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มหาวิทยาลัยมหจุฬาลงกรณราชวิทยาลัย



**YONISOMANASIKĀRA :
A CASE STUDY OF PRACTICES
IN WAT KHAO SANAMCHAI**

Phra Kittisak *Ṭhitisampanno* Thamasaran

A Thesis Submitted in Partial Fulfillment of
The Requirement for the Degree of
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(Buddhist Studies)

The International Master Degree Program
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Mahachulalongkornrajavidyalaya University
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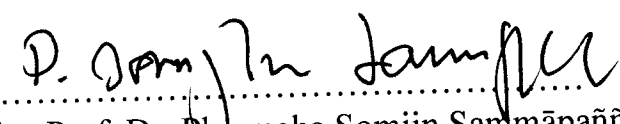
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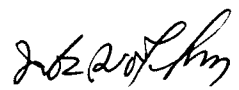
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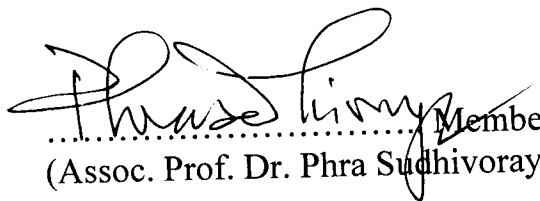
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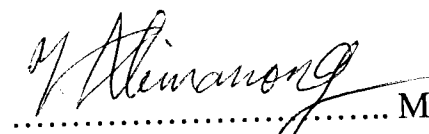
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.....
(Assist. Prof. Dr. Phramaha Somjin Sammāpañño)
Dean of Graduate School

Thesis Examination Committee:  Chairperson
(Phra Methiratanadilok)


..... Member
(Assoc. Prof. Dr. Phra Sudhivorayan)


..... Member
(Assoc. Prof. Dr. Banjob Bannaraji)


..... Member
(Dr. Veerachart Nimanong)

Thesis Supervisory Committee:

Assoc. Prof. Dr. Phra Sudhivorayan Chairperson

Dr. Veerachart Nimanong Member

Thesis Title	: Yonisomanasikāra : A Case Study of Practices in Wat Khao Sanamchai
Researcher	: Phra Kittisak <i>Thitisampanno</i> Thamasaran
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Abstract

The purpose of this thesis is to analyze the theory behind the Practices of *Yonisomanasikāra*, in order to attain an understanding (called in Pāli *Sutamayapaññā*), then bring it to practicing in the frame of *Satipaṭṭhāna* (Mindfulness Foundations).

The goal of the Buddha's teaching is the cessation of suffering (*dukkha*), attained principally by following the Eightfold Path, whose first member is *Sammāditṭhi*, or Right view.

The *Pāli* Canon says that *Sammāditṭhi* can be caused to arise through *Paratoghosa* (the voice of another) and *Yonisomanasikāra*, paying correct attention.

Moreover, although the *Pāli* Canon records countless occasions upon which the Buddha extolled the virtues of *Yonisomanasikāra* and its essential role in attaining the Buddhist goal, the cessation of *dukkha*, it is nowhere fully explained and, for this reason perhaps, tends these days to be neglected, or overlooked, in most of the meditation techniques commonly current.

The aim of this thesis is explore the topic of *Yonisomanasikāra* and its role in the Buddhist path, as advocated by Ajahn Pranee Samreungraja, a lay meditation teacher at the centre she established at Wat Khaosanamchai in Hua Hin province, Thailand.



Ajahn Pranee states that the Buddhist path admits three stages: (a) *pariyatti*, or knowledge of the texts; (b) *Paṭipatti*, or the knowledge from practice of meditation; and (c) *paṭivedha*, or penetration of the truths. Such *pariyatti* should, she says, be communicated by a *Kalyāṇamitta*, or wise friend. This consists of the *Kalyāṇamitta* communicating an initial understanding of the Dhamma at an intellectual level, which provides the listener with the impetus to embark on the second stage of *Paṭipatti*, or the practical application of the technique of *Yonisomanasikāra* to the four *Satipaṭṭhānas* meditations, in perhaps a somewhat novel, or unorthodox, way. Which of the four *Satipaṭṭhānas* a student is encouraged to practice will depend, at least in the beginning, on the advice of the *Kalyāṇamitta*, who can guide practitioners in the right way by his or her attaining experiences.

This then leads, in turn, to the third stage of *paṭivedha*, in which the truth of *dukkha*, and the other three truths, becomes directly known, thus allowing one to eradicate the various obstacles to liberation posed by the *kilesas*, or defilements, and especially that of craving (*taṇhā*), and to eliminate wrong view (*diṭṭhi*).

In the instruction of Ajahn Pranee, particular emphasis is placed on the four *iriyāpathas*, or bodily postures, of standing, walking, sitting and lying down, since these are always immediately available to us. She advocates *Vipassanā Kammaṭṭhāna*, or *Vipassanā* exercised principally in conjunction with one or other of those postures.

In this system, one should pay particular attention to each change in a bodily posture, and seek to understand what gives rise to the need for that change. All too often, the practitioner will note the change, and perhaps also the ease following the change. But Ajahn Pranee holds that while this may give rise to *sati*, or mindfulness, it will also subtly give more power to the *kilesas*, or defilements, since the *dukkha* associated with a present posture generates a craving for a change in posture that will bring relief.

In the instruction, one therefore has rather to pay careful attention (*Yonisomanasikāra*) to the *dukkha* giving rise to the desire to change posture, and thus arrive at a deeper understanding of that *dukkha*. This, in turn, will



provide a means of cleansing ourselves of the craving, and other *kilesas*, to which that *dukkha* always gives rise.

Initially then, one needs to pay careful attention (*Yonisomanasikāra*) to one's posture when it is about to change. Thereafter, one turns that same attention to the situation after the change has been made, in which we arrive at a deeper understanding of *nāma* and *rūpa* that this is *rūpa*, and not any supposed individual self, that is walking which provides the opportunity for a second cleansing, in this case, that of wrong view. *Yonisomanasikāra* is the arising of *cintāmayapaññā* : it precedes *Sati-Sampajañña*. *Yonisomanasikāra* is like bringing somebody to a rice field. Once they are there, *sati* holds the rice and *Sampajañña* is the knife that cuts it. In practice, *Yonisomanasikāra* brings the three *nāmas* (*Ātāpa*, *Sati*, and *Sampajañña*), and the three *nāmas* know the phenomena: this is *rūpa*, this is *nāma*. *Yonisomanasikāra* acts as a sort of introductory element.

The twofold aim of *Vipassanā Kammaṭṭhāna* is thus, firstly, an ever-deeper understanding of *dukkha*, and the *kilesas* to which it secretly gives rise, and then the eradication of the wrong view of self. So one needs to learn and study in order to develop a good understanding of the *nāmas* and *rūpas* happening, both internally and externally, throughout the various sense-doors: what is *nāma* and what is *rūpa* must be understood. This significant cause allows one to eradicate wrong view and the attachment that erroneously takes things for “self” and “me”.

The thesis also presents an interview with Meditation Master, Ajahn Pranee, an overview of Practice Instruction and bring the reader to the environment of meditation in the case study of interview test as a whole, in order to understand *Yonisomanasikāra* and its functions is useful foundation-knowledge for the development of insight. One learns that there are many conditions for the different *cittas* which arise and that there is no self which can control *cittas*. Sometimes the *mano-dvārāvajjana-citta* is succeeded by wholesome mind (*kusala cittas*), sometimes by unwholesome mind (*akusala cittas*). If there can be *Yonisomanasikāra* or wise attention now, there will be more conditions for moral and wisdom in the future.

Namo tassa bhagavato arahato sammā sambuddhassa

Homage to that Blessed One, the Worthy One, the Fully and
Perfectly Awakened One

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Any mistakes or misinterpretations are solely due to my insufficient understanding. I accept full responsibility. Despite any shortcomings, I hope that this research, at the very least, encourages further research in this area and will help other people for better understanding of the Buddha's Teaching.

Phra Kittisak *Thitisampanno* Thamasaran
May 30, 2006



List of Abbreviations

Sources:¹

A.	Āṅguttaranikāya
AA.	Āṅguttaranikāy Aṭṭhakatha
Abhi-av.	Abhidhammāvatāra
D.	Dīghanikāya
DA.	Dīghanikāya Aṭṭhakathā (Sumaṅgala-vilāsinī ; Commentary on Dīghanikāya)
DhA.	Dhammapada Aṭṭhakathā
Dhs.	Dhammasaṅgaṇī
DhsA.	Dhammasaṅgaṇī Aṭṭhakathā
It.	Itivuttaka Khuddakanikāya
J.	Jātaka
Kh.	Khuddakapāṭha Khuddakanikāya
K.S.	Kindred Sayings
Kvu.	Kathāvatthu
M.	Majjhimanikāya
Miln.	Milinda-paṇha
Mp.	Manoratha-pūraṇī, Commentary on A.
MuA.	Mulapaṇṇasa Aṭṭhakathā
Nett.	Netti-pakaraṇa
NettA.	Netti-pakaraṇa Aṭṭhakathā
Peṭ.	Peṭakopadesa
Ps.	Paṭisambhidāmagga Khuddakanikāya
Pug.	Puggalapaññatti
PvA.	Peta-vatthu Aṭṭhakathā
S.	Saṃyuttanikāya
SnA.	Suttanipātavaṇṇaṇā (Paramatthajotikā)
Vbh.	Vibhaṅga
VbhA.	Vibhaṅgavaṇṇaṇā

¹ In quoting *Pāli* sources, the references from *Pāli* Tipitaka are given according to the volume and page of the PTS edition. Exceptions are quoted from Chatṭha Saṅgāyana edition, there will be quoted with the abbreviation (CS) and the abbreviation (T) is used at the last letter for Thai edition *Pāli* commentaries.



Vin.	Vinaya Piṭaka
VinA.	Vinaya Piṭaka Aṭṭhakathā (Samantapāsādikā)
Vism.	Visuddhimagga
Vism-mhṭ.	Paramatthamañjūsā

Other abbreviations:

e.g.	exempli gratia / for example
ed.	edited by
etc.	et cetera/ and others
Ibid.	Ibiden / in the same book
i.e.	id est / that is
n.	note
p(p.)	page(s)
sq.	and following
tr.	translated by
vol(s)	volume(s)



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Chapter I

Introduction

1.1 Background and Significance of the Study

All humans seek to be free from suffering and find happiness. Many people find happiness with the enjoyment of sensual pleasures. They satisfy the desire for delightful sights, sounds, smells, tastes, tactile sensations and pleasurable feelings. Most of knowledge they have is used to support their desires. No matter how much they fulfill their desire, they can never attain real happiness. They become victims of craving, of obsessive desire, and thus become absorbed in behaviors that are superficially pleasant but eventually bring restlessness and suffering.

If the knowledge of how to attain happiness automatically came along with the desire to be happy, there would be no need for a Buddha to arise in the world. We would be able to achieve perfect happiness entirely on our own. In fact, we need the knowledge and guidance of a Buddha because, though we naturally wish to avoid suffering and to attain happiness, we have no clear conception of the path that can bring this desire to fulfillment. The root of our problem is thus one of knowledge, of Clear Comprehension.¹

Wisdom, or the realization of Truth, *Paññā* in *Palī*, is the ultimate object of our quest for knowledge. It is so essential for true happiness because wisdom alone is capable of cutting off the defilements at the root. Wisdom (*Paññā*) in Buddha's teachings (*Buddhadhamma*) neither comes from his own thinking nor speculation. *Buddhadhamma* is the result of his investigations on the reality of phenomena. The Buddha maintains that the cause and effect of phenomena or events is a natural occurrence, that is, there is no intention on the part of the cause to bring

¹ Bhikkhu Bodhi, *The Good, The Beautiful, and The True*, (Kandy: Buddhist Publication Society, 2001), pp.1-5.



out the effects. It is something which occurs in the nature of things and is there for us to directly observe. Attaining wisdom requires us to deeply understand the phenomena of *nāma* and *rūpa* (mentality and materiality) by the systematic learning processes. The first process is the requisite step of learning called “*Pariyatti*”² (Theoretical learning). In retrospect, the Buddha preached his teaching based on the noble truth. He also had an aspiration for all beings to see and understand all truth in nature with wisdom.³ He convinced them to believe wisely by investigating his teaching or by experiencing it themselves.⁴ He had never taught his disciples to believe blindly in his teachings. For this reason, the knowledge from *Pariyatti* has to be practiced and verified in the process called “*Paṭipatti*” (Practical Training).⁵ The practice of enlightenment needs to take a highly personal “insider’s view” which need to thoroughly understand the basic theory and cultivate it with systematic training. To arrive at the wisdom that cuts off the roots of suffering, one has to face the Truth by entering the path called “*Dukkha-nirodhagāminī patipadā*” (the path leading to the cessation of suffering). Until one can reach the last stage⁶ is “*Paṭivedha*” (ultimate accomplishment of Buddhist training)⁷, which is considered as “*Lokuttara-dhamma*” (supramundane states).⁸

Most Buddhist learners who are seeking for the cessation of suffering (*Dukkha-nirodha*), have to practice by facing reality. Right View is the forerunner of the entire path, the guide for all the other

² VinA.225; AA.V.33.

³ A.III.65; Nyanaponika Thera and Bhikkhu Bodhi, tr., **Numerical Discourses of the Buddha** (Aṅguttara Nikāya), (New Delhi: Visstaar Publications, 2001), pp.64-67: “Come, Kālāmas. Do not go by oral tradition, by lineage of teaching, by hearsay, by a collection of scriptures, by logical reasoning, by inferential reasoning, by reflection on reasons, by the acceptance of a view after pondering it, by the seeming competence of a speaker, or because you think, ‘The ascetic is our teacher’ But when you know for yourselves, ‘These things are unwholesome, these things are blamable; these are censured by the wise; these thing, if undertaken and practiced, lead to harm and suffering’ then you should abandon them.”

⁴ D.II.93; M.I.37; A.III.285: The character or virtue of Buddha’s teaching (*Dhamma*) has usually been described into six attributes in *Pāli* i.e. *svākkhāto*, *sandiṭṭhiko*, *akāliko*, *ehipassiko*, *opanayiko* and *paccattaṃ veditabbo viññūhi*.

⁵ VinA.225; AA.V.33.

⁶ These states consist of four stages of *Magga* (4 Noble Paths), four stages of *Phala* (4 Noble Fruits) and *Nibbāna* (the ultimate goal in Buddhism).

⁷ VinA.225; AA.V.33.

⁸ Dhs. 1049; see also M.II.181; M.III.115.



factors. It enables us to understand our starting point, our destination, and the successive landmarks to pass as practice advances. To attempt to engage in the practice without a foundation of right view is to risk to getting lost in the futility of undirected movement. Doing so might be compared to wanting to drive someplace without consulting a roadmap or listening to the suggestions of an experienced driver. One might get into the car start to drive, but rather than approaching closer to one's destination, one is more likely to move farther away from it. To arrive at the desired place one has to have some idea of its general direction and of the roads leading to it. Analogous considerations apply to the practice of the path, which takes place in a framework of understanding established by right view.⁹ The Buddha himself says that he sees no single factor so responsible for the arising of unwholesome stages of mind as wrong view, and no factor so helpful for the arising of wholesome states of mind as right view. Again, he says that there is no single factor so responsible for the suffering of living beings as wrong view, and no factor so potent in promotion of the good of living beings as right view.¹⁰

Satipaṭṭhāna (Mindfulness Foundations) is the only way (*Ekāyanomaggo*) of practice to the cessation of suffering. As the Buddha said: "There is, monks, this one way to the purification of beings, for the overcoming of sorrow and distress, for the disappearance of pain and sadness, for the gaining of the right path, for the realization of *Nibbāna*, that is to say the four foundations of mindfulness."¹¹ Through studying by way of *Pariyatti* by listening to others (*paratoghosa*) in order to gain Right Understanding (*Sutamayapaññā*), some people can distinguish between what is right and wrong; what is wholesome gives rise to happiness and what is unwholesome brings about suffering. This knowledge, as well as understanding about life, is itself a type of wisdom, because it enables the mind to become healthy and wholesome. Nevertheless, this is not Insight Wisdom, which is on a much higher level.¹² To purify one's mind, one needs the requisite investigation and realization of truth. "*Paṭipatti*", or Practice on the Four Foundations of

⁹ Bhikkhu Bodhi, *The Noble Eightfold Path*, (Kandy: Buddhist Publication Society, 1994), p.14.

¹⁰ A.I.16.2.

¹¹ D.II.273.

¹² Vinai Ussivakul, *An Introduction To Buddhist Meditation For Results*, (Bangkok: Tipayawisut Ltd., 2546 B.E.), p.77.



Mindfulness, is the process of bringing Right Understanding from Theory (*Sutamayapaññā*) to fruition. At this point, “*Yonisomanasikāra*” or Wise Attention, plays a leading role. *Yonisomanasikāra* is the link between *Pariyatti* and *Paṭipatti*. It assists the practitioner to understand the real nature of all conditioned things, for the nature of all conditioned existence is laid bare in our own mind and body. *Yonisomanasikāra* is an important step on the path to wisdom and as an essential principle of Dhamma, directly precedes wisdoms. It is that which paves the way for wisdom, or opens up a space in which wisdom can mature. *Cintāmayapaññā*, or Wisdom by wise attention, is the developed knowledge from the practice of *Yonisomanasikāra*.

Yonisomanasikāra is generally in all wholesome actions and is inevitable in Meditation.¹³ To reach “*Paṭivedha*,” the ultimate accomplishment of Buddhist Training, means one can put an end to the defilements of mind that give rise to suffering. The Buddha compared this eradication of “*Kilesa*” defilements, at the time of attaining the highest level of “*Vipassanā Paññā*” (Insight Wisdom) along through the process of “*Bhavanāmayapaññā*” (Wisdom through practice), to the complete destruction of the roots of a tree so that it will never grow again.

For the eradication of defilements (*Kilesa*), the Buddha does not offer as a solution the method of repression - the attempt to drive *Kilesas* away by a mind full of fear and loathing. This approach does not resolve the problem but only pushes it below the surface, where it continues to thrive. What is needed to alter perception is something called “wise attention” (*Yonisomanasikāra*). Just as perception influences thought, so thought can influence perception. Our usual perceptions are tinged with “unwise attention” (*Ayonisomanasikāra*). We ordinarily look only at the surfaces of things, scan them in terms of our immediate interests and wants; only rarely do we dig into the roots of our involvements or explore their long-range consequences. To set this straight call for wise attention requires looking into the hidden undertones to our actions, exploring their results, evaluating the worthiness of our goals. In this investigation our

¹³ P.A. Payutto, *Sammāsati an Exposition of Right Mindfulness*, (Bangkok: Buddhadhamma Foundation, 2002), p.60.



concern must not be with what is pleasant but with what is true. We have to be prepared and willing to discover what is true even at the cost of our comfort. For real security always lies on the side of truth, not on the side of comfort.¹⁴ The practice of *Yonisomanasikāra* is an essential factor for attending to what is happening to us and within us on the successive occasions of perception what is happening at each moment as it is actually happening.

Unfortunately, the research of *Yonisomanasikāra* is rarely found as pragmatic approach to Meditation Practices by a literature survey. Some of them are presented as a method of thought or a process of reflection in daily life, instead of Meditation Practices. The present thesis is an attempt to differentiate *Yonisomanasikāra* and also other *Dhammas*, such as *Paññā*, or *Sampajañña*, etc. In a frame of *Tipitaka* (the Buddhist Canon), the commentaries, sub-commentaries and practice instruction of meditation masters, analyze and balance the knowledge of *Yonisomanasikāra* of *Pariyatti* and *Paṭipatti*. Stepping into the heart of practice, this work is meant to be a study of one out of many significant factors in the practice of Dhamma rather than to be as a philosophy in text.

The major of *Yonisomanasikāra* was repeatedly used for mental development in the Discourses of the Buddha, however students who have never practiced still cannot figure out its meaning. Little research has explained *Yonisomanasikāra* as a practical tool, with other scholars presenting it as a theory about thinking. As mentioned earlier, Dhamma understanding is the same as wisdom and, is the result from facing the truth in practice. We are unable to perceive or verify by only thinking or imagination. We can only make the cause and the aiding conditions (*paccaya*); while on the contrary, we cannot create the effect. For example, in the Four Noble Truths (*Ariya-Sacca*), the cessation of suffering (*Dukkha-nirodha*) is the result that we cannot bring to practice. Suffering (*Dukkha*) is a phenomena, which we are only able to observe, and feel the suffering (*Vedanā*). Thus, *Dukkha* is the duty that concerns us (*Kicca-ñāṇa*) along the path leading to the cessation of suffering (*Dukkha-nirodhagāminī paṭipadā*). By just thinking about *Dukkha* (suffering), we fail to see things as they really are (*yathābhūtam*).

¹⁴ Bhikkhu Bodhi, *The Noble Eightfold Path*, (Kandy: Buddhist Publication Society, 1994), p.34.



In many meditation centers nowadays, it is seldom asked to notice the *Yonisomanasikāra* during the meditation. Some neglect all of Dhamma in scriptures (*Pariyatti*) and let their minds wander (*Uddhacca*) about theory while practicing. However, the practice in Wat Khao Sanamchai, Prachuabkirikhan, Thailand, places importance on *Yonisomanasikāra*. Both *Pariyatti* and *Paṭipatti* are being cross-checked during practice. This thesis intends to analyze both literal meanings and practical senses of *Yonisomanasikāra* in the Canon, Commentaries and sub-commentaries as principle tools, and then analyze the meditation practice at the meditation center in Wat Khao Sanamchai, using it as an experimental laboratory.

1.2 The Objectives of Study

1.2.1 To study and analyze “*Yonisomanasikāra*” in Buddhist canonical texts and other related contexts.

1.2.2 To study the utility of practicing and developing “*Yonisomanasikāra*” as a means to understand *Buddhadhamma* in Buddhism.

1.2.3 To conclude and suggest on problems in meditation and daily life.

1.3 Statements of the Problems

1.3.1 How does the Buddhist Canon give the definition of *Yonisomanasikāra* and its details?

1.3.2 What is the similarity or difference of *Yonisomanasikāra* in text (*Pariyatti*) and in the sense of practice (*Paṭipatti*) in meditation?

1.3.3 How can we have the benefits of *Yonisomanasikāra* in meditation and daily life?

1.4 Definitions of Terms

Ariya-Sacca – The Noble Truth; refers to the Four Noble Truths (*cattāri ariya-saccāni*) which form the basis of the Buddha’s teaching:

- 1) *Dukkha*: suffering
- 2) *Dukkha-samudaya*: the cause of suffering
- 3) *Dukkha-nirodha*: the cessation of suffering



4) *Dukkha-nirodhagāminī patipadā*: the path leading to the cessation of suffering

Buddhadhamma – Reality or the knowledge that provides Reality exposed in the Buddha’s teachings as represented in *Pāli Tipiṭaka*.

Paṭipatti: Practical Training, Practices moral conduct of *Sīla* (behavior), *Samadhi* (Right Concentration) and *Paññā* (Wisdom)

Vipassanā Kammaṭṭhāna: Insight Practice, the type of wisdom (*paññā*) that sees things as they really are. It is different from *Samatha Kammaṭṭhāna*: it does not just involve holding the mind still. It requires only *khaṇika-samādhi* (momentary concentration) for penetrative observation.

Yonisomanasikāra: proper attention, fixing one’s attention with a purpose or thoroughly; to make the correct understanding of each object that is happening.

1.5 Survey of Related Literature

Phra Brahmaganabhorn (P. A. Payutto), Phra, **Reflection by the Principle of Buddhadhamma** (Thai Version). Bangkok: Dhammasarn, 2546 B.E.

Abstract: *Buddhadhamma* is Phra Brahmaganabhorn¹⁵ (P.A. Payutto)’s most outstanding work, written first in 1970 and expanded in a revised version in 1982. The content is cut from Reflection by the Principle of *Buddhadhamma*, as Payutto Bhikkhu says, follows such traditional works as the *Visuddhimagga* and the *Vimuttimagga*, classical texts which share a common characteristic as they concern the three basic trainings: *Sīla* (morality), *Samādhi* (concentration), and *Paññā* (wisdom). *Buddhadhamma*, however, differs from these classical texts in that it presents these teachings through the wisdom of a monk who lives in the modern world. Additionally, this work contains many sources from the

¹⁵ His previous rank-name was Phra Dhammapitaka. He has been recognized as the prominent Thai scholar monk, especially on issue “Buddhism and Education”. Since 1981, his speeches and articles in this area have been published in more than hundred book titles.



Pāli texts, making it both an academic book on the teachings of the Buddha as well as a manual for scholarly research on any topic in Buddhist teachings. He summarizes the fundamental qualities of *Buddhadhamma* like *Yonisomanasikāra* with other Dhamma, and then set it into applied methods as the ten ways of reflection.

Assoc. Prof. Dr. Phra Sudhivorayan (Narong Cherdsungnoen, Phramaha), Ph.D. dissertation “**A Study of Sati (Mindfulness) in Buddhism: Theory and Practice in Thai Tradition**”, the University of Delhi, 1993.

Abstract: His academic research is an attempt to understand *Sati* (Mindfulness) in Buddhism. The research studies the details and characteristics of mind, which the researcher calls psychic. He has demonstrated a knowledge of *Abhidhamma* in explanations of Immoral psychic factors, Moral psychic factors, Methods of elimination of pollution of mind and the Method of development of purification of mind.

The research has an explanation of the different kinds of mind. The researcher brings the major qualities of mind, such as *Sati* (Mindfulness), the way of the practice of *Saṭipatṭhāna*; *Sati* is the way of practice of *Saṭipatṭhāna*; *Kāyānupassanā*-contemplation on body, *Vedanānupassanā*-contemplation on feeling, *Cittānupassanā*-contemplation on mind and *Dhammānupassanā*-contemplation on mind-objects.

The content is an interesting research of these practices and their history, starting from early Buddhism in India past through Thailand. The concise details focus on the Rise and Development of *Saṭipatṭhāna* practice in Thai Tradition, from *Araññavāsī* in Sukhothai, *Varatātana* in Ayudhya, *Nānasamvara* in Early Bangkok period, Dhammayuttikanikaya (New Movement of Buddhist Awakening in Democratic period). Furthermore, this dissertation is a brief survey of three Meditation Schools in Thailand: Suan Mokkhabalaram, Chaiya of Buddhadasa: *Vipassanā* Meditation Centre of Wat Mahadhatu and Wat Nong Pah Pong of Ajahn Chah.



Chaiyawat Kapilakanjana, **Ubai Dub Tuk**. (Thai Version) Wat Khao Sanamchai: Viwatta Meditation Center, 2544 B.E.

Abstract: Ajahn Chaiyawat Kapilakan, a scholar, well-known Abhidhamma teacher at Chulalongkorn University, Meditation Instructor of Wat Khao Sanamchai. He wrote this book as a guide to the practice of *Satipaṭṭhāna*. He carefully selected the significant contents of *Satipaṭṭhāna* practices only from the *Tipiṭaka*, the commentaries and sub commentaries as the only principle of the path of practice (*Ekāyanamaggo*). He wished to present only the Buddha's teaching, not the Arcariya's (later teacher) teaching, to purify the practices without contradiction. This book mentions lot of details only in the practice of body postures in *Satipaṭṭhāna*, from his personal experience in the practice. The book proposes the practicality of *Yonisomanasikāra* in retreat meditation in a concise and illustrated explanation. For a reader, who has never practiced before, it may be hard to touch a feeling of scriptures, but it is worth reading before going to meditation.

1.6 Methods of Study

There are two parts of studying in this thesis: Documentary research and Fieldwork.

1.6.1 Collecting data and exposing the knowledge of “*Yonisomanasikāra*” from the *Tipiṭaka*, commentaries and sub-commentaries.

1.6.2 Bringing the knowledge of *Yonisomanasikāra* as focused on meditation practices.

1.6.3 Collecting data from Wat Khao Sanamchai through interviews and meditation observations.

1.6.4 Analyzing the practices of *Yonisomanasikāra* as found in the fieldwork.

1.6.5 Formulating conclusions, applying the practices of *Yonisomanasikāra* in meditation and daily life.



1.7 Expected Findings and Advantages of the Study

1.7.1 Understanding the significance and knowledge of *Yonisomanasikāra* in *Theravāda* Buddhism.

1.7.2 By studying and doing research, one can also understand the inter-relationship between the relevant knowledges of Buddhism, such as *Ariyasacca* (the Four Noble Truths), *Paticcasamuppāda* (Dependent Origination), and other essential Dhamma.

1.7.3 Having comprehended the nature of mind and its working, one can synthesize, analyse, and distinguish between the theory and practice and can apply the knowledge to solve problems in meditation and in daily life.

Chapter II

Yonisomanasikāra and the Practices in Scriptures

2.1 *Yonisomanasikāra* in Scriptures

The *Pāli* Canon records countless occasions upon which the Buddha extolled the virtues of *yonisomanasikāra* and its essential role in attaining the Buddhist goal, *Dukkha-nirodha*: the cessation of suffering.

2.1.1 The Significance of *Yonisomanasikāra*

Wisdom, called *Sammādiṭṭhi* (Right View) in the Noble Eightfold Path, is the most significant cause of a wholesome mind. Most Buddhists, seeking the cessation of suffering (*Dukkha-nirodha*), have to practice by facing reality. Right View is the forerunner of the entire path, the guide for all the other factors. It enables us to understand our starting point, our destination, and the successive landmarks to pass as practice advances.¹⁶ The Buddha himself says that he sees no single factor so responsible for the arising of unwholesome stages of mind as wrong view, and no factor so helpful for the arising of wholesome states of mind as right view. Again, he says that there is no single factor so responsible for the suffering of living beings as wrong view, and no factor so potent in promotion of the good of living beings as right view.¹⁷

Attaining *Sammādiṭṭhi* (Right View), *Yonisomanasikāra* is the primary factor for the arising of wisdom and its development. The Buddha said in *Samyutta Nikāya (Mahāvagga)*¹⁸:

¹⁶ Bhikkhu Bodhi, *The Noble Eightfold Path*, (Kandy: Buddhist Publication Society, 1994), p.14.

¹⁷ A.I.16.2.

¹⁸ S.50.



Bhikkhus, this is the forerunner and precursor of the rising of the sun, that is, the dawn. So too, bhikkhus, for a bhikkhus this is the forerunner and precursor for the arising of the Noble Eightfold Path, that is, accomplishment in virtue ... accomplishment in desire ... accomplishment in self ... accomplishment in view ... accomplishment in diligence ... accomplishment in careful attention.¹⁹ When a bhikkhu is accomplished in **wise attention**²⁰, it is to be expected that he will develop and cultivate this Noble Eightfold Path.

And how does a bhikkhu who is accomplished in **wise attention** develop and cultivate the Noble Eightfold Path? Here, bhikkhus, a bhikkhu develops right view, which is based upon seclusion, dispassion, and cessation, maturing in release. It is in this way, bhikkhus, that a bhikkhu who is accomplished in **careful attention** develops and cultivates the Noble Eightfold Path...

And how does a bhikkhu who is accomplished in careful attention develop and cultivate the Noble Eightfold Path? Here, bhikkhus, a bhikkhu develops right view, which has as its final goal the removal of lust, the removal of hatred, the removal of delusion... He develops right concentration, which has as its final goal the removal of lust, the removal of hatred, the removal of delusion. It is in this way, bhikkhus, that a bhikkhu who is accomplished in careful attention develops and cultivates the Noble Eightfold Path.²¹

2.1.2 The Meanings and Etymology of *Yonisomanasikāra*

The word “*Yonisomanasikāra*” is the combination of two words; *yoniso* and *manasikāra*:

¹⁹ “Accomplishment in virtue” (*sīlasampadā*) is the fourfold purification of virtue (i.e., compliance with the *Pātimokkha*, restraint of the sense, proper use of the requisites, and right livelihood; see Vism.15-16). “Accomplishment in desire” (*chandasaṃpadā*) is desire as the wish to accomplish the wholesome (i.e., not desire as craving, another connotation of *chanda*). “Accomplishment in self” (*attasaṃpadā*) is completeness of mind (*sampannacittatā*). All these *suttas* were spoken separate by way of the personal inclinations (of these to be taught).

²⁰ *yonisomanasikāra*.

²¹ Bhikhu Bodhi, tr., **The Connected Discourses of the Buddha** (Saṃyutta Nikāya) Vol. II, (Boston: Wisdom Publications, 2000), pp. 1543-1545.



“*Yoniso*” means “down to its origin or foundation,” i.e. thoroughly, orderly, wisely, properly, judiciously²², in ordered governance²³, according to insight.²⁴ (*Yoni* means the womb; origin, way of birth, place of birth, realm of existence, nature, matrix²⁵); antonym: *ayoniso* disorderly, improperly.²⁶

“*Manasikāra*” means doing in the mind²⁷; attention, pondering, fix thought²⁸; making in the mind²⁹; to fix the mind on, to take to heart³⁰; keep in mind.³¹

The *Dhammasaṅgaṇī Aṭṭhakathā* provides the analytical explanation of *Manasikāra* as: “*Purimamanato visadisam manam karotītipi manasikāro*”³² “Making the mind different from the previous mind”

Manasikāra has three modes:

- (1) *Vīthipaṭipādaka Manasikāra (pañca-dvārāvajjana-citta* or five-sense-door-adverting-consciousness)
- (2) *Javanapaṭipādaka Manasikāra (mano-dvārāvajjana-citta* or mind-door-adverting-consciousness)

²² S.I.203.

²³ K.S.I.259.

²⁴ Prof. A. P. Buddhadatta, Maha Nayaka Thera, **The New Pali Course**, (Sri Lanka: Buddhist Cultural Center, 1997), p.231.

²⁵ M.I.73 ; D.III.230 ; Miln.146 ; Vism.552, 557; There are four *yonis* or ways of being born or generation, viz. *aṇḍaja* oviparous creation, *jalābuja* viviparous, *saṁsedaja* moisture-sprung, *opapātika* spontaneous.

²⁶ Pug.21 ; DhA.I.327; PvA.113, 278.

²⁷ Ñāṇamoli Bhikkhu, tr., **The Guide**, (Netti-pakaraṇam), (London: PTS, 1977), p.17, n.46/2.

²⁸ T. W. Rhys Davids and William Stede (Edited), **Pali-English Dictionary**, (London: The Pali Text Society, Oxford 1998), p.521.

²⁹ Nārada Mahā Thera, **A Manual of Abhidhamma being Abhidhammattha**, (Kuala Lumpur: Buddhist Missionary Society, 1979), p.89.

³⁰ **Pāli Tipiṭaka**, (7 scripts), Chattha Saṅgāyana CD-ROM version 3.0, (Nashik, India: Vipassana Research Institute, 1999).

³¹ Prof. A. P. Buddhadatta, Maha Nayaka Thera, **The New Pali Course**, (Sri Lanka: Buddhist Cultural Center, 1997), p.229.

³² DhsA. 133 (CS).



