

The Dhātuvibaṅgha sutta

A Meditation Guide



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To Chamal

for your dedication and patience
in recreating my web site
when it was lost

Cover: Name and form (*nāma rupa*) is an illusion

Based on the Teachings of Venerable Panadure Chandaratana Thero

Dhātuvibhaᅅga Dhamma Book (Sinhalese)

<https://www.nissarana.lk/audio-and-publications/publications-sinhala/>

English Dhamma Talks -

http://www.nissarana.lk/file_manager/browseCollection.php?Group=412

First Dathuvibhanga sutta sermon-

http://www.nissarana.lk/media_files/412/2020-09-06%20Dhatu%20Vibhanga%20Sutta%2001.mp3



Preface

This book is a meditation guide based on the teachings of Venerable Panadure Chandaratana Thero, and was augmented with select teachings of Bhikkhu Katukurunde Nāṇānanda Thero of the Island Hermitage in Sri Lanka. Discourse translation was taken from Bhikkhu Thanissaro of the Metta Forest Monastery in California, USA. My appreciation to these great teachers of the present era for their dedication to teaching, writing and translation of discourses and books for the benefit of both Western and Eastern devotees. Much merit to all of them for their invaluable contribution to the preservation of the Dhamma.

I first met Venerable Chandaratana, Deputy Abbot of Nissarana Vanaya, Mithirigala, in 2017 at the Global Conference of Buddhism in Sri Lanka. I had compiled, edited and written the Mahā Taṇhāsankhaya sutta based on the teachings of Respected Bhante Dhammajiva Mahā Thero, but I needed clarification on some questions and review. Venerable Chandaratana, with kindness and compassion agreed to assist me by reviewing the book for accuracy and the Pali terms.

Subsequently, I had the good fortune to participate in the English Dhamma talks given by Venerable Chandaratana. Even though I was inspired by many of his talks including the Sabbāsava Sutta and the Satipathāna Sutta, the Dhātuvibhaṅga Sutta appealed to me from the very inception. I wrote this book while listening to his talks, but it was not a transcript of what I heard. I was influenced by my understanding and experiences. There was a strange familiarity and attraction to the Dhātuvibhaṅga Sutta that I could not explain. It was almost as if I had heard this story in the distant past.

This book is addressed to Vipassanā yogis. It takes you on a fascinating journey into the friendship between two kings of India at the time of the Buddha - King Bimbisāra of Rajagaha and King Pukkusāti of Takksilā. It also takes you on the spiritual journey of the Monk Pukkusāti, who was accomplished in Samatha Meditation and the mental absorptions of form (*Rupa Jhāna*) when he met the Buddha.

The Blessed One skillfully directs the monk Pukkusāti and molds his mind from Samatha meditation to Vipassanā meditation. The Buddha guides the monk Pukkusāti who had just given up his royal life which was filled with sensual pleasures to view the body in its reality. The Buddha directed him towards the quality of the elements, the thirty-two parts of the body and away from the *Arupa Jhāna* which the monk Pukkusāti was contemplating developing. In just one night, The Blessed One, with carefully chosen words, shares the disadvantages of the realms of no form (*Arupa Jhāna*) and molds the monk Pukkusāti's mind which was pliable and soft like pure gold, toward *Nibbāna*. At the end of the discourse, the monk

Pukkusāti realizes the third stage of Awakening, Anāgāmi, that leads to rebecoming in the Suddāvāsa Brahma Realm.

The Dhātuvibhaṅga sutta is a profound and complex discourse that introduces the reader to the four foundations of wisdom, truth, relinquishment, and calm/equanimity in just one short discourse which is parallel to the spiritual effects or powers of the Satipatthāna sutta. However, to ascertain how the monk Pukkusāti could understand and experience this profound teaching in one night, one needs to know his past birth experiences and spiritual prowess.

Venerable Chandaratana draws from various Suttas and gives us the background required to understand this profound sutta. One moves from the qualities of the elements, to the thirty-two parts of the body, six faculties, and the arising and working of the consciousness as a doctrine of codependent origination of cause and effect with ease. Each section was used to observe and develop wisdom, truth, relinquishment and peace.

The Blessed One reveals the characteristics of not-self and breaks the chain of the doctrine of co-dependent origination at the first link by the elimination of ignorance and the arising of wisdom or insight. This book introduces an accurate understanding of form, the six sense faculties and the Buddha's teaching on eliminating mental proliferations at inception through wisdom. Venerable Chandaratana has used this complex discourse with great skill and aptitude to introduce the reader to a meditation guide that leads to the Path to Freedom through the wise reflection, Not-self Path of *Paññā vimutti*. I extend my greatest appreciation to Venerable Chandaratana for his compassion. As my knowledge of the Dhamma was mainly from books I had not been introduced to the *Tripitaka* systematically. I also had the opportunity to clear my doubts as I had many questions. I am grateful for his guidance.

This book serves as a comprehensive meditation guide to all Vipassanā Yogis. It must be stressed however, that understanding and experiencing fruits of the path in one short night was possible only because the Monk Pukkusāti was already at the fourth level of Samatha *Jhāna* when the Blessed One dispensed this Sutta.

It is hoped that this book will be of great benefit to persons interested in an alternative meditation guide in English. With this goal in mind, this book was compiled and edited with great care, effort, and devotion. Any errors and omissions in the material are due to the inadequacy of the author. Your forgiveness for any shortcoming is appreciated.

May all Beings be Happy, Peaceful and Contented!

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Homage to the Blessed One, the Exalted One, the Fully Awakened One!

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Chapter 1

Introduction

This discourse which is taken from the Majjima Nikāya book 3 - 140¹, was dispensed by the Blessed One to a recluse named Pukkusāti who was none other than the former King Pukkusāti of the Kingdom of Avanthi. The prelude to this discourse is an interesting story.

King Bimbisāra, of the Kingdom of Magadha who was an ardent supporter of the Blessed One and King Pukkusāti of Avanthi were very good friends. They had not, however, met each other due to the distance between the two kingdoms. They were ‘pen friends’ that wrote to each other and exchanged gifts. On one occasion, King Pukkusāti had sent a valuable gift made of gold and precious gems to King Bimbisāra.

King Bimbisāra pondered as to what he could give in return to his friend which would be as or more valuable than the gift he had received. Then realizing that the only thing that would surpass the valuable gift he had received was the teachings of the Blessed One, he decided to send a scroll with the teachings to King Pukkusāti.

The King then had some of the teachings of the Blessed One transcribed on to a gold foil (scroll) and sent it via a trusted messenger to King Pukkusāti with strict instructions; The gift was to be opened in the higher chamber of King Pukkusāti’s palace when he was alone. King Pukkusāti followed the instructions of King Bimbisāra and retired to his higher chamber and opened the scroll to find the carefully etched teachings of the Lord Buddha. King Pukkusāti was inspired by the teachings of the Blessed One. He started to practice the teachings carefully as instructed. Before long he had mastered the instructions and was filled with confidence and devotion to the Blessed One. King Pukkusāti decided to give up his kingdom and take the ascetic life in the name of the Buddha. Giving up his kingdom and wealth, the former King Pukkusāti donned a simple robe of a monk and started to walk towards the Northern kingdom of Sāvatti where the Buddha was said to be residing.

The journey however, was long and tedious. Realizing that he would need to break journey and stay overnight as it was getting dark Pukkusāti, looked for suitable accommodation. Upon seeing the shed of a certain potter, Pukkusāti approached its owner and asked permission to spend the night. The potter graciously gave permission to the unknown wanderer.

¹ English translation of Sutta available at www.dhammatalks.org

The Blessed One with his omniscient powers saw that the inspired and spiritually mature wanderer Pukkusāti, who had given up his kingdom on account of the Buddha, was on his way to see Him. The Blessed One left Sāvatti and walked towards the kingdom of Magadha. He reached Rajagaha and approached the (same) Potter Bhaggava, and asked permission to stay overnight as it was getting dark. Bhaggava informed the Blessed One that there was a wanderer who had also requested permission to stay overnight and that if he was agreeable, then the Blessed One could share the accommodation as there was space in the shed. The Blessed One approached the ascetic Pukkusāti and said, “If it is of no inconvenience to you monk, I will stay one night in this shed”. The monk Pukkusāti invited him to stay by saying, “The shed is roomy my friend, stay as you like”.

The Blessed One then spread some grass on one side of the shed and sitting cross legged, and holding his body erect established mindfulness to the fore. The monk Pukkusāti also spent most of the night sitting in meditation. After some time, they both emerged from this state of high levels of concentration. The Blessed One inspired by the monk’s dedication to the practice asked Pukkusāti in whose name he had gone forth, who his teacher was, and whose Dhamma he followed and approved.

The monk then informed the Blessed One that he had gone forth in the name of the Son of the Sakyan clan, Master Gotama. He informed the Buddha, that the excellent report of the Blessed One had spread far and wide and that the Blessed One was his teacher and that it was His Dhamma that he approved.

The Buddha then asked the monk Pukkusāti if he knew where the Blessed One resided, and if he would recognize the Blessed One if he met him. The monk replied that He lived far North in Sāvatti and that as he had never met the Blessed One that he would not recognize Him if he did meet Him. The Blessed One seeing the spiritual maturity of the monk Pukkusāti and that he had only a short life, offered to teach him and requested that he pay close attention to his words. The monk Pukkusāti who did not recognize the Lord Buddha, accepted the offer by saying “As you say friend”.

Dhātuvibhaṅga Sutta

The Blessed One then dispensed the Dhātuvibhaṅga Sutta. The purpose of this sutta was to take the monk Pukkusāti who had reached very high levels of spiritual growth known as mental absorptions of form (*Jhāna*), to Fruits of the Path via the development of discernment/wisdom.

The person that we identify as I and those that we identify as mine such as my mother, father, son, daughter, sister, brother, friend etc. is based on conventional truth. It results in deep attachment and the concept of a self. There is a deeper more profound truth which is based

on certain attributes common to all. With wisdom, this so called “I or self” and persons that we refer to as “mine” can be viewed in another way. They can be viewed as:

1. Six properties (earth, water, fire, air, space, and consciousness).
2. Six bases or faculties of sensory contact (eye, ear, nose, tongue, body sensation and the base or faculty of the mind).
3. Eighteen mental examinations or explorations expanded as follows:

When seeing a form with the eye, one explores the form that is seen as a basis for joyfulness (*suka*), sadness (*dukkā*), or neither sadness or joyfulness (neutrality)². On hearing a sound with the ear, one explores the hearing of the sound as a basis for joyfulness, sadness or neither sadness or joyfulness (neutrality). The same holds true for the smelling of an aroma/odor with the nose, the tasting of a flavour with the tongue, the feeling of a tactile sensation with the body and the cognizing of ideas, concepts etc. with the base or faculty of the mind. Therefore, a person has six explorations of joyfulness, six explorations of sadness and six explorations of neither sadness or joyfulness. When feeling arises in any of the sense bases, one tends to enhance the feeling of joyfulness, sadness or neutrality by examining and exploring the details, recalling from memory and thinking about it and talking about it with others. Instead, one should explore these feelings with wisdom and equanimity³ and let them go.

