and the ultimate state of Nibbāna reached thereafter
<i>pariyatta</i>	learning from books
<i>paṭisandhi viññāṇa</i>	the “relinking” consciousness which links the past life to the next life
<i>phala</i>	fruition; results. Specifically, the fruition of any of the four transcendent paths (see Magga).
<i>rūpa khandha</i>	physical body
<i>sabhāva dhammas</i>	phenomenon; condition of nature; an event, property, or quality as experienced in and of itself.
<i>Sacca Dhamma</i>	true/real Dhamma
<i>Sakadāgāmī</i>	Once-Returner: A person who has abandoned the first three of the fetters (saṃyojana) that bind the citta to the cycle of rebirth and has weakened the fetters of sensual passion and malevolence, and who after death is destined to be reborn in this world only once more. It is the second of the four stages culminating in Arahant.
<i>samādhi</i>	calm, tranquillity, firmness and stability. Absorbed concentration which has many levels and kinds.

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- samatha* - calm, tranquillity.
- sammuti* - convention; relative truth; supposition; anything conjured into being by the citta; conventional reality
- saṃsāra* - the total sphere of all the realms of existence
- saṃsāra cakka* - The cycle of rebirth within saṃsāra
- samudaya* - origin; arising. Samudaya ariyasaccaṃ is the Ariya Sacca of the cause of dukkha.
- saṃyojana* - Fetter. This refers to the ten fetters that bind the citta to the cycle of rebirth (vaṭṭa).²⁷
- sandiṭṭhiko* - apparent here and now.
- saṅkhāra* - formation; condition. As a blanket term, this refers to all forces which form or condition things in nature, and to the formed or conditioned things which result (e.g., it is that which puts together the parts that make up anything). As the fourth khandha, it refers to thought and imagination.
- saññā* - the third khandha, which is associated with the function of memory, as for instance interpretation, recognition and association. Saññā both recognises the known and gives meaning and significance which colors all of one's personal perceptions.
- sappāya* - conditions conducive to practice
- Sāsana* - a system of teaching and training, a religion
- Sati* - mindfulness, recollection, often considered with paññā i.e. sati-paññā

²⁷ For a detailed explanation of the ten fetters refer to “A Life of Inner Quality. A Comprehensive Guide to Buddhist Practice” (Talk #10) by Venerable Acāriya Mahā Bua Ñānasampanno.

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- satipaṭṭhāna* - The practice and method of developing mindfulness; usually referring to the four foundations of mindfulness – body, feelings, mind, and phenomena, viewed in and of themselves as they occur.
- sāvaka* - “one who listens”, a disciple
- sīla* - correct or moral conduct, morality, moral precepts
- Sotāpanna* - Stream-Enterer: A person who has abandoned the first three of the fetters (saṃyojana) that bind the citta to the cycle of rebirth and has thus entered the ‘stream’ leading to Nibbāna. This is the first of the four stages culminating in Arahantship.
- sukha* - happiness, pleasure; opposite of dukkha
- Tathāgata* - the “Thus gone”, a title the Buddha used to refer to himself.
- ti-lakkhaṇa* - the three characteristics of all conditioned phenomena: anicca (impermanence), dukkha, anattā (non-self)
- uddhacca* - restlessness
- upādāna* - attachment, clinging
- vaṭṭa (cakka)* - circular, a round. Usually, the continuing cycle of birth, life and death.
- vaṭṭavana* - rotating wheel of saṃsāra within the heart
- vedanā* - feeling or sensation of pleasure (sukha), pain (dukkha), or neither pleasure nor pain (upekkhā).
- vijjā* - knowing, knowledge, in contrast to avijjā – ignorance.
- Vinaya* - the Bhikkhu’s code of conduct and discipline and the books containing them.
- viññāṇa* - cognizance; consciousness; the act of taking note of sense data, external and

internal as they occur.

vipāka kamma - results of kamma, fruition, consequence of one's action

vipassanā - Insight, based on a clear and quiet mind and of such a type as is deep and effective in curing the defilements. It is clear intuitive insight into physical and mental phenomena as they arise and disappear, seeing them as they are in terms of the three universal characteristics and the four Ariya Sacca.

Visuddhi Dhamma - pure Dhamma

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Source of definitions:

1. Pāli-expressions: Often used Pāli Expressions by Than Acharn Mahā Bua
2. Glossary of FOREST DHAMMA, Translated by Venerable Ācāriya Paññāvaḍḍho

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*"Dhamma has a value beyond all wealth and
should not be sold like goods in a market place."*

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If any part of this translation is inaccurate, the translator asks forgiveness of Venerable Acāriya Mahā Bua Ñānasampanno and Venerable Acāriya Sudjai Tantamano for unwittingly misrepresenting their intended meaning. For readers, the translator must ask forgiveness for hindering their clear understanding.

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