These two modes of *Manasikāra* are regarded as a functional mind-element (*kiriyaṃanodhātu*).³³ It carries out this function on two occasions: at the time of the arising of the Apprehending-at-the-five Senses' thought and of the Apprehending-at-the-Mind' thought; at the time of the Deciding thought; and by this element in every thought moment.

The first is the first thought of awareness in the thought processes in the Senses and in the Mind Avenues, and so causing a turning from the Life Continuum to the Thought process. It is called *Vīthipaṭipādaka Manasikāra*.

The second is in the Deciding thought that adverts to the Impulsion stage. It is called *Javanapaṭipādaka Manasikāra*³⁴. (see figure 2.1)

(3) *Arammaṇa Paṭipādaka Manasikāra*

This *Manasikāra* is a *cetasika* "the mental factor responsible for the mind's advertence to the object, by virtue of which the object is made present to consciousness."³⁵ The function of *Manasikāra* in this case is to engage in the object in every thought unit of a process. This mode of *Manasikāra* is not related to the *Yonisomanasikāra* in this research.

"*Yonisomanasikāra*" means, "wise attention"³⁶ "attend in one's mind in the proper way", fixing one's attention with a purpose or

³³ NettA.136 (CS) ; "Yathā vā pana cakkhuñca paṭiccā" ti-ādinā "sabhāvo hetū" ti vuttamevattham vibhāgena dasseti. Tattha sannissayatāyāti upanissayapaccayatāya. *Manasikāroti kiriyaṃanodhātu*; the word "dhātu" means natural condition, property.

³⁴ W. F. Jayasuriya, Dr., *The Psychology & Philosophy of Buddhism An Introduction to the Abhidhamma*, (Kuala Lumpur: Buddhist Missionary Society, 1988), p.70.

³⁵ Bhikkhu Bodhi, *A Comprehensive Manual of Abhidhamma: The Abhidhammatthasaṅgaha*, (Kandy: Buddhist Publication Society, 1993), p.81.

³⁶ PTS's translation by Woodward rendered as "systematic attention" or "through attention"; "wise attention" by Bhikkhu Ñāṇamoli; "reasoned attention" and "careful attention" by Bhikkhu Bodhi.



thorough method in one's thought",³⁸ (The antonym: *Ayonisomanasikāra* disorderly or distracted attention).³⁹

The *Sumaṅgala-vilāsini*⁴⁰ states that *Yonisomanasikāra* is attending in one's mind by the right means (*upāya*); attending in mind on the right track (*patha*).

The *Peṭagopadesa*⁴¹ states that "*duve hetū duve paccayā sāvakassa sammādiṭṭhiyā uppādāya parato ca ghoso saccānusandhi, ajjhattañca yoniso manasikāro*". "There are two causes, two factors for the arising of right view of all disciples: 1) the other's telling (the voice of another) 2) *Yonisomanasikāra*: attending in one's mind to what the other is telling (*paratoghosa*) by the right means (*upāya*), not diverting the attention to an external object."

The *Nettipakaraṇa*⁴² also states that: "*paratoghosā sutamayī paññā. paccattasamutṭhitā yoniso manasikārā cintāmayī paññā*". "The other's telling is the factor for *Sutamayapaññā* (wisdom by listening), *Yonisomanasikāra*, within oneself, is a factor of *Cintāmayapaññā* (wisdom by attentive consideration)".

Wise attention is regarded as the most important internal factor. It is called internal because it is one's own quality (within oneself). It conduces to the arising of the wholesome states.⁴³ The *Bojjhaṅgasamyutta* states that wise attention is the condition for the arising of the seven factors of enlightenment, mindfulness, discrimination of states, energy, rapture, tranquility, concentration, and equanimity⁴⁴.

³⁷ T. W. Rhys Davids and William Stede (Edited), **Pali-English Dictionary**, (London: The Pali Text Society, Oxford 1998), p.57.

³⁸ K.S.I.259; Ps.I.85 sq.; It.9; J.I.116; Miln.32; Nett.8, 40, 50, 127; Vism.132 ; PvA.63.

³⁹ D.III.273; VbhA.148.

⁴⁰ DA.II.500.

⁴¹ Pet.I.1 (CS).

⁴² Nett.8 (CS).

⁴³ DA.II.500 (T)

⁴⁴ S.V.79.



When attention is glossed as right means (*upāya*), on the right track (*patha*),⁴⁵ it signifies the “consideration, or preoccupation that accords with the truth, namely, attention to the impermanent as impermanent, attention to suffering as suffering, attention to not-self as not-self, etc.”⁴⁶ Seeing things as they really are (*yathābhūtam*) is *Vipassanāpaññā* : the type of wisdom that knows conditioned phenomena, are impermanent, suffering, and not-self (*Sabhe Sankhārā aniccā, dukkhā, anattā*).⁴⁷

There are many different English translations of *Yonisomanasikāra* in English: such as, proper mind-work, proper attention, systematic attention, reasoned attention, attentive consideration, reasoned consideration, considered attention, careful consideration, careful attention, ordered thinking, orderly reasoning, analytical reflection, etc.⁴⁸

The meanings of these translations of *Yonisomanasikāra* may not be precise enough to give a clear understanding. Searching for a clearer meaning in the commentaries and sub-commentaries by learning about *Yonisomanasikāra*’s characteristic nature and its details will give us a better understanding.

2.1.3 The Characteristic Nature of *Yonisomanasikāra*

The characteristic nature (*sabhāva*) of *Yonisomanasikāra* are explained in the *Abhidhammatthasaṅgaha* and *Paramatthadīpanī*

⁴⁵ See n. 2, P.A. Payutto, **Buddhadhamma** (Thai Version), (Bangkok: Mahachulalongkornrajavidyalaya University Press, 2542 B.E.), p.670;

He refers the explanation of the commentary to *Samyutta Nikāya* ‘attention’ as *upāya* (right means), *patha* (right track), and *uppādaka* (right fruit). The sub-commentary to the *Dīgha Nikāya* glosses that “*kāraṇa-manasikāra*” (right cause) is added for describing *pathamanasikāra*.

⁴⁶ Ñāṇamoli and Bodhi, Bhikkhu, tr., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), (Kandy: Buddhist Publication Society, 1995), p.1169, n.33. He refers to explanation of commentary to Majjhima Nikāya that wise attention is at the root of liberating from the round, since it leads to the development of the Noble Eightfold Path.”

⁴⁷ D.II.157; S.I.6 : *aniccā vata sankhārā uppādāvaya-dhammino*.

⁴⁸ P.A. Payutto, **Buddhadhamma** (Thai Version), (Bangkok: Mahachulalongkornrajavidyalaya University Press, 2542 B.E.), p.671.



*Saṅgahamahāṭīkāpāṭha*⁴⁹: *Yonisomanasikāra* is *Voṭṭhabbana Citta* (the determining consciousness). **Its duty is to determine in the thought process.**

The thought process is working when the subject, i.e. consciousness, receives objects from within and without. When a person is in a state of profound sleep, his mind is said to be vacant, or, in other words, in a state of *Bhavaṅga*. We always experience such a passive state when our minds do not respond to external objects. This flow of *Bhavaṅga* is interrupted when objects enter the mind. Then the *Bhavaṅga* consciousness vibrates for one thought-moment and passes away. Thereupon the sense-door consciousness (*Pañcadvārāvajjana*) arises and ceases. At this stage the natural flow is checked and is turned towards the object. Immediately after there arises and ceases the eye-consciousness⁵⁰ (*Cakkhu Viññāṇa*), but yet knows no more about it. This sense operation is followed by a moment of reception of the object so seen (*Sampaṭicchana*). Next comes the investigating faculty (*Santirāṇa*) or a momentary examination of the object so received.

After this comes a stage of representative cognition termed **the determining consciousness (*voṭṭhabbana*)**. Discrimination is exercised at this stage. Freewill plays its part here. Immediately after there arises the psychologically most important stage—Impulsion or *Javana*. It is at this stage that an action is judged whether moral or immoral. *Kamma* is performed at this stage; if viewed rightly (*yonisomanasikāra*), the *Javana* becomes moral; if viewed wrongly (*ayonisomanasikāra*), it becomes immoral.⁵¹

See the figure 2.1 :

⁴⁹ **Pāli Tipiṭaka**, (7 scripts), Chatṭha Saṅgāyana CD-ROM version 3.0, (Nashik, India: Vipassana Research Institute, 1998), *Paramatthadīpanī Saṅgahamahāṭīkāpāṭha* V.131.

⁵⁰ i.e., if the object is a form (*rūpa*). This consciousness depends on the five objects of sense.

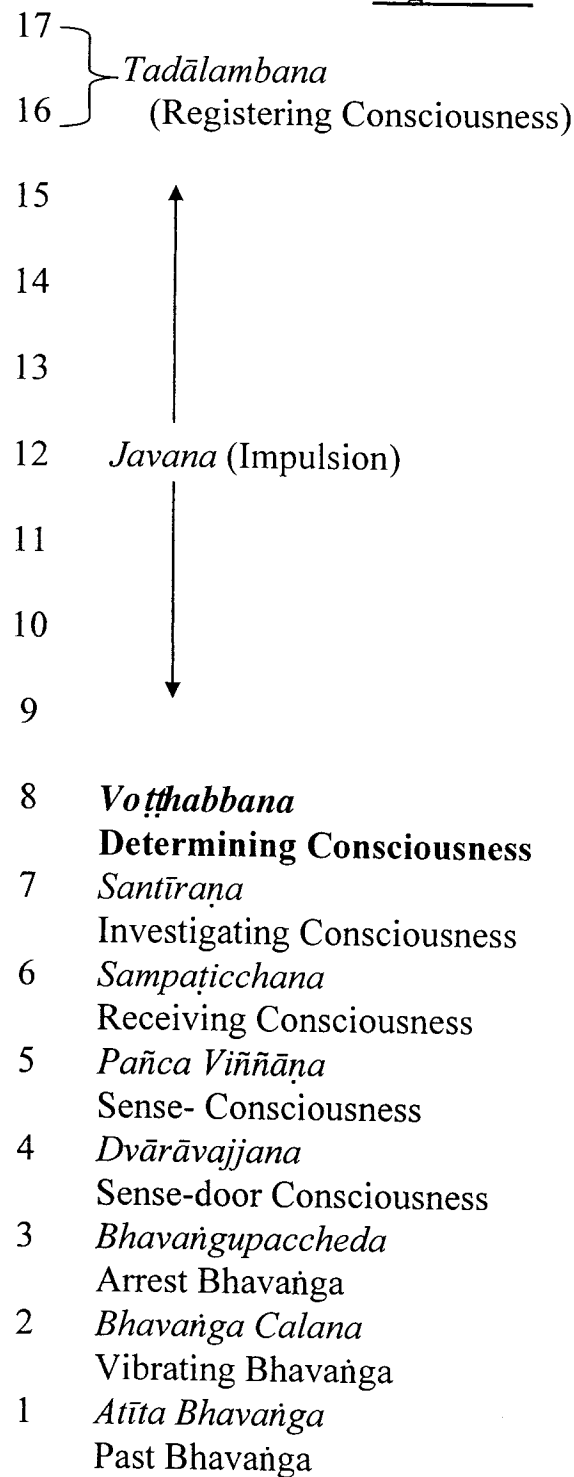
⁵¹ DhsA.277 (CS); Nārada Mahā Thera, **A Manual of Abhidhamma being Abhidhammattha**, (Kuala Lumpur: Buddhist Missionary Society, 1979), pp.32-33.



Yonisomanasikāra as *mano-dvārāvajjana-citta* in the Thought Process

– According to the Abhidhamma, when an object is present itself to the mind through one of the five doors, a thought-process runs as follows:

Figure 2.1⁵²



⁵² Ibid., p.34.



2.1.4 *Yonisomanasikāra*: the Essential Condition for the Arising of Morality (*kusala citta*s) and Wisdom

Each *citta* (consciousness) has its own function to perform; no *citta* arises without performing a function. For example, seeing and hearing are functions performed by *citta*. We are not used to considering seeing and hearing as functions, because we cling to a self. If we want to know more about *cittas* we should learn about their different functions (*kicca*).

The function performed by the first *citta* in life is the function of *paṭisandhi* (rebirth). The *paṭisandhi-citta* is succeeded by the *bhavaṅga-citta* (life-continuum). The function of life-continuum (*bhavaṅga-kicca*) is the second function of *citta*. The *bhavaṅga-citta* keeps the continuity in someone's life. As long as one is still alive *bhavaṅga-cittas* arise and fall away during the time there is no sense-door process of *cittas* or mind-door process. *Bhavaṅga-cittas* arise in between the different processes of *cittas* experiencing an object through one of the six doors. For example, when there is seeing and after that thinking about what is perceived, there are different processes of *citta* and there have to be *bhavaṅga-cittas* in between the different processes.

When a *rūpa* impinges on one of the senses the current of *bhavaṅga-cittas* is interrupted: there are a few more *bhavaṅga-cittas* arising and falling away, and then the *pañca-dvārāvajjana-citta* (five-sense-door-adverting-consciousness) arises. The *pañca-dvārāvajjana-citta* is the first *citta* of the process of *cittas* experiencing the *rūpa* which has come into contact with one of the senses.

The *pañca-dvārāvajjana-citta* performs the function of *āvajjana* or adverting to the object which impinges on one of the five sense-doors; it adverts to the object through that sense-door. The *pañca-dvārāvajjana-citta* is an *ahetuka kiriyācitta*.

The *Visuddhimagga*⁵³ states concerning the *pañca-dvārāvajjana-citta* (mind-element):

⁵³ Vism.XIV.107.



Herein, the mind-element has the characteristics of being the forerunner of eye-consciousness, etc., and cognizing visible data, and so on. Its function is to advert. It is manifested as confrontation of visible data, and so on. Its proximate cause is the interruption of (the continued occurrence of consciousness as) life-continuum (*bhavaṅga*). It is associated with equanimity (*upekkhā*) only.⁵⁴

The *pañca-dvārāvajjana-citta* is the ‘forerunner’ because it arises before *pañca-viññāṇa* (seeing, hearing, etc.). When it adverts to an object which has contacted the eye-senses it adverts through the eye-door and it is eye-door-adverting-consciousness (*cakkhu-dvārāvajjana-citta*). When it adverts to an object which has contacted the ear-sense it is ear-door-adverting-consciousness (*sota-dvārāvajjana-citta*).

The *pañca-dvārāvajjana-citta* is named after the sense-door through which it adverts to the object. The *pañca-dvārāvajjana-citta* arises countless times a day, but we do not notice it. Whenever there is seeing, the eye-door-adverting-consciousness (*cakkhu-dvārāvajjana-citta*) has adverted already to the visible object which has impinged on the eye-sense, and it has fallen away already. Whenever there is hearing or any one of the other *pañca-viññāṇas*, the *pañca-dvārāvajjana-citta* has adverted to the object already and it has fallen away already.

The *pañca-dvārāvajjana-citta* is succeeded by the other *cittas* of the sense-door process which experience that same object. When that process is over, the object is experienced through the mind-door. First, there are *bhavaṅga-cittas* and then *mano-dvārāvajjana-citta* (mind-door-adverting-consciousness) performs the function of *āvajjana* (adverting) through the mind-door.

Thus there are two kinds of *citta* which perform the function of adverting (*āvajjana-kicca*): the *pañca-dvārāvajjana-citta* adverts to the object through one of the five sense-doors and the *mano-dvārāvajjana-citta* adverts to the object through the mind-door. The *mano-dvārāvajjana-citta* is an *ahetuka kiriyācitta*; it is not accompanied by unwholesome roots (*akusala hetus*) or by beautiful roots (*sobhana*).

⁵⁴ Ibid.



After it has adverted to the object it is followed by *kusala citta*s or by *akusala citta*s.

When visible object contacts the eye-sense the eye-door-adverting-consciousness (*cakkhu-dvārāvajjana-citta*) adverts to visible object through the eye-door. When the *cakkhu-dvārāvajjana-citta* has fallen away it is succeeded by seeing-consciousness (*cakkhu-viññāṇa*). The function of seeing (*dassana-kicca*) is performed by seeing-consciousness (*cakkhu-viññāṇa*). Seeing is *vipāka*; it is the result of *kusala kamma* or *akusala kamma*. We are born in order to receive the results of our deeds and therefore the current of *bhavaṅga-citta*s is interrupted and *vipākacitta*s arise after the *pañca-dvārāvajjana-citta*.

The *citta* which performs the function of seeing (*dassana-kicca*) only perceives colour. This *citta* does not like or dislike. It is an *ahetuka vipākacitta*. The *citta*s which know what it is that was perceived arise later on. If one does not cultivate insight one does not realize that the *citta* which only experiences visible object is a reality different from the *citta*s which like or dislike the visible object and different from the *citta* which knows what it is that was perceived. Because of our accumulated ignorance and wrong view, we do not realize the impermanence of *citta* that falls away as soon as it has arisen and which is succeeded by another *citta* that is a different reality.

There are two kinds of *citta* that can perform the function of seeing: one is *akusala vipāka* and one is *kusala vipāka*. Only these two kinds of *citta* can perform the function of seeing.

When sound has impinged on the ear-sense and the ear-door-adverting-consciousness (*sota-dvārāvajjana-citta*) has arisen and fallen away, hearing-consciousness arises. The function of hearing (*savanna-kicca*) is another function of *citta*. Hearing is *ahetuka vipāka*. Two kinds of *citta* can perform the function of hearing: one is *akusala vipāka* and one is *kusala vipāka*.

Another function of *citta* is the function of smelling (*ghāyana-kicca*). Two *citta*s which are both *ahetuka* can perform this function: one is *akusala vipāka* and one is *kusala vipāka*.



There are two kinds of *ahetuka citta* which can perform the function of tasting (*sāyana-kicca*): one is *akusala vipāka* and one is *kusala vipāka*. When the *citta* which performs this function tastes, for example, a sweet or salty flavour, it merely experiences that taste; it does not know the name of the taste. The *cittas* which know the conventional name of the taste arise later on.

The function of experiencing impressions through the body-sense (*phusana-kicca*) is another function of *citta*. When an object contacts the body-sense, the *pañca-dvārāvajjana-citta* adverts to the object through the doorway of the body-sense. It is succeeded by body-consciousness (*kāya-viññāṇa*) which performs the function of experiencing an impression through the body-sense. Two kinds of *citta* which are both *ahetuka* can perform this function: one is *akusala vipāka* and one is *kusala vipāka*. The objects experienced by *kāya-viññāṇa* are the *rūpas* which are:

solidity (experienced as hardness or softness)
temperature (experienced as heat or cold)
motion (experienced as motion or pressure)

These objects are experienced through the doorway of the body-sense, which is *rūpa*, which has the capacity to receive bodily impressions, is all over the body, except in those parts where there is no sensitivity.

Thus, summarizing the functions performed by the *cittas* which are the *pañca-viññāṇas*, they are:

the function of seeing (*dassana-kicca*)
the function of hearing (*savana-kicca*)
the function of smelling (*ghāyana-kicca*)
the function of tasting (*sāyana-kicca*)
the function of experiencing bodily impressions
(*phusana-kicca*)

Seeing, hearing, smelling, tasting and experiencing bodily impression are different functions, not performed by a self, but by *citta*. These *cittas* arise because of conditions. In order to remind people of this truth the Buddha often explained how *cittas* experience objects through



the five senses and through the mind-door. He would point out the different conditions through which *cittas* arise and the impermanence of these conditions. Since the conditions through which *cittas* arise are impermanent, *cittas* cannot be permanent.

The Buddha said to the monks in the ‘Kindred Sayings’ (*Salāyatana-vagga*)⁵⁵ that:

Owing to a dual (thing), monks, consciousness comes into being. And what, monks, is that dual owing to which consciousness comes into being?

Owing to the eye and objects arises eye-consciousness. The eye is impermanent, changing, its state is ‘becoming otherness’. So also are objects. Thus this dual, mobile and transitory, impermanent, changing – its states is ‘becoming otherness’.

Eye-consciousness is impermanent, changing, its state is ‘becoming otherness’. That condition, that relation of the uprising of eye-consciousness, they also are impermanent, changing, their state is ‘becoming otherness’. This eye-consciousness, arising as it does from an impermanent relation, how could it be permanent?

Now the striking together, the falling together, the meeting together of these three things⁵⁶, this, monks, is called ‘eye-contact’. Eye-contact is impermanent, changing, its state is ‘becoming otherness’. That condition, that relation of the uprising of eye-contact, they also are impermanent. ... This eye-contact, arising as it does from an impermanent relation, how could it be permanent?

Contacted, monks one feels. Contacted, one is aware. Contacted, one perceives. Thus these states also are mobile and transitory, impermanent and changing. Their state is ‘becoming otherness’

...

The same is said in regard to the other doorways.

⁵⁵ KS.IV.93.

⁵⁶ That is: eye, visible object and eye-consciousness.



In the process of *citta*, the *pañca-viññāṇa* is succeeded by *sampaṭicchana-citta*. This *citta*, which performs the function of *sampaṭicchana* (receiving the object), receives the object after the *pañca-viññāṇa* has fallen away. *Sampaṭicchana-citta* is *ahetuka vipāka*. Two kinds of *citta* can perform this function: one is *akusala vipāka* and another is *kusala vipāka*.

Kamma does not only produce the *dvi-pañca-viññāṇas* (the five pairs) and *sampaṭicchana-citta*, it also produces *santīraṇa-citta* (investigating-consciousness) which succeeds *sampaṭicchana-citta*. *Santīraṇa-citta* performs in sense-door process the function of *santīraṇa* (investigating the object; it is *ahetuka vipākacitta*). The function of investigating the object is another function of *citta*, different from seeing, hearing, smelling, tasting, experiencing impressions through the body-sense and *sampaṭicchana*. There are three kinds of *santīraṇa-citta* which can perform the function of investigating depending on the nature of the object (*ārammaṇa*) which can be: an unpleasant object (*aniṭṭhārammaṇa*), a pleasant object (*iṭṭhārammaṇa*), or an extraordinarily pleasant object (*adhi-iṭṭhārammaṇa*). As regards the *santīraṇa-citta* which investigates the object:

1. If the object is unpleasant, the *citta* performing the function of *santīraṇa* is *akusala vipāka*, accompanied by *upekkhā* (indifferent feeling).
2. If the object is pleasant, the *santīraṇa-citta* is *kusala vipāka*, accompanied by *upekkhā* (indifferent feeling).
3. If the object is extraordinarily pleasant, the *santīraṇa-citta* is *kusala vipāka*, accompanied by *somanassa* (pleasant feeling).

Santīraṇa-citta is succeeded by *voṭṭhabbana-citta* (determining-consciousness). *Voṭṭhabbana* is another function of *citta*; the *voṭṭhabbana-citta* determines the object in the sense-door process. It determines whether it is an object for *kusala citta*s or for *akusala citta*s and accordingly it is succeeded by *kusala citta*s or by *akusala citta*s. The conditions through which it arises are different from the conditions for *santīraṇa-citta* which is conditioned by *kamma*.

Voṭṭhabbana-citta is not *vipāka* and it is not *kusala* or *akusala* but it is an *ahetuka kiriyācitta*. As we have seen, the *voṭṭhabbana-citta* is



actually the *mano-dvārāvajjana-citta* which performs in the sense-door process the function of *voṭṭhabbana* and is then called *voṭṭhabbana-citta*. The *mano-dvārāvajjana-citta* can perform more than one function; in the mind-door process it performs the function of adverting to an object through the mind-door. If the *mano-dvārāvajjana-citta* is succeeded by *kusala cittas* there is ***Yonisomanasikāra* (wise attention)** and if it is succeeded by *akusala cittas* there is ***Ayonisomanasikāra* (unwise attention)**⁵⁷.

Understanding *Yonisomanasikāra* and its functions is vital foundation-knowledge for the development of insight. One learns that there are many conditions for the different *cittas* which arise and that there is no self which can control *cittas*. Sometimes the *mano-dvārāvajjana-citta* is succeeded by *kusala cittas*, sometimes by *akusala cittas*. If there can be ‘*Yonisomanasikāra* or wise attention’ now, there will be more conditions for moral and wisdom in the future. *Nettipakaraṇa* (in *āvaṭṭahāra*) states that: Bhikkhus, when one has *Yonisomanasikāra*, the wholesomeness, which has not yet arisen, will arise and the arisen one will be intensified and completed in practices.⁵⁸

2.1.5 *Yonisomanasikāra* and *Paññā*

Do *Yonisomanasikāra* and *Paññā* have the same characteristic nature (*sabhāva*)? The commentaries (*Sumaṅgalavilāsinī*) explain that *Yonisomanasikāra* is “making in mind the right way. That is, making in mind on all things as they really are, i.e., in the light of *anicca* (impermanence), *dukkha* (suffering) and *anattā* (not-self)⁵⁹. Reading this commentary, some may assume that *Yonisomanasikāra* is wisdom, judged by the ability of mind that knows impermanence, suffering, not-self. In fact, the commentator did not point out that *Yonisomanasikāra* is wisdom. This interpretation intends to focus on the results that called this

⁵⁷ Nina van Gorkom, **Abhidhamma in Daily Life**, (Colombo: Felix Printers Ltd., 1979), pp.119-125.

⁵⁸ NettA.I.106 (CS); Dhammanandha Thera, Phra, (Compiled), **Nettiharattha Dhīpanī** (Thai Version), (Bangkok: Abhidhammachotika Vidyalaya, 2533 B.E), pp.16-17.

⁵⁹ DA.II.500 (T).



interpretation as *phalūpacāra vohāra*⁶⁰. This assumption will lead to misunderstand in practice for a practitioner.⁶¹

The content of the practices of *Satipaṭṭhāna* (Mindfulness Foundations), there is usually found the word “*Yonisomanasikāra*”. The explanations may not have a clear meaning enough for us to comprehend the difference between *Yonisomanasikāra* and *Paññā*. When major qualities, such as *Sati* or *Sampajañña* are discussed, an explanation of *Yonisomanasikāra* is not found. This may cause many practitioners to be confused about whether they are similar or different.

In The Question of King Milinda, it is clearly pointed out that *Yonisomanasikāra* is not wisdom (*Paññā*). The dialogue of King Milinda and Nāgasena differentiate their characteristics as following:

The king said : ‘Nāgasena, he who escapes reindividualisation is it by **reasoning** that he escapes it?’

‘Both by **reasoning**⁶², your Majesty, and by **wisdom**⁶³, and by other good qualities.’

‘But are not **reasoning** and **wisdom** surely much the same?’

‘Certainly not. **Reasoning** is one thing, **wisdom** another. Sheep and goats, oxen and buffaloes, camels and asses have **reasoning**, but **wisdom** they have not.’

‘Well put, Nāgasena!’⁶⁴

The King said: ‘What is the characteristic mark of **reasoning**, and what of **wisdom**?’

‘**Reasoning** has always comprehension as its mark; but **wisdom** has cutting off.’

⁶⁰ DA.II.459 (CS) ; Dhammanandha Thera, Phra, (Compiled), *Nettiharattha Dhīpanī* (Thai Version), (Bangkok: Abhidhammachotika Vidyalaya), p.35.

⁶¹ DA.II ; See more detail in Chaiyawat Kapilakan, *Ubai Dub Tuk* (Thai Version), (Bangkok: Chuanpim Press, 2544 B.E.), p.235.

⁶² *Yonisomanasikāra*.

⁶³ *Paññā*.

⁶⁴ Miln.VII.32; T. W. Rhys Davids, tr., *The Questions of King Millinda*, (Delhi: Motilal Banarsidass, 1965), pp.50-51.



‘But how is comprehension the characteristics of **reasoning**, and cutting off **wisdom**? Give me as illustration.’

‘You remember the barley reapers?’

‘Yes, certainly.’

‘How do they reap the barley?’

‘With the left hand they grasp the barley into a bunch, and taking sickle into the right hand, they cut it off with that.’

‘Just even so, O king, does the recluse by his **thinking**⁶⁵ grasp his mind, and by his **wisdom** cut off his failings. In this way is it that comprehension is the characteristic of **reasoning**, but cutting off of **wisdom**.’

‘Well put, Nāgasena!’⁶⁶

From this dialogue we are told that animals are able to have wise attention (*Yonisomanasikāra*) but they are not able to have wisdom (*Paññā*). *Paññā* in this case means only *Vipassanā Paññā* and *Magga Paññā*, the other type of wisdom are possible for the animals. *Yonisomanasikāra* is not *Paññā*—they have different characteristic nature.⁶⁷

2.1.6 *Yonisomanasikāra* and the Three Kinds of Wisdom

There are three kinds of wisdom.

- 1) *Sutamayapaññā* (Wisdom by listening) :
This kind of wisdom arises from listening to the Dhamma from a *Kalyāṇamitta* (good friend).
- 2) *Cintāmayapaññā* (Wisdom by *Yonisomanasikāra*): This kind of wisdom arises directly from the work of *Yonisomanasikāra*.
- 3) *Bhāvanāmayapaññā* (Wisdom by practice) :

⁶⁵ *Yonisomanasikāra*.

⁶⁶ Miln.VII.32; T. W. Rhys Davids, tr., *The Questions of King Millinda*, (Delhi: Motilal Banarsidass, 1965), p.51.

⁶⁷ Chaiyawat Kapilakan, *Milindapañhā. Vol. I*, (Thai Version), (Bangkok: Chuanpim Press, 2538 B.E.), pp.81-83.



This wisdom is the result of the practice of Insight, it is the type of wisdom (*paññā*) that sees things as they really are.

To attain results from the practice of (*Bhāvanāmayapaññā*) a practitioner has to develop *Sutamayapaññā* and *Cintāmayapaññā* first:

Kalyāṇamitta → *Paratoghosa* → *Sutamayapaññā* → *Yonisomanasikāra*

(Good Friend)(Dhamma Teaching)(Wisdom by listening)(Wise Attention)

→ *Cintāmayapaññā* → *Bhāvanāmayapaññā*
(Wisdom by wise attention) (Wisdom by practicing)

Cintāmayapaññā is the wisdom caused by the *Yonisomanasikāra*.

As mentioned above, *Cintāmayapaññā* (the wisdom by *Yonisomanasikāra*) can only be developed through *Satipaṭṭhāna* (The Foundations of Mindfulness). It is the only one practice for the realization of *Nibbāna*⁶⁸—practicing on Right Understanding (*Sutamayapaññā*) by instructions of an experienced master (*Kalyāṇamitta*).

2.1.7 *Yonisomanasikāra* and Factors Contributing to Wisdom

The success of practice requires several mental qualities. Primarily, the practitioner must have confidence (*saddhā*) in the practice, in the sense that it actually leads to the end of suffering, and put an effort (*virīya*) in order to end suffering through *Satipaṭṭhāna*, the practice of the Foundations of Mindfulness. During contemplation, if mindfulness (*sati*) continuously attends to the object, this stabilizes the mind in concentration (*samādhi*), while the observation of the object in terms of

⁶⁸ D.II.273.



its qualities and characteristics brings into being the insight knowledges.⁶⁹ It is often misunderstood that the cause factors of Wisdom are only confidence (*saddhā*), effort (*virīya*), mindfulness (*sati*) and concentration (*samādhi*). In fact, there are other factors, both internal and external, which play a significant role in Wisdom development. The Buddha said in the *Samyuttanikāya* :

Bhikkhus, as to **internal factors**, I do not see any other factor that is so helpful for the arising of the seven factors of enlightenment as this: Careful Attention (*Yonisomanasikāra*). When a bhikkhu is accomplished in careful attention, it is to be expected that he will develop and cultivate the seven factors of enlightenment.

Bhikkhus, as to **external factors**, I do not see any other factor that is so helpful for the arising of the seven factors of enlightenment as this: Good Friendship (*Kalyāṇamitta*). When a bhikkhu has a good friend, it is to be expected that he will develop and cultivate the seven factors of enlightenment.⁷⁰

Therefore not only confidence (*saddhā*), effort (*virīya*), mindfulness (*sati*) and concentration (*samādhi*) are required but *yonisomanasikāra* and *kalyāṇamitta* are also important for the arising of right view. The discourse on wisdom cultivation or right view in the *Mahāvedalla Sutta*⁷¹ states: “Friend, there are two conditions for the arising of right view: (a) The voice of another and (b) Wise attention (*Yonisomanasikāra*).⁷²

In summary, there are two kinds of factors for the arising of wisdom: external factors and internal factors:

1) External Factors

(A) *Paratoghosa* or the “voice of another” is an external factor which means the Buddha’s Teaching or the correct Dhamma

⁶⁹ D.II.290.

⁷⁰ S.49,50; Bhikkhu Bodhi, tr., **The Connected discourses of the Buddha** (Samyutta Nikāya), (Boston: Wisdom Publications, 2000), pp.1596-1597.

⁷¹ M.I.294.

⁷² Kv.616.



instruction from a person who attained the benefits of practices. That person is called a “good friend” (*Kalyāṇamitta*).

According to *Avijjāsutta*, the Buddha described *saddhā* (confidence) as the support between *paratoghosa* and *yonisomanasikāra*: “Listening to Dhamma from wise person leads to *saddhā* (confidence). *Saddhā* (confidence) leads to *yonisomanasikāra* (wise attention).”⁷³

(B) *Kalyāṇamitta* or a virtuous, benevolent, wholesome or worthy friend who acts as one’s spiritual adviser. In this respect, a *Kalyāṇamitta* has to be more advanced in virtue and self-discipline (*silādīhi adhiḥkā*).⁷⁴

In the Buddhist way of life, for the layman as well as for the bhikkhu, the Buddha is acknowledged as the ‘worthy-friend-supreme’. Once the Buddha, addressing bhikkhu Ananda who was his constant companion and servitor said:

Ananda, beings who are subject to birth (*jāti dhammā sattā*) take refuge in me, their supreme friend (*Kalyāṇamitta*) and become free from birth.

Likewise, beings who are subject to decay (*jarā*), to disease (*vyādhi*), to death (*marāṇa*) etc. become free from decay, decease, death, etc. by taking refuge in me, their worthy friend supreme.⁷⁵

The Buddha made this statement to bhikkhu Ananda when he expressed the view that more than half of the success in the noble religious life (*brahma-cariya*) depended on having a good friend (*kalyāṇamitta*). The Buddha emphatically told Bhikkhu Ananda that; “*sakalamēva hidaṃ ānanda brahmacariyaṃ yadidaṃ kalyāṇamittatā, kalyāṇasahāyatā, kalyāṇasampavaṇkatā*.⁷⁶” “Success in the religious life depends wholesale on having a good friend”.

In the *Kalyāṇamittatādi vagga* of the *Aṅguttara Nikāya*⁷⁷ the Buddha declares:

⁷³ A.V.116.

⁷⁴ SnA.341.

⁷⁵ S.I.87-88.

⁷⁶ Ibid.

⁷⁷ A.I.14-15.



Monks, I do not see any other single factor that conduces to the arising of efficient states of mind (*kusalā dhammā*) and brings about the waning of unwholesome mental states (*akusalā dhammā*) than worthy friendship. Worthy friendship (*Kalyāṇamitta*) causes the arising of wholesome mental states that are not already arisen in a person and (at the same time) dispels the unwholesome mental states that are already arisen in a person's mind.