4. Four determinations or foundations (wisdom/discernment, truth, relinquishment or abandonment and calm).

In reference to the four determinants or foundations the Blessed One expanded on them by saying that one should not be negligent of wisdom, one should guard the truth, one should be devoted to relinquishment and train for calm.

The Buddha also claimed that the currents or tides of conceiving/perceiving do not flow or overpower one who upholds or cultivates these four foundations. When the currents or tides of conceiving do not flow or overpower one⁴, then he is called a “Sage at Peace”⁵.

² The feeling of *adukkamasuka* has been translated as neither sadness or joyfulness (neutrality). This feeling is void of the defilements of desire/lust and aversion/hatred in this moment.

³ The term *upekka* has been translated in this book as equanimity. This feeling is void of the defilements of delusion, desire/lust and aversion/hatred in this moment. Equanimity must be developed by observing and exploring the defilements, with a balanced and equanimous mind. Equanimity must be developed with wisdom and letting go.

⁴ When the currents or tides of conceiving do not flow or overpower one into Mental Proliferation (*papañca*)...

⁵ An Awakened Being.



Chapter 2

How is One “Not Negligent of Wisdom” in Relation to the Six Properties.

The purpose of this sutta is to view this person that we refer to as I and those that are mine such as our mother, father, sister, brother, daughter, son, friend etc. as they really are. We do this by looking at our body/mind and the body/mind of others with discernment or wisdom. We will now take each of the attributes the Blessed One taught and see how one should view the body and external objects so as to develop wisdom (so as not to be negligent of wisdom). This wisdom or discernment that the Buddha addressed is not the knowledge we gain on various subjects at school. It is not the same as a deep knowledge of the sciences, astrophysics, or biology. That is knowledge of worldly truths. This is also not the knowledge that we acquire with critical thinking and analysis of the Dhamma. Critical thinking is a type of wisdom but it is known as *cintāmaya paññā* or wisdom gained through analysis of the Truth. However, this type of wisdom is not experiential knowledge. The Blessed One is referring to a meditative experience that we develop by cultivation of the mind through meditation. This type of wisdom is known as *bhāvanāmaya paññā* and it takes time to develop.

We begin by looking at the body from the point of view of the six elements/properties. The first four of these properties are tangible. The last two are intangible. This method of seeing with wisdom, results in seeing the body as it really is. It also leads to disenchantment and the fading away of the craving to our body/mind and the body/mind of those we refer to as mine. This also applies to all external objects such as the table, chair, pen, pillow, soap, car, bus, etc. that we see and use in our daily life.

The Earth Property or Element

The earth property or element can be internal (within the body) or external (outside the body) and it is tangible. Objects with the nature of the earth property are hard/soft, rough/smooth, heavy/light, and solid or tangible. This must be experienced in our meditation. At present we are meditating on the in-breath and out-breath and on our feet in walking meditation. We are also practicing mindfulness in our daily life. As mindfulness grows you may feel a rubbing sensation in the nostril when you breath in or out, or you may feel the in-breath or out-breath against the upper lip. You may even feel that the breath is a composite of many tiny, tiny breaths. This is the earth element of the breath which is predominantly made up of the property of the air element. When walking you may feel the weight of the body move from the left foot to right foot. This is the property of heaviness or weight in the earth element of

the body. The roughness or smoothness of the walking path is the earth element of the terrain you are walking on.

Both the internal and external objects that are predominantly made up of the earth property are simply earth property. The Blessed One identified 20 internal objects in the body that are predominantly made up of the earth element or properties. They are head hair, body hair, nails, teeth, skin, flesh, sinews, bone, bone-marrow, kidneys, heart, liver, diaphragm, spleen, lungs, large intestines, small intestines, contents of the stomach, feces, and the brain.

You can touch your teeth and your flesh and feel the hardness of the teeth and the softness of the flesh. These internal body parts make up the earth element of the body and should be viewed with right discernment/wisdom as “this is not mine; this is not what I am, this is not my self”. This body and its constituent parts are sustained by craving. When one views it as such with wisdom one is disenchanted with the body and the objects of the earth property fade from the mind. At present we consider this body as “I, me, or myself”. But this is conventional truth and language. It is not book-knowledge that I am talking about. It is learning to experience the language of the elements through feeling. We need to develop mindfulness with clear comprehension to view it as it really is. We need to view this body as a composite of many organs each made up of the elements. This wise discernment also applies to external objects predominantly of the earth element such as the soap and sponge we use, the vegetables we eat, the car or bus we travel in, the pillow we sleep on etc. You can touch and feel these items as you use them and feel the softness and hardness, smoothness and roughness and the heaviness or lightness of the earth property in each object. With practice you will realize that both the internal and external objects made predominantly of the earth property, are simply earth property. We introduce a separation thinking the internal components are ‘mine’ and more valuable and the external are outside and ‘other’ and less valuable.

The Water Property or Element

The water property or element can be internal (within the body) or external (outside the body) and it is tangible. Objects with the nature of the water property are flowing and cohesive in nature, and tangible. Both the internal and external objects that are predominantly made up of the water property are simply water property. We may observe the water element in the in-breath and out-breath when we meditate. The in-breath may be dry and the out-breath may be moist. You may feel the fluidity or moistness of your saliva and tears. The Blessed One identified 12 internal objects in the body that are predominantly made up of the water element or properties. They are bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, mucus, oil-of-the-joints, and urine. These internal body parts make up the water element of the body and should be viewed with right discernment/wisdom as “this is not mine; this is not what I am, this is not my self”. This body and the parts that are predominantly of the water element

that it is comprised of are sustained by craving. When one views it as such one is disenchanted with the body and the objects of the water property fade from the mind.

This wise reflection or contemplation also applies to external objects predominantly of the water element such as rivers, lakes, oceans, liquid beverages, etc. You can examine and feel the running water of a stream or tap and feel this fluidity. You may also have observed that cement powder when mixed with water binds together forming a paste which when used forms a hard rock like object. This is the cohesive nature of external water element. Even an object like a rock or a cement ball has some component of the water (and other) elements. It is the water element and the cohesive nature of the water element in a hard cement ball or rock that holds it together. When you examine and feel the fluidity of internal body parts and external objects that are predominantly of the water element you realize that both the internal and external objects made predominantly of the water property are made up of the same elements. One also begins to realize that the solidity we perceive in objects predominantly of the earth element, both internal and external, are because of the cohesiveness of the water element. Both the internal and external objects made predominantly of the water property, are simply water property. One no longer considers the internal more valuable than the external. Then the attachment to objects of the water element both internal and external fades away.

The Fire Property or Element

The fire property or element can be internal (within the body) or external (outside the body). Objects with the nature of the fire property are hot/cold and tangible in the sense that they are also felt to the touch. Both the internal and external objects that are predominantly made up of the fire property are simply fire property. As Mindfulness develops, we may observe the fire element in the in-breath and out-breath when we meditate. The in-breath may be cooler and the out-breath may be warmer. You may also feel that the forehead when you are having a fever is hotter than normal. The body is warmed, aged, consumed with fever, and the food and drink that is taken is digested by the fire property. These are the internal fire properties. Both the internal and external fire property should be seen as the fire property. These fire properties of the body should be viewed with right discernment/wisdom as “this is not mine; this is not what I am, this is not my self”. This body and the functions that are predominantly of the fire element are sustained by craving. When one views it as such one is disenchanted with the body and the properties of the fire property fade from the mind.

This wise reflection or contemplation also applies to external objects predominantly of the fire element such as fire, heat and cold. You may observe this heat element or property in your walking meditation. You may feel cold on the soles of your feet when walking on a tiled floor and you may feel heat on the soles of your feet when walking on a cement floor on a hot day. This is the cold/heat element of external objects which are predominantly of the earth element. you can also feel the cold and heat in a cup of iced tea and hot tea when

you dip your finger into the tea cup. One also begins to realize that all objects, even those that are predominantly of the earth element like the floor we walk on and the tea we drink which is of the water element, also have other elements like the fire and earth element.

The Air Property or Element

The air property or element can be internal (within the body) or external (outside the body). Objects with the nature of the air property are windy in nature and of the nature of movement, pushing, and supporting. Internal air properties include the in-breath and out-breath, wind that goes up the body and down the body, the wind in your belly, bowels, and those that course through the limbs. Both the internal and external objects that are predominantly made up of the air property are simply air property. We now realize that even though the air element is primarily of the air property that it also contains the earth element, water element, and fire element. All tangible objects both internal and external are comprised of these elements. We are so obsessed and overcome by form or *rupa* both internal and external that we have strong perceptions based on conventional truth and do not see these inanimate objects in their primordial form of the elements. These air properties of the body should be viewed with right discernment/wisdom as “this is not mine; this is not what I am, this is not my self”. This body and the functions that are predominantly of the air element are sustained by craving. When one views it as such one is disenchanted with the body and the properties of the air element fade from the mind. This wise reflection or contemplation also applies to external objects predominantly of the air element such as wind and blowing air.

The Space Property or Element

The space property or element can be internal (within the body) or external (outside the body). Objects with the nature of the space property are the holes in the ear, nose, mouth, the apertures by which what is eaten, drunk, consumed and tasted gets swallowed, collected, and excreted. Both the internal and external objects that are predominantly made up of the space property are simply space property. This body and the cavities that are predominantly of the space element is sustained by craving. When one views it as such one is disenchanted with the body and the properties of the space element fade from the mind. This wise reflection or contemplation also applies to external objects predominantly of the space element such as space outside the earth and space in an empty box.

Conclusion of the Elements or Properties of Form (Rupa)

As wisdom or Vipassanā meditators, we reflect and contemplate mainly on the first four elements that are found both internally in our body and the bodies of those that we refer to as mine. We also contemplate external objects that are also made up of the same elements. Both internal and external objects are made of all four of these properties. The object, both

internal and external, is identified as being comprised of the earth, water, fire, and air element based on the predominant property. The space element is not usually used by Vipassanā meditators as an object of meditation, as it cannot be felt or sensed by any of the five sense bases.

