

LINE OF PRACTISE

FOR

MENTAL DEVELOPMENT

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Who Can Practise Patipada-Bhavana?¹

Currently there is an increase in people who are interested in the practise of mind development and who see it as an important subject of Buddhist teaching, because mental development is an aspect of practise that is direct. Consequently all categories of people can do it, whether they are government officials, merchants, all the way down to farm laborers or various other individuals. Whoever is already interested in mental training is naturally able to do it in every case.

Whether they are people who have a lot or a little learning, or no learning at all, everybody can do it. The important point is to understand the methods of practise of mental development. For example, the method of walking *cankama*², the method of sitting in *samadhi*³, the method of establishing the *parikamma*⁴ word in order to attain *samatha*⁵, and the way of setting up techniques to practise *vipassana*⁶ - because these two, samatha and vipassana, form a pair. If either one is lacking, the practise is incomplete.

Consequently there are many methods of practicing samatha and vipassana in order to enable each meditator to make an individual choice to suit his or her own temperament, for the purpose of ease with mental development. Whether these techniques truly produce results depends on the determination of the meditator.

Methods of Walking Practise

❖ First Method - Parikamma Word

One of these methods of training in samatha is the practise of walking *cankama*. The *cankama* path is made approximately one meter wide and 15-30 meters long. Smooth the surface for the entire length of the *cankama* track so that we can walk with ease, not having any distraction either during walking practise there or when walking at any other place. Before beginning walking practise, always go and stand at the farthest corner of the *cankama* track on either side, then turn to face the track. Raise the hands respectfully in front of the chest – or at the eyebrows – then make the following resolution mentally:

¹ Patipada-Bhavana: mental development or cultivation; meditation.

² Cankama: walking meditation, usually in the form of walking back and forth along a prescribed path.

³ Samadhi: mental collectedness and concentration – the practice of centering the mind in a single sensation or preoccupation.

⁴ Parikamma word: recitation word(s) or mantra.

⁵ Samatha: tranquility.

⁶ Vipassana: insight – clear intuitive insight into physical and mental phenomena as they arise and disappear, seeing them for what they actually are -- in and of themselves -- in terms of the three characteristics (tri-lakkhana) and in terms of stress, its origin, its disbanding, and the way leading to its disbanding.

"I now walk in meditation as a tribute to the virtues of the Buddha, the Dhamma, the Sangha, father, mother, teachers and all those who are virtuous. May I have mindfulness leading to calm, knowing clearly at all times the Ariya Sacca Dhamma⁷."

After finishing, let the hands rest down in front of oneself, holding the back of the left hand in the right hand. Now set up the parikamma word mentally in the following way:

Determine to establish with mindfulness the knowing of the breath as it enters of its own accord, and think "Bud-."

Determine to establish with mindfulness the knowing of the breath as it enters of its own accord, and think "-dho."

Similarly for "Dham-mo" and "Sang-ho."

Determine to do so approximately three to seven times, or more than that if one wishes, in order to bring Buddho, Dhammo and Sangho to mind. Then establish the word "Buddho" only, simultaneously with one's walking practise, in the following way. Firmly establish mindfulness of the first footstep and think "Bud-." With the second step think "-dho."

Make sure to have the mindfulness keep up with the parikamma word, knowing simultaneously with each footstep every time, not walking too fast or too slowly, that is to say, walking naturally, not letting the mind wander off elsewhere. This is the way of walking meditation for tranquility, using the action of walking as the object of attention. When reaching the end of the track, turn around to the right every time.

❖ Second Method – The Breath

It is not necessary to use the walking meditation as the object of attention. That is to say, firmly establish attention with mindfulness on the knowing of the breath as it enters, and think "Bud-." Firmly establish attention with mindfulness on knowledge of the breath as it leaves and think "dho." Determine mindfully to fix the attention of knowing the breath as it enters and leaves, together with the parikamma word only.

⁷ Ariya Sacca Dhamma: the Noble Truths, i.e. the truth regarding suffering, the origin of suffering, the cessation of suffering, and the Noble Eightfold Path to the ending of suffering. The word "ariya" (noble) can also mean ideal or standard, and in this context means "objective" or "universal" truth. There are four: stress, the origin of stress, the disbanding of stress, and the path of practice leading to the disbanding of stress.

❖ Third Method – Parts of the Body

Determine with mindfulness to establish knowing a part of the body as the object of attention. It can be any part of the body. Take as the focal point for mindfulness, any part of the body, which we can easily and effectively fix our attention upon. **Make mindfulness, together with “the one who knows”⁸. Stay with that part of the body, not allowing any lapse.**

Even though both the breath and the parikamma word are present, let them just be constituents, that is all. If mindfulness and “the one who knows” are made to become absorbed in the breath together with the parikamma word, that part of the body that we are contemplating will become indistinct, or we will not see it at all. For that reason, make mindfulness and “the one who knows” pay close attention to that part of the body. Otherwise, even though we may be doing walking meditation back and forth, it will merely be walking, that is all. **The process of steadily fixing one’s attention to know and see the body in this manner then makes the process of insight well and truly possible.** (Insight will be explained at a later stage of the book.)