According to the *Avijjāsutta*, the Buddha expounded:

Associating with a good and wise person (*sappurisasamseva*) leads to listening to good teaching (*saddhammasavana*).
Listening to good teaching leads to wise faith (*saddhā*).
Wise faith leads to wise attention (*yonisomanasikāra*).
Wise attention leads to mindful awareness (*sati-sampajañña*).
Mindful awareness leads to restraint of sensing and perceiving (*indriyasamvara*). Restraint of sensing and perceiving leads to three right behaviors (*sucarita*).
Three right behaviors lead to four *Satipaṭṭhāna* Practices.
Four *Satipaṭṭhāna* Practices lead to the seven factors of enlightenment (*Bhojjhaṅga*). The seven factors of enlightenment lead to true knowledge (*vijjā*) and liberation (*vimutti*).⁷⁸

The *Visuddhimagga* discusses in detail the role played by the *Kalyāṇamitta* in the process of mental development (*Bhāvanā*)⁷⁹ of a disciple. A bhikkhu who is intent on mental development has to approach a *Kalyāṇamitta* who has an expert's knowledge regarding various dispositions (*carita*)⁸⁰. When a candidate intends on mental development approaches such an expert he (the expert) know what type of subject or object of meditation suits him and will prescribe the most relevant "*Kammaṭṭhāna*" (object of meditation). In this regard the Buddha has been acknowledged as the *Kalyāṇamitta* supreme, because he possessed all of the characteristics of a *Kalyāṇamitta* and a subject or object of meditation prescribed by the Buddha to another person yielded

⁷⁸ A.V.116.

⁷⁹ Vism.III.84; Vism.XIV.436; *Samatha Bhāvanā* and *Vipassanā Bhāvanā*.

⁸⁰ Vbh.346; "*idha tathāgato sattānaṃ āsayam pajānāti anusayam pajānāti caritaṃ pajānāti adhimuttiṃ pajānāti*".



the best results. When the Buddha has passed away, any one of the surviving eighty great disciples (*asītiyā mahāsavākānaṃ*) would have been the next choice. In the absence of any one of the eighty great disciples, a disciple who has attained arahantship by developing the fourth and fifth absorptions (*jhāna*) would be the next choice. Likewise, in the absence of an arahant⁸¹, a non-returner (*anāgāmī*); in the absence of a non-returner, a once returner (*sakadāgāmī*); in the absence of a once returner; a stream entrant (*sotāpanna*); in the absence of a stream-entrant, an ordinary disciple who is conversant with the three divisions of the Canon (*tipiṭaka*), two divisions of the Canon, one division of the Canon etc. would be the next choice.⁸²

Thus, the necessity of a *Kalyāṇamitta* is unavoidable for all *Sekha* (The practitioner who has not accomplished in the path and still need to develop). The problem is how can practitioners determine who is the right one, should observe the seven qualities of a *Kalyāṇamitta*⁸³ (good friend):

- (1) **Piyo**: lovable or endearing; he is endowed with kindness and compassion, taking an interest in his students and their well-being; he has rapport; he creates a familiar and casual atmosphere, encouraging students to approach him with queries and doubts.
- (2) **Garu**: respectable or worthy of respect; he is firm, adhering to principle; he has conduct that befits his position, inspiring feelings of reassurance, refuge and safety.
- (3) **Bhāvanīyo**: adorable or inspiring; he is truly learned and wise, and is one who constantly trains and improves himself; he is praisedworthy and exemplary, so that his students speak and think of him appreciatively, confidently and proudly.

⁸¹ One who having developed the path of Arahantship, with the total abandonment of defilements one becomes an *Arahant*, a destroyer of the taints, a supreme recipient of offerings in the world.

⁸² Vism.89,98,121; T. Ariyadhamma, “*Kalyāṇamitta*”, *Encyclopedia of Buddhism*, Volume VI (1999) : 92-93.

⁸³ A. IV.31; P.A. Payutto, *Dictionary of Numerical Dhammas*, Bangkok: Mahachulalongkornrajavidyalaya University Press, 2538 B.E), p.204.



- (4) *Vattā ca*: being a counselor or capable of speaking effectively; he knows how to explain things clearly, so that his student speak and think of him appreciatively, confidently and proudly.
- (5) *Vacanakkhamo*: being a patient listener or patient with words; he willingly listens to questions and queries, no matter how petty, and can bear even improprieties, admonishments and criticisms without becoming dejected or offended.
- (6) *Gambhīraṇca katham kattā*: capable of expounding on the profound; he can explain difficult and profound subjects clearly and can teach his students even profounder subjects.
- (7) *No caṭṭhāne niyojaye*: not leading in wrongful ways; he does not lead his students in ways that are detrimental or in matters that are worthless or improper.⁸⁴

(C) Other appropriate external factors

Other appropriate external factors, which in *Pāli* are called “*Sappāya*”, consists of seven aspects:

- (1) *Āvāsasappāya* or *Senāsanasappāya*: suitable abode
- (2) *Gocarasappāya*: suitable resort
- (3) *Bhassasappāya*: suitable dialogues or speech
- (4) *Puggalasappāya*: suitable person (good friend or *Kalyāṇamitta*)
- (5) *Bhojanasappāya*: suitable food
- (6) *Utusappāya*: suitable climate
- (7) *Iriyāpathasappāya*: suitable posture⁸⁵

2) Internal Factor : *Yonisomanasikāra* (Wise Attention)

Yonisomanasikāra is one of the most important internal factors which a practitioner should develop in one’s mind. The practitioner who has been instructed by a *Kalyāṇamitta*, but never put the instructions into practice will not gain wisdom.

⁸⁴ P.A. Payutto, *A Constitution for Living*, (Bangkok: Religious Affairs Printing Press, 1997), pp.63-64.

⁸⁵ *Vism.*127; *VinA.*II.429; *MA.*II.9,11.



The Buddha said in *Āṅguttaranikāya*: “Therefore, O monks, you should train yourselves thus; “We will grow in the increase of wisdom.” Thus, O monks, should you train yourselves.”⁸⁶

Yonisomanasikāra in the practice of the Insight Contemplation (*Vipassanā*) is to know reality through its ultimate realities (*paramattha*) not through conventional truth (*sammuti sacca*) or concepts (*paññatti*). Thinking of words or concepts (*paññatti*), without being aware of natural truth itself, i.e. *dukkha* (suffering), it is not the task of *Yonisomanasikāra*. It is only a kind of reciting which can take us away from reality.

It is important for the practitioner to understand the difference between *paññatti*, concepts, and *paramattha*, ultimate realities, because it is in this direction that he will have to lead his mind—from concepts to reality. Concepts are mental constructs; they are created in the mind. They are built on the ultimate realities, but are not ultimate in themselves though—they can still be further devided. Concepts are only conventionally and subjectively true.

Ultimate realities, on the other hand, are those phenomena which can be directly perceived (thus ultimate) without going through the process of conceptual thinking, reasoning or imagination. These are truths not depending on conventional definitions. Ultimate realities, however, do not necessarily only mean the Absolute Reality which referring to the unchanging, unconditioned state that is, *Nibbāna*, only.⁸⁷

Yonisomanasikāra is an internal factor to attend in one’s mind in the appropriate way, to assist the practitioner to understand the real nature of all conditioned things, for the nature of all conditioned existence is laid bare in our own mind and body. *Yonisomanasikāra* and *Ayonisomanasikāra* exist in all human beings’ thought process except in the *Arahant*’s. The detailed discussion of its task is to be further analyzed in the practice sessions.

⁸⁶ A.VIII.6-10; Nyanaponika Thera and Bhikkhu Bodhi, tr., **Numerical Discourses of The Buddha**, (New Delhi: Visstaar Publication, 2001), p.37.

⁸⁷ Sujiva ,Venerable, **Essentials of Insight Meditation Practice**, (Salangor: Buddhist Wisdom Centre), pp.265-271.



2.2 The Practices in Theravāda Buddhism

The word “**Practice**” in Theravada Buddhism is called in Pāli; “*Paṭipatti, Bhāvanā or Kammaṭṭhāna*”:

“*Paṭipatti*” = can generally be used in all types of trainings. It means to practice or behave by means of good deeds, like taking care of parents, giving donations or keeping the precepts (*sīla*), etc.

“*Bhāvanā*” = means producing; developing by means of meditation. There are two kinds of *Bhāvanā*:

- 1) *Samatha Bhāvanā*⁸⁸: Tranquility Meditation, it aims at the development of concentration (*samādhi*).⁸⁹ From the three types of concentration (*samādhi*), it requires only of the two which lead to absorption: *upacāra-samādhi* and *appanā-samādhi*.
- 2) *Vipassanā Bhāvanā*⁹⁰: Insight Meditation that is the type of wisdom (*paññā*) that sees things as they really are (*yathābhūtaṃ*). It is different from *Samatha Bhāvanā*. It does not just involve keeping the mind still; it requires only of *khaṇika-samādhi* (momentary concentration) for its penetrative observation.

“*Kammaṭṭhāna*” means “foundation for action” or work-ground, the object of contemplation. It can be divided into two kinds: *Samatha Kammaṭṭhāna* and *Vipassanā Kammaṭṭhāna* (Tranquil Meditation and Insight Meditation). Their tasks are similar to the explaining of “*Bhāvanā*”.

⁸⁸ Vism.III.84.

⁸⁹ The concentration can be classified into three categories according to its strength: a) *khaṇika samādhi*, momentary concentration b) *upacāra samādhi*, higher concentration c) *appanā samādhi*, highest concentration.

⁹⁰ Vism.XIV.436.



2.3 The Practices of the Insight (*Vipassanā*)

Vipassanā is the type of wisdom (*paññā*) that knows the conditioned phenomena, *saṅkhārā* (*sabhe saṅkhārā*), as impermanent, suffering, and not-self (*aniccā, dukkhā, anattā*).⁹¹ The Object of *Vipassanā* is the true state of the nature (*sabhāva*) of *Saṅkhārā-dhamma*. The Buddha classified *saṅkhārā-dhamma* into six categories to suit the different kinds of people. These six categories are called *Vipassanā Bhūmi*⁹², which are to be comprehended during the meditation practices.

2.3.1 *Vipassanā Bhūmi* (The Foundation of the Insight Knowledges)

The Foundation of the Insight Knowledges is the working-ground for the penetrative observation of ultimate realities. There are six foundations:

1) Five Aggregates (*Khandhas*)⁹³

The Five Aggregates are ultimate realities. They consist of:

- (1) Materiality Aggregate (*rūpa-khandha*) which includes the physical body (*rūpa*) with its sense faculties as well as external objects;
- (2) Feeling Aggregate (*vedanā-khandha*) is classified into five, two kinds of (bodily) sensation: pleasant (*sukha*) and unpleasant (*dukkha*), and three kinds of (mental) feeling: pleasant (*somanassa*), unpleasant (*domanassa*) and indifferent (*upekkhā*);
- (3) Perception Aggregate (*saññā-khandha*), the third aggregate, is the factor responsible for noting the qualities of the objects and also accounts for recognition and memory;

⁹¹ D.II.157; S.I.6; *aniccā vata saṅkhārā uppadāvaya-dhammino*.

⁹² The word “*bhūmi*” means place, or plane of existence. As used here it means the places of the various types of knowledge.

⁹³ Vbh.1-69.



- (4) Mental Formations Aggregate (*saṅkhāra-khandha*) is an umbrella term that includes all volitional, emotive, and intellectual aspects of mental life;
- (5) Mind or Consciousness Aggregate (*viññāṇa-khandha*), which is continuously and successively arising and falling away as conditioned by various causes.

The Buddha said in *Satipaṭṭhanā Sutta*⁹⁴ :

Again, bhikkhus, a bhikkhu abides contemplating mind-objects as mind-objects in terms of the five aggregates affected by clinging. And how does a bhikkhu abide contemplating mind-objects as mind-objects in terms of the five aggregates affected by clinging? Here a bhikkhu understands: ‘Such is material form, such its origin, such its disappearance; such is feeling, such its origin, such its disappearance; such is perception, such its origin, such its disappearance; such are the formations, such their origin, such their disappearance; such is consciousness, such its origin, such its disappearance.’

In this way he abides contemplating mind-objects as mind-objects internally, externally, and both internally and externally...And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating mind-objects as mind-objects in term of the five aggregates affected by clinging.⁹⁵

2) The Internal and the External Sense-bases (*Āyatanas*)

There are six internal sense objects and six external sense-organs. When there is contact between an external sense-object and its corresponding internal sense-organ, the knowing of mind takes place. The Buddha said in *Satipaṭṭhanā Sutta*:⁹⁶

⁹⁴ M.I.60.

⁹⁵ Ñānamoli and Bodhi, Bhikkhu, tr., **The Middle Length Discourses of the Buddha** (Majjhima Nikāya), (Kandy: Buddhist Publication Society, 1995), p.152.

⁹⁶ D.II.336.



And, further, O bhikkhus, a bhikkhu lives contemplating mental object in the mental objects of the six internal and the six external sense-bases.

How, O bhikkhus, does a bhikkhu live contemplating mental object in the mental objects of the six internal and the six external sense-bases?

Here, O bhikkhus, a bhikkhu understands the eye and material forms and the fetter that arises dependent on both (eye and forms); he understands how the arising of the non-arisen fetter comes to be; he understands how the abandoning of the arisen fetter comes to be; and he understands how the non-arising in the future of the abandoned fetter comes to be. He understands the ear and sounds and the fetter that arises dependent on both (ear and sounds); he understands how the arising of the non-arisen fetter comes to be; he understands how the abandoning of the arisen fetter comes to be; and he understands how the non-arising in the future of the abandoned fetter comes to be. He understands the organ of smell and odors and the fetter that arises dependent on both (the organ of smell and odors); he understands how the arising of the non-arisen fetter comes to be; he understands how the abandoning of the arisen fetter comes to be; and he understands how the non-arising in the future of the abandoned fetter comes to be. He understands the organ of taste and flavors and the fetter that arises dependent on both (the organ of taste and flavors); he understands how the arising of the non-arisen fetter comes to be; he understands how the abandoning of the arisen fetter comes to be; and he understands how the non-arising in the future of the abandoned fetter comes to be. He understands the organ of touch and tactual objects and the fetter that arises dependent on both (the organ of touch and tactual objects); he understands how the arising of the non-arisen fetter comes to be; he understands how the abandoning of the arisen fetter comes to be; and he understands how the non-arising in the future of the abandoned fetter comes to be. He understands consciousness and mental objects and the fetter that arises dependent on both (consciousness and mental objects); he understands how the arising of the non-arisen fetter comes to be; he understands how the abandoning of the arisen fetter comes to be; and he understands how the non-arising in the future of the abandoned fetter comes to be.



Thus he lives contemplating mental object in mental objects, internally... and clings to naught in the world.

Thus, indeed, O bhikkhus, a bhikkhu lives contemplating mental object in the mental objects of the six internal and the six external sense-bases.⁹⁷

In Conclusion, The basis is where consciousness is generated, arises, develops, or that whereupon it depends.

The eye-basis is the element of the sensorium within the eye-ball where consciousness of sight is generated; and the consciousness of sight connotes the power of seeing various kinds of colors, appearances, forms and shapes.

The ear-basis is the element of the sensorium within the organ of the ear where consciousness of sound is generated, and the consciousness of sound connotes the power of hearing various kinds of sound.

The nose-basis is the element of the sensorium within the nose organ where consciousness of smell is generated, and the consciousness of smell connotes the power of smelling different kinds of odors.

The tongue-basis is the element of the sensorium upon the surface of the tongue where consciousness of taste is generated, and the consciousness of taste connotes the power of tasting many kinds such as sweet, sour, and so forth.

The body-basis is the element of the sensorium locating itself by pervading the whole body within and without from head to foot, where consciousness of touch is generated, and the consciousness of touch connotes the power of feeling or sensing physical contacts.

The heart-basis is a kind of very fine subtle matter within the organ of heart where mind consciousness, comprising sixty- nine classes of the same in number is generated.

From these six bases, all classes of consciousness are generated and arise.⁹⁸

⁹⁷ DA.III.188; Walshe, Maurice, O'C., tr., **The Long Discourses of the Buddha** (Dīgha Nikāya), (Kandy: Buddhist Publication Society, 1996), p.343.



3) Eighteen Elements (*Dhātus*)⁹⁹

The Buddha expounded about realities as elements in order to remind us that they are impermanent and not-self. When we talk about elements, we usually think of the elements in chemistry and physics, such as gold, iron, oxygen and hydrogen. *Dhātu* in Buddhism means natural condition or property; not only oxygen, hydrogen has distinguishing characteristics which maintain their own natural condition, but also the body and mind. We have wrong view by considering that the eye or seeing, the ear or hearing, the nose or smelling, etc. as ‘I’ or ‘self’.

In fact, ‘I’ or ‘self’ are only *nāma* and *rūpa* elements which arise because of conditions and fall away again. Not only oxygen is an element, devoid of self, also the eye is only an element, devoid of self; it is *rūpa* which arises because of conditions and falls away again. Seeing is only an element devoid of self; it is *nāma* which arises because of conditions and falls away again.

In the Buddha’s teachings, Realities are classified as elements, some of which are *rūpa* and some of which are *nāma*. When they are classified as Eighteen Elements, they are as follows:

The five senses:

- 1) eye-element (*cakkhu-dhātu*)
- 2) ear-element (*sota-dhātu*)
- 3) nose-element (*ghāna-dhātu*)
- 4) tongue-element (*jivhā-dhātu*)
- 5) body-element (*kāya-dhātu*) which is the body-sense

The five objects (experienced through the five senses):

- 6) visible-object element (*rūpa-dhātu*)
- 7) sound-element (*sadda-dhātu*)
- 8) smell-element (*gandha-dhātu*)
- 9) taste-element (*rasa-dhātu*)
- 10) element of tangible-objects (*phoṭṭhabba-dhātu*),
comprising the following three kinds of *rūpa*:

⁹⁸ Vism.XIV.32.

⁹⁹ M.III.62; Vbh.82-98.



earth-element (solidity), appears as hardness or softness
fire-element (temperature), appears as heat or cold
wind-element, appears as motion or pressure

The *dvi-pañca-viññāṇas* (experiencing the five sense-objects) :

- 11) seeing-consciousness-element (*cakkhu-viññāṇa-dhātu*)
- 12) hearing-consciousness-element (*sota-viññāṇa-dhātu*)
- 13) smelling-consciousness-element (*ghāṇa-viññāṇa-dhātu*)
- 14) tasting-consciousness-element (*jivhā-viññāṇa-dhātu*)
- 15) body-consciousness-element (*kāya -viññāṇa-dhātu*)

Three more elements :

- 16) *mano-dhātu* or mind-element
- 17) *dharmma-dhātu*
- 18) *mano-viññāṇa-dhātu* mind-consciousness element.¹⁰⁰

Sometimes the Buddha taught about six elements: or he classified realities as two elements. There are many different ways of classifying realities, but no matter which way Realities are classified, as *khandha*, by way of *ārammaṇa* (objects), or in any other way, we should understand the purpose of classifying: realizing that what we take for self are only *nāma*-elements and *rūpa*-elements.¹⁰¹

In the *Satipaṭṭhāna Sutta*,¹⁰² The Buddha taught about the body in terms of elements. The text states:

And again, monks, a monk reflects on this body according to how it is placed or disposed in respect of the elements, thinking: ‘In this body there is the element of extension¹⁰³, the element of cohesion, the element of heat, the element of motion. Monks, even as a skilled cattle-butcher, or his apprentice, having slaughtered a cow, might sit displaying its carcass at a cross-roads, even so, monks, does a monk reflect on this body itself according to how it is placed or disposed in respect of the elements, thinking: ‘In this

¹⁰⁰ Nāṇamoli, Bhikkhu, tr., **The Path of Purification**, (Kandy: Buddhist Publication Society, 1991), p. 491.

¹⁰¹ Nina Van Gorkom, **Abhidhamma in Daily Life**, (Colombo: Felix Printers Ltd., 1979), pp.171-175.

¹⁰² M.I.1-6.

¹⁰³ Solidity.



body there is the element of extension, the element of cohesion, the element of heat, the element of motion.’ Thus he fares along contemplating the body in the body internally...and he fares along independently of and not grasping anything in the world. It is thus too, monks, that a monk fares along contemplating the body in the body...

The *Visuddhimagga*¹⁰⁴ states that:

What is meant? Just as the butcher, while feeding the cow, bringing it to the shambles, keeping it tied up after bringing it there, slaughtering it, and seeing it slaughtered and dead; does not lose the perception ‘cow’ so long as he has not carved it up and divided it into parts; but when he has divided it up and is sitting there, he loses the perception ‘cow’ and the perception ‘meat’ occurs; he does not think ‘I am selling cow’ or ‘They are carrying cow away’, but rather he thinks ‘I am selling meat’ or ‘They are carrying meat away’; so too this *bhikkhu*, while still a foolish ordinary person-both formerly as a layman and as one gone forth into homelessness-, does not lose the perception ‘living being’ or ‘man’ or ‘person’ so long as he does not, by resolution of the compact into elements, review this body, however placed, however disposed as consisting of elements. But when he does review it as consisting of elements, he loses the perception ‘living being’ and his mind establishes itself upon elements ...

It may not be appealing to see the body as elements. We think of people as ‘this man’ or ‘that woman’, as ‘I’ or ‘he’. We are not used to analyzing what we take for a ‘person’ in the way we analyze matter, as we do, for example, in physics. In fact, if we consider the body as the way it is, there are only elements.

4) Twenty-two Faculties (*Indriyas*)¹⁰⁵

‘*Indriya*’ means ‘faculty’ or ‘controlling power’. As the ministers control their respective ministries, the *Indriyas* control their associates (*sampayutta-dhammas*) in their respective fields of influence.

¹⁰⁴ Vism. XI.30

¹⁰⁵ D.II.54; Vbh.122-134.



The twenty-two *Indriyas* are partly physical and partly mental:

- 1) *Cakkhundriya*-eye faculty,
- 2) *Sotindriya*-ear faculty,
- 3) *Ghanindriya*-nose faculty,
- 4) *Jīvhindriya*-tongue faculty,
- 5) *Kayindriya*-body faculty,
- 6) *Itthindriya*- femininity faculty,
- 7) *Purisindriya*- masculinity faculty,
- 8) *Jīvitindriya*- life faculty (89 or 121 *cittas*),
- 9) *Manindriya*-mind faculty,
- 10) *Sukindriya*-[bodily] pleasure faculty,
- 11) *Dukkindriya*-[bodily] pain faculty,
- 12) *Somanassindriya*-[mental] joy faculty,
- 13) *Domanassindriya*-[mental] grief faculty,
- 14) *Upekkhindriya*-equanimity faculty,
- 15) *Saddhindriya*-faith faculty,
- 16) *Vīrindriya*-energy faculty,
- 17) *Satindriya*-mindfulness faculty,
- 18) *Samādhindriya*-concentration faculty,
- 19) *Paññindriya*-wisdom faculty,
- 20) *Anaññātītiññassamītindriya-Pañña* associated with *sotapatti-magga*,
- 21) *Aññindriya-Pañña* associated with the three lower *phalas*¹⁰⁶,
- 22) *Aññātāvindriya-Pañña* associated with *arahatta phala*.¹⁰⁷

Discussion:

- A) 1-7 *Indriyas* are *rūpa*, 8 is both *rūpa* and *nāma* and the rest are *nāma*.
- B) 1-5 and 9 represent 6 bases.
6,7 are two *bhāva-rūpas*.
10-14 represent 5 feelings.

¹⁰⁶ Three fruitions, results in the path (*magga*) of *arahantship*; *sotāpatti phala*, *sakadāgāmi phala* and *anāgāmi phala*.

¹⁰⁷ Nāṇamoli, Bhikkhu, tr., **The Path of Purification**, (Kandy: Buddhist Publication Society, 1991), p. 497.



15-19 represent 5 spiritual faculties.

The last three are supramundane faculties.

- C) The number of *Indriyas* present in a male or a female worldling are 18, excluding the opposite sex-*rūpa* and the last 3 supramundane faculties.¹⁰⁸

5) Dependent Origination (*Paṭiccasamuppāda*)¹⁰⁹

Paṭiccasamuppāda is a series of cause and effects, made into a circular chain of twelve links (*nidānas*) illustrating the conditions that cause birth and re-birth. It is the *sabhāva-dhamma* (true state of the nature) that governs the cause and effect of phenomena, with each link causing the next one to occur. It occurs in *samsāra-vatṭa* and cannot be stopped. It is simply cause and effect, and without a self or outside force – in this world and other worlds. No person or outside power can make this happen: this is called *Paṭiccasamuppāda-dhamma*, and it is a cause and condition (*paccaya*). For example; *avijjā* (ignorance) is the *paccaya* (1) which leads to (2) *Kamma* Formations.

This discussion of Dependent Origination will cover only becoming in this world, as a human being. The twelve casual links of Dependent Origination are as follows:

1. Dependent on Ignorance, arise Kamma-Formations.¹¹⁰
2. Dependent on Kamma-Formations, arises Consciousness.
3. Dependent on Consciousness, arise Mentality and Materiality.
4. Dependent on Mentality and Materiality, arise the Six Sense Bases.
5. Dependent on the Six Sense Bases, arises Contact.
6. Dependent on Contact, arises Feeling.
7. Dependent on Feeling, arises Craving.
8. Dependent on Craving, arises Clinging.
9. Dependent on Clinging, arises Becoming.

¹⁰⁸ Mehm Tin Mon, Dr., **Buddha Abhidhamma Ultimate Science**, (Penang: Sukhi Hotu Sdn Bhd, 2002), pp. 274-276.

¹⁰⁹ D.II.55; S.II.92; Vism.VI.32.

¹¹⁰ The three types of *kamma*-formations that can determine one's bourne are: formation of merit, formation of demerit, and formation of the imperturbable (the 4th *arūpa-jhāna*).



10. Dependent on Becoming, arises Birth.
11. Dependent on Birth, arise Decay and Death.
12. Decay and Death leads to sorrow, lamentation, pain, grief and despair, etc.

A) Terms :

1. *Avijjā* (Ignorance) means failure to realize the Four Noble Truths.
2. *Saṅkhāra* (*Kamma* Formations) is not the *Saṅkhāra* of the Five *Khandhas*. *Saṅkhāra* here is *kamma* collected from the past life that leads to rebirth. There are three kinds of *saṅkhāra*: *puñña* (merit), *apuñña* (non-merit), *ānenjha* (the highest *arūpa-jhāna*).
3. *Viññāṇa* (consciousness) is *paṭisandhi-viññāṇa*, or rebirth consciousness.
4. *Nāma-Rūpa* (Mentality and Materiality); *Nāma* (or *viññāṇa*) includes the three *cetasikas*: *vedanā*, *saññā*, *saṅkhāra*, plus *kammajarūpa* (body created by *kamma*).
5. Six Sense Bases (*Ṣaḍāyatana*) are eye, etc.
6. Contact (*Phassa*) refers to the *cetasika* (mental concomitant) that directs *citta* (mental state) to the object of the Six Sense Bases.
7. Feeling (*Vedanā*) is the *cetasika* (*vedanā-cetasika*) that knows if feeling is *sukha*, *dukkha*, etc.
8. Craving (*taṇhā*) is the *lobha-cetasika* that feels desire when six senses operate.
9. Clinging (*Upādāna*) is the *cetasika* that grows out of *lobha-cetasika*, but is stronger.
10. Becoming (*Bhava*) is *Kamma-bhava*, or existence wherein good or bad *kamma* is created.
11. Birth (*Jāti*) – refers to the Five *Khandhas*, or *nāma-rūpa*.
12. When *Jāti* occurs, then there is decay and death.¹¹¹

B) Discussion :

From Ignorance to Decay and Death ends the actual Dependent Origination. “Sorrow, lamentation”, etc. are what

¹¹¹ Naeb Mahanirananda, *Vipassana Bhavana*, (Bangkok: Allied Printers, 1992), pp.50-51.



follows, to show that each birth leads to *Dukkha* – the first Noble Truth. The Dependent Origination is called *Bhava-cakka* – “the wheel of becoming”. As long as one has not eradicated defilements (*kilesa*), the wheel of *samsāra* will roll on endlessly.

6) Four Noble Truths (*Ariya Sacca*)¹¹²

Ariya-Sacca – The Noble Truth, refers to the Four Noble Truths (*cattāri ariya-saccani*) which form the basis of the Buddha’s teaching in the *Satipaṭṭhāna Sutta*¹¹³:

And, further, O bhikkhus, a bhikkhu lives contemplating mental object in the mental objects of the Four Noble Truths.

How, O bhikkhus, does a bhikkhu live contemplating mental object in the mental objects of the Four Noble Truths?

Here, O bhikkhus, a bhikkhu understands: 'This is suffering,' according to reality; he understands: 'This is the origin of suffering,' according to reality; he understands: 'This is the cessation of suffering,' according to reality; and he understands: 'This is the road leading to the cessation of suffering,' according to reality.

Thus he lives contemplating mental object in mental objects internally or he lives contemplating mental objects in mental objects externally, or he lives contemplating mental object in mental objects internally and externally.

He lives contemplating origination things in mental objects, or he lives contemplating dissolution-things in mental objects, or he lives contemplating origination-and-dissolution-things in mental objects, or his mindfulness is established with the thought, 'Mental objects exist,' to the extent necessary just for knowledge and remembrance, and he lives independent and clings to naught in the world.

¹¹² Vin.I.9; S.V.421; Vbh.99-121.

¹¹³ D.II.304.



Thus, indeed, O bhikkhus, a bhikkhu lives contemplating mental object in the mental objects of the Four Noble Truths.

The Four Noble Truths (*cattari ariya-saccani*) can be summarized as following:

- 1) *Dukkha*: suffering; characterized by restlessness, and the inability to stay the same. Both the body and mind are restless. The body is restless from *dukkha-vedanā*, and the mind ever seeks to find a new object of pleasure – to be happy, when they are in fact just curing suffering
- 2) *Dukkha-samudaya*: the cause of suffering; the cause of this restlessness and pleasure seeking is *Samudaya* (the three *taṇhās*) *Rūpa* and *nāma* never stop working; seeing, hearing, touching, smelling, investigating, determining, etc.
- 3) *Dukkha-nirodha*: the cessation of suffering; Characterized by freedom from restlessness, because it is free of *taṇhā*; has the peacefulness of *nibbāna*.
- 4) *Dukkha-nirodhagāminī paṭipadā* : the path leading to the cessation of suffering; Characterized by having the proper qualities necessary to realize the Four Noble Truths and reach *nibbāna*.

2.3.2 The Summarization of *Vipassanā Bhūmi*

The Buddha classified the true state of the nature of *Sankhārā-dhamma* (conditioned phenomena) into the various objects of Insight Knowledge (*Vipassanā Bhūmi*), to suit different kinds of people. There are three kinds of people¹¹⁴:

- 1) People attached to *Rūpa*
- 2) People attached to *Nāma*
- 3) People attached to both *Rūpa* and *Nāma*

¹¹⁴ Vism-mht. 3/19 (T).



Moreover, they can also be further divided in three to the level of wisdom:

- 1) High level of wisdom
- 2) Medium level of wisdom
- 3) Low level of wisdom

Contemplating *khandha* suits people attached to *Nāma* and have a higher level of wisdom.

Contemplating *Āyatana* suits people attached to *Rūpa* and have a medium level of wisdom.

Contemplating *Dhātu* suits people attached to both *Nāma-Rūpa* and have a lower level of wisdom.

Contemplating *Indriya* suits people who strongly attach to *Attā* (self), not seeing things as they really are.¹¹⁵

To contemplate *Paṭiccasamuppāda* (Dependent Origination), suits the supreme wisdom one like the Buddha, *Pacceka* Buddha and *Savaka* (leading masters), and is not suited for the general or ordinary people.¹¹⁶

Concerning this statement of classification of *Vipassanā Bhūmi*, *Dhātu* may be suitable for people in the present age. However, it is still difficult to practice—anyhow, there is always another opportunity. The Buddha summarized *sankhārā-dhamma* in two elements only: *nāma* and *rūpa* (*dve bhikkhave dhammā katame dve nāmañca rūpañca*).¹¹⁷ In the *Khuddaka Nikaya* we find a statement of *Sārīputra* which says: Two things should be realized, that is, *nāma* and *rūpa* (*dve dhammā pariññeyyā nāmañca rūpañca*).¹¹⁸ These summarized would be a more suitable subject of practices. In *Vipassanā*, the understanding, which comes about involves the true nature of the world i.e., of the mind and body processes. The whole world, which includes us, can be classified in two: *nāma* and *rūpa*. When one

¹¹⁵ Ibid.

¹¹⁶ DA.III.761.

¹¹⁷ A.I.83.

¹¹⁸ Kh.I.22.



develops deep understanding from thorough observation of these processes, the mind sees them as impermanent, suffering, and non-self. When the mind sees them repeatedly, one gains much deeper understanding in this respect. This type of understanding of insight into the mind and body processes as well as into the three universal characteristics of impermanence, suffer and non-self, helps us to develop dispassion and detachment from all that is impermanent, suffering and non-self. Therefore, we go beyond the mundane and find the peace of the supramundane. This is the unique nature of *Vipassanā* (insight) meditation. It is only through this type of practice that we are able to see things clearly, develop wisdom and thus abandons the world and experience the unconditioned.

2.3.3 Contemplating *Nāma* and *Rūpa*

The term “Contemplating *Nāma* and *Rūpa*” (*Nāma Rūpaṃ pariggaṇhāti*)¹¹⁹ can sometimes be also called, “Distinguishing *Nāma* and *Rūpa*” (*Nāma Rūpaṃ vavatṭhapeti*).¹²⁰ In contemplating or distinguishing *Nāma* and *Rūpa*, one uses *Sati* (Mindfulness) to observe *Sankhārā-dhamma* or *Nāma* and *Rūpa*, which is the subject of contemplation. While *Sati* is doing its job of observation, *sampajañña* (Clear Comprehension) will arise. Clear comprehension always arises with *sati*. For example, to know the sitting position is *sati*; to know it is sitting *Rūpa* is *sampajañña*. When *sati* and *sampajañña* work together, it is called “awareness”. *Sati* and *sampajañña* are described in the scriptures¹²¹ as “virtues of great assistance” in reaching right understanding and realizing the Eight-Fold Path.

Everything in the universe is *rūpa* or *nāma*, or the Five Aggregates (Five *Khandhas*). *Nāma* and *rūpa* are ultimate reality. *Rūpa* is defined as materiality or physical phenomena, while *nāma* is defined as mentality or mental phenomena, and it can be divided in three: consciousness (*citta*), mental concomitants (*cetasikas*), and *nibbāna*. *Rūpa* can also be defined as anything other than *nāma* and that which changes due to cold or heat.

¹¹⁹ Vism.II.663 (CS).

¹²⁰ Ibid.