The reflection or meditation on the four elements is referred to as the meditation on the elements (*dhātu manasikāra*). When we understand the language of the elements, and know their characteristics, we can view this body and the bodies of those we love and external objects in their primordial forms. We can change the conventional perceptions that we have that results in the enhancing of the false view of “I, me and mine”. This can be done in any position and in daily activities. When you are running and you sweat you realize that this is just one of the water elements of the body. When you are seated in meditation for a long time and you feel the pressure of your weight on your bottom you know it is because of the characteristic of weight of the earth element of your upper body. When you lie down and see your abdomen rise and fall you know that it is the pushing quality of the air element of your body as you breathe. When you are outside and you feel hot or cold you know that it is because of the presence or absence of the fire element of the sun’s rays. When the wind blows and it ruffles your hair you know it is the blowing quality of the external air element of wind. Both the internal and external objects should be seen as being comprised of these elements and its properties. View these elements and their properties with right discernment/wisdom as “this is not mine; this is not what I am, this is not my self”. This body and its organs and properties are sustained by craving. When one views it as such one is disenchanted with the body and the desire and ownership of the object fades from the mind. This wise reflection or contemplation also applies to all external objects. One also realizes that both internal and external objects are just composites of these elements and their properties. The internal external boundary fades away. One feels that the whole of the physical world is just elements.

The Buddha claimed that all objects, both internal and external, are made up of indivisible particles that arise, decay, and pass away at incredible speed. Each of the indivisible particles is comprised of the four/five elements. The speed movement or arising and passing away results in an illusion of permanence and self.⁶ When contemplated in this manner with wisdom one is disenchanted with the body and the elements that comprise of the body and craving for the body and external objects fades away leaving just the consciousness pure and bright.

The Blessed One compared the body which he referred to as form to a drop of rain water⁷. The moment it falls on the ground or on a body of water like a river it is absorbed and it disappears. A man with good sight would reflect on it and realize that the drop of rain water is insubstantial, void. This body and its component parts are also fleeting, hollow and insubstantial. They are changing at an incredible speed that gives the illusion of permanence

⁶ Higher Teachings (*Abhidhamma*)

⁷ Pindupama Sutta (lump of foam)

and solidity. It is just an illusion like the circle made by a flaming torch that is rotated at great speed.

A person is not negligent of wisdom when he views the internal and external parts of the body, and the external objects as the qualities of the elements. This will be felt or experienced in sitting and walking meditation and in daily life. As one progresses in meditation one will have a heightened sense of feeling. Qualities of the four elements will also be felt in one's daily life as one performs daily chores.

To start with one may feel the quality of the elements on the sole of the feet and the areas near and around the feet. With consistent practice one may feel the qualities of the elements in other parts of the body. They may manifest as vibrations, shivers, tingling sensations heat, coolness, weight, pressure, moisture etc. One may observe them when resting or even when listening to a dhamma talk. These feelings are an indication of the sensitivity of your awareness. They should be observed without desire or aversion as the reality of all form (*rūpa*) both internal and external. When one sees the body with right discernment or wisdom as just qualities of elements, one becomes disenchanted and the concept of me, mine, I am and myself will fall away.



Chapter 3

How is One “Not Negligent of Wisdom” in Relation to the Six bases or faculties of contact.

Before we introduce you to the six bases or faculties of contact, we need to introduce you to the consciousness, its functions and its arising and passing away. This is a two-step profound teaching of cause and effect.

An Introduction to the Consciousness

The consciousness that is independent of the body cognizes feeling of pleasure, pain and neither pleasure nor pain. One discerns with wisdom that it is upon contact that feeling arises. One discerns that with the ceasing of contact that feeling of pleasant, painful and neither pleasant nor painful feeling ceases. Before we discuss the main function of the consciousness - feeling, we need to introduce you to the aggregate of consciousness that the Buddha compared to the illusions of a skilled magician. This is a two-step, cause and effect teaching that is deep and profound.

Up to now we have discussed form or *rūpa* and the composition of the body via the properties or elements. We have also blurred the boundaries between internal and external objects as they are both comprised of these same elements. Unlike form, the consciousness is not tangible and it is one of the four aggregates of the mind⁸. Every living being has only one consciousness and it is arising and passing away at incredible speed. Its function (of feeling) changes based on the fuel or object that keeps it alive. The consciousness comes into being based on cause and effect. The consciousness is sustained and kept alive by craving. The proximate (immediate) cause for its arising is contact. Even though there is only one consciousness the name of the consciousness that arises on contact changes based on the fuel or the main cause for its arising. The proximate causes for the arising of consciousness is the contact between the six sense bases and its objects.

The Blessed One uses this example to clarify the naming of the consciousness. If there is a fire fueled by wood it is known as a wood fire. If it were fueled by cow dung it is known as the cow dung fire and if it is fueled by straw it is known as a straw fire. The Dhātuvibāṅgha sutta addresses six names given to the consciousness based on the six sense bases where the consciousness arises. When the eye comes in contact with form (rays of light) eye consciousness arises. When the ear comes in contact with sound (waves) ear consciousness

⁸ Five aggregates are form which is tangible and feeling, perception, fabrications and consciousness that are intangible.

arises. When the nose comes in contact with the aroma/odor nose consciousness arises. Similarly, we have tongue consciousness arising with contact with flavours and body consciousness arising with contact with tangible objects and mind consciousness arising when the faculty or base of the mind comes in contact with mind objects. However, the arising of feeling which is one of the functions of the consciousness is a two-step process of cause and effect. Therefore, we will examine it as such in the next two sections for a better understanding of how wisdom should be developed to see cause and effect of: 1. contact that results in the arising of consciousness and 2. contact that results in the arising of feeling which is one of the functions of consciousness.

How is One “Not Negligent of Wisdom” in Relation to the Six bases or faculties of contact.

We use our five sense bases throughout the day to take in sights, sounds, aromas, taste and tactile sensations and cognize and delight in the mental images or mental objects we take in via the five sense bases with the faculty of the mind. We are bombarded with an abundance of sensual data that we consume with no restraint delighting in sights, sounds, aromas, tastes etc. throughout the day. We then store them in memory and bring them back from memory again and again to further the pleasures of sights, sounds, aromas etc. Then, without our knowledge we reenforce and enhance the conceptual view of an external object and a “self or I” that is desiring of and delighting in the external object.

The purpose of this Dhātuvibāṅgha Sutta is also to view the sights, sounds aromas, tastes and tactile sensation that we make contact with from the five sense bases and the mental images or objects that we cognize with the faculty of the mind as they really are. (*yatābhuta*). We do this by looking at the process of cause and effect by which seeing, hearing, smelling, tasting, tactile sensing and cognizing takes place with discernment or wisdom.

We look at the process as taught by the Lord Buddha and Arahant Mahā Kaccāna in the Madhupīṇḍika Sutta. Seeing, hearing, tasting, smelling, and sensing are a result of cause and effect. It is the second step of cause and effect that results in sensing/feeling. There is no I or self or a doer that sees, hears smells, tastes, or senses tactile sensations. There is also no duality of a self and an external object of form, sound, or aroma. When the eye, form (colour/shape), and eye consciousness come together in contact, seeing takes place. When the ear, sound, and ear consciousness come together in contact, hearing takes place. When the nose, aroma, and nose consciousness come together in contact, smelling takes place. Similarly, when the tongue flavour and tongue consciousness come together in contact tasting takes place. And, when the body comes in contact with tangible objects and body consciousness the sensing of tactile sensations, arise. The only function of the eye is to see shapes and colours, the ear is to hear sounds, the nose is to smell aromas etc. Each sense base has this one unique function that it is capable of and the result is a product of cause and effect. These are just processes of cause and effect. There is no I or self or a doer in seeing,

hearing smelling, tasting, or sensing. Neither is there an I or self in the faculty of the mind when cognizing or identifying the sight, sound, smell, taste, and tactile sensation. This is based on past conditioning and what one was taught or one's perception (*saññā*). We need to change this distorted perception of a permanent I that is controlling these processes.

When contemplated in this manner with wisdom one realizes that seeing, hearing, tasting, smelling, sensing of tactile sensations, and cognizing is but a process of cause and effect. When the causes cease the seeing, hearing, tasting, sensing, and smelling ceases. This aggregate of consciousness that results in seeing, hearing, smelling etc. on contact or the coming together of the sense base, its object and appropriate consciousness should be viewed with right discernment/wisdom as “this is not mine; this is not what I am, this is not my self”.

The Blessed One used this simile to show the function of contact. Just as when two fire sticks are rubbed together its friction generates heat and a fire arises and when the fire sticks are separated the corresponding heat ceases and the fire subsides, so it is with the contact resulting in seeing, hearing, smelling etc. When contact ceases sensing ceases.

You can experiment in your daily life and in meditation to see this truth. When one sits down in meditation one immediately sees the Buddha statue and your teacher in front of you. If you have a functioning eye, and the light in the meditation hall is on, this happens without your interference or doing. But when you close your eye to start meditation you no longer see what is directly in front of you. You open your eyes and see that the lights are still on and you can see as before. When you shut your eyes there is no longer any contact between the eye and the Buddha statue. Therefore, we no longer have the first step of cause and effect; The arising of eye consciousness in the eye. Without eye consciousness arising in the eye, the next step of contact between the eye, eye consciousness and form (the Buddha statue) is no longer possible. The second step of cause and effect cannot take place as the causes required for contact are not all present.

You sit down to meditate and shut your eyes. Suddenly you are disturbed by the sound of a fan. You had not even noticed the fan before. But the fan was on and the sound was present. The moment the eyes were closed eye consciousness ceased and ear consciousness arose. A soft sound that you had not even heard before was now a loud sound and disturbing to you. You focus mindfully on the breath and feel the in-breath and out-breath. Various characteristics of the breath are felt. The in-breath is short and the out-breath is long. The in-breath is cold and the out-breath is warm. There is no longer any contact between the ear and the sound made by the fan. Ear consciousness has ceased and body consciousness has arisen. You did not actively stop listening. It just happened the moment your mindfulness or awareness of the breath arose.