❖ Fourth Method – Mental Objects

Mindfully determine to establish the attention on objects of the mind. Whatever mind object arises, which makes contact with the mind in the present moment, is to be taken as the focal point for mindfulness, thenceforth, whether it is coarse or subtle, whether it is concerned with worldly matters or with the *Dhamma*⁹; mental objects of love or hate, arising from visible forms, sounds, smells, tastes or bodily sensations, whichever manifest in the mind.

Whether they are mental objects of suffering or happiness – they are still all just mental objects, every one of them. All objects of the mind which arise and become established in this mind inevitably have a cause for their arising, in every case. **The important point is that one must on no account take an interest in thinking about the source of the mental object.**

If one becomes pleased or displeased with the origin of that mind object, it can cause powerful emotional states to arise. The mind will grasp that emotion from the on, **and emotions will arise that are harmful to the mind.** Therefore, one must not allow the mind to become pleased or displeased with the origin of

⁸ In Thai: “poo-roo”.

⁹ Dhamma: in this case, the teachings of the Lord Buddha. (1) Event; a phenomenon in and of itself; (2) mental quality; (3) doctrine, teaching; (4) nibbana – liberation or unbinding of the mind from the mental effluents.

Dhamma is also principles of behavior that human beings ought to follow so as to fit in with the right natural order of things; qualities of mind they should develop so as to realize the inherent quality of the mind in and of itself. By extension, “Dhamma” (usu. capitalized) is used also to denote any doctrine that teaches such things. Thus the Dhamma of the Buddha denotes both his teachings and the direct experience of nibbana, the quality at which those teachings are aimed.

that mental object. **Mindfully determine just to know the mind object as it is happening only in the present moment.**

Even although the parikamma word and the breathing. Take them simply to be constituents, that is all. The important point is to **determine with mindfulness to fix the attention purely upon the mental object as the important focal point for mindfulness.** If we clearly know the mind object in this way, we will be able to use wisdom correctly to investigate every aspect simultaneously, because when we are able to see into the body using the third method and then clearly come to know the mental states arising in the mind as in the fourth method, we will be able to use insight, that is to say, investigate whether it accords with reality. Insight meditation will be explained further on.

These are at the basic methods of doing walking meditation for tranquility. After walking meditation is finished, we conclude in the following manner: Stand at the furthest end of the walking path. Now turn and face the track.

Raise the hands in a respectful attitude and make a silent resolution as follows: “*Saddhu!*¹⁰ Now I have completed this walking meditation as a tribute to the virtues of the *Triple Gem*¹¹. May it therefore appreciated the sharing of merit made by me.” When finished, walk mindfully from the walking track in order to go and sit in meditation.

Methods of Sitting in Meditation

❖ First Method – Parikamma Word

Attention on Breathing Using the Word “Buddho”. As far as these methods of sitting in meditation for mind development are concerned, tranquility will be explained at first and insight development will be explained at a later stage.

Every time, before we sit in samadhi, the place for sitting must be arranged, making it clean and in good order so that there will be no uneasiness or anything to distract the mind. When finished, pay respects to the Lord Buddha and we can chant either in brief or at length, according to one’s own wishes. When that is over, prepare to sit in meditation.

For men, bring the right leg to rest on top of the left leg. Women may sit in meditation in the same way as the men, or they may sit with the legs folded sideways, according to whatever is comfortable for each individual. Then join the hands in a respectful attitude in front of the chest, or at the eyebrows. Now make the following mental resolution:

“Saddhu! I now sit in meditation for the purpose of mental development, to pay homage to the Buddha, the Dhamma, and the Sangha, etc...” using the

¹⁰ Saddhu: an exclamation of appreciation of the making of merit. "It is well" - an expression showing appreciation or agreement.

¹¹ Triple Gem: the Buddha, the Dhamma, and the Sangha

same wording as for the method of walking meditation. When finished, let the hands rest in the lap. Let the right hand rest on top of the left hand. Keep the body upright, maintain mindfulness and make the mind inwardly stable. **On no account let the mind go thinking about external mental objects.**

Firmly establish mindfulness and attend to knowing of the breath as it enters slowly...

Think “Bud-.” Firmly establish mindfulness and attend to knowing of the breath as it passes out slowly.

Think “-dho.” Similarly for “Dham-mo” and “Sang-ho.”