¹²¹ S.50.



Rūpa is that which is known by *nāma*, and *nāma* is that which knows. Although *nāma* can also know *nāma*, i.e. *nāma* can be an object, or be known, such as “*nāma*-seeing”, “*nāma*-hearing”. In practice, *rūpa* can be seen as the actor, *nāma* as the observer. In modern terms, *rūpa* is like the mechanical part of a robot and *nāma* the computer: *nāma* orders or tells *rūpa* what to do.

Nāma and *rūpa* are the objects of *Vipassanā* practice. There are many *rūpas* and *nāmas*, but the practitioner (*yogī*) concerns only those that are objects of *Vipassanā* which present itself in the present moment.

The three types of *nāma* that can be used as contemplation objects are *vedanā*, *citta*, and *dhamma*. An example of *vedanā* is pleasant or unpleasant feelings. An example of *citta* is *citta* with *lobha*, *citta* with *dosa* or *citta* with *moha* etc. An example of *dhamma* is *nāma* hearing, *nāma* seeing or *nāma* wandering, etc.

The types of *rūpa* for meditation¹²² are the major bodily postures (standing, walking, sitting, lying down) and the interim postures. The interim postures are the minor postures that help maintain the major postures, such as stepping back, eating, drinking, etc.

What is the cause of *rūpa* and *nāma*? The cause of *rūpa* and *nāma* is *kilesa* – especially ignorance (*avijjā*) and craving (*taṇhā*), which are the root causes of all suffering. *Avijjā* exists because we do not realize the Five *Khandhas* are *dukkha*; we think they are *sukha*. This is *vipallāsa*, or perversity of perception.¹²³

2.3.4 *Yonisomanasikāra* and Factors Contributing to Wisdom in the Practices

Yonisomanasikāra is the forerunner of all factors contributing to wisdom, including *Ātāpa*, *Sati*, *Sampajañña*¹²⁴ and *Sikkhati*.¹²⁵

¹²² *kāyānupassanā satipaṭṭhāna*: practicing Mindfulness of Body in the mode of bodily postures (*iriyā-patha*).

¹²³ DA.III.740; Naeb Mahanirananda, **Vipassana Bhavana**, (Bangkok: Allied Printers, 1992), p.45.

¹²⁴ D.II.290.

¹²⁵ S.I.49.



Discussion:

A) *Ātāpa* is perseverance or supreme efforts (*Sammappadhāna*)¹²⁶ and it consists of burning out the defilements (*kilesa*: *abhiṇṇhā* and *domanassa*). *Sammappadhāna* is no ordinary effort, there are four:

- 1) The effort to discard the unwholesomeness that has already arisen,
- 2) The effort to prevent the arising of the unwholesomeness that has not yet arisen,
- 3) The effort to bring about the arising of the wholesomeness that has not yet arisen,
- 4) The effort to develop the wholesomeness that has already arisen.

Ātāpa task is to support *sati* and *sampajañña* to be in the present moment. The present moment objects (*ārammaṇam paccuppannam*) can be defined as *nāma* and *rūpa* which occur at a given time independently of our desires. *Nāma* and *rūpa* are observed with the three *nāmas*: *Ātāpa*, *Sati*, and *Sampajañña* (the duty of *yogāvacara*).¹²⁷

B) *Sati* means mindfulness, intentness of mind, wakefulness of mind.¹²⁸ It is derived from the root “*Sara/Sarati*” which means to remember. Its terminal meaning is to generate awareness and keep a watch at the mind-door, just like a door-keeper. Therefore, sometimes, it is defined *Sati* as the door-keeper – “*Dovāriko viya daṭṭhabbā sati*”. As the door-keeper does not allow anyone or any undesirable one to enter into the house, similarly *Sati* also remaining in the mind-door keeps a watch over the incoming of polluting process at the surface of mind by finding alert and instigating force from within.¹²⁹

¹²⁶ Vbh.214.

¹²⁷ Vinai Ussivakul, **An Introduction to Buddhist Meditation for Results**, (Bangkok: Tipayawisuit Ltd., Partnership, 2003), pp.182-194.

¹²⁸ T. W. Rhys Davids and William Stede (Edited), **Pali-English Dictionary**, (London: The Pali Text Society, Oxford 1998), p.672.

¹²⁹ Narong Cherdungnoen, Phramaha, **A Study of Sati (Mindfulness) in Buddhism: Theory and Practice in Thai Tradition**, (Delhi: Ph.D. thesis of Department of Buddhist Studies, University of Delhi, 1993), p.13.



There are two kinds of mindfulness:¹³⁰

1) *Sati* in normal or mundane life, this type of *sati* consists of doing any wholesome action (*kusala-kamma*) with mindfulness – such as offering food to monks, etc.

2) *Sati* in the practice of *Satipaṭṭhanā*, which is the awareness of the object (*nāma* and *rūpa*) in the present moment. For example, when the practitioner is being aware of sitting position; *Sampajañña* is what knows that is sitting *rūpa*.

C) *Sampajañña* means Clear Comprehension. *Sampajañña* always arises together with *Sati*.

There are four kinds of *Sampajañña* (Clear Comprehension):

- 1) *Sāttḥaka-sampajañña* : Clear Comprehension of purpose;
- 2) *Sappāya-sampajañña* : Clear Comprehension of suitability;
- 3) *Gocara-sampajañña* : Clear Comprehension of the domain;
- 4) *Asammoha-sampajañña* : Clear Comprehension of non-delusion, or of reality.¹³¹

In practice, when *Sampajañña* can be aware that it is sitting *rūpa*, *Sampajañña* is the comprehension of reality (*Asammoha-sampajañña*).

It is actually *ātāpa*, *sati*, and *sampajañña* that pay attention to *rūpa* in the present moment. We need to understand this, because many *yogīs* think that “they” practice, but it is just the works of three *nāmas* (*ātāpa*, *sati*, and *sampajañña*), or *yogāvacara* is practicing.

Sati and *Sampajañña* destroy *abhijjhā* and *domanassa* – then *Vipassanā* wisdom occurs and destroys *moha* (delusion).

¹³⁰ All “*Sati*” is *kusala*.

¹³¹ DA.I.183; VbhA.347.



The fruits of *Yonisomanasikāra*, *Sati* and *Sampajañña* are *cintāmayapaññā*. When *Sati-Sampajañña* are perfectly working, they become *Vipassanā* wisdom.

When it becomes *Vipassanā* (wisdom), we will see that even *sati* and *Sampajañña* are not “us”. *Sati* and *Sampajañña* are mental states. They are impermanent, suffering, and without self.

D) *Sikkhati*¹³²(Observation) is knowing if we have left the present moment. Thai call “Samniak”. It tells us if we have too much *sati*, and not enough *Sampajañña*. To be in the present moment *sati* and *Sampajañña* must be equal.

E) “*Yonisomanasikāra*” is the dhamma needed to help the *yogāvacara* (practitioner) work properly and prevent the *āsavas* (*Tanhā* and *Diṭṭhi*) from occurring.

In the practice, when *yonisomanasikāra* sees that the position is being changed to cure suffering, liking or disliking cannot arise. If *Sati* and *sampajañña* know the position is sitting *rūpa*, then when pain is felt, there will be no aversion to pain, since it is sitting *rūpa* that suffers, not you (*attā*).

Yonisomanasikāra is a cause for *cintāmayapaññā* : it precedes *sati-Sampajañña*. *Yonisomanasikāra* is like bringing somebody to a rice field. Once they are there, *sati* holds the rice and *Sampajañña* is the knife that cuts it. During practice, *Yonisomanasikāra* brings the three *nāmas* (*Ātāpa*, *Sati*, and *Sampajañña*) to work, and the three *nāmas* know the phenomena: this is *rūpa*, this is *nāma*. *Yonisomanasikāra* acts as a sort of introductory element.¹³³

It is required to have *Yonisomanasikāra* from the first thing in the morning until bedtime. Otherwise, it will be difficult for *sati-sampajañña* to arise. When you know the postures is sitting *rūpa* (or standing, walking, reclining *rūpa*) by *Sutamayapaññā* first, then *Yonisomanasikāra* helps *Sati* and *Sampajañña* work on distinguishing of their natures.

¹³² S.I.49.

¹³³ S.50; Naeb Mahanirananda, *Vipassana Bhavana*, (Bangkok: Allied Printers, 1992), pp.38-39.



2.3.5 *Yonisomanasikāra* and the Noble Truths

The practice of “*Yonisomanasikāra*” in the first of Noble Truth, *Dukkha-Sacca* :

We (*nāma-rūpa*) are suffering all the time; it is the nature of existence. This is *dukkha-sacca* and it cannot be eased. *Rūpa* and *nāma* are always suffering, in every position, all the time. This is the Noble Truth which practitioner should have *Yonisomanasikāra*.

There are two basic kinds of *dukkha sacca*:

- a) ***Dukkha* from *kilesa***, or mental *dukkha*
- b) ***Dukkha* from *vipāka***, or physical *dukkha*

The first kind can be gotten rid of in this life, right here and now, by practicing *Vipassanā* until *Arahatship* is reached. The second kind, with *vipāka*, cannot be eliminated in this life. If an arahant is alive, he still has to experience the *dukkha* from *vipāka*. *Vipāka* means “fruit or result”, in this case, it refers to the suffering which is the natural result of being reborn and thus having *rūpa* and *nāma* (caused by *samudaya*).

Four Types of Dukkha:

1) ***Dukkha Vedanā***: regular pain in body – and the *nāma* that knows it – and mental suffering caused by the body pain. Except for the arahant, who feels only physical pain.

2) ***Sankhāra Dukkha***: in practice, the *dukkha* of having to change or cure. This is harder to see than *dukkha vedanā*.

3) ***Dukkha Lakkhaṇa***: the knowledge that suffering as seen in *rūpa* and *nāma* has the three characteristics. This is realized at the fourth of the sixteen *ñānas* – knowledge of contemplation on rise and fall (*udayabbayañāna*).

4) ***Dukkha Sacca*** is the truth that suffering is inherent, in conditioned phenomena, and we cannot change that fact – and this is the ultimate truth. We cannot change the reality of getting old, getting sick,



and dying. *Dukkha* with *kilesa* can be erased by reaching the *Arahant* Path, but *dukkha* with *vipāka* can only be eradicated by not being reborn. When *dukkha sacca* is realized by wisdom, then the *yogī* will see that there is only suffering in the world, and no happiness can be found. When *dukkha sacca* is seen, all Four Noble Truths are realized.

Dukkha vedanā is like a nurse who feels unpleasant from having taken care of the patient. The practitioner must realize *dukkha vedana* first, because it is easier to see. Then *saṅkhāra dukkha* will follow, which is more difficult to see than *dukkha vedanā*. *Dukkha lakṣhaṇa* requires *vipassanā* wisdom.

Eleven Kinds of *Dukkha Sacca* that the Buddha Discovered.

- | | | |
|--------------------------------------|---|--|
| <i>Dukkha from
Vipāka</i> | { | <ul style="list-style-type: none"> 1) Birth (of Five <i>Khandhas</i>) 2) Decay (old age of Five <i>Khandhas</i>) 3) Death (of Five <i>Khandhas</i>) |
| <i>Dukkha from
Kilesa</i> | { | <ul style="list-style-type: none"> 4) Sorrow 5) Lamentation 6) Pain (bodily) 7) Grief (mental suffering) 8) Despair 9) Association with the unpleasant 10) Separation from the pleasant 11) Not getting what one wants |

All *Khandhas* (Aggregates) and Clinging in themselves are Suffering

The Buddha said: “Whoever delights in corporeality in seeing or hearing, or perception, or mental formation or consciousness. He delights in suffering, and who so delights in suffering will not be freed of suffering.”¹³⁴

The above quotation refers to the opposites of *dukkha*, including *sukha* (pleasure). Because such *sukha* is impermanent and cannot stay the same, thus, it is *dukkha*; and since it is out of control, it is *anattā*

¹³⁴ S.XXII.29.



In order to end suffering we have to realize *dukkha* through practice. Seeing *dukkha* with wisdom will lead us out of *vaṭṭa* (rebirth). Because *kilesa* is very strong and tenacious, it is necessary to use wisdom that realizes *dukkha* to eliminate it.

When observing *dukkha*, one has to use *rūpa* and *nāma* named in the present moment as object, because *rūpa* and *nāma* are *dukkha sacca*. The more *dukkha* is seen by wisdom, the more benefit will be gained from the practice. This benefit is the eradication of *taṇhā*. The more *sukha* (happiness) is seen, the more suffering is concealed and the less benefit that will come from the practice. Some practitioners instead of seeing *dukkha*, indulge in *sukha* instead (*samādhi*), and they come to like it. What they actually like is the Five *Khandhas*. The Five *Khandhas* consist of *dukkha vedanā*, *sukha vedanā*, and *upekkhā vedanā* – so specifically what they like is *sukha vedanā* in the Five *Khandhas*. Experiencing this, practitioners think it is *nibbāna*. This feeling (*sukha vedanā*) cannot get rid of *kilesa*, and bring disgust with *rūpa* and *nāma*, as true *nibbāna* does. (*Nibbāna* is outside of the Five *Khandhas*.)¹³⁵

2.3.6 *Satipaṭṭhāna* (The Foundation of Mindfulness)

Satipaṭṭhāna (The Foundation of Mindfulness) is the first step leading to the attainment of Insight Wisdom (*Vipassanā Paññā*). In brief, the main practices of *Satipaṭṭhāna* are as follows:

1) **Mindfulness of Body** (*Kāyānupassanā Satipaṭṭhāna*)

This refers to the constant application of mindfulness upon one's body in the ultimate sense of reality leading eventually to the eradication of suffering.

Ordinarily, people are mentally attached to the body whether it is their own or another, thinking that it is something pretty or attractive. If one wisely resorts to careful and deep contemplation (*Yonisomanasikāra*), one will discover without difficulty that in its ultimate sense the body is nothing but a conglomeration of filth. In fact,

¹³⁵ Naeb Mahanirananda, *Vipassana Bhavana*, (Bangkok: Allied Printers, 1992), p.33.



the evidence of the body's filthiness is easily discernible. One just looks at oneself in the following conditions: if one does not clean oneself, especially in hot weather for a day or two, the body will become smelly and dirty, or if one does not brush his teeth for a day or two, the teeth will become dirty and the mouth will emit bad breath.

The practice of Mindfulness (*Satipaṭṭhāna*) in being constantly mindful of the body is tantamount to placing the mind in harmony with the law of nature as well as giving rise to Insight Wisdom (*Vipassanā Paññā*) in thoroughly realizing the ultimate reality of *Nāma* and *Rūpa*. This Insight Wisdom (*Vipassanā Paññā*) in turn eradicates the wrong view and mental attachment, which are the causes of suffering in life, and by so doing, greatly enhances high level wholesome happiness and blissfulness in life, leading eventually to the attainment of “Perpetual Happiness” (*Nibbāna*).¹³⁶

These are the methods of practicing Mindfulness of Body (*Kāyānupassanā Satipaṭṭhāna*):

- (a) ***Ānāpānasati***: going to a secluded place, sitting cross-legged and focusing *sati* on one's inhalations and exhalations.
- (b) ***Iriyāpatha***: Focusing on major bodily postures, clearly perceiving the present mode of disposition of the body, whether standing, walking, sitting, or lying down.
- (c) ***Sampajañña***: maintaining Clear Comprehension in every kind of action and movement, e.g., moving forward, looking around, stretching out the arm, dressing, chewing, eating, drinking, urinating, excreting, waking up, going to sleep, speaking and keeping silent.
- (d) ***Paṭikūlamanasikāra***: contemplating one's body, from the top of the head to the soles of the feet, as a repository of a large number of unattractive constituents.
- (e) ***Dhātumanasikāra***: contemplating one's body by considering it separated into its four constituent elements.

¹³⁶ Vinai Ussivakul, **An Introduction to Buddhist Meditation for Results**, (Bangkok: Tippyawisuit Ltd., Partnership, 2003), pp.182-184.



- (f) *Navasīvathikā*: looking at corpses in nine different stages of decay, from one newly dead to one reduced to crumbling bones, and, in each case, applying what is seen to oneself, reflecting that one's own body must meet a similar fate.¹³⁷

2) Mindfulness of Feeling (*Vedanānupassanā Satipaṭṭhāna*)

This refers to the constant application of mindfulness upon one's feeling with respect to its being pleasant, unpleasant or indifferent, which is itself an ultimate reality.

Ordinarily, one's thinking must always be accompanied with one of these three basic kinds of feelings (pleasant, unpleasant or indifferent). By its nature, craving is an unwholesome and insatiable yearning for this pleasant feeling and this craving wants more and more of it. Thus, even though a pleasant feeling is being experienced for a long period of time, craving for still more of it brings about self-deception in the form of thinking which is contradictory to reality.

Apart from this, craving can also give rise to other wrong views in life toward these feelings. It is very common among people to believe or think wrongly that these feelings can retain their original existence that is contradictory to the basic characteristic of existence, *Dukkha* (inability to retain its original existence).

Therefore, the mindfulness of ultimate reality in the form of feeling (*Vedanā*) is the right method leading to its thorough realization as it really is and to the eradication of the wrong view, which gives rise to suffering in life. By this practice, it will greatly enhance the high level wholesome happiness and blissfulness in life which eventually leads to the attainment of "Perpetual Happiness" (*Nibbāna*).

3) Mindfulness of Mind (*Cittānupassanā Satipaṭṭhāna*)

This refers to the constant application of mindfulness to one's mind, which is an ultimate reality. The mind has the specific characteristic of knowing an object (*Ārammaṇa*), and its arising cannot

¹³⁷ P.A. Payutto, *Sammāsati An Exposition of Right Mindfulness*, (Bangkok: Buddhadhamma Foundation, 2002), pp.17-18.



take place without the object. But in this type of mindfulness, the mind itself becomes the object of Mindfulness and can be classified into a wholesome or unwholesome mind.

Mindfulness of ultimate reality with respect to the mind (*Citta*) is the right path leading to the full realization as it really is and to the elimination of wrong views, which gives rise to suffering in life. In this way, the high level of wholesome happiness and blissfulness in life will be significantly enhanced, thereby leading eventually to the attainment of Perpetual Happiness (*Nibbāna*).¹³⁸

4) **Mindfulness of Dhamma** (*Dhammānupassanā Satipaṭṭhāna*)

This refers to the application of mindfulness constantly on Dhamma, which is ultimate reality. The Dhamma here pertains to the following categories:¹³⁹

- (a) **Hindrances or Mental Obstacles** (*Nīvaraṇa*) : clear perception, in that moment, of whether any of the Five Hindrances is present in the mind or not, the way in which as-yet unarisen hindrances arise, how hindrances already arisen may be abandoned, and how hindrances already abandoned may be prevented from re-arising.
- (b) **Five Aggregates** (*Khandhas*): comprehension of the nature of each *khandha*, how it arises and how it ceases.
- (c) **Sense-Organs and Sense-Objects** (*Āyatana*): clear perception of each of the internal and external sense-bases and of the fetters that arise dependent on them, how those already arisen may be abandoned and how those already abandoned may be prevented from re-arising.
- (d) **Seven Constituents of Enlightenment** (*Bojjhaṅga*): clear perception, in that moment, of whether or not any of the Seven Limbs of Enlightenment is present in one's mind,

¹³⁸ Vinai Ussivakul, **An Introduction to Buddhist Meditation for Results**, (Bangkok: Tipayawisuit Ltd., Partnership, 2003), pp.184-191.

¹³⁹ Ibid.



how those as-yet unarisen may arise and how those already arisen may be developed to fullness.

(e) **The Four Noble Truths (*Ariyasacca*)** : clear and authentic perception of each of the Four Noble Truths.¹⁴⁰

The *Satipaṭṭhāna Sutta*¹⁴¹ states at the end of every one of the above clauses, there is an identical refrain:

The bhikkhu contemplates the body in the body internally (i.e. one's own body), contemplates the body in the body externally (another's body), or contemplates the body in the body both internally and externally. He contemplates arising in the body; he contemplated dissolution in the body; he contemplates both arising and dissolution in the body. He possesses clear mindfulness of the existence of the body, solely to the extent necessary for a bare knowledge of it, sufficient for it to serve as an object of recollection. Thus he lives independently, clinging to naught in the world.

2.3.7 The Conclusion of *Yonisomanasikāra* and the Practices of the Insight (*Vipassanā Kammaṭṭhāna*)

Yonisomanasikāra is an internal factor to attend in one's mind in the appropriate way, to assist the practitioner to understand the real nature of all conditioned things, for the nature of all conditioned existence is laid bare in our own mind and body. The practices of Insight (*Vipassanā Kammaṭṭhāna*), and *Satipaṭṭhāna* (Mindfulness) is the first step leading to the attainment of Insight Wisdom (*Vipassanā Paññā*).

¹⁴⁰ P.A. Payutto, *Sammāsati An Exposition of Right Mindfulness*, (Bangkok: Buddhadhamma Foundation, 2002), pp.19-20.

¹⁴¹ D.II.292.

Chapter III

The Survey of Practices in Wat Khao Sanamchai

3.1 History of Wat Khao Sanamchai

Wat Khao Sanamchai is located at Sanamchai hill, Amphur Hua-Hin, Prachuabkirikhan province. It was established in 1950. The temple did not have any prominent roles in Meditation Practices and there was only few and neglected construction. In 1987, Ajahn Pranee Samreungraj¹⁴² moved the Meditation center, named *Vivatta* Meditation Center, from Ayuttaya to locate beside Wat Khao Sanamchai. She received some land donations and changed it to an insight meditation center and also built more than thirty huts for insight practice. She has devoted herself to being a *kalyāṇamitta* by giving practice instructions for *Satipaṭṭhāna* meditation at *Vivatta* Center everyday. She sacrificed her lifetime to support the monks as a *Veyyāvaccakara* (monk's attendant), renovating and building huts for insight practice, the temple, as well as providing all the infrastructure and facilities for the monks up to today.

3.2 An Interview in the Topic of *Yonisomanasikāra* with Meditation Master: Ajahn Pranee Samreungraj¹⁴³

Ajahn Pranee: Namasakara¹⁴⁴ Venerable, sir

Researcher: Chareonporn¹⁴⁵, Ajahn Pranee. I would like to have an interview with you and it will be a part of the thesis topic

¹⁴² See the Biography of Ajahn Pranee in Appendix.

¹⁴³ Interview with Ajahn Pranee Samreungraj, Meditation Master of *Vivatta* Meditation Centre, Wat Khao Sanamchai, July 12, 2005.

¹⁴⁴ *Namaste* in Hindi; The greeting or salutation of lay people to the Buddhist monk in Thailand, usually with the gesture made by placing the palms together, thumbs against the chest and bowing the head slightly.



“*Yonisomanasikāra*: A Case Study of Practices in Wat Khao Sanamchai”. I would like to start from the beginning about *Yonisomanasikāra*. What does it mean to you?

Ajahn Pranee: The straight meaning, without an assisting *Pāli* translation, is to make the right understanding of “*Paramatthadhamma Sabhāva*” (the true state of nature).

Researcher: The word *Yonisomanasikāra* is repeated several times in the *Tipiṭaka*. The Buddha said, “Bhikkhus, this is the forerunner and precursor of the rising of the sun, that is, the dawn. So too, bhikkhus, for a bhikkhus this is the forerunner and precursor for the arising of the Noble Eightfold Path, that is, accomplishment in *kalyāṇamitta* and *Yonisomanasikāra*”. I would like to ask, how important is *yonisomanasikāra* and *kalyāṇamitta*?

Ajahn Pranee: A *kalyāṇamitta* is vital for the arising of *Yonisomanasikāra*.

Researcher: The Buddha made the statement to bhikkhu Ananda when he expressed the view that more than half of the success in the noble religious life (*brahma-cariya*) depended on having a good friend (*kalyāṇamitta*). The Buddha emphatically told Bhikkhu Ananda that; “Success in the religious life depends wholesale on having a good friend”. So what do you think about this statement?

Ajahn Pranee: Yes, that is right. *Yonisomanasikāra* cannot arise if we have never listened to right knowledge (Dhamma) or instruction of an *kalyāṇamitta*.

Researcher: Who should be called a *kalyāṇamitta*?

Ajahn Pranee: He should have seven characteristics : lovable (*Piyo*), respectable (*Garū*), adorable (*Bhāvanīyo*), being a counselor (*Vaṭṭā ca*), being a patient listener (*Vacanakkhamo*), able to deliver deep discourses or to treat profound subjects (*Gambhīrañca katham kattā*), not leading or spurring on to a useless end (*No caṭṭhāne niyojaye*)

¹⁴⁵ Prosperous: the blessing of Thai monk to lay people.



- Researcher: In a practical world, how can we find a *kalyāṇamitta*?
- Ajahn Pranee: There are various kinds of Dhamma and different kinds of Dhamma instructors. The *kalyāṇamitta* is able to give proper instruction and also able to prove that Dhamma.
- Researcher: The beginner who does not yet have an understanding of the Dhamma, how can he observe the qualities of a *kalyāṇamitta* ? Should he take a risk to practice first?
- Ajahn Pranee: In fact, it is not quite like that, because if you understand it right, then you can prove it immediately. For example, in meditation practicing instruction, the listener can bring it to observe that if it is available. Is it true, have we ever felt like that? It is provable, so you do not have to wait to get a validation. Listening to Dhamma, one has to take it back and check it in one's mind. You will know that phenomena (Dhamma) and know how it looks like. So you can prove it after listening.
- Researcher: It means there is available truth for proving.
- Ajahn Pranee: Yes, it is correct if you have not prejudiced view and truly feel the phenomena. Most people intend to have a bias for themselves. When one has *kilesa*¹⁴⁶, how is his or her mind? Has one ever noticed that feeling? Has one ever had jealousy in the mind? Have we ever held the wrong view in something, but it is the misunderstanding in reality, i.e. having a meal, everyone is most eager or has a craving to eat, then we can eat. In reality, no matter if we have craving to eat or not, we have to take a meal like a patient in a hospital. He has to take meals for his life but he cannot take it ordinarily. He has to take the meal by a vassal tube. It means the body needs food whether they have craving or not. Food is vital to life. Food is not a thing for craving. This is the truth.
- Researcher: How can you meet the *kalyāṇamitta* who brings you to the practice and be able to have *yonisomanasikāra*?
- Ajahn Pranee: By searching, I met the one who could explain the truth of mind, such as the word 'faith (*Saddhā*)', how is it

¹⁴⁶ defilements.



characteristic nature of faith (*Saddhā*) in our mind. When we have jealousy, craving, anger, ignorance, how do they look like in our mind? We can feel and prove it. We have uncountable angers and uncountable desires the whole daylong. We desire to have comfort in sitting and sleeping, desire to eat delicious foods. This kind of Dhamma teaching can make me believe by proving its phenomenon. Then I kept listening to this kind of Dhamma and a willingness to practice.

Researcher: Today, most people are educated or learnt by reading books. Can we claim that reading books is a kind of *kalyāṇamitta* ?

Ajahn Pranee: Reading cannot bring one deep understanding. Books provide the words or the names of phenomenon (conventional truth). It cannot show the characteristic natures in mind. I learned about sixteen *Upakkilesa*. I know their names but I do not know about their feelings.

Researcher: Someone said that books could replace a *kalyāṇamitta*.

Ajahn Pranee: It should be clarified that a book can be a guide for understanding, but it is not enough for the practice. Knowledge from reading cannot necessarily be brought to the practice.

Researcher: Does experience mean that a person has reached an attainment?

Ajahn Pranee: Yes, he can instruct as much as he attained. Only an experienced one can explain. It is not necessary to talk about an achievement. It is necessary to explain the cause, but not the result. The one telling about an achievement without the cause is not a *kalyāṇamitta*.

Researcher: Did you gain knowledge from *pariyatti* and *paratogosa* primarily?

Ajahn Pranee: Yes, I do.

Researcher: How about when you start practicing?

Ajahn Pranee: You must listen to “*Pariyatti*” in the sense of Practice and their processes. What is the attention object? What are the causes and effects? Why do we have to do?



- Researcher: Do you find any different between the reality in practice and *Pariyatti* in *Tipiṭaka*?
- Ajahn Pranee: There is no described sense of what and how it happens. It is not included in *Pariyatti*.
- Researcher: So, where did you get it?
- Ajahn Pranee: I got it from the master, who experienced it before. Few masters heard about it and understood the direction, but they did not gain that feeling. So he brings “*Pariyatti*” to tell others by memory. Then it can make a listener confused.
Practice is difficult, so meditations must have willing (*Chanda*) to practice. Seeing the dangerous of being born repeatedly (*Sam̐sāra vaṭṭa*) and the harm in our life. Humans face happiness and unhappiness. However, everybody has their own problems, thus he has to see the pros and cons in his heart, and defy all. The harm to animals is of all types, such as troubles, illnesses, and death. If they do consider (*Yonisomanasikāra*) in the Buddhaddhamma which showing the way of *Vimutti* (no more birth), it is the greatest thing of life. If we are not born again, we will not get hurt, get sick, die or be in pain. Thus, not to be born is the best thing and we intend to attain it.
- Researcher: As you said, the practice needs a *Kalyāṇamitta*, due to there being no explanation in the *Pariyatti*. Thus, do you find any conflict between *Pariyatti* and *Paṭipatti*?
- Ajahn Pranee: In fact, if you understand, there will be no conflict. It has a conflict because of misunderstanding.
- Researcher: In your experience, did the master have any conflict with the *Tipiṭaka*?
- Ajahn Pranee: Many, Sir. Probably in that period, many masters experienced in the practice of *Samatha Kammatṭhāna* and gained the *Jhānas*.¹⁴⁷ Therefore, they instructed that yogi should first practice on concentration (*Samādhi*) and then bring the mind to *Vipassanā*. That is not true.

¹⁴⁷ ecstasies; the mental states, which gained from tranquil meditation.



There have two ways of abandoning defilements (*kilesa*): abstaining and *tadaṅgappahāna*¹⁴⁸ (abandoning by substitution of opposites). Most believe that through abandoning they can gain calmness first, and then bring the mind to *Vipassanā*. This way is for the *Jhāna* people. This is the principle of *Pariyatti*. Many Buddhists who have not learned (*Pariyatti*) have the misunderstanding by thinking about this and that is impermanent, suffering and not-self. That is thinking not feeling. Thinking and feeling are different. This has to be learned by heart. Some masters did not know this. Beginning on the practice of *Samādhi*¹⁴⁹ or beginning directly on practice of the *Vipassanā*¹⁵⁰ leads to different kinds of Noble people (*Ariyapuggala*).

- Researcher: It can be concluded that it is not a conflict, but cannot be use for all people in genenal. There are different types of people and different types of Dhamma.
- Ajahn Pranee: Yes, sir. There have many kinds of practice. *Samatha* (tranquil meditation) has forty kinds. *Vipassanā* has to start on the four foundations of mindfulness (*Satipaṭṭhāna*).
- Researcher: Your duty in Wat Khao Sanamchai, can we call it “the duty of *kalyāṇamitta*”?
- Ajahn Pranee: Yes, to assist as a *kalyāṇamitta*.
- Researcher: Does it mean to advice the practitioner in understanding the causes and effects of phenomena?
- Ajahn Pranee: Assisting to abandon the defilements (*kilesa*). *Kilesas* usually occur by misunderstanding. The duty of the *kalyāṇamitta* is to indicate to the practitioner how to feel in the way that has no defilements (*kilesa*). It is *Yonisomanasikāra*.
- Researcher: Is it necessary for a practitioner to study *Pariyatti* before coming?

¹⁴⁸ momentary abandoning.

¹⁴⁹ *Samathayānika*, person pursuing the path of tranquil meditation.

¹⁵⁰ *Vipassanāyānika*, person pursuing the path of insight meditation.



- Ajahn Pranee: It is not necessary. Learning of phenomena (*Paramatthadhamma*): *Citta*, *Cetasika*, *Rūpa* and *Nibbāna* is not necessary, however if having learned before, it can be easier to understand the practice. For example, having learned about *Cakkhu viññāṇa* in *Pariyatti* but in practice it is the seeing of *Nāma* instead of *Cakkhu viññāṇa*. It is *Nāma* and *Rūpa*. It is not *Cakkhu viññāṇa*. The word may not be the same but the phenomena are. It means the eye has the duty to see materiality (*Rūpa*), etc.
- Researcher: How long does it take to learn the basics of *Pariyatti* in the sense of practice?
- Ajahn Pranee: Practice while listening. You can practice immediately after listening. There is no need to learn in the classroom, but you have to listen for understanding.
- Researcher: Some told me that practitioner has to learn *Vipassanā Bhūmi*¹⁵¹ in advance.
- Ajahn Pranee: Yes, learn *Vipassanā Bhūmi* by their names.
- Researcher: How long does it take?
- Ajahn Pranee: Only a short while to learn the names in six *Vipassanā Bhūmi*, five *Khandhas*, eighteen *Āyatanas*, twelve *Dhātus*, twenty-two *Indriyas*.
- Researcher: Meditator has to face the phenomena (*Sabhāva*) later.
- Ajahn Pranee: Yes, learn to know only their name is easy, but do not learn to understand the phenomena (*Sabhāva*) yet.
- Researcher: It is not necessary to have deep understanding in the beginning, is it?
- Ajahn Pranee: Yes, firstly learn *Vipassanā Bhūmi* in basic, the Buddha said that *Vipassanā Bhūmis* are *Khandhas*, *Dhātus*, *Indriyas*, *Āyatanas*, ... , etc. Then the way of practice is contemplated as *Khandhas* or *Dhātus* or *Indriyas*, etc. depending on one's character (*Carita*), as the Buddha has

¹⁵¹ Objects of the Insight Knowledge: *khandhas*, *Āyatanas*, *Dhātus*, *Indriya*, *Paṭiccasamuppāda* (Dependent Origination), *Ariya Sacca* (Four Noble Truths).



already classified. In facts, *Khandhas*, or all *Vipassanā Bhūmis* are *Rūpa* and *Nāma*.

Researcher: Do you always have *Yonisomanasikāra* in this way of practice (*Iriyāpatha*)?

Ajahn Pranee: Yes, there should always be reasoning.

Researcher: If new practitioners start to practice here, should they have any suggestions on how to set the purposes of practice?

Ajahn Pranee: I do not because the new practitioners never listen. They usually have desires, at least desire for calmness. Later I will question them for their reasons about their coming here whether for calmness, wisdom, *Sati*, and a lot of desire. If you have desire, you come here to develop desire. That is not correct. People come here to abandon desire. When he has already understood, I can instruct him what is *Rūpa* and *Nāma* and the way of sitting or reclining is for which purpose? Even having food, washing the face or brushing teeth, which is a daily duty, but he does not know the real purpose of doing these things.

Researcher: Most of them did not understand *Yonisomanasikāra* before coming to practice.

Ajahn Pranee: No one has from his or her home, even me. In the beginning, I have no *Yonisomanasikāra*, no understanding. I have only desire.

Researcher: If he has no *Yonisomanasikāra* before coming to practice, can he practice anyway?