You are in walking meditation and feel the roughness and heat of the walking path. You keep your mindfulness on the feet and continue focusing on the lifting, moving, and placing of

each foot. You reach the end of the path and see a bush of beautiful roses. Consciousness is no longer with your feet. Body consciousness has ceased and eye consciousness has arisen. It just happened. You are not sure if it was the fragrance of the rose or the sight that took your consciousness away from the feet. The moment contact, the proximate cause with the sense base ceases, the effect or result ceases and another consciousness arises with a new name based on contact with another sense base. The speed of the occurrence make it seem like as if there is a permanent consciousness that moves from one sense base to another. But in truth the consciousness arises and passes away based on cause and effect and a new name is used based on the sense base in which the consciousness arises.

You can also see this process in your daily life. You are reading an interesting book and the radio is on. The talk does not interest you and your focus is on the reading. You hear a soft mummering in the background but it is a blur of sound and after some time you do not hear it at all. You finish reading the paragraph and move to the next paragraph. The talk on the radio changes and your favourite song comes on the air. You continue to read the next paragraph mechanically but your focus is on the song that you like. You are actively listening. When it is over you go back to your book and realize that you have no understanding at all of what you have read in the second paragraph. You were supposedly reading, but your focus or awareness was on the song. You have one consciousness at any given time. When contact was made with the ear and the song, eye consciousness ceased and ear consciousness arose. It happened so fast that you thought that you were both reading and listening at the same time. You did not willfully plan to stop reading and listen to the song. But you agree that it was your most favourite song sung by your most favourite singer. You realize that possibly, without your knowledge, the switch was based on desire or your preference.

You had no control over any of these changes. After all, in these examples your focus was your meditation and the reading of the interesting book. These are just the processes of cause and effect. There is no I or self or a doer in seeing, hearing smelling, tasting, or sensing. The change occurred due to your desire or delight in the song or your preference. These processes of the mind should be viewed with right discernment/wisdom as “this is not mine; this is not what I am, this is not my self”. This mind and the functions of the consciousness are so fast that they are creating an illusion of a self and permanent consciousness. The consciousness is sustained by desire, craving and habit. When one views it as such one is disenchanted with the mind and the illusions of the consciousness that the Buddha compared to a magician’s illusions or tricks. Wisdom arises and one sees through the facade (cover up) of the mind and the aggregate of consciousness.



Chapter 4

How is One “Not Negligent of Wisdom” in Relation to the Eighteen Mental Explorations.

We have already introduced the attributes of a person via the eighteen mental considerations or explorations. In summary a person has six considerations of joyfulness, six considerations of sadness and six considerations of neutrality based on contact that occurs in the six sense bases. The contact that we are referring to is the second step in cause and effect where seeing, hearing, tasting, smelling sensing of tactile sensations and cognizing occur and is accompanied by the feeling of joy, sadness or neither sadness or joy (neutrality).

We will take seeing as our first example. With the coming together of eye, form and eye consciousness seeing arises. If what we see is of a pleasant nature then a pleasant feeling arises in the mind. We then want to prolong this pleasant sensation by exploring the subject matter that we are looking at carefully with great attention. We also bring it back into memory and think about it again and again. We want to maximize the pleasure we get from this form.

Let us assume that it is a TV program that we watched and enjoyed. We look for the next sequel making sure we do not miss it and talk about it and encourage others to watch this show by elaborating on its attractions. We extend this to what we hear such as a popular musical concert, what we smell such as a fragrant perfume, what we taste such as some exotic food we experienced. Everyone will agree that this is true of pleasant sensations or feelings that arise using all six sense bases. We examine, explore, and think about pleasant sensations or feelings again and again to enhance and prolong the pleasure.

However, it is not only feelings that give us pleasure that we prolong with enhanced exploration, consideration, and reflection. At times we do the same with unpleasant feelings that make us sad, unhappy, and angry. Let us take an example of when a co-worker abused you with harsh speech. The unpleasant words make you unhappy and angry but you think about it again and again rehashing the conversation and sharing it with your friends at work. You know that your anger and unhappiness increase each time you think or speak about it. But you cannot stop yourself. You go over every detail and share it repeatedly. One would think that we would purge it from our minds when recalling this occurrence is unpleasant. But this is not what happens. Many people share unpleasant, unhappy, stressful feelings that they have seen, heard, felt, tasted or even smelled with others and think about it and proliferate the misery.

Then there are the neither unpleasant or pleasant feelings that bring us neutrality. One may just abandon this experience and forget about it. But there are instances when one explores a neutral feeling further out of curiosity or interest. It may not bring us happiness or unhappiness but it may be interesting or important. Are we satisfied with neutral feelings or are we always trying to look for more interesting feelings that bring us joy and happiness? If so, why are we doing this?

We should observe the mind and see how our mind works. Are we enhancing and cultivating the pleasant experiences to maximize our pleasure? Are we obsessing the unhappy feelings and prolonging our misery? Are we always looking for something interesting and more exciting when we have a neutral experience? How busy is this mind? Does it ever have a break or a period of rest? This is what a typical mind is like before one starts the practice. With meditation, we need to tame our mind and restrain the promoting and proliferation of pleasant and unpleasant feelings. We also learn to recognize, appreciate, and sustain the neutral, equanimous, peaceful feelings so as to develop wisdom further⁹.

We now have to see through the deceit of the consciousness. We do this gradually. We know the theory (*sutamaya paññā*). The pleasant, unpleasant, and neutral and equanimous sensations of feelings is a result of a two-step process of cause and effect. Feelings of the body and feelings of the mind (emotions) are both impermanent, suffering and not self. We now have to experience this in our meditation. We also must understand that both internal and external feelings are just feelings. Do not give more value to internal feelings by grasping them as me, mine, or myself. This gives rise to the concept of “other”, where the feelings of the other person are seen as of a lesser value than the feeling of “myself”.

We begin by identifying feeling as pleasant unpleasant and neutral. However, this identification in itself does not cleanse the mind. After identification we automatically attribute a “me and a mine” to the feeling. We should not do this. We should recognize feeling as feeling. They arise and pass away based on contact. Desire and craving lead to the selection. These feelings - pleasant, unpleasant, or neutral - are not me, mine or myself. They arise due to cause and effect. Contact is the proximate cause. When you understand this, the grasping fades away. Then the mind is purified. You do not have to grasp a happy feeling and proliferate and promote it. You do not have to grasp an unpleasant feeling and promote it to anger and further misery. You do not have to ignore neutral feeling or turn it into a more exciting and interesting feeling. Instead use feelings to develop and cultivate wisdom by seeing it as it is. Impermanent, unsatisfactory and not-self. One does this reflection and investigation with equanimity without reaction.

All beings including devas believe in a self and promote the concept of self. We give value, names, and accept this conventional truth as absolute truth. We indulge in it. There is a

⁹ Wisdom and letting go (relinquishment) develop equanimity. Similarly, equanimity and letting go (relinquishment) develops wisdom. These four foundations of practice - wisdom, truth, relinquishment, and calm are taught in a linear manner. But they are developed as a working together.

vicious cycle between consciousness and name and form. This is resulting in the continuation of *samsāra*. The Lord Buddha teaches us to awaken to this illusion. We have to do it slowly. We need the theory. Then you can compare and see this truth in the meditation experience.

Do not give a greater value to one's own feeling by identifying them as me, mine, and myself. All beings experience pleasant, unpleasant, and neutral feelings. One can observe feeling objectively without identifying with pain and mental anguish, with wisdom so that internal feeling and external feelings of others are seen as the same. Then, grasping will reduce. Feelings are conditioned they are transient. You can observe their arising and passing away in your meditation. Mind can live independently without the evaluation and comparison of internal and external feeling. They are all merely feelings. Reduce grasping by letting go of "my feelings being more important than the feeling of others". When you see this with wisdom then grasping is reduced. Mind becomes detached and free.



Chapter 5

The Equanimous Mind

When one practices like this over a long period of time, one can come to an equanimous spacious feeling. This state is free of desire, hatred, and delusion. Therefore, this feeling is not deluded, not reacting, not grasping, not desiring and not angry of the painful feelings. The equanimous mind is neither pleasurable, unpleasant, or deluded.

The Monk Pukkusāti, however, was not just an ordinary person. He had exceptional past life meditative experience in the dispensation of the Kāssapa Buddha that had just come to fruition. As a result, he reached higher levels of *Vipassanā ññāna* by listening to the Blessed One's teaching with a concentrated and attentive mind. His mind was equanimous in a very short period of time. The monk Pukkusāti could also discern the difference between the nature of his equanimous mind and the rapture he had experienced before, in absorptions of form. Unlike the lower *Samatha Jhāna*'s of form which are joyous and rapturous the *ññāna* are equanimous. *Vipassanā ññāna* are generally said to be more equanimous, stable, and balanced than the fourth *Samatha Jhāna*. It is an accepting kind of mind.

The Blessed One saw that the monk Pukkusāti's mind was equanimous, pure, bright, pliant, malleable, and luminous. The impurities had faded away. The defilements were subdued. One can recognize this luminous state of mind easily if one is already familiar with the rapture and joy of the *Samatha Jhāna*. The process of the cleansing of the monk Pukkusāti's mind is similar to the process of the purification of impure gold to a refined, malleable state to use for the crafting of intricate ornaments.

The Buddha used this simile to clarify the process of the purification that occurs in the mind. The Blessed One claimed that it was similar to that of a gold smith or his apprentice who prepares a furnace, heats up a crucible and taking a lump of impure gold with a pair of tongs places it on the crucible to begin the process of purification. Then the gold smith would blow on it from time to time, sprinkle water from time to time and examine the gold from time to time to check the separation of the impurities and gradual purification and refining of the gold. He would observe the purity of the gold and continue with this process until it became refined, well-refined, thoroughly refined, flawless, free from dross, pliant, malleable and luminous so that whatever ornament he had in mind - a belt, necklace or gold chain - could be crafted with ease. The Blessed One saw that like the purified gold that the monk Pukkusāti's mind was equanimous, pure, bright, pliant, malleable, and luminous. Like the pure gold his mind too was free from defilements. This may have been just a temporary condition only, but now the Blessed One could mold the monk Pukkusāti's mind as he wished.

The Monk Pukkusāti's Past Efforts

The quick transformation of the monk Pukkusāti's mind from *Samatha* absorptions of form to *Vipassanā ñāṇa* was possible mainly because of his past life efforts. The ancient text elaborates on an incident that occurred at the time of the Kāssapa Buddha¹⁰. Seven monks who were ordained under the dispensation of the Kāssapa Buddha had made a strong determination for Awakening in this very life. They climbed a steep mountain that required a ladder to reach its peak that soared high up into the sky. Climbing the ladder, they had cut the rope that held the ladder in place and let it fall. All seven were determined that they would not come down the mountain until they realized Awakening. Then they had begun their earnest practice of meditation.