Do this approximately three to seven times or more than that, according to one’s preference. When finished, pay attention to just one parikamma word only, that is to say, the word “Buddho.” Keep the breathing normal. **Determine with mindfulness to fix the attention on knowing the breath as it enters of its own accord. Mentally think “Bud-.” Determine with mindfulness to fix the attention on knowing the breath as it leaves of its own accord. Mentally think “-dho.”**

For whatever period of time we fail to establish the attention on the breath as it enters or leaves of its own accord, this shows that for such period of time our mindfulness is lacking, or we let mindfulness slip. Therefore determine to establish the attention once more from then on, until proficient. **When skilled, one will know simultaneously by oneself.**

This is the way to practise mindfulness of the breath-body, that is to say, by taking the breathing as the object of attention in order to train “the one who knows” and mindfulness until proficiency is attained, so that they will work together from then on. When skilled with this method, “the one who knows” and mindfulness will not slip. From then on, the parikamma word can be omitted if one so wishes. Have “the one who knows” and mindfulness attend purely to the breath entering and leaving only. This is method one.

❖ Second Method – The Breath

Determine with mindfulness to fix the attention on knowing the breath as it enters and leaves of its own accord. If the breath is coarse then know the breath is subtle. Determine to watch the breath entering and leaving as the sole object of attention for mindfulness. When we continue to practise and establish our attention without being careless and making a slip, the subtlety of the mind and the breath will become evident in the body by means of various manifestations. For example, our body might (appear to) increase to an unnaturally large size, e.g. legs, arms, trunk, or head might become larger in one fashion or another. Establish mindfulness firmly on that subtlety of the breath without allowing a slip.

After a short while the condition of grossness will disappear. Sometimes the body appears to become taller, sometimes smaller. In whatever fashion the body appears to manifest itself, that is merely the condition of mind which manifests it self in the body. It arises of its own accord and it disappears of its own accord. If we are skilled in the method of watching the breath, it will seem as if the breath is growing fainter and fainter and breathing is shorter and shorter. If a person is afraid of dying, that person will immediately withdraw from samadhi.

If it is like this, there is no need to be afraid at all **because this means that the mind is about to withdraw into completely tranquility.** Make sure that we have mindfulness knowing that faint breath without allowing mindfulness to slip. If the breath is faint, then know it. If the breath is short, then know it. Know right up to the final moment, that is to say, the breath will end – boop! – in an instant. When the breath ceases, radiance will manifest itself in the mind and it will be something very marvelous indeed. That radiance will then spread out in every direction.

One will not be aware of the body for that period of time. And there will be lightness of the mind and brilliant, sparkling brightness inside the mind until nothing can be found to compare with it at all. This state will not last very long before the mind will gradually withdraw. That brilliance will gradually disappear. When the mind has withdrawn, breathing will become normal. Happiness will develop in the mind.

There is no happiness that can compare with the lightness of the mind. And the lightness of the body and the rapture in the Dhamma will manifest themselves in the mind in such a fashion that words cannot be found to explain it. Because there is nothing that can compare with it. If it is like this, someone who has not first developed wisdom will wish to continue to abide in this tranquility. For someone who has already researched with wisdom, considering the Dhamma in (its) various aspects, **this tranquility will provide an excellent base for wisdom and one will not become attached to that tranquility and happiness at all.**

❖ Third Method – Parts of the Body

Determine mindfully to fix the attention on knowing any particular part of the body suitable for us to focus on, in order to be able to see it easily. We can then use that part of the body to train “the one who knows” together with mindfulness so that they are energetic and consistent and know abreast of various causes. And that bodily part that we are focussing on will make its impression on the mind. Whenever we focus our attention, we will clearly see it as that time. **The practise of knowing and seeing this very body will be an excellent foundation for wisdom.**

As far as focussing the attention on knowing the body is concerned, it is the very same as for the third method of walking meditation.

❖ Fourth Method – Mental Objects

Determine mindfully to focus the attention on knowing internal mental objects. Whatever mental objects arise internally, have mindfulness focused on knowing purely the mental objects only. Maintain these internal mental objects themselves as the ideal focus for mindfulness. The capturing of mental objects is the aim of this mindfulness, thereby to discover a way to progressively destroy (them) and guard against (them) henceforth.

Make mindfulness keep watch over the mind and its internal mental objects, knowing them clearly. Whether they are mental objects of the kind that are strong and powerful or soft and light, coarse and subtle. Whether they are mental objects that develop from a cause, that is to say, visible forms, sounds, smells, tastes, or bodily sensations of one kind or another. Whether they are mental objects arising from greed, hate, or delusion; mental objects arising from likes or dislikes; mental objects arising from reviling and slanders; mental objects arising from various disappointments, or mental objects coming about for other reasons. All these objects of the mind must have a cause for their arising.

The basic cause is that the mind has gone and grasped hold, because all those external objects are simply conditioned objects, for example, visible forms, sounds, smells, tastes, and bodily sensations. **If the mind does not go and grasp hold, then no mental object can arise in the mind.** For this reason, then, the mind is chief (the essential cause). If we wish to teach our minds we will have to know the mental objects of our minds. The mental objects of this very mind have tenaciously enveloped it, **and the mind is then pleased with those mental objects and does not want to let go.** If we want to know our mind we will have to know the mental objects first. If we know where the mental objects are, and what they are like, it is the same as knowing our own minds internally. Take not of what the mental objects are, and that is what the mind is like because the mind and the mental objects exists together.