Ajahn Pranee: Yes, he can when he has right understanding and knows what is wrong.

Researcher: What kind of meditation practice do you give to the practitioner?

Ajahn Pranee: The principle of major bodily postures (*Iriyāpatha*).

Researcher: Why should one select the modes of major bodily postures (*Iriyāpatha*) for the practice?



- Ajahn Pranee: It is convenient, always available and one always has to work in sitting, standing, walking and reclining.
- Researcher: Is it because your teacher experienced this instruction?
- Ajahn Pranee: Yes, it is also.
- Researcher: How do you give instructions for the practitioner?
- Ajahn Pranee: The practitioner should understand the reason to sit, to recline, to stand, and to walk. What is the necessity? There is no need to do something if it is not necessary but you have to know sitting, know standing, know reclining, or know walking.
- Researcher: What does the way of sitting look like?
- Ajahn Pranee: It does not matter how you sit but you should take care of yourself about the purpose of sitting. There is no pattern form. Sitting in a particular form is desire. Sitting for pain relief can be in any form.
- Researcher: Then what will you tell him next?
- Ajahn Pranee: After sitting he should attend to the matter while sitting, then he will have pain or an uncomfortable feeling.
- Researcher: Does the word “attend” here mean *Yonisomanasikāra*?
- Ajahn Pranee: It might be. It is still not correct at the beginning. This is only a suggestion. He should attend to the present posture, which is called *Paccuppanna Dhamma*. Inclining, standing is *Paccuppanna Dhamma*, which occur in the present. We must attend to knowing what kind of *Rūpa*?
- Researcher: Can it only be called *Manasikāra* (attention)?
- Ajahn Pranee: Yes, only attention.
- Researcher: When can we call it *Yonisomanasikāra*?
- Ajahn Pranee: Only when you have right attention, it can be called *Yonisomanasikāra*.
- Researcher: After attending to the posture of sitting, what will the practitioner do next?



- Ajahn Pranee: The posture of sitting is still available, but the mind is wandering. While you are sitting, you should not pay attention to the eyes, ears, etc. Just attend to the posture. The posture will have a pain that needs to be cured. The practitioner should know the reason for the changing is for what?
- Researcher: As you say, “Not to pay attention to eye, ear” but if it does what shall we do?
- Ajahn Pranee: Let it go. It is usually goes for an unskilled practitioner.
- Researcher: If there is this while sitting, what shall we do?
- Ajahn Pranee: Only hearing. Do not pay attention to the sound or to know what kind of sound.
- Researcher: What should we do if the sound occurs in a long period?
- Ajahn Pranee: It is not practicable for new practitioner in this case. If he has experience, he can pay attention to the mind that is hearing, or attending where it is hearing.
- Researcher: Should we move to attend to another sense base?
- Ajahn Pranee: It is not necessary, no need to move.
- Researcher: If the mind comes back to attend to the posture, what shall you tell him to do next?
- Ajahn Pranee: Continue on the sitting posture until it is necessary to change to a standing posture or a walking posture. If it is not necessary, he should still concentrate on that posture of sitting.
- Researcher: How can a practitioner consider how long to sit?
- Ajahn Pranee: It is different according to each personal habits.
- Researcher: Then one should have *Yonisomanasikāra* to determine changing postures.
- Ajahn Pranee: Yes, when one is going to change to a standing posture or a walking posture, one should have *yonisomanasikāra* of the necessity of changing postures.
- Researcher: The fact is, he changes posture for healing stiffness and soreness. What should he attend to next?



Ajahn Pranee: Attend to the feeling of stiffness and soreness and know that feeling. When the *yogī* is changing the posture, he should pay attention while changing. Attention and observation together.

Researcher: Then, the *yogī* wants to escape the feeling of stiffness and soreness.

Ajahn Pranee: If he thinks that is for escaping, this way is not proper attention¹⁵². There is no way to escape. Nevertheless, if the *yogī* changes the posture in order to relieve the stiffness and soreness or the feeling of *Dukkha*, *Dukkha Vedanā* can be relieved.

Researcher: So *Yonisomanasikāra* is to prevent the occurrence of *Taṇhā*¹⁵³ and *Diṭṭhi*¹⁵⁴, isn't it?

Ajahn Pranee: Yes, it could be but the new practitioner usually feels annoyed. He wants to escape that feeling of *Dukkha* by changing the posture. When he has understood this, he should have awareness in changing the posture. Someone's mind goes wandering. Someone can pay attention to the posture but dislikes the feeling. The feeling of disliking is a normal feeling for all beings who dislike suffering (*Dukkha*). The Buddha told us to concentrate on suffering (*Dukkha*). The duty of an *Ariyasacca* (Noble Truth) is to attend to *Dukkha* and abandon *Taṇhā*, leading to *Nirodha* and practice on the path (*Magga*). Before knowing any kind of *Dukkha* one has to know *Dukkha Vedanā*, because it always exists in all conditioned being.

Researcher: In the Four Noble Truths (*Ariyasacca*), the practice is to attend to the suffering (*Dukkha*). How about the rest of *Ariyasacca*, such as *Samudaya*, *Nirodha* and *Magga*?

Ajahn Pranee: It is interrelated when you attend to *Dukkha* and know that it is *Dukkha*. *Taṇhā* usually occurs because *Taṇhā* does not like *Dukkha*. The disliking is anger (*Dosa*).

¹⁵² *ayonisomanasikāra*.

¹⁵³ craving; desire.

¹⁵⁴ distorted view or opinion about what is real; dogma. *Diṭṭhi* actually only means “view”, but it mostly refers to wrong view (*micchādiṭṭhi*).



The practitioner should always know the reason for posture changing. That mean desire (*Taṇhā*) has a craving for the new posture (*Iriyāpatha*). The dislike of the old posture is anger (*Dosa*). Keep continuously practicing until there has no feeling of desire to change. If there is no disliking of the old posture, there will be no *Taṇha* in the new posture. There was no *Dosa* in the old posture. It is not easy to observe like this. It needs time for learning and practicing.

Researcher: And how does *Nirodha* relate to the practice?

Ajahn Pranee: It is related but it is not available yet.

Researcher: Can we attend (*Yonisomanasikāra*) in *Nirodha*?

Ajahn Pranee: *Nirodha* is the result. It cannot attend to the thing that is not available.

Researcher: Some claim that attending to *Nirodha* will give hope in practice.

Ajahn Pranee: Hope is craving and desire. Wisdom develops when there is no hope. Having hope will stop the development of wisdom.

Researcher: And how about the relation of the path leading to the cessation of suffering (*Magga*)?

Ajahn Pranee: When the *yogī* practices until the end, he will know when the mind comes to the destination. Because the practice on the path leads to the cessation of suffering (*Magga*), this *Sabhāva* (phenomena) has no conventional word. We cannot know when the constituents of the Eightfold Path are all perfectly working together.

Researcher: In the state of attention to the posture of sitting, standing, walking and reclining, shall we do any other things particularly?

Ajahn Pranee: Nothing in *Ariyāpatha*. When one has the skill of practicing *Ariyāpatha*, he will have awareness (*Sati*) in posture changing. Know the postures and know all of activities since waking up. Not knowing the activities and hurrying is *Lobha*. No satisfaction on time is *Dosa*.



After waking up, one should do activities like washing the face, brushing the teeth, etc. by knowing what is the reason for doing that.

- Researcher: Understanding the reason in what they are doing. This is already having *Yonisomanasikāra*.
- Ajahn Pranee: If the practitioner knows the necessity of doing, that one is “having *Yonisomanasikāra*”. Most practitioners brush their teeth and wash their face because of wanting to get rid of dirt and wanting cleanliness. Then they have the craving and desire to wash and to brush for the cleanliness. This is not proper attention (*Ayonisomanasikāra*).
- Researcher: In practices, does “attention” mean to prevent the four *Vipallāsas* (perversions)?
- Ajahn Pranee: Yes sir, it does either.
- Researcher: As you say, “keeping in mind that it is not beauty, it is for the relief of suffering, not for happiness.” How does it relate to the practice for preventing the *Vipallāsas* (perversions)?
- Ajahn Pranee: It is related. To instruct for practice like this, it is also to prevent the *Vipallāsas* (perversions). One likes oneself to be clean and dislikes dirt. One feels irritated or annoyed by dirtiness, this is *Vipallāsas* (perversions). One has to know the reasons that it is not for comfort, but rather discomfort, such as having bad odour, oiliness and bad breath. All are dirty. When considering the reasons, one has to do it with feelings, not with thought. If one can feel it, one can also abandon *Vipallāsas* (perversions). This is because one normally considers that keeping oneself clean and beautiful means happiness, as long as one does not feel irritated, one is still happy. This is misunderstanding.
- Researcher: In practicing, does *Yonisomanasikāra* prevent and abandon each *Vipallāsa* or abandon all *Vipallāsas* at the same time?



Ajahn Pranee: *Vipallāsa* can be abandoned in different objects (*ārammaṇa*) not at the same time, but *Vipallāsa* of self (*attā*) always exist.

Researcher: To see suffering in the postures is to make one aware that it is unhappiness, it is suffering. How about impermanence and non-self, when can we see them?

Ajahn Pranee: Not now. We must first be able to disperse the perception of compactness (*Ghanasaññā*)¹⁵⁵ which causes *attā vipallāsa*. If we are able to do it, then we shall see not-self (*Anattā*).

Researcher: Do you instruct the new practitioners on dispersing the perception of compactness (*Ghanasaññā*)?

Ajahn Pranee: Yes, I do but in different terms. I instruct them about mentality and materiality (*Nāma* and *Rūpa*). Sitting is one form, reclining is another, standing is another and walking is another. Each *Rūpa* (materiality) is not the same. It is different because of its posture or character. Each mind is not the same either. *Rūpa* is the posture of sitting, reclining, standing and walking, but what is knowing is the *Nāma* (mentality). There are also many *Nāmas*, but when they are combined, they become self as “I”. When both *Rūpa* and *Nāma* combine, they become “I see, I hear” because both *Rūpa* and *Nāma* join together. The tactics of developing the Foundations of Mindfulness (*Satipaṭṭhāna*) is to disintegrate the idea of massiveness (*ghanasaññā*). To know each *Rūpa* or *Nāma* is not the same. Even each *Nāma* has different types. Their functions (*kicca*) are different, such as the functions of eye-consciousness and ear-consciousness work differently.

Researcher: After the practitioner knows the theoretical means for disperse the conglomeration of compactness (*Ghanasaññā*) and egoism of self (*attā*) of standing, walking, sitting and reclining. Then should he start practicing?

¹⁵⁵ perception of one solid mass, of compactness (which conceals *anattā*).



- Ajahn Pranee: Yes, he can practice after listening. The *yogī* has to listen frequently.
- Researcher: This meditation centre uses the word of “*Rūpa* and *Nāma*” in the practices, could we call it the “Five *Khandhas*” instead?
- Ajahn Pranee: Five *Khandhas* means the conglomeration of aggregates. Shortened can be “*Rūpa* and *Nāma*”.
- Researcher: Are they the same, but be shortened only for the convenience of practice?
- Ajahn Pranee: No, sir. They are different. The contemplation of Five *Khandhas* is not like this.
- Researcher: What is the difference between the contemplation of *Rūpa-Nāma* and the Five *Khandhas*?
- Ajahn Pranee: Contemplating *Khandha* must have eleven types of Dhamma. *Khandha* means group. Eleven types of Dhammas are grouped together, so it is difficult to contemplate. The practices of bodily postures are more convenient, as there are only sitting, reclining, standing and walking.
- Researcher: The word “Five *Khandhas*” is not used in the practice of Bodily posture (*Iriyā-patha*), is it?
- Ajahn Pranee: No, it is not. The posture comes from all of the *Khandhas*. Sitting, reclining, standing and walking also have forms (*Rūpa*), sensations (*Vedanā*), perceptions (*Saññā*), conditioned things (*saṅkhāra*) and consciousness (*Viññāṇa*) joining together as a group. So they are assumed as “I” (self). One can examine it separately. The contemplation of the body (*Kāyānupassanā*) examines postures as principle, then follows by examining of sense-bases (*Āyatana*). It does not mean that when there is body, there is nothing else. However, one does not only examine the sense-bases. The fact is the sense-bases are the continuation of mind (*citta*) and sense-objects (*ārammaṇa*). When eyes see forms, *Vipassanā* tells us that the ‘*Nāma*-sees’. Sense-bases have internal and external bases. When both are in contact, seeing happens. In this instance, the ‘*Nāma*-



sees', the '*Nāma*-hears', but smell is *Rūpa*, taste is *Rūpa*, and touch sensation is *Rūpa*. These are functions of consciousness, knowing each its sense-object and their works are not interfered. This understanding can disintegrate the idea of massiveness, of compactness (*ghanasaññā*). When the smell comes into contact, we assume that a form (*Rūpa*) comes to contact us. We assume that we smell something good or bad. It is *Vipallāsa*. It is *attā*. We can abandon *Vipallāsa* by knowing that smells can be known only by nose. Eyes and ears cannot smell. We can immediately prove when one is smelling, one knows that odour is *Rūpa* at that moment. We have learned that each sense-door, each sense-object, each consciousness are separate, but those beings who do not know the truth, bring them all together. The Buddha shows the strategy if one does this, one will realize that they all work separately and on their own function.

Researcher: Regarding the sense-bases, in practice what is the reason for attending to the different sense-bases? For instance, for seeing, that one should attend to a form (sight) or attend to the mind (seeing)?

Ajahn Pranee: For the eyes, the reason why one does attend that the mind sees (*Nāma*-sees) is we misunderstand that 'we see'.

Research: It is to abandon where we misunderstand that 'we see'?

Ajahn Pranee: The misunderstanding of self (*attā*) occurs when we think that we see, and then other defilements follow.

Researcher: How is the smell?

Ajahn Pranee: Smell is *Rūpa* (materiality) because it comes from elsewhere. Our misunderstanding of self (*attā*) occurs when we think that we smell good or smell bad.

Researcher: In the practice of attending to see the reality for abandoning of self (*attā*), how does it work?

Ajahn Pranee: We can abandon at the feeling, which know that odour is a *Rūpa*. What can smell is the *ghānaviññāṇa* (smell consciousness)- it is *Rūpa*. It is different from the



eyes, as we are mistaken that we see, we hear. However, for the nose door, we are mistaken that we smell something with a good or bad smell. The smell is from flowers, dog, or cat's excrement. It is from somewhere else. We are not mistaken at *ghānaviññāṇa* (smell consciousness), but we are mistaken at the *gandhārammaṇa* (odorous object). If the attention is not right, we cannot abandon *Vipallāsa*, but make it up. If we like a smell, we think that it is good and we possess it. If it has a bad smell, we do not like it.

Researcher: In our daily life, activities such as brushing teeth, washing our face, or eating, should a practitioner pay attention that 'one is doing because of the power of defilements or the power of suffering'?

Ajahn Pranee: In doing each activity, one must have restraint (*saṃvara*), do it with mindfulness and understand of what necessity to do it.

Researcher: The Practices of *Satipaṭṭhāna* (Foundations of Mindfulness) ask for *ātāpī sampajāno* and *satimā*. How are these can be used in practice?

Ajahn Pranee: We cannot use or have no duty to use them. Some misunderstand that the practitioner must bring *ātāpī*, *satimā* and *sampajāno*, to work in the practices. Are they available yet? *Ātāpī*, which is a *Vipassanā* factor, not only means having perseverance or effort in ordinary work. *Ātāpī* is having perseverance to burn defilements out. Does the perseverance have the quality of *ātāpī* yet? *Ātāpī* cannot be brought to practice like that.

Researcher: They are the fruits (results).

Ajahn Pranee: They are the fruits when one has the right understanding. These three factors will arise.

Researcher: What is the causes of *ātāpī* ?

Ajahn Pranee: All comes from listening, otherwise the perseverance cannot be right.

Researcher: Is that *Paratoghosa*?

Ajahn Pranee: It comes from *Paratoghosa* and *Yonisomanasikāra*.



- Researcher: So it is not necessary to have these three factors (*ātāpī*, *satimā* and *sampajāno*) before hand.
- Ajahn Pranee: I am not using the *Pāli* terms. I speak in Thai so that listeners can understand.
- Researcher: After listening, then the effort (*ātāpī*) can be practiced properly.
- Ajahn Pranee: It cannot be used. One will have it when practice correctly. Where does effort come from? Effort is *Sammappadhāna*. Is *Sammappadhāna* available? If the practitioner has the right understanding and right practice, then they become right effort. We cannot classify them. We do not know them, as it has no name. We cannot see it, as it is all about the mind and mental factors (*Cetasika*). However, it can work if the cause is right. The thirty-seven qualities contributing to enlightenment (Thirty-seven *Bodhipakkhiyadhamma*) work together, but sometimes they work at the same time, sometimes not.
- Researcher: If we have proper attention (*Yonisomanasikāra*), must we have something else, such as awareness (*Sati*)?
- Ajahn Pranee: Awareness is related at the beginning. It is the factor of the Foundation of Mindfulness. It is the Controlling Faculties (*Indriya*) and the Power (*Bala*). We are making the causes and the development. Restraint (*Samvara*) is morality (*Sīla*). Morality comes from awareness and awareness is the foundation of mindfulness but there is no Clear Comprehension (*Sampajañña*) yet, it will be developed in next step.
- Researcher: Clear Comprehension cannot simply arise.
- Ajahn Pranee: Awareness, either. Mostly, external awareness¹⁵⁶ can arise like loving-kindness mind (*mettā*), or a careful mind. This kind of careful mind is not the Foundation of Mindfulness. The Foundation of Mindfulness comes from internal awareness. That is one knows what and why one is doing. When one is aware of the matter of

¹⁵⁶ Awareness in daily life activities of wholesomeness.



sitting, or reclining, that is awareness. Restraint (*saṃvara*) is a matter of awareness, which is called *Indriyasam'varasīla* (discipline as regards sense-restraint). Nevertheless, new meditators who have not reached that stage yet. It is intangible for them because they are at the beginning stage.

Researcher: Is the Four Foundations of Mindfulness, in the sense of theory, the same as those in the sense of practice?

Ajahn Pranee: If I explain them, they will be the theory. In fact, have we practised yet? We must start practising first. We must make a cause first.

Researcher: Does proper attention (*Yonisomanasikāra*) help in making the cause?

Ajahn Pranee: Yes, it does but there must be right understanding at the beginning, as misunderstanding makes defilements develop.

Researcher: So, there must be a proper attention.

Ajahn Pranee: There should be, but whether it has is another story.

Researcher: In the Four *Satipaṭṭhāna*, if we look at other sections, especially in *Dhammānupassanā* (mindfulness as regards the Dhamma), the Buddha clearly explained that one should bring those Dhamma to *Yonisomanasikāra* (proper consideration). I am curious if we can bring it into practice?

Ajahn Pranee: Of course. We can see it, but we are not aware of it. There are five categories to see in *Vedanānupassanā* (Feelings), *Cittānupassanā* (mind) and *Dhammānupassanā*. When we contemplate on Mindfulness of Body (*Kāyānupassanā*), there are five categories, which we do not see. However, they already exist, such as stiffness. Stiffness is a sensation. When we change the posture, we feel comfortable. Stiffness is a painful feeling (*Dukkha Vedanā*), but we do not contemplate it in the sense of *Vedanānupassanā Satipaṭṭhāna*. If we contemplate in *Vedanānupassanā Satipaṭṭhāna*, we have to contemplate on nine *Vedanā*



(nine feelings), such as happiness, suffering, equanimity, a feeling with defilement or without defilement. If we look into our bodies, we can see the feelings or sensations. We cannot neglect to see it. Stiffness is a painful feeling. How is the mind (*citta*) when we have seen it? When we have the meal, there is liking or disliking. Know the mind, when it is greedy or non-greedy, angry or non-angry. There are 16 types of mental defilements. In the *Dhammānupassanā*, we have drowsiness (*Thīnamiddha*), restlessness and worry (*Uddhaccakukkucca*), sensual desire (*Kāmachanda*). Someone may want to eat this and that, if one cannot eat it, one may cry. This is a sensual desire. There is doubt or ill will? Sometimes when one thinks of the past, one gets angry. Some wonders if such practice is right or is the way to be out of suffering.

Researcher: When one practices the mode of bodily postures, one does not get only postures.

Ajahn Pranee: There are also sense-bases.

Researcher: Does it move to another mode of meditation?

Ajahn Pranee: No, one can see it by oneself without moving. It works itself by the mental power.

Researcher: What is the reason for choosing the practice in the mode of *Kāyānupassanā* (mindfulness as regards the body)?

Ajahn Pranee: The rule of practice, whether *Kāyānupassanā*, *Vedanānupassanā*, *Cittānupassanā* or *Dhammānupassanā*. We choose to practise in the *Kāyānupassanā* because it is easy and convenient to practise. It happens frequently. Suffering always arises. If we contemplate on the mind *Cittānupassanā*, we will feel enjoy and the mind are not tired. We have to see another type of suffering, which is good for those with weak wisdom and thick defilements.

Researcher: *Kāyānupassanā* is good for whose wisdom is poor, where they can distinguish the mentality more easily. However, in the *Kāyānupassanā* section, there is no direct using of the word proper attention



- (*Yonisomanasikāra*), as it is in the *Dhammānupassanā* section.
- Ajahn Pranee: That is for those who are very wise. They examine the eleven categories of Dhamma. That is difficult.
- Researcher: In general, people may understand that *Yonisomanasikāra* is bringing the understanding to think or consider in the mind. Is this the method of practice?
- Ajahn Pranee: It is not. *Yonisomanasikāra* does not mean bringing in the mind, but to make the correct understanding of each object that is happening.
- Researcher: The practice in *Bhojjhaṅga* (Enlightenment Factors) section is not for lay people to practise, is it?
- Ajahn Pranee: No, it is not. *Bhojjhaṅga* are the results. The Buddha said *Bhojjhaṅga* are the factors of Enlightenment.
- Researcher: Is *Dhammavicaya* (investigation of the Truth) to think and consider?
- Ajahn Pranee: No, sir, it is not.
- Researcher: From what you have said, *Yonisomanasikāra* is used from the basic to higher levels.
- Ajahn Pranee: It arises itself when one has the skill.
- Researcher: If we talk about the characteristic nature of *Yonisomanasikāra* and *Ayonisomanasikāra* (distracted attention) in the mind process, they arise all the time in all beings.
- Ajahn Pranee: That is right. They are Dhamma that exist and happen all the time. Those who have *Yonisomanasikāra*, frequently have wholesome minds.
- Researcher: When one reaches different stages, either as being a *Sotāpanna* (one who has attained the first stage of holiness) or other stages of being an *Ariyapuggala*¹⁵⁷, should one still use *Yonisomanasikāra*?

¹⁵⁷ There are four stages of noble persons: 1) *Sotāpanna*, Stream-Enterer 2) *Sakadāgāmi*, Once-Returner 3) *Anāgāmi*, Non-Returner 4) *Arahanta*, the Worthy One.



- Ajahn Pranee: They are skillful from their practicing experience. Sense-restraint (*Indriyasamvara*) can also prevent defilements. Sense-restraint works itself by skillfulness. Then there is no need to use *Yonisomanasikāra*.
- Researcher: However, there must be determining all the time.
- Ajahn Pranee: Determine is in the mind process. It must do according to the mind-door adverting consciousness, accompanied by mind-door-adverting-consciousness (*Manodvārā-Vajjana-Citta*).
- Researcher: Is it being before in the impulsive moment (*Javana*)?
- Ajahn Pranee: Yes, sir.
- Researcher: Even a holy person has to do it?
- Ajahn Pranee: Yes, the mind does it all the time, except *Hasituppāda* (the smile-producing consciousness of holy people).
- Researcher: What is the mental conduct that is neither wholesome nor unwholesome?
- Ajahn Pranee: Do you mean in a causeless (*Ahetuka*) mind? There may be sometimes in the mind of an *Arahant*, but the great conduct (*Mahākiriyā*) is different. *Mahākiriyā* is the mind of an *Arahant*.
- Researcher: Apart from instructing in the practices; in what way do you help *Yogāvacara* (the meditators)?
- Ajahn Pranee: I provide *Sappāya* (proper supporting factor) for *Yogāvacara*. If it is not *Sappāya*, the minds will fall into unwholesomeness. They need different kinds of *Sappāya*.
- Researcher: How can you help?
- Ajahn Pranee: By speech, I must think first if this type of speech is misleading. The meditation cell can also help in *Sappāya*. It may be convenient to some but not to others. However, I cannot help with the weather. I can help with suitable food, suitable Dhamma and suitable people.



Researcher: Does each of those meditators live separately in different meditation cell?

Ajahn Pranee: Yes, they live separately for solitude. Solitude is a weapon of *Vipassanā*.

Researcher: For lay people who are used to working all the time, but now have to live in a limited space and quit their routines as well as, besides, the centre also providing food for them, their activities has changed. Does this change have a bad effect to them?

Ajahn Pranee: If the residence is too spacious, it is a burden. If it is too small, it is hot. For the movement, we will do it when we have stiffness only. We move only to be out of the suffering. We do not walk up and down (*Cankama*) like monks do, as they walk to find an object, not for *Vipassanā*. *Vipassanā* is to walk to relief the suffering.

Researcher: Is this different from living in a forest?

Ajahn Pranee: Even living in a wide forest, one may walk with a reason, or without a reason, walk with knowing a reason and without knowing a reason. This is not the same. The space is enough to walk with knowing a reason to cure stiffness. If the place is spacious, cleaning is a drawback (*palibodha*) that we have to abandon it. We do what only is necessary. If we can walk for alms food, it is good, but we will get different objects and it is difficult to control ourselves. Simply eating provided food results in self restraint (*saṃvara*). We meet no other outside sense objects (*ārammaṇa*). *Yogāvacara* can ask for more, if the food it is not sufficient. If it is too much, we can reduce it. Alms food can be a burden. If we get it too much, we have to give it away. If we get little food, we fear that we may not be satiated. If we get too much food, we also worry where we should leave the food.

Researcher: As for the practice, some people say that it has a bad effect, as it can cause psycho-eccentricity. In your experience, have you ever met such a case?



- Ajahn Pranee: Never, because I do not keep the practitioners sitting still, or make them quiet. I keep on investigating them. Quietness can cause eccentricity. When the mind is quiet, a mental image arises, or one may get frightened when there is a loud noise. It is not necessary to sit still. One must have awareness. It is not to be quiet. When it is quiet, there is no awareness. When it is very quiet, all awareness disappears.
- Researcher: How many of the practitioners are successful?
- Ajahn Pranee: To which level, sir? It is difficult to gain the results in this way of practice. This is more to develop *Pāramīs* (perfections), not success. Those who have many *Pāramīs* will get a fruitful path, provided that they have the right understanding or reach the level of massive dispersal.
- Researcher: How do you examine that the practitioners have the right understanding or not?
- Ajahn Pranee: We have to interview, or have group seminars.
- Researcher: Do group seminars give different results from individual interviews?
- Ajahn Pranee: Some practitioners may not speak out, if it is a group seminar. However, if they have the right understanding, they must dare speak. Some prepare to speak about every good thing. That is wrong. That is defilement. If somebody understands, he or she will speak according to his or her feelings. One learns from what is right or wrong. At the beginning, nobody knows. All they know is wrong. Somebody cannot do it at all, but they really want to. That does not matter, as it shows how strong the needs are.
- Researcher: To the practice here is not strict and controlled all the time, how do you know if the practitioners do as instructed?
- Ajahn Pranee: I can immediately see that they are not normal. They may be afraid, or like only concentration (*samādhi*). Sometimes I let them go back home, but most of them



have confidence (Faith) to practice. They are not here simply to be fed and not commented on if they do it right or wrong. They must have work to do, but the work is still not correct. Is this a self-control or not, they may not know that at first, but later on they must know what is missing. Talking is bad, as it stirs up the minds even more wandering. Talking about other people is the most damaging.

- Researcher: In summary, you are doing this as a *Kalyāṇamitta* (good friend). So, in most meditation centres, there should have a code of conduct and a *Kalyāṇamitta* to give advice.
- Ajahn Pranee: Yes, otherwise one may practise to what one likes. In that case, one can practise at home.
- Researcher: *Yonisomanasikāra* must be involved in all practice, but to have *Yonisomanasikāra*, one must have a *Kalyāṇamitta*.
- Ajahn Pranee: One can be called a “*Kalyāṇamitta*” if he has the right understanding.



3.3 An Overview of Practices in Wat Khao Sanamchai

The practitioners (*yogīs*) of Wat Khao Sanamchai call their practices “*Vipassanā Kammaṭṭhāna*”¹⁵⁸, according to the practice in the Four Foundations of Mindfulness (*Satipaṭṭhāna*)¹⁵⁹, is the modes of Bodily Postures (*iriyāpatha*) in the contemplation of body as a basis for mindfulness (*kāyānupassanā-satipaṭṭhāna*). There are fourteen types of *kāyānupassanā*. Only three of them are direct *Vipassanā*: Major and Minor positions and Body Elements, the rest are both *Samatha* and *Vipassanā*. The modes of Bodily Postures (*iriyāpatha*) are chosen to be the objects of contemplation in the practices at Wat Khao Sanamchai for the following reasons:

To Start the Practice with the Contemplation of the Modes of the Major Bodily Postures

Why are the bodily postures (*iriyāpatha*) contemplated in Wat Khao Sanamchai? The postures are contemplated because they are one of the *Kammaṭṭhānas* (working-grounds for contemplation), namely, *kāyānupassanā-satipaṭṭhāna* (contemplation of body as a basis for mindfulness). They follow Buddha’s teaching as the Foundations of Mindfulness in four categories: (1) *kāyānupassanā* (contemplation of body), (2) *vedanānupassanā* (contemplation of feeling), (3) *cittānupassanā* (contemplation of mind), and (4) *dharmānupassanā* (contemplation of mind-objects). The Buddha teaches in this way because beings have different preferences—they have different dispositions (*carita*): craving disposition (*taṇhā-carita*) and wrong view disposition (*diṭṭhi-carita*). It is not the same in the case of Tranquility Practice (*samatha*) where the Buddha enumerates six dispositions.

For Insight Practice (*vipassanā*) the Buddha teaches only two kinds, which can be further divided in four¹⁶⁰:

¹⁵⁸ *Vipassanā-Kammaṭṭhāna* is the practice of mental development that brings about the correct view of reality. For a better understanding, see the Glossary of *Pāli* terms.

¹⁵⁹ The Four Foundations of Mindfulness are the contemplation of body (*kāya*), the contemplation of feeling (*vedanā*), the contemplation of mind (*citta*) and the contemplation of mind-objects (*dharmā*). Body, feeling, mind and mind-objects are the four objects (*ārammaṇa*, or *vatthu*) to be contemplated.

¹⁶⁰ DA.II.468 (T).



- 1) craving disposition with weak wisdom
 - 2) craving disposition with strong wisdom
 - 3) wrong view disposition with weak wisdom
 - 4) wrong view disposition with strong wisdom
- **The contemplation of body** is suitable for those with a craving disposition with weak wisdom
 - **The contemplation of feeling** is suitable for those with a craving disposition with strong wisdom
 - **The contemplation of mind** is suitable for those with a wrong view disposition with weak wisdom
 - **The contemplation of mind-objects** is suitable for those with a wrong view disposition with strong wisdom

If classified under the context of the abandonment of the four perversions:

- **The contemplation of body** is for the abandonment of the perversion of beauty.
- **The contemplation of feeling** is for the abandonment of the perversion of happiness.
- **The contemplation of mind** is for the abandonment of the perversion of permanence.
- **The contemplation of mind-objects** is for the abandonment of the perversion of self.

The Buddha established the principles of the four Foundations of Mindfulness in a reasonable “cause-and-effect” manner as a means to abandon the four perversions. Therefore, as the practitioner develops a proper understanding (*yonisomanasikāra*) in line with the intrinsic nature of things (*sabhāva-dhamma*), the wrong understanding (*ayonisomanasikāra*) that is causing the perversion—that is dependent on *nāma-rūpa*— will decrease gradually until it is completely eradicated.

Perversion, both as the constituent part of a system (*anga-dhamma*) and as an object (*ārammaṇa*), cannot be eradicated either through the Practice of Virtue (*sīla*: morality) or Tranquility Practice (*samādhi*: calm, concentration). Only through Insight Practice (*vipassanā*) can it be eradicated, because *vipassanā* (insight-wisdom)



alone is able to penetrate into the truth of *nāma-rūpa*. Therefore, to develop Insight it is necessary to study in order to develop a good understanding of *nāma-rūpa* so that one can be able to apprehend the truth of *nāma-rūpa*¹⁶¹. As mentioned earlier, the methodology for apprehending *nāma-rūpa* has to be in line with the principles of the four Foundations of Mindfulness.

Developing the Foundations of Mindfulness is nothing other than developing the Noble Eightfold Path (Eight *maggas*). The development of the Noble Paths —composed of eight parts— is the development of *sīla-samādhi-paññā* (morality, concentration and wisdom).

3.4 Reconciling the Purpose of Practice by *Yonisomanasikāra*

In Wat Khao Sanamchai is indicated that *yonisomanasikāra* is an essential factor for the development of Insight. Therefore, the one who is to enter into the practice should first develop a correct understanding. One must know and be confident about the reason why the practice is going to be undertaken. This first step concerns the development of a proper understanding (*yonisomanasikāra*): “What do I wish, what do I purpose from the practice?”

The *yogī* should understand of his or her purpose: “While being in the perpetual faring on the cycle (*saṃsāra*), we are over-shadowed by the *dukkha* of the endless circulation (*saṃsāra-vaṭṭa*), by major dangers — old age, death, etc. — and we are not yet free of danger and this path is the only safe way to be free from it”, then one can go on [to practice].

Therefore, *yonisomanasikāra* (the Proper Consideration) that occurs in advance naturally prevents, at first stage, the inclination of the mind towards craving (desire: *taṇhā*), i.e. wishing to get something from the practice, such as the so very attractive high level wholesome states or the psychic powers, or a peaceful mind, mindfulness-wisdom, insight-knowledge (*vipassanā-ñāṇa*), etc. Proper Consideration only builds up

¹⁶¹ Apprehending the truth is not theoretical, it is “experimental” — it depends on immediate cognition/feeling, not on language/thinking.



an inclination to the abandonment of defilements (*kilesas*) and the relinquishing of *dukkha*.

It is a fact that to get away from *dukkha* one should possess many kinds of wholesome states (*kusala dhamma*) — wisdom being the leader of them all. Wishing for these wholesome states need not be detrimental for the practice. However, even if the practitioner knows the benefit of this practice as it really is, yet does not frequently have Proper Consideration. — about the *dukkha* that is doomed to the round of rebirth (*Vaṭṭa*) — but is focused mainly on the merit and good results of wholesome states, then his inclination would not be getting away from *dukkha*, it would be acquiring wholesome states.