One of the monks realized Awakening and informed the other six that he was leaving the mountain. Then using astral travel, he descended to the base of the mountain in search of alms. Shortly after a second monk realized the third stage of Awakening – *Anāgāmi* and decided that he too would leave the mountain. He too descended the mountain in search of alms. Even though both monks had urged the others to come down and continue their meditation in the valley, where alms food was plentiful, the five remaining monks did not take up their offer. They remained on the peak of the mountain and practiced ardently until they were overcome by starvation and death. With great devotion and confidence in the Kāssapa Buddha and His teachings, they sacrificed their lives with calm, for the practice.

One of the five monks was none other than the former king Pukkusāti¹¹ who had ordained sight unseen under the name of the Gotama Buddha. The results or effect of his past practice in meditation, the practice of perfections (*pārami*), and the ardent practice of meditation based on King Bimbisāra's message, came to fruition. The Monk Pukkusāti who had previously enjoyed rapturous joy (*nirāmisa suka*) of the absorptions of form (lower *Jhāna*) had now realized the equanimous luminous mind of the *Vipassanā ñāṇa*.

Giving up Formless Absorptions and Turning Towards the Unconditioned.

The Blessed One observed that Pukkusāti was happy in solitude and renunciation, and had the qualities of an ordained monk. He also observed that the monk Pukkusāti was desirous of the higher formless absorptions (*Arupa Jhāna*) of the *Samatha* practice as he had previously experienced the absorptions of form (*Rupa Jhāna*). The monk Pukkusāti could, if he so desired, direct his mind to the “dimension of infinitude space” which would result in this equanimous spacious mind lasting for a long time. The monk Pukkusāti could also direct

¹⁰ The last three Buddha's prior to the Gotama Buddha were: Kakusanda Buddha, Konāgamana Buddha and the Kāssapa Buddha. This incident occurred at the time of the Kāssapa Buddha.

¹¹ The other four monks who took birth at the time of the Gotama Buddha, as Kumara Kassapa, Dāruciya, Dabba Mallaputta and Sabhiya. They ordained, and practiced diligently and realized full Awakening during the Gotama Buddha's dispensation.

his equanimous mind to the “infinite of consciousness, the dimension of nothingness, and the dimension of neither perception nor non-perception”. In each of these higher absorptions this equanimity supported by these higher attainments would remain thus for a very long time. The Blessed One seeing the indecision of the Monk Pukkusāti, elaborated on the disadvantages and impermanence of the formless absorptions and steered him towards further development of the mind in wisdom, truth, relinquishment, and calm.

The Blessed One informed Pukkusāti that if this equanimity that he is experiencing is directed towards the formless absorptions, then he could remain in these realms for a long, long time - many eons of time. But these realms of birth too, are conditioned. When the meditative power or merit that propelled one to these realms is exhausted, one will fall back to the sensual realms of form such as the human realm, deva realm or one of the unhappy realms. One is not yet free from *samsāra*.

These immaterial, formless realms are conditioned. The Blessed One instructed Pukkusāti not to condition the mind by going into material or immaterial absorptions. He claimed that both of these are conditioned. The mind is still coloured. The monk Pukkusāti’s mind is still not free.

Liberating the Mind to the Unconditioned

To liberate the mind, we need to recognize the mind that is free from conditioning. Some of you may have experienced this state of mind briefly. Now maintain the mind in this unconditioned state. Do not encourage any volitional activities. When mind is pure and malleable do not go to material or immaterial absorptions. Instead keep it free.

The Blessed One then begins to mold the monk Pukkusāti’s equanimous mind towards *Nibbāna*. He Instructed the monk Pukkusāti to develop his wisdom further. The Buddha claimed that one must discern with wisdom that if one directs equanimity as pure and bright as this, towards the dimension of the infinite of space, then that would be a fabrication (*saṅkhāra*). One must discern that if one were to direct one’s mind towards the “dimension of the infinite of consciousness, the dimension of nothingness, the dimension of neither perception nor non-perception” that too would be a fabrication. One should not fabricate nor mentally fashion for the sake of becoming or not-becoming. When this state is realized, one does not cling to anything and consciousness is not sustained by anything. Un-sustained by anything, one is not agitated. One is totally unbound (Awakened). One discerns that “birth is ended, the holy life is fulfilled, the task is done. There is nothing further for this world.

If sensing a feeling of pleasure, pain or neither pleasure nor pain, one discerns with wisdom that it is impermanent, not grasped, not delighted in, or relished. If sensing a feeling of pleasure, pain or neither pleasure nor pain, one discerns with wisdom that it is distanced or detached from it, not grasped, not delighted in, or relished.

In other words, the Blessed One began by instructing the monk Pukkusāti, not to attach to any type of feeling that led to becoming or not-becoming. When one does not cling or attach to any object (form) or any feeling, then one is not agitated. If we cling to any form or feeling then, when that object or feeling changes, (and it will because it is impermanent) the mind will be shaken.

Leave no possibility for agitation. Then your mind is ready for *Nibbāna*. Keep mind free from grasping. When one touches *Nibbāna*, the unconditioned, one is not grasping or delighting in any mental objects. One can then experience a pleasurable feeling with detachment. After experiencing and recognizing the mind without attachment, one can recognize all feelings as impermanent. One can experience painful, pleasant, and neutral feelings with a detached mind. One knows that this too will pass. One is no longer angry or resentful of painful feelings. Instead, one is detached from painful feelings. This is how one improves one's practice of mindfulness of feeling (*vedanānupassanā*) for Awakening.

A person with an unshaken mind is a Noble Person and approaches his death as follows. When he feels that he is in the process of terminating the life, when he knows that he is on his death bed, he is mindful, vigilant, and diligent. There is no grasping, no delight in the mind. The body is going to die but the mind will be calm and cool.

The Blessed One gave this simile of an Awakened Being's *Parinibbāna*. He said it is Similar to an oil lamp that is extinguished because the wick is burnt down or oil is consumed in full. The lamp is extinguished. When oil and wick are fully used there is no more fuel. There is no more raw material. His whole *samsāric* journey ends. Like a burning candle with no wick and wax, it is extinguished. This is similar to the passing away or *Parinibbāna* of an *Arahant*.

One who discerns his passing away as such, is endowed with the highest wisdom. because, this knowledge or discernment of the passing away of all stress and suffering is the Highest Noble Discernment. He is a Sage of Peace.



Chapter 6

Guard the Truth

Nibbāna is one's true nature. The Noble Ones know that this is Truth. Detached, with no grasping and delighting, they see things as they are, impermanent, suffering and not-self. Nobles One's guard and preserve this, Truth. By preserving this state one becomes free.

Luminous is this mind. But it is being covered by these alien defilements. If we can remove these defilements, one will be able to touch this pure mind. This state is available in the mind. We are struggling in the surface of the mind. How about staying in the pure awareness? With confidence and trust in the Buddha, Dhamma and Sangha it can be done. Then one must preserve this nonattached, unassociated, empty-of-self view. You must guard and preserve this very rich, empty state.

If one can experience this non-attached state of mind one sees that it is very simple, pure, spacious, and empty. In this state there is no self. But we do not consider this as Truth. We only consider the grasping state, the fabricated and coloured state, to be truth. Association leads to the self-view. When mind is empty, then the self-view is not there. This state is temporary. But at least temporarily the mind is nonattached. When a sign (*nimitta*) arises, any kind of a sign, then you remember your mother, son, daughter, spouse, or friend. We immediately attach to this and attribute a self to this image and give it importance and truth, but they are only concepts. All these mental images, signs are a mirage they are not the truth. Only *Nibbāna* is truth.

We get deceived by a mirage. We think that only the deer are fooled by the mirage of water in a desert. but we are more foolish than the deer. We consider everything that comes to our mind as truth. We think, speak and act (function) according to these mental images. We create a self, a person. The Blessed One said, "See these fools both devas and men, considering all these name and form (*nāma rupa*) and thinking it is true". Then the consciousness attaches to these mental images and makes a self.

Theory is required but it is just the introduction, the beginning (*sutamaya paññā*). Contemplation and discussion are required but it is only the middle - the changing of the perceptions to impure, impermanence, suffering and not-self (*asubha, anicca, dukka and anatta*). The middle is wisdom from critical thinking (*cintāmaya paññā*). You have to practice and see for yourself with discernment and insight. This is a knowledge from within (*bhāvanāmaya paññā*). You must experience this. Do not delay in developing wisdom. You will soon begin to experience and see insights.

Give up (striving for) absorptions and turn to *Vipassanā*. All the defiled states of mind arise with a sign or mental object (*nimitta*). If mind is free from signs, then mind is free and pure. If mind can remove or abandon all these signs then none of the unwholesome states of lust, hatred, and delusion can arise. Then one can observe the unattached, free mind. This practice is taking us to peace, and *Nibbāna*. This must be preserved. There is nothing to hold nothing to grasp in this state. This is the true state. *Jhānas* are not true. These are only true for a short time and then the mind changes and defilements arise. How can this state be the Truth? The transient states are not true as they are impermanent.

Images appears in the mind, then change in colour or shape, which of these shapes and colours (state) is truth? You cannot impose Truth to a changing phenomenon. It also must be Truth for all. Truth must be Truth forever. That is the True state. Whatever is subject to change cannot be true. Only *Nibbāna* is Truth.

Maintain mind without grasping and delight in anything (form, feelings, or perceptions) in the world. Do not construct thoughts or fabrications. Then you will be distanced and detached from form, feeling and perceptions. Consciousness is sustained and fueled by craving for deluded form, feelings, and perceptions. This is where consciousness resides. Uncover the magician's illusions. Then, you will glimpse *Nibbāna* the unconditioned. This is Truth. And this Truth must be guarded and preserved.

One needs to be distanced from the mind to see the mind. This requires calm and mindfulness with clear comprehension. Be in the present moment both in meditation and in your daily life. The body can only be in the present moment. Therefore, take attention from your body. Anchor the mind with your breath, or movement of the body at the joints of your limbs and fingers in your in daily life. (*iriāpatha bhāvanā*). Use walking meditation and your daily activities to observe feeling as feeling with equanimity. No desire or aversion.

When you are in the present moment you are safe. You are not creating fabrications or constructed thoughts, ideas, and concepts. If you go to the past and the future you have lost your new found solitude. You are now promoting the concept of self. This solitude, this equanimous place is subtle. It is not exciting. It is monotonous and boring. However, the Blessed One gave great value and importance to it. Have confidence in the Buddha and your teacher – your spiritual friend. This is the path to your freedom.