Wherever the objects of the mind are, the mind is at the same place. For that reason have mindfulness focus on knowing the objects of the mind from the beginning, so that we will be able to use wisdom to teach the mind to focus correctly in the right way and have the mind perceive the truth about all mental objects and conditioned objects which will cause the arising of mental objects. And wisdom will, be able to destroy the conditioned phenomena, which cause that *arammana*¹² to arise, making them all entirely subject to classification under the headings of the *tri-lakkhana*¹³, to make the mind perceive, know and see the truth. Then the mind will separate itself from those objects henceforth.

¹² Arammana: objects of the mind, emotions, ideas, etc.

¹³ Tri-lakkhana: the Three Marks of Existence, i.e. impermanence, unsatisfactory, and no self. Three characteristics inherent in all conditioned phenomena -- being inconstant, stressful, and not-self.

Insight Meditation

From here on, insight meditation will be explained. This word “*vipassana*”¹⁴ is actually panna, or wisdom itself. The mind takes the oath of wisdom. In this way the thoughts of the mind are used to teach the mind itself using various techniques, in order to make the mind know and see its own stupidity. It is because our minds do not know that they are deluded, and also misunderstand.

Yet another factor is the habitual tendencies of the mind which has been used to existing under these conditions for a long time until they have become habits and characteristics deeply imbedded in the mind for ages and endless aeons, having become accustomed to the mind's situation and taking delight in it for an immeasurably long time. Those likes, desires and contentment with the existing situation point to the right method. Therefore it is held that mind is the internal cause.

Whatever the mind goes out and grasps hold of as mental objects, those things are the external causes. Once we destroy those external causes by means of wisdom, the mind will have nothing to go and grasp. Those things that the mind grasps are very large in number indeed, for example, visible forms, sounds, smells, tastes and bodily sensations. They might be objects and possessions that we have obtained by ourselves, or created ourselves.

Whatever thing, whatever object we grasp hold of as ours by right, it is that thing which will make the mind go out and grasp, maintaining that it is ours. For example, visible forms cause pleasure and displeasure to arise in the mind. Loves and hates can arise. Sounds, smells, tastes and body sensations all have the very same characteristics, and are natural features of the world at all periods of time.

When the mind goes and clings, the result will manifest it letting us know and see in the present moment. This is just the conditioned external cause. As far as the internal cause is concerned, **that is to say, the mind which goes and grasps hold, claiming that it is us and belongs to us, this is a very important matter.**

❖ Investigation of the Body

If we have something anywhere, others must have something there. If we have something, others must also have it. Therefore we then come and look at ourselves. Once we know ourselves, we know others straightaway. As far as the mind is concerned, it goes and grasps hold, claiming that the body is ours, and then follows up by taking other things to be ours as well. This is the wrong understanding by the mind itself; saying that the body is us, actually means that we are dependent upon it, that is all.

¹⁴ Vipassana: insight.

The same as our boat – when we wish to reach the opposite shore we have to depend on paddling this boat of ours. Once we have reached the other bank, the words “our boat” immediately lose their significance. In the same way, the body that we maintain to be ours is simply the mutual daily dwelling place for the mind and the body, that is all. Soon they will part from each other.

This then is us for a short time only. If it were really and truly us and ours, this body would be our body forever. But it is not like that. Although we minister to its wants, take care of it, provide it with ease and comfort living, eating, sleeping and various movements, including dressing it up and decorating it; giving it care and protection against various dangers, and providing shelter and abundant food – whether we do so because of bodily demands or on our own initiative, not a single part of the body asks for our help.

The body simply has its duty and exists accordingly. For example, old age, sickness and death are the path that the body must take. There is no one in the world that can go and prohibit it at all. Even should one have supreme power to rule over all these three worlds, one would still not have the authority to prohibit it. In the end, it breaks down into its original components, namely the four elements of earth, water, wind, and fire.

The mind that we deludedly think is our body is in the nature of dreaming. There is nothing that can connect with that body at all. The mind continues on in accordance with its duty. The body continues on in accordance with its duty. When the mind has fuel to create a new body, then there is a way for it to do so, which is called “*phob*.”¹⁵

It is similar to a person who is going to build a house, and then we can do so. The extent to which we make it beautiful depends on the capital. If we have moderate assets, then we build it moderately. If we have few assets we build just a little house. Just the size of a hencoop is enough to manage with. The word “*phob*” means the place that will cause us to be born. The word “*jati*”¹⁶ means birth that has already taken place.

When we are born we go and get attached to the body in the very same old way. We maintain that it is our body existing forever. Whatever happens that is concerned with us, we will hold that it all belongs to us. For example, our children, grandchildren, and great-grand children – we go and take them all as being ours. Whether they are possessions that have consciousness or those that are without consciousness, things that can move or things incapable of movement, once we have the right to say they are ours, **the mind firmly aims at claiming them as truly belonging to us.**

¹⁵ Phob: “bhava”: becoming. States of being that develop first in the mind and can then be experienced as internal worlds and/or as worlds on an external level. There are three levels of becoming: on the sensual level, the level of form, and the level of formlessness.