In fact, the only importance (*sāra*) that wholesome states have is that of serving as a means to assist the practitioner in the abandonment of *dukkha* and the realization of *Nibbāna*. It can be compared to a boat or a raft that is used as a vehicle to assist the practitioner for crossing over from this shore to the other one. There is no other importance (*sāra*: essence, substance) apart from the one just mentioned.

This can be compared to a person who wishes to leave this shore for the sake of reaching the other one. Unavoidably, he will need a boat or a raft as a mode of transport to carry him. He will naturally see the significance of the boat or raft merely in the fact that its only use is that of being a vehicle to reach the other side according to his wish. He would not see any other meaning in the boat or the raft that he can gloat over more. Therefore, he would not harbor any sense of ownership towards the raft. When reaching the other shore he will leave the boat at the pier, he would not take it on his shoulder along with him. He knows the actual usefulness of the boat or the raft, but he is not particularly excited about it.

Therefore, we compare this to the practitioner wishing to abandon the shore that is *dukkha* in order to reach the other side, *Nibbāna*. He will surely rely on the high level wholesome states as an aid to reach *Nibbāna* — the reality that ends all *dukkha*. He would not find any other importance (*sāra*) in these wholesome states worthy to get exulted about — therefore, he would not cling to them.



Contemplating to the Buddha's saying:

*evameva kho bhikkhave kullupamo mayā dhammo desito
nittharaṇatthāya. no gahaṇathāya. kullupāmaṃ vo
bhikkhave dhammam desitam ājānantehi dhammāpi vo
pahātabbā, pageva adhammā*

Monks, the *Tathāgata* has shown you this condition (*dhamma*) that is an analogy of a raft that has the purpose of giving it up, not of holding on it. Monks, please look at this, you ought to be the ones who realize thoroughly this condition (*dhamma*) that can be compared to a raft as I have already shown to you. Wholesomeness (*dhamma*) you have to give up, how much more the unwholesomeness (*adhamma*)¹⁶².

The Buddha said the one practicing for the purpose of the supreme benefit, that of reaching *Nibbāna*, has not only, but even the highly meritorious wholesome states just mentioned have to be deserted too. That is to say, not feeling pleased in possessing or owning anything, but making an effort only for the sake of passing beyond birth and death. When Knowledge of the Path (*Magga*) has not been reached yet, then the highly meritorious wholesome states —mindfulness, wisdom, concentration, also including the various insight-knowledge that arises from practicing— will have their result still in the realm of the *dukkha* of the round of rebirth. This result is birth, the same result as with unwholesomeness (*akusala*). The difference being that when possessing wholesomeness, birth will happen only at a plane of existence with “happy” conditions: that of human beings, or heavenly beings, etc. In any case, when there is birth, inevitably old age, sickness, death, grief, etc. will follow —this is the unavoidably natural— hence, it can regarded as a compilation of suffering (*dukkha*).

What is more, wholesomeness (*kusala*) is actually like unwholesomeness (*akusala*) —including the rest of mental¹⁶³ and physical phenomena (*nāma* and *rūpa*) as well— in the sense that all of

¹⁶² M.12.240 (CS).

¹⁶³ Even though *Nibbāna* is a *nāma* (a mental phenomenon), it's not one that is conditioned – it's the Unconditioned –, obviously not included in this rendering because the text refers specifically to the objects of practice. Realizing *Nibbāna* is the aim of this practice (i.e. of Buddhism).



them depend on causes (*hetu*) and aiding conditions (*paccaya*) to arise. When the causes and conditions cease, they will also cease. This is the natural truth. They are impermanent (*anicca*), suffering (*dukkha*) and not controllable or not-self (*anattā*), implying they are not something one should cling to or be attached to. Even the supramundane states — Path (*Magga*), Fruition (*Phala*) and the Unconstructed (*Nibbāna*)¹⁶⁴, which include the states of being a Noble One: Stream Enterer (*sotāpanna*), etc., although they are more superior to the high level wholesome states mentioned before and do not produce any *dukkha* at all, still, their only value resides in the fact that the one who accomplishes them will end the *dukkha* in the round of rebirth. They have no desirable substance or meaning at all. They are accomplished when bearing in mind that this practice is **only** to end *dukkha* — and for no other purpose whatsoever.

People who have conviction (*saddhā*) and interest in practicing for the purpose of going beyond the endless cycle of death and birth, the touring of the round of perpetual wandering (*samsāra-vatṭa*), in all probability will have to carefully consider and search for a reasonability (consistency, logical justification) in the practice of *Dhamma*, the method leading out of the cycle of suffering (*samsāra-dukkha*): “Using what method and practicing how, do I get away from this cycle?”

If one enters the practice because one desires to acquire merit, desires peace, desires to see *arising-and-ceasing*, desires to see heaven or hell, and so forth, (*ayonisomanasikāra*), then one is offtrack. For this reason learning and studying is required, in order to attain a correct understanding before actually entering the practice. First, one must learn what material phenomena (*rūpa*) are and what mental phenomena (*nāma*) are, and what is the method to contemplate them: How should one contemplate? How should one apply awareness (*manasikāra*) at the time of walking, standing, sitting or lying down? It is necessary to know the cause (*yonisomanasikāra*) before one walks, stands or sits: for what purpose is one to walk or sit? In which way is it a *necessity* to walk or sit? If it is not *necessary* then do not walk, do not sit, etc.

“Necessary” or “necessity” means that being in the posture its not bearable — sitting or walking, standing or lying down is no longer

¹⁶⁴ *Nibbāna* is the Unconstructed because it is the tranquillising of the constructing activities and thus of personality factors they construct.



tolerated. When *dukkha*¹⁶⁵ is *forcing* us to change, that is, when stiffness or aching are actually happening, then one can proceed to change: one must know for what reason one is *obliged* to change. If one changes the posture to recuperate, to feel comfortable or likewise, one is creating aiding conditions (*paccaya*) for defilements (*kilesas*) [to arise]. This means that one must be acquainted with the method of preventing defilements, so that it cannot arise in any given object. Defilements always depend on the four postures [for its arising]. An example is when one desires to walk, stand, sit or lie down, to get comfortable. The thinking desires to sit or lie down to get comfortable. This is a defilement and it is the wrong feeling about the reason why one changes, thus is an aiding condition for [the occurrence of further] defilements. Defilement, therefore, is dependent on its continuous arising, unendingly creating the round of rebirth¹⁶⁶ (*samsāra-vaṭṭa*). The truth is that although one does not want to sit, one has to sit; although one does not want to lie down, one has to lie down. Because if one were to only sit or only lie down without changing the posture at all, one could see how obviously impossible it would be. After walking, standing, sitting, or lying down for some time one has to get stiff, get sore — it is inevitable.

The truth is that, regularly like this, all the various postures are *dukkha*, and one is therefore forced to change, obliged to ease. Stiffness and aching are *dukkha-vedanā* [unpleasant feeling], but when one changes, when one eases *dukkha*, one desires to recuperate, to feel comfortable, one never realizes that one changes because *dukkha* must be eased, that *dukkha* is forcing us to change all day, all night. Even when sleeping, at the very moment of waking up one has to make a movement right away — there you have it — the stiffness or aching are already present: to endure being in the previous mode (*ākāra*) is not manageable, therefore one must change, must ease. When there is stiffness or aching, one does not like it (this is *dosa*). When one has already changed and the

¹⁶⁵ Most scholars usually translate this term as “suffering”; others as “stress”. These renderings can be limited and misleading because of the background they stand for in Western thought. Also various *Pāli* terms are difficult to translate since they can change their meaning depending on the context. For these reasons, it’s preferable not to give an equivalent either in English or in any other language that is not based on Buddhist thought. See the Glossary under “*dukkha*”.

¹⁶⁶ Defilements depends on defilements for its arising, which is the endless continuation of *dukkha*.



stiffness is gone, one likes it (this is *lobha*)¹⁶⁷. Therefore, before changing, first one has to contemplate the reason why one is to change.

Every posture or gesture must be known in this manner.

“The one who sees”, or “the one who contemplates”, must also understand that *nāma*¹⁶⁸ is “the one who sees” (“sees” through the mind, not through the eyes). If one focuses only on *rūpa*, one cannot become aware (get the feeling) that *nāma* is “the one who knows”, “the one who contemplates”. Therefore, when one does not know who is seeing, the mind (*citta*) knows in a placid way (non-consciously)¹⁶⁹. One also needs to be aware of what *rūpa* is being known: is it sitting-*rūpa* or lying-*rūpa*? This is the way one should apply awareness, so that the erroneous assumption that all *rūpas* are the same does not arise.

The truth is that sitting-*rūpa* and lying-*rūpa* are different from each other, and standing-*rūpa* and walking-*rūpa* are different from each other as well. It is not true that they are the same *rūpa*, because each *rūpa* has its own mode (*ākāra*) [its own particular way of manifesting itself]. So who is sitting or who is lying down must be known in the mode (*ākāra*). In terms of mode (*ākāra*), each *rūpa* is different from one another. If the practitioner does not become aware (get the feeling) that the sitting mode is sitting-*rūpa*, or that the lying mode is lying-*rūpa*, etc., then the disintegration of the idea of massiveness (*ghanasaññā*: perception of one solid mass, of compactness) will not take place because one has always taken the walking, standing, sitting and lying down to be “I” or “me” —I wish to sit so then I sit, I wish to lie down so then I lie down— because one firmly clings [and has clung] to them as being a “self” and “my self”.

Therefore, it is necessary for the practitioner to know that when being aware of sitting-*rūpa*, sitting is *rūpa*. Lying down is *rūpa*,

¹⁶⁷ *Lobha* (greed, covetousness, liking, attraction, desire, etc.) and *dosa* (aversion, disliking, hatred, anger, etc.) are some of the impurities that the text refers to when mentioning about defilements. See the Glossary under “*kilesa*”.

¹⁶⁸ From now on the terms *nāma* and *rūpa* would be left untranslated; however, one needs to keep in mind their true meaning. For example, if it reads “*nāma* is the one who knows”, it means: “a mental phenomenon is the one who knows, not me, not myself or I”.

¹⁶⁹ One is knowing the object only with *sati*, and not with *sampajañña*, i.e. one knows the object, but not if its *rūpa* or *nāma*.



standing is *rūpa*, walking is *rūpa*. This is how the idea of massiveness can disintegrate, or loose cohesion, and then the idea of self and of this is my self will not arise.

3.5 Rules and Regulations

3.5.1 The Duty of the Practitioner

The *yogī* (practitioner) must know his duty in practicing by oneself, consisting of four tasks:

- 1) He must be on his own, eat on his own, and sleep on his own.
- 2) He must not talk nor converse; but if talking happens to be necessary, he must have mindfulness while doing it. If talking too much, it causes the *yogī*'s wandering mind or restlessness (*uddhacca*) to multiply.
- 3) Sleeping must be moderate, if it is not necessary to sleep during the day time he should avoid it; too much sleep is a cause for sloth & torpor, when these hindrances become too strong the mind loses perseverance, and then concentration and wisdom (*samādhi* and *paññā*) have no chance to arise.
- 4) He must keep himself away from the “obstacles” (*palibodha*), which are various kinds of worries and concerns¹⁷⁰. In the context of not doing what is not necessary, when developing *kamaṭṭhāna*¹⁷¹, it means to do only what is really necessary: eating, bathing, defecating, urinating, and sitting, lying down, standing and walking... such kinds of things. Letting the mind follow unnecessary objects is opening the door to defilements —covetousness and unpleasant mental feeling [*abhijjhā* and *domanassa*] — to arise and dominate

¹⁷⁰ Like for example, having to turn the mobile telephone on, or leave food for feeding the dog, etc.

¹⁷¹ In this case “developing *kamaṭṭhāna*” means to cultivate the mind to know the present object with frequency.



Once these elementary tasks are comprehended one can go on and develop Insight Meditation.

3.5.2 The Basic Knowledge

As it was mentioned before, to develop Insight is to comprehend *nāma-rūpa* itself, because all cankers and defilements (*āsavas* and *kilesas*) depend for their arising on believing this as an actual *nāma-rūpa*, having as a basis not-knowing regarding the truth of *nāma-rūpa*. Not-knowing is because of not-contemplating. For this reason, when doing *vipassanā*, it is indispensable to contemplate *nāma* and *rūpa* in order to know them as they really are: impermanent, etc. When one knows the truth of *nāma-rūpa*, the love, yearning and infatuation with *nāma-rūpa* due to wrong understanding will loosen up. Also, the wish to be born will come to an end as a result of seeing the harm (*dosa*¹⁷²) and danger (*bhaya*) inherent in life (birth). One will gradually get beyond this whole mass of suffering.

Therefore, *Yonisomanasikāra* with the intention of developing a good understanding about *rūpa-nāma* happening at the various sense-doors—such as *rūpa-nāma* through the eye, ear, nose, tongue, body, and mind—, it is necessary that the practitioner must first learn and study before actually starting to practice. Below is a concise explanation about this, specifically in the sense of practice, to be memorized easily—for example, through the eye, what is *nāma* and what is *rūpa*?

¹⁷² This is another different “*dosa*”, which doesn’t mean “anger”; this one means “disadvantage”, “defect”, “blemish”, “fault”, etc.



The Various Sense-Doors (*rūpa-nāma* through the eye, ear, nose, tongue, body, and mind)

→through the eye seeing is *nāma* the color is *rūpa*

→through the ear hearing is *nāma* the sound is *rūpa*

→through the nose smelling is *nāma* the smell is *rūpa*

→through the tongue tasting is *nāma* the taste is *rūpa*

→through the body-sense

knowing heat,	the heat,
knowing cold,	the cold,
knowing hardness,	the hardness,
knowing softness,	the softness,
knowing pressure	the pressure
is <i>nāma</i>	are <i>rūpa</i>

→through the mind (*mano*)

thinking,
pondering,
liking,
disliking,
sleepiness,
irritation,
fear,
annoyance,
laziness ,
boredom,
worry,
and so forth
are *nāma*

Sitting, lying down, standing and walking are known through the mind, are not known through the eyes or seen through the eyes¹⁷³.

¹⁷³ That is to say, they are treated as mind-objects (*dhamma-ārammaṇa*), not visible-objects.



During practice, one must know through the mind (*mano*). The mind (*citta*)¹⁷⁴ is the one who sees, the one who contemplates. If we do not know about the *cittas* arising in processes and their different conditions we may think that there is a ‘self’ who decides at certain moments to do good deeds or bad deeds. In reality there is no person, no ‘self’ who decides, but there are *cittas* which are conditioned by accumulations of *kusala* and *akusala*.

Cittas experience pleasant or unpleasant objects through the senses and through the mind-door. If someone has accumulated a great deal of *lobha* and *dosa*, *lobha-mūla-cittas* are likely to arise when the object is pleasant. These *cittas* arise because of conditions. They are not self. They are beyond control. However, through the study of the Dhamma and above all through the development of ‘insight’ there can also be conditions for *Yonisomanasikāra* (wise attention). No matter whether the object is pleasant or unpleasant in the sense-door process the *voṭṭhabbana-citta* can determine that it is an object for *kusala cittas* and it is then succeeded by *kusala cittas*; in the mind-door process the *mano-dvārāvajjana-citta* can, after it has adverted to the object, be succeeded by *kusala cittas*.

We are inclined to think that in the process of *cittas*, *akusala vipākacittas* which experience an unpleasant object should necessarily be followed by *akusala cittas*, since we let ourselves be ruled by the objects we experience. However, if there is ‘*Yonisomanasikāra*’ there is no aversion towards unpleasant objects. *Kusala cittas* and *akusala cittas* because of conditions which are entirely different from the conditions for *vipākacittas*. *Akusala vipāka* and *kusala vipāka* are the result of *kamma*. We wish to control our *vipāka*, but this is impossible. When it is time for *akusala vipāka*, we cannot prevent it from arising. We should realize that our life is only the phenomena of *nāma* and *rūpa*, which arise because of conditions and fall away immediately. If we would only realize that *vipāka* is but a moment of *citta* which falls away as soon as it has arisen, we would be less likely to be overcome by the unpleasant objects we experience. There would be more conditions for ‘**wise attention**’ instead

¹⁷⁴ What is usually understood as “mind”, in *Pāli* is known as “heart”: the center & focus of man’s emotional nature as well as that intellectual element which inheres in and accompanies its manifestations; i.e. thought. In Buddhism the physical-base for the mind/heart is situated in a cavity within the physical heart. To understand the term clearer see the Glossary under “*citta*”, that is synonym of “*mano*”.



of ‘unwise attention’. We should remember the *sutta*-text in the ‘Kindred Sayings’ (*Salāyatana-vagga*)¹⁷⁵ which states that the monk who is unmindful is overcome by objects. About the monk who is mindful we read:

Moreover, friends, so dwelling a monk conquers objects, objects do not conquer him. He conquers sounds, scents, savours, tangibles, mind-states. They do not conquer him. Such a monk, friends, is called ‘conquerer of objects, sounds, scents, savours, tangibles and mind-states.’ He is conquerer, not conquered...

One may wonder whether it is necessary to know in detail about *cittas* and their functions. Is it not enough to know only about *kusala cittas* and *akusala cittas*? Why should we know also about the functions of *citta* which are performed in a process of *cittas* before *kusala cittas* or *akusala cittas* arise? Apart from *kusala cittas* and *akusala cittas* we should know also about other kinds of *citta* which perform different functions in the processes of *cittas* and which arise because of different conditions. There is no self which can direct *cittas* to arise and which can direct functions of *citta*. There is no self-which can decide for *kusala cittas*. People have different accumulations and thus, when an object presents itself, the *mano-dvārāvajjana-citta* is succeeded either by *kusala cittas* or by *akusala cittas* according to their accumulations. When, for example, different people smell delicious food, the *mano-dvārāvajjana-citta* of some people is succeeded by *akusala cittas* and in the case of others it is succeeded by *kusala cittas*. The *mano-dvārāvajjana-citta* of those who are attached to food is bound to be succeeded by *lobha-mūla-cittas*. In the case of someone who has accumulations for *dāna* (generosity), the *mano-dvārāvajjana-citta* may be succeeded by *kusala cittas* when he has smelled the food; he may wish to offer to the monks. In the case of others again the *mano-dvārāvajjana-citta* adverting to the smell may be succeeded by *kusala cittas* with *paññā* which realizes the smell as only smell, a *rūpa* and not ‘self’.

Knowing more about *cittas* and their functions is useful foundation-knowledge for the development of insight. One learns that there are many conditions for the different *cittas* which arise and that there is no self which can control *cittas*. Sometimes the *mano-dvārāvajjana-citta* is succeeded by *kusala cittas*, sometimes by *akusala*

¹⁷⁵ KS.V.202



cittas. If there can be ‘wise attention’ now, there will be more conditions for ‘wise attention’ in the future.

*Kusala citta*s and *akusala citta*s arise at different moments because we have accumulated both *kusala* and *akusala*. People are inclined to blame the world for their defilement since they do not know that defilements are accumulated in *citta*; defilements are not in the objects around ourselves. One might wish to be without the six doors in order to have no defilements. However, the only way to eradicate defilements is: *knowing* the realities which appear through the six doors. We read in the ‘Kindred Sayings’ (*Saḷāyatana-vagga*)¹⁷⁶ that the Buddha said to the monks:

I will teach you, monks, a discourse (illustrated) by fire, a Dhamma-discourse. Do you listen to it? And what, monks, is that discourse?

It were a good thing, monks, if the organ of sight were seared with a red-hot iron pin, on fire, all ablaze, a glowing mass of flame, Then would there be no grasping of the marks or details of cognizable by the eye. The consciousness might stand fast, being firmly bound by the satisfaction either of the marks or the details (of the objects). Should one die at such a time, there is the possibility of his winning one of two destinies, either hell or rebirth in the womb of an animal. Seeing this danger, monks, do I so declare.

It were a good thing monks, if the organ of hearing were pierced with an iron spike, on fire...if the organ of smell were pierced with a sharp claw, on fire... if the organ of taste were seared with a sharp razor, on fire... if the organ of touch were seared with a sword, on fire...

It was a good thing, monks, to be asleep. For sleep, I declare, is barren for living things. It is fruitless for living things, I declare. It is dull for living things I declare. For (if asleep) one would not be applying his mind to such imaginations as would enslave him, so that (for instance) he would break up the Order. Seeing this danger (of being awake), monks, do I so declare.

¹⁷⁶ KS.IV.3,192.



As to that, monks, the well-taught Ariyan disciple thus reflects:
'Let alone searing the organ of sight with an iron pin, on fire, all ablaze, a glowing mass of flame, what if I thus ponder: Impermanent is the eye, impermanent are objects, impermanent is eye-consciousness, eye-contact, the pleasant or unpleasant or neutral feeling which arises owing to eye-contact. – that also is impermanent...'

So seeing, the well-taught Ariyan disciple is repelled by the eye, by objects by eye-consciousness, by eye-contact. He is repelled by that pleasant or unpleasant or neutral feeling that arises owing to eye-contact... Being repelled he is dispassionate. Dispassionate, he is set free. By freedom comes the knowledge, 'I am freed', so that he realizes: Destroyed is rebirth. Lived is the righteous life. Done is the task. For life in these conditions there is no hereafter.' Such, monks, is the Dhamma discourse (illustrated) by fire.

This *sutta* reminds us to be mindful at this moment, when we are seeing, hearing, smelling, tasting experiencing objects through the body-sense or through the mind-door. All these moments are functions, performed by different *cittas* which do not last.¹⁷⁷

The practitioner first needs to memorize all that has just been explained. It is necessary for it to be known, memorized and understood, because it is extremely important to the person wishing to go beyond *dukkha*. It is a fundamental basis for the practice, because some wrong views reside in *rūpa* and others in *nāma*. For example:

Through the eye

The wrong assumption is
Perceives seeing of *nāma*

I see
for "*a self*"

Through the ear

The wrong assumption is
Perceives hearing of *nāma*

I hear
for "*a self*"

¹⁷⁷ Nina Van Gorkom, *Abhidhamma in Daily Life*, (Colombo: Felix Printers Ltd.), pp.119-129.



Through the nose

The wrong assumption is
Perceives smelling of *nāma*

I smell
for “*a self*”

Through the tongue

The wrong assumption is
Perceive tastes of *nāma*

I taste,
for “*a self*”

Through the body

The wrong assumption is

I am cold,
I feel hot... etc.,

Perceives touching of
coldness of *rūpa*,
heat of *rūpa*,
hardness of *rūpa*,
softness of *rūpa*, etc.

for “*a self*”
for “*a self*”
for “*a self*”
for “*a self*”

Through the mind

The mind grasps everything entirely with wrong view because defilement is in the mind [it is a mental factor].

How does it view wrongly?

Wrong view is “I” —I walk, I stand, I sit, I lie down, I see, I hear, I smell, I taste, I feel cold, I feel hot, I feel comfortable, I feel uncomfortable, I like it, I do not like it, I love, I detest, I hate, I feel angry, etc.; this view is mentioned as *attānudiṭṭhi* [“self-view”, or “view that self exists”]. One feels one is a self: this view called *sakkāyadiṭṭhi* [“personality-belief”, or “false view of individuality”]

3.6 The Preparation for the Practice by *Yonisomanasikāra*

The *yogī*¹⁷⁸ should begin cleansing the *impureness* even before going to the place that is suitable to initiate perseverance [in practice]. The practitioner who has already listened (to Buddha’s teaching)

¹⁷⁸ *Dhamma* practitioner, one devoted to mental training.



carefully, is able [to a certain degree¹⁷⁹] to cleanse the wrong view about things concerning the practice, and bring about Proper Attention (*yonisomanasikāra*), namely, to pay attention frequently to the *dukkha*¹⁸⁰ of the endless circulation (of death and birth) (*samsāra-vatṭa*) which you can get away from only through the practice of this one path. This is something [paying attention to this *dukkha*] that repeats the occurrence of the sustained to the real benefit of practicing [*vipassanā*] by thoroughly noticing (Called in Thai as *samniak*¹⁸¹).

3.6.1 *Yonisomanasikāra* During the Practice

When the practitioner has arrived at the place that is suitable for meditation, he will find himself with two situations in which to cleanse the *impureness*:

1) **The occasion in which one is about to change the posture.**

This is when the practitioner is about to change any of the four main postures: when he is about to walk, stand, sit or lie down. These four postures can be maintained for a longer period of time, thus they are an occasion for craving to have an opportunity to arise — if for example, the practitioner anticipates comfort from adopting the walking posture, or if he adopts the walking posture in order to contemplate it. Not to say when one changes the posture following the power of defilement (*kilesa*). Even when changing because *kamma*-result (*vipāka*) makes it necessary, if there is no wisdom arising to see the real cause of the changing, then craving will certainly arise as the new posture is being adopted. Therefore, when in this situation, the practitioner has to have Proper Consideration that pays attention to the *dukkha* that causes the changing to be *a necessity*. The knowledge that it is *necessary* to change —

¹⁷⁹ “to a certain degree” is used here because if one is to cleanse (that is, eradicate) the impureness completely the Supramundane Paths (*Magga*) and their respective Fruits (*Phala*) have to be realized.

¹⁸⁰ Most scholars usually translate this term as “suffering”. This rendering can be limited and misleading because of the context that it stands for in Western thought. For this reason, we have preferred not to give an equivalent either in English or in any other language that is not based on Buddhist thought. See the Glossary under *dukkha*.

¹⁸¹ *Samniak* is a Thai word (is *Pariharika Paññā* in *Palī*) which means to go on observing and considering in order to manage the meaning/essence (*sāra*) from understanding (*pariyatti*) into right practice.



because suffering (*dukkha*) needs to be eased or cured— arises as a result of having Proper Consideration. This knowledge is for cleansing away craving, because craving cannot arise when *dukkha* —and the necessity to ease it— are “felt” (perceived, known). Craving will flow profusely imbuing specifically the objects that it acknowledges as comfortable or as having importance (*sāra*).

One should know that even though it is like this, and even if the practitioner has Proper Consideration that knows the true purpose to change the posture, but while changing the posture he throws the awareness away and becomes interested in the upcoming walking posture instead, then the knowledge that one changes to ease *dukkha* will disappear right away and the impureness will get a chance to abide once more. In such a very short moment craving gets the chance to arise in the new posture again.

For this reason, when the practitioner is sitting and is about to get up and walk to ease *dukkha*, he should have mindfulness (*sati*) and restraint (*saṃvara*) as the posture gradually develops. Restraint ought not to be discarded hasting and anticipating because of interest in the upcoming posture. Only by practicing in this manner the knowledge that it is necessary to walk because *dukkha* has to be eased would not fade away, and [thus] craving would be prevented to arise while adopting the walking posture. This should be applied also when adopting the rest of the postures.

2) The occasion in which one has already changed the posture, such as when having walked already, etc. For the practitioner, who in this occasion does not have any other task¹⁸² to do, craving will decrease trying [to get something]. Because even though craving remains for the object (*ārammaṇa*) already acquired, it will naturally decrease trying so hard, not having to struggle for any other object. Consequently craving’s true nature (*sabhāva*) would not be clear enough for the practitioner to perceive that at that time craving has already arisen. Hence, this is not an occasion to keep the sustained thorough attentiveness (*samñiāk*) on craving’s cleansing strategy. In this occasion is wrong view (*diṭṭhi*) itself what is immediately obvious, as its true nature is evident and clear. For example, when walking is taking place,

¹⁸² Changing the posture is considered a “task”, as well as all the other things (tasks) that have to be done in order to ease suffering during the practice.



one feels the walking mode (*ākāra*) is “we” (*attā*) [a self]: “we are walking”, etc. For this reason, at the time when the posture has already been changed, as the practitioner sustains the body in any of the postures, he should pay attention to that posture, i.e. mode (*ākāra*), at the same time, build up mindfulness (*sati*) and knowledge thus: “this is walking-*rūpa*”, “this is being aware of walking-*rūpa*”, etc., in order to cleanse wrong view afterwards, because the knowledge “this is a physical phenomenon (*rūpa*)” or “this is a mental phenomenon (*nāma*)” —which happen as a result of having the Proper Consideration that pays attention to mentality-and-materiality (*nāma-rūpa*)¹⁸³ itself— is to cleanse the wrong view that sees [things as] a self (*attā*).

In summary, before changing the posture, [which actually means that] at the time of changing, one should practice in the manner of cleansing craving. Afterwards, when having already changed, one should practice in the manner of cleansing wrong view.

In addition, the one who is practicing should seriously keep sustained thorough attentiveness¹⁸⁴ on the fact that if craving is not cleansed away before changing the posture, the newly changed posture will surely not be free from it. In a contemplation-object (*ārammaṇa-kammaṭṭhāna*) that is not pure it is certainly impossible to make wisdom (*paññā* insight) arise to see reality — no need to talk about the various types of insight-wisdom (*vipassanā-paññā*). Even merely the initial stage of wisdom called “Clear Comprehension” (*sampajañña*) which knows: “this is walking-*rūpa*, this is being aware of walking-*rūpa*, etc.” will not occur. The knowledge that “this is walking-*rūpa*... etc.” would just degenerate into “labeling”¹⁸⁵ which is induced by the power of memory

¹⁸³ This means the Proper Consideration that knows it is ONLY a material phenomenon or Only a mental phenomenon. The “Only” is for the purpose of stressing the lack of self (i.e. of a “me” or “mine”) attached to that material or mental phenomenon.

¹⁸⁴ Call in Thai “*samniak*”.

¹⁸⁵ “Mental recitation”. Labeling is when words are repeated mentally to designate (label) whatever the meditator may be doing or “being aware of”. For example, as the walking is taking place the meditator repeats in his mind “walking-*rūpa*, walking-*rūpa*” (or worst still: “I am walking, I am walking”). Labeling is not immediate perception of what is actually happening, of what is actually real (an ultimate: *paramattha*). To take cognizance of an ultimate “language” is not needed. An ultimate is known before the word has not even yet arisen to give it a name (i.e.



(*saññā*)¹⁸⁶ —this is not wisdom (*paññā*). The practitioner will not be able to cleanse the wrong view that sees the one who walks, etc.¹⁸⁷ as having a self (*attā*). Therefore, it can be said that cleansing craving before changing or using that posture, as it was mentioned before, is the cause (*hetu*) to cleanse wrong view afterwards in the posture that has already been changed. If the practitioner does not cleanse craving beforehand, then he cannot cleanse wrong view [later on].

For the new practitioner who is just undertaking mental development (*bhāvanā*) and thus not yet familiar with it and who cannot yet keep restraint (*saṃvara*) satisfactorily, it will be normal that generally there will be room for absent-mindedness and sometimes not to have Proper Consideration in using the postures. Therefore, sometimes there will be no purity in using some of the postures. Even though it is thus, the practitioner who is able to have mindfulness (*sati*) to come back [to feel/know the posture] will be aware that there is absent-mindedness when using the posture(s) according to his liking. He should not worry: “in this contemplation-object (*ārammaṇa-Kammaṭṭhāna*) that is not pure we cannot develop wisdom”, because this way of thinking reveals that the practitioner desires wisdom — another gap through which craving had the opportunity to get in. But what he should do is to apply restraint (*saṃvara*) and not discarding perseverance, he should keep on contemplating the posture back and forth to (1) build up familiarity with the contemplation object and (2) to ward off the wandering mind that might be going on. Because knowing an impure contemplation-object impedes the arising of wisdom; but nevertheless it is possible to build up mindfulness (*sati*) by having the perception “go out” to the mode (*ākāra*)¹⁸⁸ of the given posture. The mindfulness that arises by going back and forth [to the mode (*ākāra*)] wards off the absent-mindedness and the forgetfulness in using the posture that will happen later on.

The practitioner should practice in the manner of cleansing the impureness by building up purity as in the two occasions mentioned

conceptualize). Hence labelling is not only to wobble around in concepts, it is like reciting a *mantra* — nothing to do with what is (ultimately) real.

¹⁸⁶ The word “*saññā*” can actually be translated as “to label”.

¹⁸⁷ The “etc.” means that this applies to the rest of the four main postures too, that is, to the one who walks, sits or lies down.

¹⁸⁸ What is this “mode”? It is the specific sign(s) or indication(s) that distinguishes this one type of posture from the other ones.



above. Yet, what was mentioned above is specifically about cleansing the impureness in using the main postures, that is, walking, standing, sitting and lying down, which can be maintained for a longer period of time. However, the one who is interested in practicing should know that the impureness could generally have a chance to arise even in the minor postures. Therefore, the practitioner should have a method of practice that cleanses the impureness even while using the minor postures.

The Minor Postures are:

(1) Standing, walking, sitting and lying down¹⁸⁹ that can be maintained only for a short period before the arising of pain or aching is reached. They change into another posture because it becomes unnecessary to continue using such posture any longer.

(2) The modes (*ākāras*) that are exclusively, or purely, minor postures, consisting of gazing, bending, stretching, chewing, swallowing, drinking, showering, washing clothes, defecating, urinating, etc. In fact, using the minor postures can be an occasion for the impureness to have a chance to arise just the same as with the main postures. Therefore, it is an occasion when the practitioner, though developing the contemplation on the main postures category that examines the four types, should keep the sustained thorough attentiveness (*samñi*) on the cleansing of the impureness also in the same way.

However, the one who is interested in practicing should know that regarding the practitioner who is still new to the practice and not skilful yet in defining *nāma-rūpa*, he should not define the *rūpas* of the minor postures in the sense of “this is stretching-*rūpa*”, etc. Why is this? Because they are postures that happen very fast. The practitioner whose mindfulness and Clear Comprehension (*sati-sampajañña*) are not yet strong, which are feeble still, will certainly not be able to define in time the given object that is taking place — he has just began to observe [i.e. to define]. Definitely he cannot yet go as far as touching the true nature (*sabhāva*) satisfactorily; [by the time he gets there] the mode (*ākāra*) has disappeared [already]. When he wants to define in time the present

¹⁸⁹ This means that standing, walking, sitting and lying down can be both main and minor postures. For example, in order to stretch the hand, chew food, or turn the head to one side (which are *exclusively* minor postures) one has to be either standing, walking, sitting or lying down.



object in order to understand its true nature (*sabhāva*), he has to create [fabricate] the mode (*ākāra*) so that it happens especially slowly. For instance, when stretching out the hand he does it gently, little by little, slowly, etc. When it is like this, the mode (*ākāra*) is not pure; it is a contemplation-object that intentionally has been fabricated by the desire to observe it. This is tantamount to making something that is not *sāra* (i.e. not substantial) to be seen as if it was substantial (*sāra*).