When you can keep your attention on the present moment, you can clearly understand many details of your primary object. This can be used to develop discernment and wisdom. Then mindfulness and clear comprehension will improve. Expand mindfulness so that there is unbroken mindfulness in your daily life. In the beginning we did not know what mindfulness was. Now one knows the quality of mindfulness. One knows that one had mindfulness in these instances but not in these instances. This is progress.

Your feelings, emotions, perceptions, and thoughts, are transient. They are arising and passing away so they are impermanent. Observe this in meditation. Can you control them? No, they will not behave as we like. See the process of cause and effect. There is no doer. You have no control. See this for yourself. Then the mind will detach. This leads to dispassion and disenchantment.

You were always trained to attach to something – form, feeling, perception, or constructed thoughts. Now the mind is being trained to associate nothing. One may feel lost. One may feel as if one has lost one's direction and location. Therefore, we tend to neglect this hard-earned solitude or silence. We think that there is nothing of value to preserve. One must protect this solitude. One must live without attaching to anything in the world. Distancing between the observing mind and feeling leads to detachment. You will know when this peaceful state arises. However, we do not know that this is the path. This is the entry point. It does not emphasize conceit. We give value to someone who praises us. But if not handled properly that promotes conceit and the concept of self. This unassociated, unattached state of the mind does not promote the concept of self. It is a very clear, but a boring state. It does not excite our mind. It is peaceful. simple and spacious.

It is a pre understanding of our experience. As there is no conceit in this state, it appears to being monotonous and boring. One must preserve this state of mind. Typically, our mind does not appreciate this state. When we generally appreciate the mind, it is identity imposed. This is the *samsāric* habit and training. The Buddha said to give some value to this state and guard and preserve it. Train one's mind towards the unconditioned. Consider this state as a glimpse of the Truth.



Chapter 7

Be Devoted to Relinquishment

We are now moving to relinquishment. The Salāyatana Vibhaṅga sutta. Enumerates the outcome of relinquishment. The outcome is Equanimity. We have to learn how to recognize equanimity, value it and remain in it as long as possible.

We have undertaken many activities to maximize wealth. We begin this race to folly, when we are young and in school. We are trained to excel and get ‘A’ s in all subjects. Then we are pushed by our parents to come first in class. Then they urge us to go for higher studies. They encourage us to study to be a doctor, a lawyer, a professor, an engineer. Or, maybe you excel in sports, music, art or literature. You work hard to succeed and excel in your chosen field, for what? To maximize wealth and acquire awards, degrees, promotions, etc. We accumulate things – houses, cars, furniture, clothes, jewelry. This list is endless.

Before long we start to recognize ourselves with value judgements. I have these skills, these degrees, these attributes, etc. and then we equate ourselves with these accomplishments. This is the promotion of self.

This leads to conceit and an ego. We look down upon others and put ourself above others (*adhi māna*). It can also be the reverse. We put ourselves down and are jealous of those that have more (*heena māna*) and complain. This conceit may arise in very subtle and deceptive ways as deceitful Dhamma (*vancanika Dhamma*). Know this and be vigilant for the illusions of the consciousness. Even teaching the Dhamma and helping others can be used to promote self. Also, good health and strength. Therefore, be mindful and vigilant so that you see through the crafty tricks of the consciousness. One’s social status, family connections, cast, creed or your accomplished children, all of these promote your image of self. You carry these titles, wherever you go. We are burdened by all these titles. We even may divide and separate ourselves saying we are *Vipassanā* yogis and others are *Samatha* yogis. Unless we handle it properly this grasping to me, mine and myself and separation of other, will lead to great suffering. Are you ready to give all these up? Abandon and relinquish these titles and accomplishments. If not, you will have great suffering because of these accomplishments. One should be devoted to the cultivation of relinquishment.

In the Salāyatana Vibhaṅga sutta the Buddha said, “We think that all these acquisitions and wealth is valuable. This results in rebecoming and the lengthening of *samsāra*”. If you can understand this then you keep to the essentials and do not accumulate in excess. You do not look down upon others and treat all with respect. You live simply. All acquisitions result in self-conceit. One day, these will become a hindrance to your progress.

In the Saṅkhāra sutta – Udāna, the Blessed One discussed this incident. At the time of the Lord Buddha, there were many sects of ascetics such as the Paribbrājikas, and the Niganta Nātha ascetics. They were jealous and envious of the fame and popularity of the Blessed One. They felt that they had lost their respected status and that their number of followers were dwindling because of the Buddha. Therefore, they were jealous and envious of the Buddha and his monks. They wanted to chase them away from their city so that they could regain their popularity and respect. They paid some disreputable drunkards to abuse the Sangha with harsh words. The Buddha’s monks who were walking calmly in search of their alms food were horrified and hurt by their vile, abusive words against the Buddha and His Sangha. After partaking in their noon day meal, the monks approached the Blessed One and informed Him of what had happened. The monks suggested that they should leave this city and find a more suitable place for their residence. The Buddha did not agree to their request and asked the monks, what they would do if the same thing were to happen in the next city.

The Blessed One then taught the monks with compassion. When affected by pleasure and pain do not take it upon yourself. Do not attach to these words. They are just words, nothing but the result of cause and effect. They arose and passed away. The drunkards have gone and are rejoicing in their misbehaviour with more intoxicants. You are still grasping, thinking, and talking about it and suffering.

Why do we get hurt when someone is insulting and putting us down? That is his/her problem, insecurity, and unskillful action (*kamma*). Why are we punishing ourselves for others mistakes and inappropriate behaviour? It is because we are making these words, which are just sounds into, he/she abused “me, mine and myself”. The monks had acquired a respected status as the disciples of the Blessed One. They were affronted at the abuse thrown at the Blessed One and the respected Sangha.

When you are dealing with day to day matters you have to deal with others. There is bound to be misunderstandings and conflict. Do not take it personally. If you keep dwelling on these past grievances and sharing them with others, you are prolonging your misery. Their words are a result of cause and effect. You heard them because of cause and effect. We created an internal and external sound and a self, and gave more value to the internal sound by identifying it to myself. Sound is just form (*śabda rūpa*) and made up of elements. They arose upon contact and passed away when contact ceased. They were identified, understood and unpleasant feeling arose because of contact. Then we attached to the unpleasant feeling and acquired a self. He abused me or they abused us. If we make this distinction of “me, mine and myself” and “other” we are bound to suffer. Buddha instructed us not to do that.

These contacts that result in feeling are based on cause and effect and the defilements of craving, conceit, and views (*tanhā, māna ditti*). Be mindful and guard the sense bases when you are in your daily life. Then you can recognize the abuse as just sound and let them go on contact. Reduce unnecessary contact by avoiding people and places of ill repute and danger. Give up acquisitions, titles, and accomplishments. The more we have the more we suffer.

This does not mean that we have to give up everything and live like beggars. You must learn moderation. Can you keep these acquisitions and comforts and not let it affect your mind? Whilst keeping these titles can you maintain a simple, modest life? Disclaim these unskillful thoughts that arise in your mind. This is just a thought, a product of cause and effect. Do not grasp them and make an identification. We must penetrate each thought and disclaim. This is conceit (*māna*). Disclaim and maintain a very simple mind amidst the comforts of a comfortable (not excessive) lay, householder life.

With continuous practice of meditation and mindfulness in your daily life, you slowly remove the defilements as they arise through relinquishment. This is not something we can do quickly like the monk Pukkusāti. Guard your mind, then whenever defilements arise disclaim. When you observe that your feelings thoughts and ideas are promoting a self, disclaim the thought. Then you can maintain a humble and simple mind that is unattached to acquisitions. This is advanced Vipassanā practice. The more you understand wisdom, and the reality of not-self the more you distance yourself. All form is made up of the five elements. All beings are made up of name and form. Form that is made up of the five elements, and the consciousness that arises in the six sense bases upon contact. Beings can also be viewed as the 18 considerations of feeling that arise upon contact. This is the real view, the Truth of this so-called person that is comprised of the five aggregates. There is no self, no doer.

The *Satipatthāna sutta*, helps us to encounter the foundation of Truth. Breath meditation is emphasized in the *Satipatthāna sutta*. Breath is a fundamental, primary object that is readily available and free from defilements. It is also impermanent and this can be viewed easily. When you can recognize it, you can give it up. When you let go of the breath, then you have peace and freedom.

One now starts a new way of life. A life of non-grasping and non-attachment. This must be cultivated. This truth must be preserved. Use this state as a reference. Use it as your refuge. Try to live there for as long as possible. Memories come again and again. These are because of all the acquisitions. This thought is tempting you to create a self and that thought is tempting you to make a self. This is mara, delusion. This is simply a thought, promoting a view of self. Criticizing yourself or promoting yourself results in a self-view. Both of these are forms of conceit and promote self-view. Whenever a thought arises, you should just let go. Then you are not getting deluded. Wholesome or unwholesome, these thoughts are not you. It is not-self. This is how we disclaim. Then all these acquisitions do not become a burden. You need to penetrate this thought and maintain a mind free of grasping. This leads you to the understanding of not-self.

As a mother or father, perform your duties to your children. Are you burdened by the children? Does your son or daughter come into mind all the time. We promote this creation of self and mine as mother's love or father's love. Does this behaviour make you happy or does it result in stress and make you unhappy? Is this fear or is it freedom? Reflect on this.

Are your children binding you to *samsāra* or are you seeing thoughts as thoughts? Why are you promoting them? Why are you holding them? Can you not just see them as thoughts? If this thought requires action, then you can take action. Take the child to the doctor if he/she is sick. Take care of their education and needs when they are young. But once you have done your duty, if more and more thoughts are arising and you see fear, worry and stress in your mind, you know that it is a result of “self” promotion. It is strong craving and grasping to that which is viewed as mine. Do not react to thoughts.

If you can, recognize this thought or emotion as just conceit, lust, worry, fear, or anger, then a mental image arises without attributing it as a person. Do not promote and proliferate the thought. Simply ignore the thought. If more and more thoughts are arising and verbalization is needed, verbalize. This is not “me, mine or my-self”. If thought has arisen and you can recognize it immediately you can let go. Then the thought does not proliferate. Protect the peace of the non-attachment state.