¹⁶ Jati Cuti: birth.

When those things meet with something untoward, disappear or are stolen or break up for one reason or another, we maintain that those things are ours. When those children and grandchildren meet with accidents for one reason or another then there is unhappiness, causing us suffering continually. Or if those children or grandchildren die, our hearts will almost break apart as a result. **Whatever we maintain as belonging to us, that thing will not experience the suffering, in no way whatsoever.**

This (suffering of ours) is on account of our claiming that things as ours. Therefore try to change and amend our own minds, making them moderate always. Whether those possessions are few or many, establish a new understanding that all those things are ours for only a limited period of time. Whether we are able to collect a lot or a little, keep in mind that they are possessions that we are dependent on for a certain limited period of time, or that they are things to help with solving our daily problem.

If we understand in this way, it will be the way to eliminate greed within oneself. Because everything in this world has natural laws governing them and they will change their state themselves, and they cannot have permanence and stability. Within a short time they must break up and they cannot endure.

It is something, which is not within our understanding under normal conditions. Even this body of ours which we are dependent upon is completely subject to these same conditions. And there is evidence pressing (its attention upon us), enabling us to know and witness all the time. For example, it exists at the cremation grounds or funeral parlors and at various places which are simply crammed full just with the bodies of animals and humans. While they were still alive they had existence the same as us.

Eventually they died – we will experience that condition they very same as them. For that reason the Lord Buddha saw that the births and deaths of all beings is endless. Because all the beings of the world go and become deluded about the self, maintaining it to be a self. Therefore (they) whirl about in the cycle of life and death which is long and extensive. And there is no end to it all. Therefore the investigation of the body is in order to make the mind know and see the truth about the body; to make the mind accept the truth of wisdom, to make the mind accept the cause and effect of wisdom, to make the mind know and see according to wisdom.

To make the mind have feared of the harm and danger that will develop from the body, according to the wisdom, to make the mind know and see the suffering (inherent) in the body according to wisdom. To make the mind see the breaking up of the body from the aspect of wisdom, to make the mind see the loathsomeness of the body according to wisdom, to make the mind see the lack

of an entity in the body according to wisdom, to make the mind see arising, existing, and cessation in the body according to wisdom.

To make the mind see the delusion about the body according to wisdom. To make the mind see the harm and danger in the endless births and deaths of the body in lesser and greater births according to wisdom. To make the mind bored with births and deaths in these three worlds. If the mind knows and sees the truth according to wisdom, by means of the mind itself, as has been explained here, the mind will straightaway become aware that it has been subject to the deception of *kilesas*¹⁷ and *tanha*¹⁸ for a very long time.

The mind will look for a way to protect itself and change to a new way of thinking and seeing, due to having realized that the mind has traveled along the wrong path for incalculable lives, births, and existences, for countless ages, for aeons without end. This time the mind has a teacher to instruct it about the truth and it will agree to accept the truth in accordance with wisdom henceforth.

The mind will have the correct view. This means that the mind has *sammadithi*¹⁹. When the mind has this view, the mind will cut across the stream and re-direct the line of thinking concerning the world with resolute courage. One is even prepared to sacrifice one's life. This is due to knowing and seeing the body in accordance with truth. The truth will reveal itself so that whoever practises earnestly will know and see the truth correctly.

❖ Investigations of Objects

At this stage the method of knowing mental objects will be explained. This knowing of mental objects has already been discussed under samatha – vipassana heading and is now further explained in order to provide a supplement sufficient for meditator to understand and practise on their own. These mental objects are truly many. Each mental object must have a cause for it to arise, both externally and internally **the basic source arises internally, namely in the mind.**

If an internal cause already exists, the external cause then condition the internal one causing it to increase in magnitude and expand outwards in all directions, moving to combine with the external source which has been conditioned up, until there is no end to it all and it is incomparably detailed and intricate in accordance with the cause which arose. **Internal mental objects have the mind as the cause and also have the mind as the one who fabricates the cause.**

¹⁷ Kilesas: defilements of the mind. Defilement -- lobha (passion), dosa (aversion), and moha (delusion) in their various forms, which include such things as greed, malevolence, anger, rancor, hypocrisy, arrogance, envy, miserliness, dishonesty, boastfulness, obstinacy, violence, pride, conceit, intoxication, and complacency.

¹⁸ Tanha: craving. Craving -- for sensuality, for becoming, or for not-becoming (bhava).

¹⁹ Sammadithi: right view.

Once it fabricates for some reason or other it is convinced with the reason and continually reflects upon it. Therefore a mental object which arises in the mind can be compared with a tornado which begins in a small way and increases in magnitude in accordance with its conditioning source. A mental object, which develops in this mind, is the same. When the mind fabricates a cause, which is based on the body as the focal point, it starts from the body itself as the origin.