Another thing, in some of the activities that (necessarily) have to be done, by the time they are done, many types of postures have been used. Each type is used monotonously and rapidly over and over again. Like for instance, at the time of eating, the practitioner has to stretch out the hand to pick up the food, and then bend the arm back to put the food into the mouth, and then chew it, and then, finally, swallow it. Then again, stretch out the hand to pick up the food... etc. And like that over and over. One should consider that there has to be an “intention” to use the many types of minor postures¹⁹⁰, and that they have to be used continuously. In this occasion, if the practitioner desires to define the *rūpas* of these minor postures, he must keep on paying attention to the different characteristics (*lakṣhaṇa*) of those minor postures for the purpose of defining and differentiating *nāma-rūpa* into each single *nāma* and each single *rūpa*: “this is stretching-*rūpa*”, “this is bending-*rūpa*”, “this is chewing-*rūpa*”, “this is swallowing-*rūpa*”, etc., regarding what was mentioned before. In the case of the things that conceal the Three Characteristics (*ti-lakṣhaṇa*), when the practitioner is trying to practice correctly following the “model” of defining *nāma-rūpa* in this way, at that time, he will need to pay attention to concepts (*paññatti*): “stretching”, bending”, etc. — having plenty of them and changing all the time. When it is so, there will be room for the practitioner’s practice of defining *nāma-rūpa* to get stuck in concepts and to firmly establish itself in concepts, not touching [*nāma-rūpa*’s] characteristic nature (*sabhāva*), without establishing itself firmly with the characteristic nature.

This is something that will happen easily as a matter of course. Irrespective of whatever other tasks the practitioner might be doing —like washing clothes, etc— it will be like this. Therefore, having as a reason what has been mentioned above, the practitioner who is new to the practice, and so far not skillful in defining *nāma-rūpa*, ought not to define

¹⁹⁰ This means there has to be some sort of “command” before each upcoming new posture; they would not happen by themselves. For example, if there is no intention to move the hand to get the food, it would not happen automatically by itself.



the *rūpas* of the minor postures first. This implies that at the time of using any of these minor postures it is not an occasion when the practitioner should cleanse wrong view.

Thus, when it is not an occasion in which one should cleanse wrong view, as a rule, it is an occasion in which one should cleanse craving itself. In simple terms: at the time of using the various minor postures, in such an occasion, it is not the convenient time to cleanse wrong view, it is only the convenient time to cleanse craving because it will be clearly seen that, at the time of using such postures, craving itself is that which is immediately obvious, its true nature clearly appears when having an “intention” to stretch, to bend, etc. These are postures that proceed quickly, that are not firm — this is an occasion related to craving. Specifically the activities in which many kinds of minor postures have to be used, and which have to be used quickly —just like when eating food, as mentioned above, are occasions in which craving may have the opportunity to arise. It is quite clearly noticeable at the time of eating that if there is already no strategy to cleanse craving, then the practitioner will become somehow pleased with of the flavors, he will only select the food he regularly likes; he will occasionally refrain from the food he does not like. In case of being satisfied with the food he got, he will eat too much. If not satisfied sometimes he will eat less — like this, etc. This are altogether modes (*ākāras*) proceeding in relation to craving — irrespectively of the remaining other minor postures, they all follow this pattern. Therefore, in using the minor postures the practitioner should practice by the manner of cleansing craving exclusively.

3.6.2 *Yonisomanasikāra* by Aiming at *Dukkha*

Although cleansing craving both in using the main postures as well as the minor ones have quite the same procedure, namely that the practitioner must have the Proper Consideration that pays attention to the *dukkha*, which is the cause by which one, is obliged to use the postures. There is actually a difference: that in using a main posture, when having changed already, the practitioner defines the main posture *rūpa* that is being sustained thus: “this is walking *rūpa*, etc.” and so forth, but when using the minor postures the practitioner does not define those minor postures as *rūpa*. This is all one should do, justified following what has been mentioned already. Yet, in the activities consisting of using the various minor postures and using them repetitiously many times on



several occasions until the activity is completed — like when eating food, washing clothes, etc., just having Proper Consideration paying attention only to *dukkha* is not sufficient. Because when the practitioner has the Proper Consideration that pays attention to *dukkha* before doing an activity — which knows it must be done to ease, to cure *dukkha*, as he starts doing that activity, the feeling [awareness/knowledge] that one is obliged to ease, to cure that *dukkha*, may vanish at the time of doing the activity due to forgetfulness. When it is so, is because the practitioner is not aiming at *dukkha*. When there is no aiming at *dukkha*, there is but only the aim in using the posture and the things that are being used — like the food that is consumed, the water that is drunk, etc. — with desire. This is done following what one is accustomed to when not in practice. In simple terms, even though there is *Yonisomanasikāra* (Proper Consideration) in doing the activity, craving can still have the chance to occur again at the time before the activity is completed. Therefore, the practitioner who wishes purity in practice should know the strategy to maintain the tools to cleanse craving, which is, maintaining wisdom’s awareness — that of doing to ease, to cure *dukkha* — to go on repeatedly, permeating the mind, not forgetting it at the time before the activity is completed. In summary: to develop any occurring condition (*Dhamma*) that has the purpose of preventing forgetfulness, is the strategy to maintain such feeling [to go on, not to disappear]; because when there is no forgetfulness, it is called “to be able to maintain [preserve, keep]”.

3.6.3 *Yonisomanasikāra* and *Sati-Samvara*

Which kind of wholesome *Dhamma* has the duty of eliminating forgetfulness? Definitely the answer is *sati* (mindfulness), because the character of “*asammosarasā sati*”¹⁹¹ (*sati* has not forgetting as *rasa*)¹⁹², is means that *sati*’s quality is not to forget, or that its function is to eliminate forgetfulness. Therefore, the practitioner who wishes to maintain wisdom’s correct awareness that arises from Proper Consideration, not letting it disappear, should keep on developing *sati*. How is it developing? It is developed by having restraint (*saṃvara*) to be at the posture’s mode (*ākāra*), that is, by letting the awareness go out to be at

¹⁹¹ Abhi-av.II.80

¹⁹² “*Rasa*”, a Pāli word with two meanings: (1) taste, and (2) function. “*Asammosa*”: Epithet of the Buddha; absence of confusion. “*Asammosana-rasa*”: having prevention of forgetfulness as its essence. “*Sammosa*”: bewilderment, confusion. “*Sati-sammosa*”: lapse of memory.



the mode (*ākāra*), which is the posture that is being used — actually this is the same as when defining *nāma-rūpa*. The *sati* that is restraining (*saṃvara*)¹⁹³ at the mode (*ākāra*) — there can be for instance stretching-*ākāra*, bending-*ākāra*, etc. — can prevent the arising of forgetting why one is doing that activity, because this kind of restraint (*saṃvara*) is natural to *sati*. It is for this very reason that the *Dhamma* practitioner is able to maintain wisdom's feeling of “doing to ease, doing to cure *dukkha*” not to disappear; this means that during the time of doing the activity the feeling of “doing to ease, doing to cure *dukkha*” will follow in the mind continuum of consciousness (*citta-sandan*) throughout, permeating the consciousness (*citta*) just so. For that reason, when the practitioner has already built up *Yonisomanasikāra* (Proper Consideration), he should then have mindfulness-and-restraint (*sati-saṃvara*) to go on until the activity is completed.

One example is that very task of eating food. When the time to eat has arrived, the practitioner builds up Proper Consideration, the wisdom that defines and knows the purpose of eating food: that one eats to ease, to cure *dukkha*. Once this is done, the practitioner does not abandon restraint (*saṃvara*) afterwards letting the mind go loose — thinking about this, about that; thinking about home, about this and that person, etc. — following what the mind likes because the practitioner thinks he has *Yonisomanasikāra* already. However, what he actually should do is to have mindfulness-and-restraint (*sati-saṃvara*) in the *modes* (*ākāras*) of the various different minor postures to carry on. If at this time (of eating food), the practitioner is sitting far from the place where he seats down to eat, he, who has *Yonisomanasikāra* (Proper Consideration) already, ought to have mindfulness-and-restraint (*sati-saṃvara*) starting from the moment he gets up to begin pacing (i.e. walking), that is to say, restraining (*saṃvara*) at the mode (*ākāra*) of the body that is getting up. Once he is already standing up, he proceeds to pace, subsequently restraining (*saṃvara*) at the mode (*ākāra*) that paces/walks. When having reached the place where he has to sit down to eat, he sits down having restraint in the mode (*ākāra*) of sitting down. Once he's already sitting down, he stretches out the hand to open the food container in order to eat, subsequently restraining (*saṃvara*) at the mode

¹⁹³ If you find the term “restraining” too strong, you can try using “containing” or “keeping in check”. Remember that *saṃvara* (restraint) has nothing to do with control; it consists only in not doing what is not necessary, and this is something that should happen naturally and softly.



(*ākāra*) of the hand that is reaching out to open (the food container). This includes restraining (*saṃvara*) at the mode (*ākāra*) of the hand that stretches out to draw food, also at the mode (*ākāra*) of the arm that bends back to put the food into the mouth, at the mode (*ākāra*) that chews, at the mode (*ākāra*) that swallows. These are modes (*ākāra*) that must be used in this task [of eating food].

It is normal for the one who has no mindfulness-and-restraint (*sati-saṃvara*) in the task of eating food to inevitably always use the various kinds of minor postures simultaneously. For instance, when chewing the food, not yet having swallowed it, nevertheless, he's already stretching out the hand again to draw food, or he's using the spoon to pile the food together in the meantime he makes it ready to put it in the mouth. It is so due to the fact of having a mind bending towards the food, intending only to eat. The practitioner who has mindfulness-and-restraint (*sati-saṃvara*) in the body it is not like that, but on the contrary, he would use the minor postures not more than one at a time. For instance, when chewing the food and the mode (*ākāra*) that is chewing is still happening, he would not yet stretch out the hand to draw food again, nor he would use the spoon to pile up the food waiting [to put it in the mouth later on] — he would do that only when he has finished chewing and has already swallowed it. This is so because *sati* (mindfulness) is allowing the mind (*citta*) to stay with the mode (*ākāra*), not letting it bend towards the food, nor to intend [aim] only at eating it. And because there is actually no mind (*citta*) bending towards the food or intending only to eat it, then, as a matter-of-course, there will be no seizing at the outward appearance (*nimitta*) and the subsidiary characteristics (*anubyañjana*) of the food: “this is soup”, “this is boiled egg”, “this is fish”, “this is meat”, “this is vegetable”, etc. Precisely this is *sati* (mindfulness), naturally holding the mind, allowing it to acknowledge that it is only food. Due to this very reason, no pleasure arises in relation to the food. Even though, it is the food that he normally likes, and no aversion arises with the food he normally finds dissatisfying. This is what is called eating food without being possessed or overwhelmed by pleasure and aversion. And this is itself the reason why there is then no task of selecting the food that specifically satisfies oneself; or even though there is sometimes selection in eating, it is only because one is taking into account which food is suitable (*sappāya*)¹⁹⁴ and which is not (*asappāya*), it is not in relation to

¹⁹⁴ beneficial, suitable; advantageous condition; things favourable for mental development. *Bhojana-sappāya*: suitable food.



satisfaction or dissatisfaction of oneself in any way. Just this is then pureness in eating food, meaning that there is cleansing of craving: eating food craving-free.

3.7 Directing the Aim of Practice by *Yonisomanasikāra*

The aim of this practice is the eradication of the *self*: of the wrong view that is causing the adherence to “this is self” and “this is my self”. So one needs to learn and study in order to develop a good understanding of the *nāmas* and *rūpas* happening —both internally and externally— throughout the various sense-doors: what is *nāma* and what is *rūpa* must be understood. This is most important, because this is the cause that allows one to eradicate wrong view, the attachment that erroneously takes things for “self” and “me”. And this misassumption is not specifically just about the body and the postures, this adherence and misconception exist generally throughout body and mind, —both internally and externally— because when there is a “self” [internal], there has to be a “mine” [external].

3.8 Launching the Practice

While sitting, one is aware of the sitting mode (*ākāra*) and one is aware that one is being aware of sitting-*rūpa* (“one” means “the one who is being aware”). While lying down, one is aware of the lying mode and one is aware that one is being aware of lying-*rūpa*. While standing, one is aware of the standing mode and one is aware that one is being aware of standing-*rūpa*. While walking, one is aware of the walking mode and one is aware that one is being aware of walking-*rūpa* —walking is manifested through the pacing mode (*ākāra*). Every time, before one changes from one posture to another or before one does any simple minor movement, it is necessary to contemplate on the reason —one must always have mindfulness (*sati*) and carefulness. If one changes unmindfully, then one lets it pass; but if one is not being unmindful, then it is necessary to know —a priory— for which reason one has to move or to change. Why is there a necessity to change? The stiffness and/or aching exert pressure on us until finally one cannot stay in that given posture anymore. If it is genuinely necessary one certainly has to change,



but one must know that one has to change for easing *dukkha*¹⁹⁵. The awareness has to be like this. One must have this kind of feeling/awareness in every posture. One does not change without this kind of awareness. Wisdom (*paññā*) cannot arise if one changes without this awareness. Being aware of *dukkha* is a factor that allows wisdom [to arise]. Wisdom in Buddhism knows that which is true, that is, it knows *dukkha*. *Dukkha* is *sacca-dhamma* (reality).

Why does one eat? One should contemplate in advance: “Why does one eat?” Is it possible not to eat? In fact, it is impossible because of hunger. Hunger breeds discomfort. Hunger forces one hence one has to eat. One cannot be without eating, is unbearable. Therefore, one must contemplate according to reality: one has to eat because one has to ease *dukkha*, not because it is delicious.

What is the reason to wash the utensils after eating? One has to wash the utensils one used for eating. One must contemplate on the necessity of having to wash them: What if one does not wash them? Can one eat the next meal using the unwashed utensils?

What is the reason to drinks water? One drinks because of the dry throat and the thirst: this are *dukkha*. One drinks to ease *dukkha*.

Why does one need to take a shower? Is it possible not to take a shower? First, one must be aware of the actual reason why one takes a shower and then afterwards one goes ahead and takes a shower. One does not take a shower following what one is accustomed to: maybe one is used to taking a shower in the morning when waking up and does it automatically. It is not forbidden for the practitioner to take a shower, but one just needs to know in advance the reason why one is doing it. Why does one wash one’s face or brush one’s teeth? Can one abandon it?

Why must one wear clothes? Is it possible to go on without changing clothes? Why? And about wearing clothes: why must one wear them? Can one not wear clothes? Normally one thinks one wears clothes to look pretty, to look attractive [one puts on clothing for the sake of beauty], thus one must select this and that color. Instead, clothes are used

¹⁹⁵ It is important to understand the sometimes subtle difference between “accepting” and “enduring” *dukkha*. This practice is not about enduring, it is about knowing that if it’s *necessary* one goes on and does it. Enduring is defilement (*kilesa*).



because of the sense of shame, to keep insects from biting us, [and to protect the body against cold, heat and sunlight].

Can one wear unwashed clothes that one wore already? One surely cannot. Why does one wash the clothing? Normally everybody washes their clothes to make them clean, they say the clothes are dirty. The truth is that the clothes are dirty because one has worn them, right? Is it really the clothes that are dirty, or is it oneself?¹⁹⁶ Please consider these matters carefully.

Is it necessary to have a defecating or urinating? One first has to contemplate: Is it necessary to do it? What would happen if one does not? One surely one cannot. When getting up, and walking to the toilet one has to be mindful of walking-*rūpa*, or of the *dukkha* of having to ease *dukkha* too.

What is the reason why one goes to sleep? At bedtime comes, it is necessary to sleep because the body wants to rest. Knowing the reason why one goes to sleep, one lies down being aware of lying-*rūpa*. One should fall asleep with the wish in one's heart to wake up. Whenever one wakes up, one should try to be mindful of lying-*rūpa* right away. Before getting up one must contemplate on the reason, "What is causing me to get up?" Also, how many times one is turning around before falling asleep? Please observe this also.

Normally when doing something one wants it done fast. Once it has done, one is pleased. Then, also by following what one is accustomed to, one looks for something else to do. However, the practitioner cannot do things in this way. For example: one thinks one must finish eating and then finish washing the dishes so to resume one's sitting-*kammaṭṭhāna* (one's *meditation*). Do not do it like this, do not think in this manner. Do not harbor the idea of being a *Kammaṭṭhāna*-person (a practitioner who is not just an ordinary person).

Do not do walking-*kammaṭṭhāna*, or sitting-*kammaṭṭhāna*. If one does walking-*kammaṭṭhāna*, one is walking not according to what is natural. Sitting-*kammaṭṭhāna* is sitting unnaturally [it is fabricated]. One must sit normally as one usually does sitting to ease the stiffness. One walks naturally: to ease the stiffness, to ease *dukkha*. Walk as usual, as

¹⁹⁶ Does the filth come from the clothing or from our body?



nothing special; not stealthily and tiptoeing (one walks as if taking a walk)¹⁹⁷. This has to be accompanied with mindfulness and Clear Comprehension (*sati-sampajañña*): being aware of the walking mode (is *sati*: mindfulness), and knowing that it is walking-*rūpa* (is *sampajañña*: Clear Comprehension). Everything one does should be done a little slower than usual—which does not mean that one fabricates it pretending it is slow—and should be done one thing at a time, one by one. Things are not done simultaneously, for instance, at the same time the hand is getting the food, the mouth is chewing, the eyes are staring and the mind is aiming somewhere. It cannot be done in this way; one is lacking restraint (*saṃvara*)¹⁹⁸. The practitioner must always have restraint, at all times.

Practitioners are inclined to want calmness, they are looking for peace, and this is not correct. When one desires to see *rūpa* clearly, one gets annoyed when wandering mind (*uddhacca*) occurs. One should realize instead that wandering mind is *nāma*¹⁹⁹, it is a reality (*Dhamma*), a mental reality showing the truth²⁰⁰. Not having proper consideration (*ayonisomanasikāra*) is a factor for defilement. Practicing correctly is that when one becomes aware of wandering mind—knowing that wandering mind is *nāma*—, one gently comes back again and see the existing *rūpa* in the present moment. When one comes back again to

¹⁹⁷ “**Doing** (*Kammaṭṭhāna*)” means “to fabricate” something. The true nature of things remains unseen as long as one is focused on what one is fabricating. *Kammaṭṭhāna* is not something that one can **do**: one walks only to cure suffering, and *Kammaṭṭhāna* happens by itself; it happens, let’s say, like a “side-effect”. This practice is not about **doing** “walking-meditation”. “**Not**” (i.e. not to *fabricate* and do only that which is necessary) is the key to the end of sorrow.

¹⁹⁸ This term, as well as many others, is hard to translate due to the fact that in everyday language it’s always related to “control”. In the practice of vipassanā nothing is related to control. On the contrary, this practice consists of letting go of control – that control which in daily life may sometimes have meaning. “Restrain” has nothing to do with “control”. It refers simply (softly) to be aware of doing only that which is necessary (that which has *dukkha* as its cause). “To recollect oneself” is another possible translation.

¹⁹⁹ A mental phenomenon only, not a self, not a “me” or “mine”; an impersonal object.

²⁰⁰ i.e. that it shows the Three Characteristics: impermanence (*anicca*), suffering (*dukkha*) and not-self (*anattā*).



know *rūpa* one must do so having *sikkhati* (careful observation): sometimes one might come back incorrectly, other times correctly²⁰¹.

3.9 Entering the Working-Ground (*Kammaṭṭhāna*)²⁰²

When entering the working-ground one should bear in mind that one comes here only to do some training. Hoping, wanting, and getting this and that ready, is defilement. As long as defilement is present wisdom cannot arise because the mind is following the defilement. When practicing to go beyond *dukkha*, one must become familiar with *dukkha* and defilement, and understand the method to extinguish defilement. Do not think that a still or silent mind is a mind without defilement. This is not true. An unmoving indifferent mind does not know what is what; this mind is *moha-kilesa* (delusion). The satisfaction of: “Ah! My mind is so quiet and agreeably peaceful, it is not going anywhere at all” is a *lobha-kilesa* and *diṭṭhi-kilesa* (greed and wrong view) mind. Greed and wrong view depend for their arising in this way. The development of The Foundations of Mindfulness is not to aim at seeking calmness, but to become aware of what is correct in accordance with the reality of the intrinsic nature of things (*sabhāva*). The nature of the mind is to be aware [of an object], but with the fondness of knowing incorrectly. This is because one is accustomed to know incorrectly; therefore, one must train oneself to know correctly. One has to start training in another direction: in knowing ourselves by ourselves, not in knowing things outside ourselves. Mostly we know about others, about their business. About the business within, we are not aware.

At the time of eating, one hand is getting the food, the mouth is chewing and the eyes are staring with interest at the dishes: “What curry is this one? Is it tasty or not?” When taking a shower one does it quickly. When washing clothes one does it in haste. Whatever one does, one does it as in a big hurry. This is because one is accustomed to do things in this

²⁰¹ It is for this kind of observation (examination, scrutiny, analysis: *sikkhati*) to discern if one is practicing correctly or incorrectly. An example: when one becomes aware of wandering mind and rapidly pulls the mind back to be with the *rūpa*. Observation (*sikkhati*) is what helps one to recognize that this is not correct; and also to know that when it happens like this, it's due to harboring aversion for wandering mind and attraction (i.e. desire) to be with the *rūpa*.

²⁰² In this particular case the working-ground is the objects of observation used to set up mindfulness.



way — automatically. When doing things fast, in a big hurry, mindfulness (*sati*) cannot catch up, cannot follow.

3.10 The Development of Insight (*Vipassanā*)

The development of Insight (*Vipassanā*) is to comprehend *nāma-rūpa*. Comprehending *nāma-rūpa* is to comprehend *dukkha*. Comprehending *dukkha* is to comprehend the abandonment of craving. So one must know where craving arises, when it arises, what it depends on for its arising, and how/why it arises.

Craving arising through the eye	depends on the object that is seen [for its arising]
Craving arising through the ear	depends on the sound that is heard
Craving arising through the nose	depends on odor
Craving arising through the tongue	depends on flavor
Craving arising through the body-sense	depends on bodily tangible object, i.e. touch
Craving arising through the mind/heart	depends on mental-object (<i>dharmā-ārammaṇa</i>)

Craving depends for its arising on these six places. Craving is a mental reality, i.e. *nāma*. Why does craving arise? It arises because it depends on the wrong understanding about the cause [or reason] and about the truth of the intrinsic nature (*sabhāva*) — which is just the wrong awareness that perceives things not in accordance with what is real. This wrong understanding and wrong awareness is what serves as an aiding condition (*paccaya*) for the arising of craving. Comprehending *dukkha* is the abandonment of craving. Craving desires happiness/pleasure. Craving whispers to the mind. Craving desires to get a new posture because it assumes the new posture for happiness. When the change of posture takes place without knowing that one is easing *dukkha*, then craving-satisfaction immediately gets a chance to enter and



abide in the new posture. When one is aware that the change is to ease *dukkha*, then the craving-satisfaction in the new posture will not arise. When the new posture is not an aiding condition for the arising of craving, the old posture that was *dukkha*, pain and/or aching, will not be an aiding condition for the arising of aversion, that is, dissatisfaction. When one feels good/comfortable one is satisfied (this is *lobha*). When one feels uncomfortable one is dissatisfied (this is *dosa*).

When there is a headache, a stomachache, or whatever bodily sickness there may be, one should see *nāma*, see it at the specific place where it is hurting/happening while becoming aware that the pain is *nāma* (*nāma*-pain) — this is to bar the idea of self²⁰³. Where is the sickness? One should know that the physical sickness is not in the mind, but in the body. The *dukkha* that arises from the physical sickness must be known as *nāma* because it must be cured with medicine. It is not the same *dukkha* that arises from the postures; the *dukkha* that arises because of walking, sitting, etc. for some time, must be known in the *rūpa*. Which *rūpa* is *dukkha*? Walking-*rūpa* is *dukkha* or sitting-*rūpa* is *dukkha*? One must know this too. Or when *nāma* is *dukkha*, also one must know which *nāma* is *dukkha*. When there is stiffness in walking or standing, one eases the suffering by changing the posture. However, the *dukkha* that arises from physical sickness must be cured with medicine; thus the mental feeling (*nāma*-feeling) is what is to be looked at, [not *rūpa*].

Knowing that each posture is *dukkha* is expelling the craving in the different postures. Knowing the reason before changing the posture, allows one to know that one must change to ease *dukkha*, this is expelling craving from [arising in] the new posture, because craving assumes that the new posture is [a field for] happiness/pleasure, consequently it desires to get a new posture. When one goes on contemplating every posture [in this manner], until one sees that they are all *dukkha* —that all *rūpas* are *dukkha*— then one can seek for further happiness no more. Craving — manifested as hope— becomes hopeless²⁰⁴ until it has no place to depend on anymore because every single *rūpa* is *dukkha*, there is not even one — anywhere— that will be *sukha* (happy). Craving, therefore, gives up all its longing, and the wrong assumption, that is, the perverted understanding (*vipallāsa*) which is accustomed to assume that the body is

²⁰³ This is to impede the arising of the idea that it is “me” who feels the pain, feels the physical sickness, etc.

²⁰⁴ Hope becomes hopeless.



beautiful and *rūpa-nāma* are happy, permanent and self will be absent from the mind.

3.11 The Obstacles in the Practice

Perversion (*Vipallāsa-Dhamma*)²⁰⁵ is the inaccurate view or perception that mixes up or distorts that which is real. It is the simile of the wild deer that were in the habit of coming to the field and eating young paddy, later it was approaching and catching sight of an artificial man which was made of straws by the cultivator. The deer took it for a real one, were frightened and ran away.

In terms of the constituent parts of a system (*anga-dhamma*), perversion can be classified into three ways: view (*diṭṭhi-vipallāsa*), thought (*citta-vipallāsa*) and memory (*saññā-vipallāsa*), which is seeing distortedly, knowing distortedly and remembering distortedly, respectively.

However, perversion as well as *ayonisomanasikāra*²⁰⁶ has four objects (*ārammaṇa*):

- 1 **The perversion of beauty** (*subha-vipallāsa*) regards this *rūpa-nāma* which is impure (ugly: *asubha*) as something good or beautiful.
- 2 **The perversion of happiness** (*sukha-vipallāsa*) regards this *rūpa-nāma* which is suffering (*dukkha*) as happiness-yielding.
- 3 **The perversion of permanence** (*nicca-vipallāsa*) regards this *rūpa-nāma* which is impermanent (*anicca*) as permanent.
- 4 **The perversion of self** (*attā-vipallāsa*) regards this *rūpa-nāma* which is without self (*anattā*) as “me” or “mine”.

These four perverted views arise in us all the time. *Diṭṭhi* views things distortedly, *citta* follows by knowing distortedly, and *saññā* by remembering distortedly. As long as these four perversions exist within us one will be under bleak darkness forever.

²⁰⁵ A.II.52.

²⁰⁶ Vbh.353.



The defilements of greed, aversion and delusion (*lobha*, *dosa*, and *moha*) arise in us all day long because one has ignorance (*avijjā*: not-knowing) and understands things through perversion, i.e. through wrong understanding. Just these four perversions are the fundamental root-causes that support defilements. Moreover, what is one ignorant of and understands perversely? The true reason why one does things: that everything one does is to ease *dukkha*. Please do examine this deeply and get a feel of it.

Having no food to eat is *dukkha*. Having no medicine when one is sick is *dukkha*. Having no clothing to cover the body is *dukkha*. Having no dwelling to protect oneself from the sunlight and rain is *dukkha*. Having to be in haste busily working and looking for money, as it is nowadays, is because of *dukkha* itself; looking for money to buy food, to buy anything, again, is just to ease *dukkha*. However, one does not see the truth in this. One thinks that the more money one earns, the more happiness one gets. But the true fact is that the more one has the more *dukkha* one has, due to the fear of robbery, the fear of being cheated, and the need to keep and maintain a lot. This is obvious *dukkha*, but one does not see it. Worry, fear, concern for this, concern for that, fear of this, fear of that; fear of sickness, fear of death, fear of difficulty, fear of poverty, and hundreds and thousands more. In addition, what about the *dukkha* caused by sickness? And what about the *dukkha* caused by our own defilements? And what about the *dukkha* caused by the defilements of others? *Dukkha* and trouble are within oneself regularly all the time. Once one has eased *dukkha*, one feels glad, happy. When *dukkha* occurs, then one is in trouble: one bustles about and runs to see the fortuneteller — one asks deities to come and help us.

If through contemplation one verily gets an insight into genuine cause-and-effect, then profound faith in the teaching of Buddha will arise²⁰⁷. It would not be necessary at all to look for other things as a

²⁰⁷ Acquiring this faith is called “going for refuge” in Buddha. The “refuge” here derives from the fact that one has placed trust in the truth of Buddha’s Awakening and expects that by following his teachings—in particular, and to begin with, the principle of skillful *kamma*—one protects oneself from creating further suffering for oneself or others, eventually reaching true, unconditioned release. This act of going for refuge is what qualifies one as a Buddhist—as opposed to someone simply interested in Buddha’s teachings—and puts one in a position to benefit fully from what Buddha taught.



refuge. One would have conviction in the Buddha, conviction in the Dhamma, and conviction in the Ariya Sangha²⁰⁸. Buddha, *Dhamma*, and Sangha would be our real refuge. The Buddha teaches to turn oneself into one's own refuge²⁰⁹. If one has oneself as a real refuge already, there is no need to run and look for help in a god or goddess, because it is not sure whether those kinds of things can really help us or not — one does not know it.

Buddhism arose in the world because Prince Siddhattha²¹⁰ abdicated the royal throne for the search of freedom (*mokkha-dhamma*) until he attained a thorough insight-knowledge of the Four Noble Truths (*ariya-sacca*)²¹¹. The teaching he preached, was preached so that good people could realize the Four Noble Truths — because if one does not have a thorough knowledge of the Four Noble Truths one still cannot go beyond this entire mass of *dukkha*. Actually, the Noble Truths exist within all of us, but we do not know it. What are the Noble Truths? The Noble Truths are only *rūpa-nāma* —which is nothing but the 5 aggregates (Five *khandhas*) themselves, which in brief are: the *rūpa*-aggregate which consists of walking, standing, sitting and lying down, or the whole body itself; and the *nāma*-aggregate that consists of Four: one feeling-aggregate (*vedanā-khandha*), one perception-aggregate (*saññā-khandha*), one mental formations-aggregates (*sankhāra-khandha*) [which is comprised of fifty], and one consciousness-aggregate (*viññāna-khandha*). Together they are called “the Five Aggregates”. However, among the fifty classes included in the mental formations-aggregate, there is one that is *samudaya-sacca* [Truth of the Origin], the rest are all *dukkha-sacca* [Truth of Suffering]. The one element that is the Truth of the Origin is greed (*lobha*), i.e., craving (*taṇhā*) itself.

We human beings are born with the five aggregates; this is why every human being embodies two Noble Truths in himself already: one is the Truth of Suffering; the other is the Truth of the Origin, which is the

²⁰⁸ The Triple Gem: the Awakened One, the Teaching, and the Noble Community of disciples.

²⁰⁹ “One is one's own refuge, who else could be the refuge?” said Buddha (The *Dhammapada*).

²¹⁰ Buddha's personal name. Sanskrit form: *Sidhartha*.

²¹¹ Noble realities or facts. They will be explained below. “Of the noble truths: the truths which bring about nobility”, (from Buddhaghosa's Commentary on the *Mahaparinibbāna Sutta*).



defilement that originates (creates) *dukkha* in us²¹². The Buddha teaches that there are 4 Noble Truths: *Dukkha*, *Samudaya*, *Nirodha* and *Magga* [Suffering, Origin, Cessation and Path respectively], and that in order to cultivate the Path one must practice in accordance with the function of each Noble Truth:

Dukkha-sacca (The Truth of Suffering)

: Its function is that suffering must be comprehended

Samudaya-sacca (The Truth of the Origin)

: Its function is that its cause must be abandoned

Nirodha-sacca (The Truth of Cessation)

: Its function is that cessation must be realized

Magga-sacca (The Truth of the Path)

: Its function is that the path to cessation must be cultivated

For this reason, our duty is to comprehend *dukkha* in the postures, both major and minor²¹³, because the Four Truths are interrelated. Knowing that *dukkha* exerts pressure on us, so that one will not be able to tolerate being in that posture anymore making it necessary to change, to ease *dukkha*, is the way to prevent craving from arising in the new posture: this is the abandonment of craving. Craving does not like *dukkha*; therefore, the new posture would not be a factor for craving to arise. Craving misconceives the new posture as happiness/pleasure; therefore, it desires to change, it desires to get a new posture. When this fact just mentioned is known correctly, craving will not enter and reside in the new posture. This is why comprehending *dukkha* is thus also the abandonment of craving. This is tantamount to saying that the practice is following the function of the Four Noble Truths at the moment of

²¹² “The Truth of the Origin” is another way of saying: “The Truth of the Cause”, the cause of what? The cause of Suffering. What is the Cause of Suffering? Craving (*tanhā*) – craving is the defilement that Ajahn Pranee refers to.

²¹³ The mayor postures are: walking, sitting, lying down and standing. The minor are: stretching, bending, eating, drinking, chewing, scratching, urinating, brushing the teeth, taking a shower, gazing, moving the head to one side, to the other side, etc.



comprehending *Dukkha* i.e. abandoning *taṇhā*, one is realizing *Nirodha* and cultivating *Magga*.²¹⁴

That is why those interested in going beyond *dukkha* should try to comprehend this *nāma-rūpa*. This *nāma-rūpa* is in and of itself the truth of suffering (*dukkha-sacca*). However, bodily unpleasant feeling (*dukkha-vedanā*) has to be seen first. Bodily unpleasant feeling is *dukkha* that can be amended. To see the Truth of Suffering itself, very powerful wisdom is required. The Truth of Suffering can only be known, not amended. The *Pāli* Scriptures mention that beings do not see *dukkha* (suffering) because they do not contemplate *Iriyā-patha* (the postures) — one changes position and feels comfortable, craving likes that. *Ghanasaññā* (the perception of compactness) eclipses *anattā* (not-self), which results in feeling that one is somebody [*attā*]. *Santati* (continuity) eclipses *anicca* (impermanence), which results in assuming what “arises and ceases from moment to moment” to be permanent/unchanging.

3.12 The Beginning of Practice

When coming to practice (*kammaṭṭhāna*)

It is necessary to bear in mind that one comes here [exclusively] to do some training, one does not come to see *rūpa* or see *nāma*, to attain path-result (*magga-phala*), to go out to teach later on, nor for whatever other purpose — these are all factors for craving to arise. One needs to grasp this correctly so that defilements do not enter to abide. As long as defilement exists, wisdom cannot have the opportunity to arise to know reality. The fact is that the practitioner should train himself properly: if the cause is correct, there is no need to worry about the result. Even if one does not want to see, one will see. However, [for this to happen] the practitioner has to have mentality-and-materiality (*nāma-rūpa*) as a teacher first; it is this very *nāma-rūpa* itself what will teach us everything [not the other way around]. The most important thing is that first one must stop wanting. When desire ceases, the end of *dukkha* is reached.

²¹⁴ When Suffering is known (1st Noble Truth), Craving does not arise (2nd Noble Truth), thus the Path is being developed (4th Noble Truth). The Path that leads to where? To Cessation (of Suffering) (3rd Noble Truth).