You have to start this process with wisdom. When some amount of relinquishment is there, like the gold smith purifying the gold, further improve your practice of wisdom. Then you may see a glimpse of the Truth. Finally, you will experience this calm and peace. Once you have established some measure of wisdom, all four foundations, though arranged in a linear order in this sutta, must be practiced in parallel. When you are maintaining a spacious mind then truth is there. Remain in the equanimous state. It may be temporary but it is safe. It is a way to relinquish the remaining subtle defilements. Bend and mold the mind to an unassociated state and then you can be free of these subtle, deluded thoughts. Then it will be free from ignorance, craving and conceit. When one is established fully in all four foundations, then one is a Sage of Peace.

Then the Blessed One high-lighted the changes that occurs in the mind if practiced as instructed by saying, formerly he foolishly had greed, desire, and lust. He has now abandoned them. Formerly he foolishly had anger, malice, and hatred. He has now abandoned them. Formerly he foolishly had ignorance, confusion, and delusion. He has now abandoned them. The root of all defilements has been relinquished like a palmyra stump deprived of all nutriment required for life and development. This free mind has no acquisitions. It is empty of self. It is True because it is profound and does not change. Such a Bhikkhu is said to have realized Supreme Relinquishment. He is a Sage of Peace.

Observing the Pure Mind

One can consider through this mundane example that none of these life states are true. A human being may think I am a man with many titles, degrees, and accomplishments. In the previous life he may have been a deva. But in the next life he may be a dog. When he is a dog, he thinks this is truth. Which of these states of life is the true state? We think that whatever is the present life is true. One who can see many past lives may think how short is

this present life. Can we say there is a self? When we reflect like this, we can know that this life and its accomplishments cannot be Truth. It is changing. If we can let go of all of what we view as “me, mine and myself”, then you will be detached and non grasping. This is the true state. Preserve this state until the cloth is clean enough to view the defilements as they arise. Then your mind can be molded to further purity. The Foundation of Truth must be guarded and preserved until it stabilizes. This requires confidence, effort, and diligence.

The original nature is available to everyone but it is covered by defilements. However, if one has experienced this state of purity, even briefly, one is able to do a comparison. Then one can purify oneself with discernment. Practice to experience the pure mind. If you have a pure white cloth, you know when it is dirty. If you know that the cloth is dirty you can use detergent and clean it. Then you can recognize the clean cloth again. If the cloth gets dirty again, you can compare it with the clean cloth and cleanse it again. Similarly, when one can recognize a pure mind, a clear mind, one can see when it gets dirty. You can see that this is the beginning of desire, this is the beginning of lust this is the beginning of self-conceit. One can recognize these states because one knows the pure mind. Similarly, now when there is no lust in the mind, one knows there is no lust. When lust arises, one knows it is arising. When lust is fading one knows it is fading. All one needs to do is to observe the mind in silence.

All these defilements, how they arise, how we fertilize them, and when they fade can be recognized when we are in this pure state of mind. The latent defilements are surfacing, then they can be observed recognized and let go. No longer does one lead or direct them to fabrications (*saṅkhāra*).

When one is practicing, suddenly A release of mind may happen. Educate yourself and train the mind to let go and release the mind. When a fair amount of wisdom is available the mind is temporarily released. This freedom has no grasping or clinging just an emptiness. A peaceful, calm, simplicity. One may encounter this briefly. Practice again and again and come to the release state and then preserve this state. This is the truth. This truth is timeless. You may already be familiar with it. If so, guard and preserve it.



Chapter 8

Train for Calm and Peace

Mind can become free at any time. Be prepared. Know that when it happens that it must be protected. Any subtle defilements, or acquisition that arises must be let go. One must train for this peaceful state again and again. If we understand the gravity and dangers of *samsāra* you will understand the urgency of practice. If you do not, then educate yourself.

We are constantly bombarded with many sensual desires in the modern world. We are surrounded by creative and sensual advertisements designed to tempt us towards the sensual realm. You must be strong and swim upstream against the grain. When you are young in your 20 to 40 + year range you have to study, do well in life and promote yourself at interviews to succeed. A lay person has to live in the conventional world. A certain amount of acquisition, accumulation and promotion are required. But this desire to be someone special must be handled carefully. Do not let it lead to ego building and conceit for me, mine, and my-self. Be moderate and practice mindfulness consistently. Practice developing of wisdom so that you can see things as they are. Learn to have a kind, compassionate, gentle, generous, calm, and balanced mind in the midst of your comfortable lay life with moderate wealth and possessions. Also learn how to develop the mind with wisdom. Know the dangers of excessive attachment to titles, degrees, and possessions. Death and grave sickness can strike at any time and then you have to leave all your possessions and loved ones behind. Do not wait until your retirement to start the practice. Live the middle path and make it a part of your daily life.

Strive to maintain, mind free from lust, hatred, and delusion. Delusion is a little harder because it is subtle. But you now know the dangers of acquisitions and how easily it can lead to conceit. In the *Gandulabaddha sutta*, the Blessed One advised us to observe and reflect on the quality of the mind. Perform all your duties and commitments to the fullest. But observe the mind both in meditation and in daily life. Watch the mind and let go as soon as you see the arising of defilements. It is craving that is our partner, not our spouse, son, or daughter. It is with us in every sensory contact we make which results in the arising of consciousness and name and form (*nāma rupa*). We are working to satisfy craving (*tanhā*). We are constantly feeding and gratifying our desires. Our practice helps us to have a mind free from craving and defilement.

As a practitioner know that mind can become free at any time. Then it must be protected. Any defilement that will promote the concept of self must be relinquished as soon as it is identified. One needs to train the mind again and again to realize this peaceful state of mind.

If we understand the gravity and dangers of *samsāra*, we will understand the urgency of practice. Train your mind towards this peaceful state. Do not jump and look for excitement when you are approaching peace. Apply the theoretical knowledge to the meditative practice.



Chapter 9

The Conclusion of Wisdom, Truth, Relinquishment and Calm

The approach the Blessed One took in the Dhātuvibaṅgha sutta is unique. The individual or person that we identify as me, mine or myself is based on a four foundations approach that is unique to his teachings. This is a different approach. This is the Vipassanā approach of establishing the four determinations. This method comes to fruition by training the mind through the purification of the mind. First, we cultivate wisdom – we must listen learn and then practice as instructed so that this borrowed wisdom becomes our own practice. and our own wisdom

We do this by viewing the body or form as elements and later as feeling (*vedanā*) of pleasant, unpleasant, and neutral. This practice eliminates a lot of delusion. Typically, we view, think and act based on conventional truth, this view is slowly changed to absolute truth.

When One's mindfulness and clear comprehension are well developed, we learn how to distinguish or identify feeling as happy, sad and neutral. We practice advanced *vedanānupassana* well.

Then one can observe one's own feelings and the feelings of others. You look at feelings as just feelings objectively. In order to disengage from feelings, look at them objectively. How does one disengage from bodily feelings and look at them objectively? One looks objectively, so that one does not get absorbed into the feeling.

Give up absorptions to where there is no grasping, attachment, and self. Only emptiness, after that there is no place to establish self. All (aggregates of mind) are just arising and passing away. Therefore, they are transient and changing. That which is changing is unstable, it cannot be relied upon and taken as truth. It is changing from moment to moment. So how can one say it is truth? If it is changing next moment, how can you say it is truth. If you can establish on the unconditioned, then you can say it is Truth.

A Vipassanā yogi may experience this from time to time. And you may briefly experience. how mind looks objectively. When there is proper understanding then one detaches. You will have disenchantment (*nibbida*) and detachment and relinquishment will occur.

If you can free mind for one minute try to preserve for two minutes. This is the true state of mind. Then increase to five, ten and fifteen minutes. Then one has to cultivate relinquishment, guard, and preserve this, Truth.

All four foundations are interrelated. Begin with the practice of wisdom. Then include Truth, Relinquishment and Calm in the practice. They develop together. They must be looked at in a three dimensional not a linear format. When this is done the practice of the Noble Eightfold Path is captured. Remind yourself of the Blessed One's instructions and practice.

Make the theoretical knowledge your own knowledge your wisdom. Do not delay. Be diligent do not neglect wisdom. Truth must be preserved. This state may be boring, but you will understand the value when you maintain this state for long periods of time. Be devoted to the cultivation of relinquishment. Be mindful and let go as soon as defilements arise. Peace and calm are freedom from defilements. Well established are these four foundations.

Emptiness is not a passive state. It is a very dynamic state. It is the establishment of Truth. All accumulations are let go. When mindfulness and wisdom are developed you do not need a lot of practice. You will recognize the latent defilements as they enter the mind and let them go. Mindfulness with clear comprehension leads to the abandoning of defilements. When you recognize desire and anger it will fade away. Mindfulness helps to recognize and let go of desire and anger. They just fade away with little effort.

Most of you practice, the walking and sitting meditation is at a set time. We must enhance our mindfulness practice so it is available in day-to-day activities. Incorporate mindfulness in driving, brushing of teeth, bathing, cooking, gardening etc. This is how you develop the practice. You are enhancing the establishment of mindfulness. Watch the mind when in daily activities. When you observe defilements arising in the mind, let go. Mindfulness of the mind (*cittānupassana*) is not limited to sitting meditation. Observe the mind in all wakeful moments. Watch the mind from the moment you get up until you go to sleep. Practice letting go during daily activities.

The Dependent Origination clearly shows that self-view arises because of cause and effect. whenever ignorance is present the dependent origination follows. All segments are interrelated. Have some clarity. Understand how mind gets deluded and entangled due to craving and clinging. Self-view is arising due to causes.

With ignorance as cause, fabrications arise.

With fabrications as cause, consciousness arises

With consciousness as cause, name and form arises

With name and form as cause, the six sense bases arise

With the six sense bases as cause, contact arises

With contact as cause, craving arises

With craving as cause, clinging/grasping arises

With clinging/grasping as cause, being arises

With being as cause, birth arises

With birth as cause, ageing/decay, death, sorrow, lamentation arises

So long as ignorance is present, however subtle it may be (such as a *sakadāgāmi* or an *anāgāmi*), leads to craving and clinging that in turn leads to being, birth and ageing, decay, and physical and mental suffering. When knowing (discernment/wisdom or insight) takes the place of ignorance, then, craving and clinging/grasping for being (sensual realms, realms of form and realms of no-form) begin to fade away.

We define our self with titles, wealth, possessions, children, status etc. This is conventional thinking and it strengthens self-view. This is delusion. penetrate these deluded thoughts, relinquish them, and come back to freedom. Give up all distorted and deluded ideas.