That is to say, it has the intention to take the body itself as the object to become interested in, the body of any person anywhere without specific limitations. The mind can then manufacture deep, profound plans and can expect a result in return for those plans with absolute confidence the same as a spider which makes a web and can expect a profitable result. At the very least it will be a cause for other insects to fly into and become stuck in the web, and it will catch and make a meal of them

This is just a very small insect, which can yet manage to develop a technique using a plan to trap other insects into getting stuck in the web. Even more so, the minds of humans have similar plans for personal advantage that are truly large in extent.

Once the mind is attached to one's own body, mental desires will spread, bringing other visible objects into contact in accordance with ideas and internal objects of mind. Whichever visible objects appeal to the mind, even if those objects already belong to the distant past, the mind still takes them as a subject to be dreamed up by the mind itself, and extends those objects giving them various attributes and reinforcing their form in various ways, making them freshly attractive, elaborate and detailed in accordance with the mental objects which appeal to the suppositions which the mind itself dreams up.

Emotions of love and desire thus arise in the mind, which dreams about various visible objects and sounds. Once the mind takes delight in and is absorbed in anything, **then that very thing will be the source of ideas and emotions in the mind**, or if the mind dislikes something, **the emotions in the mind then directly manifest themselves**, or if those visible objects and sounds have something untoward occur for one reason or another, then sorrow arises. **The emotion of sorrow is in the mind.**

Whichever things we determine to have, if we obtain them, then sorrow arises. The emotion of sorrow is in the **mind**. Whichever things we determine to have, if we obtain them, emotions of satisfaction arise and establish them in the mind. If we fail to obtain them, then sorrow arises. **All these emotion arise in the mind and establish themselves in the mind** and manifest themselves in accordance with their sources all the time.

For this reason, as we are meditator, once we have understood the cause for emotions and mental objects which arise in the mind in this manner, we should have methods of protection and remedies henceforth and should search for methods to teach the mind to know the evils and dangers of mental objects which are a threat to the mind itself which acts upon the desires which arise in that mind.

They result in happiness and unhappiness, gladness and sorrow, falling and arising, tottering and staggering, colliding head on and lurching behind, without a safe shore or space in the sky until a final destination point cannot be found; existing in darkness, travelling in darkness, it is “DTAMO DTAMA”, returning and revolving without knowing the old from the new.

The delusion arises in the mind that everything is new all the time, because the endless revolving of this cycle has been going on for a long, long time. Thus the mind is not aware of the situation at the beginning or the end, thereby understanding that it is something new, taking it as something fresh and hot. In truth it is old, the world is an old world, birth, old age, sickness and death are the same old things, all objects are old, where could new ones be found?

It is because our minds do not know that there is wrong understanding, thinking from one aspect only, without looking to left or right. Thus the mind is said to be blind. That is to say, the mind itself lacks responsibility. The same as a child without a guardian – that child will naturally meet with various dangers because of its actions, its comings and goings and the daily existence of the child lacks responsibility on the part of the child itself, and one cannot imagine the evils and dangers which might arise for that child.

In a similar manner, when the mind lacks wisdom for protecting and guarding it, in order to warn it, then thoughts and actions, following one's inclinations without restraint, not knowing the cause and the final effect (will result). Whatever the mind wishes and desires, it (goes and) searches for that thing for nourishment. Once the mind wants anything, that very mind is the one that makes a plan in order to make sure it gets that thing. The same as people blind from birth that have no one to guide and protect them. If it is like this, how will the movements of those blind people be? Anybody knows sufficiently well about this already.

As far as a blind mind is concerned, it is even far more dangerous than a blind person is. Because a blind person still has arms and legs to help feel (out) the path, sufficient to be able to travel along it. But that blind mind has desire leading it, and it has desires and wanting leading it, without anyone being able to stop it. Because it is an individual tendency or character, due to having become accustomed to it.

And one still has views leading straight down into the depths of the cycle of lives and births, so that it is difficult to be able to tear oneself away from it. But it is not beyond the capabilities and efforts of someone who wishes with a sincere heart to rise from the depths. Because once we have determined, that determination must have a successful result, in all certainty. **The important point is simply whether we wish to escape or not, that is all.**

Because *sati*²⁰ and *panna*²¹ will lead the mind, making it able to know and see timelessly. Whether it is fast or slow will depend on ability and whatever surrounds ones those practises, that is all. If mindfulness and wisdom have techniques that are truly keen and penetrating, the mind will naturally agree to listen and be interested in wisdom in whatever circumstances. The same as a teacher instructing students. If the students truly make up their minds to listen, then understanding and cleverness will arise rapidly.

In the same way, if wisdom is sharp, watching over the mind, the mind will agree to listen and know according to the cause and effect of wisdom, with conviction, and firmness, because wisdom will have techniques to provide solutions and keep close watch, as on a one-to-one basis. Even should the mind have mental objects completely enshrouding, wisdom teaches the mind to know its mental objects intimately at that point, **including both cause and effect which arise, establish themselves and cease**, enabling the mind to have knowledge and agree to listen to wisdom continually.

The mind will gradually merge and become consistent and know according to wisdom as well, because wisdom is the very best teacher to instruct the mind. The same as a wild animal when it comes across human wisdom. By frequently teaching and instructing it, the animal will gradually know and understand very well and even be of use for humans. Our mind is the same. If we train and teach it using wisdom with close attention and earnestness, the mind will have cleverness arising that is sparkling and glittering, because the arising of knowledge and cleverness has to depend on learning.

When the mind lacks someone to lead it and to consult with, it naturally travels and exists in a state of ignorance of the mind itself. The same as a person who loses the way and there is someone who points out the way and advises the (right) path, saying “this path leads to a deep chasm, this path leads to a jungle of elephants and tigers, that path leads finally to safety.” The person who points out and gives directions for the path is actually the one who conducts the way.

In the same way, when the mind has wisdom telling it our causes, and the harm and dangers which the mind is in the process of engaging in, of the great

²⁰ Sati: mindfulness, self-collectedness, powers of reference and retention. In some contexts, the word sati when used alone covers alertness as well.

²¹ Panna: wisdom; discernment; insight; intelligence; common sense; ingenuity.

length of the cycle which is the *vatta samsara*²², and that harm and dangers of various kinds are like this, the mind will develop fear of treading this path in the future.

❖ Attaining to *Amata*²³

When the mind has a *kalanamitta*²⁴, namely *panna*²⁵, there will be safety. Internal mental objects which are harmful will then not worsen and strengthen as had previously been the case, because the mind has received training from *panna* and *panna* is established deeply in the mind. So it can be understood that **the mind has wisdom, wisdom is possessed by the mind. The mind has mindfulness, mindfulness is possessed by the mind.**

When the mind has circumspect wisdom established with respect to *sabbe sankhara*²⁶ in this way, the mind will perceive the harm and danger of whirling around in the cycle of birth, old age, sickness and death in the *Vatta Samsara*, the same as a person who has emerged from a cesspool – he will not want to go down into the cesspool again; or the same as a person who has escaped from the mouth of a tiger he will definitely not want to allow that tiger to come and attack him again; and the same as a person who gets out of a whirlpool – he will not want to get into the whirlpool again; the same as a person who has seen crocodiles in water – he will not want to go into that river again.

Once someone has seen harm and danger in birth, old age, sickness and death which is in this world, fear will arise and he will come to (know and see) the path to safety. The mind will very quickly cut (across) the waves of the current by means of mindfulness and wisdom, and ability that is fearless, even if (one is at) death's door, or in whatever circumstances.

When the mind has mindfulness and wisdom established at any time, the mind will draw down toward *Amata* with safety and the outcome for the practise will be to see that it is “*Akaliko, Ehipassiko*,” openly revealed at all times, irrespective of bodily position. The mind with wisdom and mindfulness will

²² *Vatta Samsara*: the wheel of samsaric existence, i.e. endless births and deaths. *Vatta* is the cycle of birth, death, and rebirth. This denotes both the death and rebirth of living beings and the death and rebirth of defilement within the mind. *Samsara* is transmigration – the round of death and rebirth.

²³ *Amata*: the deathless state.

²⁴ *Kalanamitta*: a noble friend – admirable friend; a mentor or teacher of Dhamma.

²⁵ *Panna*: wisdom; discernment; insight; intelligence; common sense; ingenuity.

²⁶ *Sabbe sankhara*: all conditioned phenomenon. *Sankhara* can refer to formation, compound, fashioning, fabrication -- the forces and factors that fashion things (physical or mental), the process of fashioning, and the fashioned things that result. It can refer to anything formed or fashioned by conditions, or, more specifically, (as one of the five *khandhas*) thought-formations within the mind.

naturally have a mutual relationship not limited in time or era. This is because the mind has a stable foundation based on truth and proclaiming the truth.

Nothing in the three worlds (of existence) will come to cover over or suppress what has occurred. Whether *sankhara lok or sankhara dhamma*²⁷, whether coarse or subtle, far or near, the mind which has mindfulness and wisdom is able to know and see arising, sustaining and cessation at every moment, admitting that all those things naturally have a cause for their origin and cease due to a cause all the time.

When the mind comes to know and see arising and cessation of Sabbe Sankhara of the world in this way, including at the same time our own bodies, which have nothing that can be called our own, then doubts vanish about our own body and the bodies of others, together will all various conditioning causes, including all desires which arise in the mind.

Mental objects inside the mind arise and cease, there is nothing that one can hold to be one's own, not in the slightest. The mind is able to know and see the source of internal objects of the mind, very clearly in this way. World-weariness will then develop in the mind itself and boredom will arise. The mind will loosen its ties to all mental objects and become absorbed in peacefulness to the fullest extent.