I am not asking you to give up family and belongings. When deluded thoughts that promote ‘self’ arise, we must be aware and know that this is strengthening the concept or distorted view of “me mine and myself”. Then relinquish these thoughts. Let go of them and then you have a spacious free unentangled mind. Therefore, there is a moment of peace, calm and freedom. Train mind to be in that peace. One can be free of lust, hatred, and delusion for just a moment. The mind has been corrupted for many many years. Are we going to continue that practice? Can we free our mind from defilements? Then it is peaceful. Preserve and cultivate that freedom. Then, the tides or currents of conceiving will not overpower and sweep over you.

You may be skilled in music. Various thoughts arise in your mind regarding your performance. Thoughts such as “they all admired my music, I played well, etc. come to your mind”. These thoughts this inbuilt concept of “I”, I am special is a distortion. This thinking is ‘I’ centered. More and more the self-identification of “I am” is conceived and strengthened. Are we able to scrutinize and see if there is a “self” even in the subtlest thought? Examine and investigate each thought. Does this thought contribute in making of a self? Does it promote the concept of I?

For example, do you go in front of the mirror and think “I am beautiful, I am fair, I am ugly...etc.,” See how the thought “I” is coming up. In a group photo you look for your-self or those you recognize as mine. All these thoughts promote the concept of “me mine and my-self”. Even the slightest thought, I am this, I am that is still conceiving. Similarly, thoughts of, I shall be this, I shall be that or I will not be that, are also constructed thoughts. All these mental constructions are a kind of disease, a tumor, a dart. You must have strong establishment in Insight (*Vipassanā*) to overcome this dart. It hooks you and strangles you like a fish caught in a fishing line or a tumour that has spread.

Relinquishment is a gradual process. When there is mindfulness a bird chirping can make you happy. A sunset, a bubbling stream or a forest in its autumn splendour are pleasing to you. This is a refinement of the mind. Mind is going from gross sensual pleasures to refined pleasures of the mind. Then the refined mind appears gross and you go to a more refined mind. Now the more refined mind seems gross. That is how one passes from the *Vipassanā* equivalent of the first *Jhāna*, to second *Jhāna*, third *Jhāna*, etc. The developing of

mindfulness will result in the release of the mind. When the mind is ready, it will just happen automatically.

Insight and discernment help to penetrate this distorted view, this delusion. All conceiving is a dart. When one penetrates this truth then he is a Sage at Peace. He is an *Arahant*. You have a mind free from conceiving, therefore, he is at peace. When there is no 'I' there is nothing to get born nothing to get old, decay and die. If there is nothing to die and there is nothing to be born and when there is no death, one is unshaken.

The Monk Pukkusāti was very wise. He did not have to ask any questions. When the Blessed One completed the Dhātuvibāṅgha sutta the monk Pukkusāti realized that his teacher was the Self-Awakened, Blessed One who had with compassion come to teach him. Getting up from his seat he bowed down before the Blessed One and paid homage to the Buddha and touched his feet in gratitude. He then asked forgiveness for not recognizing the Blessed One and addressing him as "friend" when he first met the Buddha.

Advising him to exercise restraint in future, the Blessed One forgave the monk Pukkusāti. The monk Pukkusāti, then asked the Blessed One for formal higher ordination as a monk. The Buddha asked the monk Pukkusāti if he had the complete set of robes and bowl required for higher ordination. Pukkusāti informed the Blessed One that he did not have the requirements, then he bowed down and paid homage to the Buddha and left in search of robes and bowl. While he was searching for robes and bowl, a runaway cow killed him.

See your own fault as a fault and go to your teacher and apologies when you have made a mistake. If you have given an apology, he will accept your apology. Correct it, then development is possible. Just as the Blessed One forgave the monk Pukkusāti. Then Buddha will forgive you.

A large gathering of monks who had witnessed the monk Pukkusāti's death approached the Blessed One, bowed, paid homage to the Buddha and asked, about Pukkusāti's destination after death. The Blessed One informed the monks gathered that the monk Pukkusāti had realized *Anāgāmi* and arisen spontaneously in the Pure Abodes where he would realize full Awakening. He would never again be born in this world.



Chapter 10

Glossary of Pali Terms

Alobha, Adosa, Amoha	Non-greed, Non-hatred, Non-delusion
Ānapanasati sutta	Discourse on Breathing Awareness
Anatta	Not-self (non-governability, cannot change or control)
Anicca	Impermanence, Changing Nature (arising and passing away swiftly with no remainder)
Anidassana viññāṇa	Un-manifested Consciousness, Consciousness without a base
Anusaya	Latent
Apaṇṇaka Paṭipadā	Non-reactional Path
Appatiṭṭhita Viññāṇa	Not-manifested Consciousness, Consciousness that is not-manifested ever again after <i>Parinibbāna</i>.
Arahant	Enlightened Being
Asampajāna -	Thoughts that are observed and disclaimed as not me, mine, or myself
Atammayatā Patipadā	Path taken by not making self/ Not-self making path
Avijjā	Ignorance
Ayoniso Manasikara	Un-Wise Reflection, Inappropriate Attention or Thought
Bava Tanha	Craving for Being, Craving for that which is mine
Bhāvanā	Development of the mind (meditation)
Bhikkhuni	Buddhist Nun
Buddha	Enlightened One, Fully Awakened One, Blessed One

Cattāro Mahā Bhūta	Four Great Elements (properties of matter)
Cattāro Satipatthāna	Four Foundations of Mindfulness
Ceto Vimutti	Freedom of Mind
Cetana	Volition
Citta	Mind
Cittānupassana	Insight Realised by Examining the Mind and its Objects
Citta Saṅkhāro	A formation of the Mind; Feeling and Perception (Void of Volition/Intention)
Diṭṭhi	View
Diṭṭhinijjhānakkhanti	View Based on Reflection
Dhamma	Truth, The Buddha's Teachings, Phenomena
Dhammarammana	Mind Objects (also known as dhamma in Pali)
Dosa	Anger, Ill-will, Rage, Hatred
Dukka Satya	The Truth of Suffering/Stress, (as per the First Noble Truth).
Dukka	Un-satisfactoriness/Suffering (as per the 3 characteristics of form – <i>anicca, dukka, anatta</i>)
Jhāna	High Stages of Concentration, Absorption
Kalyāna Mitta	Experienced Dhamma Friend who leads you to Unbinding (Nibbāna), True Friend, Noble Friend
Kāma loka	Sensual Realm
Kamma	Action
Karuna	Compassion
Kaya	Body
Kāya Saṅkhāra	Physical or Bodily Fabrications, (delusional deeds), Volitional Formations of the Body, Deeds with kamma potential
Kāya Saṅkhāro	Formations of the Body; In-breath and Out-breath (void of Volition/Intention)

Kāyānupassanā	Mindfulness of the body as body, Insights realised by observing the body as it is.
Kusala	Skillful
Lobha	Desire, Greed, Lust
Mahā	Great
Māna	Conceit, Pride, Arrogance, Ego
Manāyatana	Faculty of the Mind, Sense Base of the Mind
Mano Saṅkhāra	Mental (Volitional) Fabrications, Mental Volitional Formations
Mano Saṅkhāro	Formations of the Mind; Perception and Feeling (void of Volition/Intention)
Manosañcetanā Ahāro	Mental Volition as Nutriment
Metta	Good-will, Loving Kindness, Friendliness
Moha	Delusion, Darkness
Nāma	Literal Translation - Mentality, Name
Nāma	(comprised of) Perception, Volition, Feeling, Contact and Attention
Nāma-rupa	Name-Form, Mentality-Physicality/Materiality
Nibbāna	Unbinding, Awakening, Enlightenment
Nippapañca	Non-Proliferation
Nirāmisa Suka	Non Sensual Pleasures of the Mind
Pabhassara Citta	Pure Mind
Papañca	Mental Proliferations
Pañcakkhandha	Five Aggregates (form, feeling, perception, fabrication/volitions and consciousness).
Panca Upādana Skhandha	Five Aggregates with Clinging/Grasping
Paññā	Wisdom

Paññā Vimutti	Not-Self Path of Wise Reflection to Realize Freedom
Paticca Samuppāda	Dependent Origination, Dependent Co-Arising
Patiga	Strong Anger, Rage
Rāga	Strong Desire, Lust, Passion
Rupa	Form (All objects are referred to as form)
Rupa (bahiddhā)	Form - colour/image, sound, odour, flavour and tactile sensations are referred to as external form.
Rupa (ajjatta)	Form - eye, ear, nose, tongue and body are referred to as internal form or physicality
Saddhā	Confidence, Faith
Samādhi	One-Pointedness of Mind, Singleness of Mind
Samatha	Tranquility
Sammā Sambuddha	Self-Awakened without guidance or teacher
Sampajañña	Clear Comprehension
Samsāra	Cycle of birth, existence, death and re-becoming
Samyojana	Bindings, Fetters
Saṅgha	Ordained Disciples of the Buddha
Saṅkhā	Concepts, Ideas,
Saṅkhāra	Fabrications, Constructed thoughts, Volitional Formations (willfully made up, created, untruth, falsehood)
Saṅkhāra Skhandha	The Aggregate of Fabrications/Volition
Saṅkhata Viññāṇa	Manifested/Dualistic Consciousness
Saññā	Perception
Sāsana	Buddha's Dispensation
Sati	Mindfulness

Sati Sampajañña	Mindfulness with Clear Comprehension
Sila	Virtue, Morality
Sotāpanna	Stream Enterer (First Stage of Awakening)
Taṇhā	Craving or Strong Desire
Tathāgata	One who has Truly Gone, One who has become Authentic
Uddhacca	Restlessness
Vaci Saṅkhāra	Verbal (Volitional) Fabrications, Verbal Volitional Formations,
Vaci Saṅkhāro	Verbal Formations; Applied Thought (<i>vitakka</i>) and Sustained Thought (<i>vicāra</i>) (void of Volition/Intention)
Vañcanika dhamma	Deceitful dhamma
Vedanā	Feeling (pleasant, unpleasant or neutral)
Vibava Tanha	Craving for Non-Being
Vicāra	Sustained thought, Evaluation
Vicikicca	Doubt
Vimutti	Freedom from Suffering, Liberation
Viññāṇa	Consciousness.
Vipassanā	Insight
Vitakka	Applied Thought, Directed Thought (that identifies)
Vossaggapariṇāmiṃ	Solitude, Freedom, Peace of Mind
Yoniso Manasikāra	Wise Reflection, Radical Reflection, Appropriate Attention