Even although all the (separate) consciousness, which acknowledges (sense-impressions) at all six *ayatana*²⁸, have consciousness in the mind as chief in importance, they will (all) cease functioning immediately consciousness in the mind alone ceases. Consciousness at the eye ears, nose, tongue and body cease simultaneously. The same for all five *khandha*²⁹. When the sole consciousness which is the designation for the *citta*³⁰ ceases, then consciousness which acknowledges the body, feelings, memory and mental formations also ceases.

When consciousness at the five khandha ceases, consciousness at the ayatana ceases at the same time. The same as many lights which are connected to the same switch. When just one switch is turned off, all the lights are turned off simultaneously. In the same way, when consciousness in the mind alone ceases, consciousness in the five khandha and in all five ayatana ceases.

²⁷ Sankhara Lok, Sankhara Dhamma: conditioned phenomena of world and mind. In the words of the writer, the mind "goes down towards" peacefulness.

²⁸ Ayatana: the sense-bases, sense medium. The inner sense media are the sense organs -- eyes, ears, nose, tongue, body, and mind. The outer sense media are their respective objects.

²⁹ Khandha: the aggregations of the body, feelings, memory and mental formations. It can refer to heap; group; aggregate. Physical and mental components of the personality and of sensory experience in general. The five bases of clinging – nama (mental phenomenon), rupa (physical phenomenon), vedana (feeling), sañña (perception), sankhara (mental fashionings), and viññana (consciousness).

³⁰ Citta: the mind; heart; state of consciousness.

When consciousness in the mind alone ceases, the whole world remains in its natural state. It is the same as having nothing moving, coming or going during that period of time, but there is yet another kind of knowing and seeing. This kind of knowing uses consciousness in the khandha, not consciousness at the ayatana.

It is knowing that is soft and subtle. It is knowing that is particular to knowing alone. It is not subject to the khandha or any of the ayatana. It is knowing that is not affected by anything in the world. It is knowing which is limited – it can not be taken and used for anything and does not tend towards the search for happiness or unhappiness or the search for external objects of the mind, not becoming attached to any internal mental object at all.

Even with regard to wisdom and all other various internal mental formations, it will not be affected – there will be no coming or going during that interval or time at all.

The tranquility, which has been explained here, is not the same as the peacefulness, which used to arise and cease, as had previously been the case. This kind of peacefulness will arise for the practiser individually just once only. This peacefulness will be maintained for a long or short time depending on the temperament; it is not similar for all. Once it has arisen for the practiser, he or she will not go to study with any teacher to ask whether it is right or wrong.

Thus it is not necessary to go and study from anybody at this stage. When the time comes for the mind to withdraw from this peacefulness, it will not depend upon the bodily position. Whether one stands, walks, sits or lies down, (the mind) can withdraw in all positions. This word “withdraw” is not the same as the Citta withdrawing from samadhi as had previously been the case, and it is difficult to imagine.

With just a slight change of the state of tranquility, fearlessness will arise immediately. This fearlessness of the Jy³¹ will have nothing that can be compared with it to let the reader know and understand. And let it be understood that it is beyond the ability of the writer in any case (to let readers understand.) May the reader grant forgiveness for the writer’s inability to illustrate the fearlessness for the reader to inspect, because it belongs to the mind and *sati-panna*³².

The fearlessness can be of whatever characteristic, therefore may the practiser come to know for himself; and his fearlessness will arise for the practiser individually just once only. Once it has arisen for him, just for a short

³¹ Jy: mind.

³² Sati-panna: mindfulness, wisdom, self-collectedness, powers of reference and retention. In some contexts, the word sati when used alone covers alertness.

while, “*carimagga citta*”³³ will produce a result in return; may the practiser know and see that for himself individually.

Therefore may all practisers who aim for useful results for themselves understand the basis of this practise – the methods of walking *cankama* and sitting in *samadhai*, the method of establishing *samatha*, the method of developing *vipassana*, the method of establishing knowledge of the body, the method of investigating internal mental objects and the method of establishing knowledge of the mind.

May it be understood that *kilesas*³⁴, that is to say, the mind that does not know original causes – will all be the source of unhappiness? Even when moods and emotions arise from causes, one does not know how to overcome them. When the mind goes and gets attached to any cause or any mental object, the mind is pleased with that cause. In summary, it means that the mind does not know and see according to the *Four Noble Truths of Dhamma*³⁵.

For this reason may all meditators be determined to practise. Whether the results are small or great depends on one’s own true determination. And one will experience the flavor of the results of one’s practise for oneself, as it is *paccatam*³⁶, and happiness of the heart will arise for one all the time.

³³ *Carimagga citta*: the mind goes out or shifts for a brief span of time.

³⁴ *Kilesas*: mental defilements.

³⁵ Four Noble Truths of Dhamma: sufferings including its origins, its cessation, and the path to its cessation.

³⁶ *Paccatam*: to be seen for oneself; personal; individual.