According to what the Buddha teaches in the Discourses (*sutta*), Suffering as a Noble Truth is: *jāti*, *jarā*, *maraṇa* (birth, old age and death), *soka*, *parideva*, *dukkha*, *domanassa*, *upāyāsa* (sorrow, lamentation, bodily and mental pain, grief and despair); *appiyehi sampayogo* (contact with what is disliked), *piyehi vippayogo* (separation from what is liked), and *yampicchaṃ nalabhati* (not getting what one wants); *sankhitena pancha-upādāna-khandhā dukkhā* (in short, the five aggregates and clinging in themselves are suffering). These eleven elements altogether are mentioned in the method of the Discourses, but this truth —the Truth of Suffering in the Discourses plus the Truth of Suffering in the *Paramattha*²¹⁵— is not different in itself at all, because in the Discourses the characteristics of the manifestation of the intrinsic nature (*sabhāva-dhamma*) are also mentioned. For example: “*jāti pi dukkhā*” means “birth is suffering”.

If we happen to ask: “This arising (*jāti*)”, meaning, “Whose is this birth (*jāti*)?” Meaning, “Who is born (*jāti*) to get a life (birth)?” — Translating the Truth of Suffering in the method of the Discourses to the form of *paramattha* (ultimate truth), the answer is: It is the birth of *citta*, *cetasika* and *rūpa* (consciousness, mental concomitants, and materiality). The same applies to the intrinsic nature (*sabhāva*) of “old age (decay)” and “death”:

Who decays? Citta, cetasika and rūpa.

Who dies? Citta, cetasika and rūpa.

The remaining [eight] components of the Noble Truth of Suffering —sorrow, lamentation, pain, grief, and despair, contact with what one does not like, separation from what one likes, and not getting what one wants— are in themselves the manifestations of lust, aversion and unpleasant feeling (*rāga*, *dosa* and *dukkha-vedanā*). The Buddha finishes by summarizing this as *dukkha* derived from the five aggregates-of-attachment (five *upādāna-khandha*). In fact, the five aggregates are nothing but *citta*, *cetasika* and *rūpa*.

Interrelation

²¹⁵ “*Paramattha*” is used here to refer to the *Abhidhamma*. The *Abhidhamma* is comprised solely of *paramattha(s)* (ultimate realities); it’s the classification of such. See detail in the Glossary of *Pāli* terms.



The practitioner does not have to worry that by only contemplating the body he will not be able to eradicate defilements and reach path-result (*magga-phala*). He does not have to worry that by contemplating the body he will not see the other three objects of contemplation: feeling, mind and mind-objects. By contemplating the body, the truth is that feeling, mind and mind-objects will also be seen because the Four Foundations of Mindfulness are totally interrelated.

At the moment of contemplating the postures, stiffness and/or aching due to lying down, standing, sitting, or walking for some time, will surely appear. Stiffness and aching are *dukkha-vedanā* (unpleasant feeling). At the moment of contemplating the posture and stiffness or aching arise, dislike for the unpleasant feeling will surely present itself. When the posture has just been changed, the unpleasant feeling disappears; satisfaction with *sukha-vedanā* (pleasant feeling) will surely present itself. At the moment of contemplating the postures, the mind will surely wander away: thinking, drifting, pondering: a bit about this, a bit about that. The mind will follow objects into the past: thinking about what has already happened. Sometimes it will think about the future: planning to do generous deeds —supporting a monastery, giving robes to the monks, building a Buddha image, building a *kuṭi* for *kamaṭṭhāna* (meditation hut)..., thinking about this, thinking about that... planning to tell your father, mother and relatives to come to meditate... etc. This shows how defilements are always pulling away from the present object. The present object is extremely important. When the hindrances (*nīvaraṇas*) are happening like this, the mind is not able to establish itself with *rūpa*, which is the present condition that is taking place; thus one cannot have present object, the mind cannot stay fixed²¹⁶. Thinking and feeling (immediate cognition) still cannot be differentiated.

- Contemplating the postures is *kāyanupassanā*. (1)
- When stiffness and aching, *dukkha vedanā* or *sukha-vedanā* (pleasant feeling) arise, if wisdom sees it and recognizes it distinctly as a *rūpa* or a *nāma*, it is *vedanānupassanā* [contemplation of feeling]. (2)

²¹⁶ Ajahn Pranee mentions this only to let the practitioner know the fact, not for him to start doing something (about it).



- When stiffness and/or aching occur, dissatisfaction arises (this is *dosa*). When changing to a new posture, the aching is healed, consequently satisfaction arises (*lobha*-mind thus arises). At the moment that the mind is *dosa* or *lobha*, if it is contemplated with the wisdom that knows it as a *nāma*, it is *cittānupassanā* [contemplation of mind]. (3)
- At the moment of thinking something or drifting away, and one becomes aware of it, one does not like it. Other times one does, which is when one wants to continue the story until the end before coming back to see *rūpa*. Sleepiness, depression, discouragement, may also arise; or other times doubt: “Did Buddha really exist? Is *Nibbāna*²¹⁷ something real?” If these objects are contemplated with the wisdom that knows them as *nāma*, it is *dhammānupassanā* [contemplation of mind-objects]. (4)

Therefore the practitioner does not need to worry that by only contemplating *rūpa* that defilements cannot be eradicated. By contemplating *rūpa* one also sees feeling, mind and mind-objects, and one reaches path-result and *Nibbāna* if one brings about the correct causes in line with the principles of practice until wisdom arises. The realities (*Dhammas*) just mentioned are all **interrelated**. The reason why the Buddha teaches four different foundations for developing mindfulness is that different beings have different preferences and different dispositions.

3.13 Subsidiary Reasoning

While seeing or contemplating (the various *nāmas* and *rūpas*) one needs to be observant (one needs to apply observation: *sikkhati*) at all times, as well as to be aware of the one who contemplates. Where is the one who contemplates? One has to know who is contemplating, and also know what *rūpa* is being contemplated, for example: sitting-*rūpa*, etc. Most practitioners tend to passively know only that it is a *rūpa*, without

²¹⁷ Sanskrit form: Nirvāṇa. See the Glossary under *Nibbāna*.



knowing what *rūpa* it is. This is because at the moment of seeing they are not aware of what *rūpa* or what *nāma* is being contemplated. They know passively (non-consciously), that is, without knowing what [or who] is contemplating. They aim their minds at knowing *the rūpa*, grasping at the posture, without knowing what *rūpa* that posture is. When practicing like this, *rūpa* and *nāma* cannot be separated, cannot be scattered, because they are adhered to each other clustered in a lump.

If one goes on like this, one may become peaceful, the mind may get still and go into calmness (*samādhi*), but that is all, nothing more. Calm —concentration or tranquility— is when the mind does not move anywhere and the awareness is “kept at the mind”. This matter is of vital importance: *samādhi* is misleading in that it leads one into supposing that one is achieving this and that level of insight-knowledge. If somebody would say that this is not the way of vipassanā, the practitioner would get upset, most probably feel offended and leave. For this reason, the one who knows (the instructor: *Kalyāṇamitta*) would rather not speak straightforwardly: he would not tell the practitioner that what he is doing is not yet correct. For now, he would rather remain silent in order to protect the practitioner’s confidence (*saddhā*). But the consequences probably may not be that good: the practitioner could even insult the teacher thinking that he does not have the knowledge that he himself has, therefore deducing that the teacher is not able to help him. This could be detrimental for the practitioner: he would be doing an unskillful action²¹⁸ (*akusala-kamma*). Particularly if the teacher is a person possessing a special virtue (*guna-dhamma*) of a higher type, the unskillful action would hinder the practitioner from developing the mindfulness-wisdom (*sati-paññā*) that can contemplate the cause²¹⁹ to attain truth in a theoretical level as mentioned in the scriptures. When the practitioner cannot reach this truth even through the study of the scriptures, then it becomes impossible to correct his practice —it all ends up in wrong view (*micchā-diṭṭhi*). It is important at an initial stage to have knowledge of the scriptures (*pariyatti*: theory): when one applies this correct understanding to the practice (*paṭipatti*), the practice will then be fruitful —more or less— and one will get some flavor, some feeling, that one has never gotten before.

²¹⁸ An unwholesome, incorrect action (not conducing to well-being or to the end of suffering); popularly speaking: “bad karma”. See the Glossary under “*kamma*”.

²¹⁹ The suffering, *Dukkha*.



Most practitioners aim for the result — they want a result. They usually do not care as much about the cause of the result. Therefore, when they start to practice, they have a tendency to “make arrangements”²²⁰ hoping to see things as they heard they should be, or as they themselves somehow think they should be. At some places they are told to “not do” and to “empty their hearts of intention”. Then they make the effort to “not do” and to “empty their hearts of intention”. Sometimes they make the effort to “not do”, other times to “empty their hearts of intention”. After doing this for some time they have no idea of how to practice at all. If they never had an understanding of the correct cause-and-effect (reasonability, justification) their practice will just deteriorate. If they who have never discovered the correct awareness were to let go of this “arranging things”, they would see objects of contemplation that they have never seen before show up by themselves. All this [trouble] is due to what one got accustomed to by previous trainings and carries along. In fact, when practicing, one is training in order to allow the correct understanding to arise by itself, not by one making it happen. If one tries to make it happen, the correct knowledge will not arise. It cannot arise because the self (*attā*) gets in the way. There has to be not-self (*anattā*) for the correct knowledge to be able to arise. **Doing** *kammaṭṭhāna* [fabricating] is not difficult at all, but **not doing** [not fabricating] is what is extremely difficult. Whoever comes to practice aims at **doing** [fabricating] something, and if on top of that they have been taught to practice in the “way of doing something”, then for sure they will **do** it big.

Some practitioners may have doubts; “When *yogīs* are coming to practice and not allowed to **do**, then why practice at all?” There are people who think like this. Nevertheless, the fact is that there is a task here; however, the task is not a **doing**-task, but a seeing-task. To carry on seeing, like when one sees somebody else²²¹, only that here one sees with the mind. One sees but also observes. One does it without wishing to do it right and without worrying that it might end up wrong. One just works on doing the correct cause by following the logical instructions: the place that defilement depends on for its occurrence is the place where one has

²²⁰ prepare, get things ready.

²²¹ This suggests that when seeing somebody else one has less inclination to “take it (so) personally”, i.e. it’s more like an “impersonal situation”: *nāma* is the subject and *nāma-rūpa* the object of observation, not me, mine, myself or I.



to learn to recognize it. One practices like this until defilements has no place to depend on, until *rūpa-nāma* is known as such as to become one's teacher. Just then is when *vipassanā* must surely happen. It is not difficult at all — one makes it difficult.

3.13.1 The Things that should be Considered by *Yonisomanasikāra*

Love, gladness, desire to get, desire to know, desire to see, desire to hear, desire to smell, desire to taste, desire to know about this and that —any kind of desire— is *lobha* (*taṇhā*: craving)²²². Craving (*taṇhā*) and wrong view (*diṭṭhi*) are the first two important things that must be abandoned by anyone who wishes to get away from the round of suffering (*vaṭṭa-dukkha*). As long as one does not abandon them, one still must keep on circulating in birth, old age (decay), sickness and death; still must continue in the round of *dukkha* that an end knows not — birth after birth, old age after old age, illness after illness, death after death. Being born time and again, decaying time and again, getting sick time and again, dying time and again: one is caught burning in the fire of *dukkha* and defilement perpetually.

The question arises, “Is there any benefit in having been born as a human being?” Acquiring the condition (*attabhāva*) of a human being is the result of merit, ethically wholesome action (*kusala-kamma*) done in the past. Just once in a great while birth as a human being has the chance to occur — birth as animals, etc. is more frequent. Therefore, acquiring the condition of a human being and meeting with the Buddha's teaching is worthy of being considered as the greatest fortune. The Buddha handed over his legacy to the entire current generation of people of integrity. It is for Buddha's assemblies to help each other to maintain this superb heritage. What is this heritage? The Four Foundations of Mindfulness.

²²² The *Pāli* terms “*lobha*” and “*taṇhā*” have the exact same meaning; the difference is that “*lobha*” is mostly used in the *Abhidhamma* section of the Scriptures, while “*taṇhā*” is used in the Discourses section. *Lobha* is usually translated into English as “greed”, while *taṇhā* as “craving” (whose literal meaning in *Pāli* is “thirst”). But actually, there is a whole range of terms that apply both to *lobha* and *taṇhā*. They depend sometimes on the context and/or other times on the intensity of the impulse: desire, covetousness, satisfaction, liking, ambition, wanting, hoping, expecting, intending, etc., are all terms that can be used accordingly.



For this reason, those interested in practicing first have to listen and learn thoroughly the practice procedure in order to achieve a good understanding before actually starting to practice. Also one has to understand that the cultivation of mental development (*bhāvanā*) based on the Four Foundations of Mindfulness is for stepping away from birth, i.e. to go beyond this entire mass of suffering —not to get happiness and comfort. Once the practitioner has gained knowledge of the reasoning (*Yonisomanasikāra*) for walking, standing, sitting and lying down, he can proceed to the next step.



3.13.2 The Guide Table for the Practice of *Nāma* and *Rūpa*²²⁰

Sense door	Theory				Practice
	Materiality (<i>Rūpa</i>)	Mentality (<i>Nāma</i>)	Choice of <i>Nāma</i> or <i>Rūpa</i>	Reason	
1) Eye	Shape is <i>Rūpa</i>	Knowing the shape is <i>Nāma</i>	" <i>Nāma</i> Seeing" ⁽¹⁾	We think that "I see", and this wrong view, <i>Kilesa</i> , must be destroyed by " <i>Nāma</i> seeing" (<i>Sabhāva</i>) – which is the right view.	3 <i>Nāmas</i> ⁽²⁾ observe <i>Nāma</i> seeing
2) Ear	Sound is <i>Rūpa</i>	Knowing the sound is <i>Nāma</i>	" <i>Nāma</i> Hearing"	We think that "I hear", and this wrong view, <i>Kilesa</i> , must be destroyed by " <i>Nāma</i> hearing" (<i>Sabhāva</i>) – right view.	3 <i>Nāmas</i> observe <i>Nāma</i> hearing
3) Nose	Odour is <i>Rūpa</i>	Knowing the odour is <i>Nāma</i>	Odour is <i>Rūpa</i>	We think that "I am smelling", and this wrong view, <i>Kilesa</i> , must be destroyed by "Odour is <i>Rūpa</i> " (<i>Sabhāva</i>) – right view.	3 <i>Nāmas</i> observe Odour is <i>rūpa</i>
4) Tongue	Flavor is <i>Rūpa</i>	Knowing the flavor is <i>Nāma</i>	Flavor is <i>Rūpa</i>	We think that "I am testing sweetness; I am tasting sourness", and this wrong view, <i>Kilesa</i> , must be destroyed by "Flavour is <i>Rūpa</i> " (<i>Sabhāva</i>) – right view.	3 <i>Nāmas</i> observe flavour is <i>Rūpa</i>
5) <i>Kāya</i>	Coldness; hotness; Hardness; softness. Touching body is <i>Rūpa</i>	Knowing touch sensation is <i>Nāma</i>	Touch sensations are <i>Rūpas</i>	We think that "I am hot; I am cold", this wrong view, <i>Kilesa</i> , must be destroyed by " <i>Rūpa</i> is hot" (<i>Sabhāva</i>) – right view.	3 <i>Nāmas</i> observe Body sensations
6) Mind	Major and minor Postures are <i>Rūpas</i>	Knowing major and minor posture is <i>Nāma</i> ; Thinking of changing position is <i>Nāma</i> : wandering mind is <i>Nāma</i> ; Love, hate etc., are <i>Nāmas</i> , knowing pain is <i>Nāma</i> .	Postures are <i>Rūpas</i> , other mental functions are <i>Nāmas</i> .	We think "I sit; I stand", and this wrong view, <i>Kilesa</i> , must be destroyed by "Sitting <i>rūpa</i> ", etc. (<i>Sabhāva</i>) – right view. Mental: we think "My mind is wandering, -- love etc.", and this wrong view, <i>Kilesa</i> , must be destroyed by " <i>Nāma</i> wanders," "Love is <i>Nāma</i> " etc. (<i>Sabhāva</i>) – right view	3 <i>Nāmas</i> observe postures and mental functions

Notes: (1) a) 1 and 2 are *Nāma* only as *Vipassanā* object; 3,4,5 can be *Rūpa* or *Nāma*, -- depending on where *Kilesa* is the highest; 6 is both *Rūpa* and *Nāma* b) Seeing is *Sati*, knowing *Nāma* seeing is *Sampajañña*.
(2) a) "3 *Nāmas*" refer to *Yogāvacara*: *Ātāpa*, *Sati*, *Sampajañña*. b) Hearing is *Sati*. Knowing *Nāma* hearing is *Sampajañña*.

²²⁰ Naeb Mahaniranda, *Vipassana Bhavana*, (Bangkok: Allied Printers, 1992), pp.80-81.

Chapter IV

The Investigation of the Practice

4.1 Interview Test on Insight Practice

All practitioners should have tested by an interview with the meditation master. Each individual practitioner (*yogāvacara*), may, however, have his own particular tendencies and characteristics. They also react differently in different environments and circumstances. This is where a teacher like *Kalyāṇamitta* is in need most. Precise instructions, which only a *Kalyāṇamitta* observing a practitioner can give, will make a world of difference. A *Kalyāṇamitta* also helps in many other ways such as inspiring confidence (*saddhā*), giving encouragement and correcting one's errors before they go "out of hand". Another aspect to consider is the variations in meditation instructions. *Yogāvacara* can also expect this because there is wise method of handling a problem from noble teacher. Only a teacher on hand would be in a better position to use his/her wisdom guidance so that practitioner can have *Yonisomanasikāra* in the practices.

The following interviews are recorded during the Interview test that is one of the significant and inevitably process of the practices:

4.1.1 Example Case of *Yonisomanasikāra* during Practice

Case Study I: Interview with a Layman²²⁴

Instructor: Is your practice going smoothly (*Sappāya*)?

Practitioner: I worry. Before coming to the practice I thought I had completely gotten rid of worry but I do not know where it

²²⁴ Pranee Samreungraj Foundation, 80th Ajahn Pranee Samreungraj, (Bangkok: Amarin Printing, 2535 B.E.), pp.125-128.



comes from when I practice. My mind goes wandering and thinking all the time and that makes me worry even more.

Instructor: The old stories existed [in your mind] already; the past existed [in your mind] already. Wandering mind or absentmindedness consists of past and future. One should consider wisely (*yonisomanasikāra*) that all the stories about oneself are gone already, and there is no benefit to bring them to the present to think about them. Right now is a time to practice. Days and nights are passing by. We have little time. If we are absorbed thinking about the past, thinking about the future, the time of practice would be wasted. We also have to be able to teach ourselves, in this way the practice will be better by itself. If we can teach him (*nāma*, ourselves, the heart/mind) to understand the teaching method then this itself is *yonisomanasikāra*.

Practitioner: Knowing how to contemplate *rūpa* by understanding the five *khandhas*, that is, knowing what is *nāma* and what is *rūpa*, enables us to go on and practice, does not it?

Instructor: Yes, it does, and you must know the method, that is, how is it done. There are many ways of using *yonisomanasikāra* depending on the object arising at any particular moment—which are a lot already. If you do it incorrectly, the defilements will be able to enter and abide. If you practice correctly, you will see a lot of defilements –scary. You must know the method which makes *yonisomanasikāra* to be a cause for the arising of *vijjā* (true knowledge) and the destruction of *avijjā* (ignorance). If at the moment of contemplating correctly *avijjā* cannot conceal [the truth, i.e. *dukkha*], who is then the one who knows *Vijjā*? *Vijjā* here is that which knows *dukkha*; that which does not know *dukkha* is *avijjā*.

Practitioner: To contemplate *rūpa*, I need to say “*rūpa rūpa*” in my mind, is that right?



- Instructor: That is only thinking (*paññatti*). At the very very start somehow it has to be like that, if you feel you will know anything, if you feel you *must* know the sitting mode.
- Practitioner: Here, about knowing this sitting mode (the posture), I only know but the characteristics of the sitting mode, sometimes I do not know “this is *rūpa*” or what, I only know the sitting mode.
- Instructor: Yes, that is right. When we know the posture we should also bring to mind the feeling of [have *yonisomanasikāra*] “this mode (posture) is sitting *rūpa*”. Our heart/mind must have the feeling of “this mode that we are presently knowing, what *rūpa* is it?”
- Practitioner: But my mind keeps reminding that is *rūpa*.
- Instructor: Sometime practitioners are confused; please observe **what the difference is between thinking and feeling** (direct or immediate perception as opposite to conceptualization). When applying *yonisomanasikāra* we still use thinking because “feeling” is not skilled yet, is has not occur yet. Thinking is *paññatti* (concepts/language), we have to think all the time [because we are accustomed to that], but let us be aware of [differentiate] “like this is thinking, and like this is feeling”.
- Practitioner: I still cannot separate them.
- Instructor: Yes, it is quite subtle, because thinking and feeling are in the same place. If you are skillful, there is no need to think but only to feel. Some new practitioners may practice by thinking first but then later they just only feel. Firstly, one should have the correct awareness according to reality. **Because the development of *Satipatṭhāna* must have the means that allows the disintegration of the idea of massiveness (*ghanasaññā*: perception of one solid mass or compactness) to take place, thus there will be no more ‘self’ there.** Therefore, if there is still a



‘we’, there has to be an *attā*-real person (self, ‘I’, ‘me’, personality) going on regularly, right?

Practitioner: This word ‘we’ that we just arrived to, I still somehow do not understand—how is this thing about separating the ‘I’ or ‘we’?

Instructor: No, you cannot separate it—but you know what *rūpa* it is, that is all. Once the practice is skillful one will know the difference of each *rūpa*; for example, the sitting posture or sitting-*rūpa* where or how is it that it differs from lying-*rūpa* and walking-*rūpa*?

Case Study II: Interview with a Layman²²⁵

Instructor: How is your practice? Do you have any doubt about the practice?

Practitioner: When I practice the four postures, I intend to find one posture easier to catch *Rūpa*. I attend to use that posture such as walking. Is that correct practice?

Instructor: That is all right, but you have to be careful. If you think walking *Rūpa* will be beneficial, *Taṇhā* can enter. So you have to have good *yonisomanasikāra* to see that changing position is to cure suffering – and then craving cannot enter.

Practitioner: When observing the four postures – but not because I suffer in *Rūpa*, but just in the mind – I feel irritable. Therefore, I change postures.

Instructor: That is not right. You change because you have *kilesa*. You have no *yonisomanasikāra* to see that change is to cure suffering. You know why your mind is irritable. Because you have not seen sitting *Rūpa*, the mind becomes restless. Then the *kilesa* comes in. You become

²²⁵ This is the instruction of Ajahn Naeb Mahanirananda who was the meditation master of Ajahn Pranee Samreungraj; see details in Naeb Mahanirananda, *Vipassana Bhavana*, (Bangkok: Allied Printers, 1992), pp.112-119.



heedless and lack attention – and *kilesa* enters. Therefore, you want to change position in order to find a new object. If you change the position with desire, *kilesa* is in, and hides the truth. You do this with desire because you want a quick result. You have to notice when you change position, whether *kilesa* is there or not.

Case Study III: Interview with a Layman²²⁶

- Instructor: How is your practice? Do you understand the practice better?
- Practitioner: It is better, but *nāma-rūpa* has not occurred yet.
- Instructor: What do you mean *nāma* and *rūpa* has not occurred yet?
- Practitioner: I have not really seen *nāma* and *rūpa*. I just knew about it from my study but I have not seen it yet.
- Instructor: You have not had enough experience in the practice yet. You do not know how to catch the present moment. *Vipassanā* is not easy. You have to have perseverance, and learn little by little. As when you walk a tight-rope and you fall and you have to get up again. *Vipassanā* is more difficult than walking a tight-rope. Do not hurry. Do not be in a hurry to see *nāma* and *rūpa*. Just practice and keep in your mind to practice in a normal way and do not want to see *nāma* and *rūpa*- whether you see it or not is all right. Just practice correctly. If you want to see *rūpa* it is *taṇhā*. When *taṇhā* is there, you cannot see Dhamma, because your mind is wrong. You have to have *yonisomanasikāra* in your mind, as if you are seeing a play. The play has only four parts – sitting, lying, standing and walking. That is all. Even though there are only four parts, it is very hard to see. You have to understand how to see it.

²²⁶ Ibid.



Case Study IV: Interview with a Monk²²⁷

Instructor: How is your practice?

Practitioner: My practice is better. The mind is quite clear, mind-wandering (daydreaming) is small. I come back to the present moment quickly, and I have less *Samādhī*.

Instructor: You say the mind is quite clear. What do you mean by that?

Practitioner: I do not feel tired like I had done before.

Instructor: You know *rūpa-nāma* by *pariyatti* (theory) and by practice. Do you know the difference? And when do you know it? Knowing by *pariyatti* means you know by studying beforehand. And which *rūpa* and which *nāma*. But knowing by practicing you have to recognize the wrong view that makes you think they are self. When does this occur (wrong view)? It occurs when you are away from *nāma-rūpa* in the present moment. When you have awareness with *sati-sampajañña* that is in the present moment, the wrong view thinks *nāma-rūpa* are self cannot occur. But it has not gone away yet. Because you are only observing *rūpa* and *nāma* when you are in the present moment. You do not know *rūpa* and *nāma* clearly. *Kilasa* is only prevented at the time you are in the present moment.

Do you know what benefit there is to know *rūpa* and *nāma* by *pariyatti*? The benefit is you can then observe *rūpa* and *nāma* in the present moment in the right way.

Do you know why you have to change the position?

Practitioner: Because *dukkha* forces the change.

Instructor: You have to know what *rūpa* is suffering too. For example, sitting *rūpa* suffers, standing *rūpa* suffers, etc. If you are not in the present moment you will have mind-wandering about the future and past.

²²⁷ Ibid.



Dukkha everybody can realized – but they do not know what suffers. Do you know why? Because they do not have *rūpa* and *nāma* at that time, in the present moment. You said that your mind is quite clear. How about *dukkha*? Do you have *dukkha*? No pain in sitting? Or walking? ? No pain in sitting? Or walking? You do not get tired? Or lying down? You do not get pain? Which *rūpa* do you think is *dukkha*? You say that your practice is better, that there is less wandering and your mind is clear. So that means you are *sukha*.

Practitioner: When wandering occurs, I know it is *nāma*-wandering, and wandering disappears. So the mind is clear, and I come back and observe the four postures.

Instructor: But if you are observing *dukkha-vedanā* and it disappears. The function of the Four Noble Truths is observing *dukkha*. The more you see *dukkha* the more *taṇhā* is eradicated. Do not just observe – you have *yonisomanasikāra*, you have to always have *nāma* and *rūpa* – in every moment. You feel *dukkha* until you have no *sukha*. The more you see *dukkha*, the less *sukha* you will have. *Dukkha* is going to burn *taṇhā* away. So when *taṇhā* is extinguished you are going to reach *nirodha*. When you reach *nirodha* the Eightfold Path is perfect. When you take your meditation, do you have *yonisomanasikāra* or not? As to why you have to take the pills? You have to know you take the pill to cure suffering. If you have no *yonisomanasikāra*, your practice is out of the way of *Vipassanā*. Or when you change the position, every time you know it is to cure suffering. Until you feel it is really *dukkha*. So the wisdom that seen *dukkha* is going to drive *taṇhā* (craving) and *diṭṭhi* (wrong views) away. So *yonisomanasikāra* is very important for practicing *Vipassanā*. And then you will not find any *sukha* in any *rūpa* – because when you change the posture it is to cure suffering.



4.2 The Conclusion of Significant Instructions of *Yonisomanasikāra* by a Meditation Master

These following statements of the advice of Meditation Master on *Yonisomanasikāra* (Wise Attention) are repeatedly advised during the practice session. These all show the significance of its practical way of *yonisomanasikāra*.

1. To have *Yonisomanasikāra* (proper consideration) what is the usefulness and good merit of this practice will help us gain faith within ourselves.

2. The advantage of having a regular practice is that it becomes more skillful. It also helps you to get used to the curiosity of "Why we have to do this?" .

3. As said, we must know the reason before acting. While acting, we do it naturally but keeping sense restraint (*saṃvara*). There is no need to observe minor positions. Once we have restraint, we know every step of the action, even the object of "why we have to do this?"

4. Do not pay attention to unimportant or unnecessary objects. Without knowing the reason the practice is useless; *Taṇhā* (desire) cannot be prevented. If we ignore the reason, desire will occur. Even though we practice, often, the wisdom will not occur.

5. Any posture we have, it must have restraint by patience (*khanti-saṃvara*). Otherwise, if we want this posture, it is greed (*lobha*). On the other hand, if we are unaware of the posture, it is ignorance (*moha*).

6. Do not make the mind the center of all impurities, needs or desires (*kilesa*) when we see some sort of object or Dhamma and believe that it is good and useful to see. *Kilesas* will occur expecting some usefulness from the object.

7. In order to destroy the perception of "compactness", the *rūpa*-position taking place must be realized. Otherwise, all *rūpa* would have seen as one, only the action would seem different. We have to be able to



separate one *rūpa* from the other through knowing the different action shown.

8. The real posture (*rūpa-paramattha*) is absolute truth. Do not murmur, just pay attention to what you do, always realizing what position it is. We have to be aware of every natural condition.

9. When our mind starts (intentionally or unintentionally) thinking, daydreaming or going away with distraction (*nāma-wandering*) we have to bring it back to awareness without forcing, simply starting over again.

10. It does not mean that we should get annoyed with wandering mind; we just realize that where there is a cause, an effect normally follows. Simply bring awareness back.

11. If we pay attention to *dukkha* (suffering), it will automatically be known without thinking when it needs to be changed. If we know the reason, then we must restrain while changing, using the slower position naturally, without pretending.

12. In every action done we should not rush, otherwise awareness will be lost and desire (*taṇhā*) will occur. Do each action one at a time, do not do many things at the same time, otherwise you will lose the awareness of the present moment. For example, while observing *rūpa* chewing, do not look at the food in front of you or do not use your hand to pick on some new food.

13. We must know where suffering (*dukkha*) is really happening, we must really feel the suffering, not just thinking about it. Sometimes when suffering has not occurred, we should pay attention to cure it beforehand. (If we do not prevent, the suffering will really happen afterwards). For example, if we do not have lunch, we will be hungry in the afternoon.

14. If a loud noise bothers us, we must switch the awareness to the ear sense, and pay attention to *nāma*-hearing instead.

15. If we keep restraint while in the lying position until we sleep, we will wake up with bright awareness on *rūpa* lying. When we



wake up we observe the lying position first, if necessary, then we move to do other activities.

16. We do not sit down because we want to observe the sitting position, but because we have to. We sit without style, that is to say we do not think before sitting down which way we will sit. What we do is to sit normally. "How we sit" is told by real *dukkha* at the present moment.

17. In every action, we must have a reason to offer to wisdom (*paññā*) that it is really necessary to do so, not just for the curiosity or habitualness. So we must train ourselves to get used to having a reason.

18. For impurities (*Taṇhā* and *diṭṭhi*) or wisdom (*paññā*) to happen in our mind depends on the attention given to the object, whether it is right or wrong in regard to the truth.

19. If we do not pay attention and loose awareness, we do not start over again, we just come back to the moment-position right away.

20. Knowing Dhamma is to know the object or position in a normal way, as it is, not to build it up.

21. The *paññā* that knows *magga*, *phala*, and *nibbāna*, is not *Vipassanā* (anymore).

22. The practice needs various objects to happen together: *satipaṭṭhāna*, *visuddhimagga* (Path of Purification), *ariyasacca* (noble truths), etc. Just like thirty-seven ingredients in one medicine. When we observe the object correctly then all the Dhammas will appear at the same time.

23. We know that it is wrong when the result is not right. It makes us realize that it has not been correct from the beginning. But when it is right, we know from the result also.

24. We have to be able to know and remember how it is when the mind has present moment. When we are able to recognize this, then we can always come back to the moment and know when it is lost.



25. *Sappāya* is when conditions are suitable for practice and not suitable for *kilesas* to arise.

26. If we misunderstand the reason, *kilesas* occur. If wise consideration (*yonisomanasikāra*) occurs, *paññā* follows.

27. Actually we come to learn the normal basis of life, but we come expecting to know something really special. This prevents us from understanding such a normal truth.

28. To know *nāma-rūpa* by practice means one always know which *nāma* or which *rūpa* we are observing. We should not think about the theory (*pariyatti*) even though we understand it (intellectually). While the observation of the object is taking place, the understanding of the theory will work as *Sampajañña* (Clear Comprehension).

29. The teaching of *kammaṭṭhāna* should be taught step by step. We interview the practitioner first. If he is practicing correctly, we teach him a new step, but if he is not, then we have to correct the mistake first.

30. What is the goal of our practice? If we have the wrong attention, we start the wrong way and get a wrong result. When the beginning is wrong what follows will be wrong also.

31. The Buddhist lesson is the fact that we can prove it by ourselves, first by understanding it right, then by observing *sabhāva* (natural condition). The truth will appear by itself. It is what you realize by yourself, not by others.

32. It is wrong to observe tightly. This makes the mind tired. It is wrong effort.

33. To practice is to correct the mistake. No one ever does it right from the beginning, it is normal to be wrong. To correct means to give up the master.

34. If the feeling is of too much calm, it is because of inconvenient practice. We therefore have to exercise the mind, switch or change the object to prevent *Samādhi* (tranquillity).



35. It is not good to force the mind to get stuck with one object, not letting other objects follow spontaneously, it makes the body react abnormally.

36. When we observe *dukkha* frequently, we realize that all there is is only *dukkha*. In this way *Taṇhā* will be eradicated and the practice will become more convenient.

37. When we are careful of not having the thought "*dukkha* is good and advantageous", *taṇhā* can be prevented.

38. Where is *dukkha* occurring? How does the mind feel when seeing *dukkha* occurs? Where is the necessity (is it necessary to cure it or not)? Does *patigha* (aversion) occurs?

39. If we are not aware that it is only *rūpa-dukkha*, then it will be "my *dukkha*" and disliking will occur. Why bother if only *rūpa* suffers.

40. When we know that it should be changed because *dukkha* is forcing the change, then the former position will be released from *domanassa* (displeasure) and *abijjhā* (covetousness) will not occur in the new position.

41. Hope, the future's emotion, is the trap of *taṇhā*.

42. We have to be able to catch up with *dukkha* in every new position, in this way *taṇhā* will not occur.

43. If *dosa* (anger) is still happening, it means that the former position we were observing was full of *taṇhā*.

44. If we change the object as often as required, then *samādhi* will not occur. If we know that it is necessary to change because it is not convenient anymore, the *taṇhā* can be prevented.

45. If awareness has been trained skillfully, when a new object arises the attention moves to realize that object. Also the awareness of which-*rūpa*-or-which-*nāma*-it-is will automatically arise.



46. The appreciation of making the correct cause is also *taṇhā*.

47. False *magga* (practice) is the cause of false emancipation.

48. The nature of *nāma-rūpa* is evanescent, superficial, and shallow. It disappears easily and it is easy to loose. That is why we have to observe it softly, naturally, unintentionally, to protect ourselves from a deep observation.

49. The main point, that is, the intention of the practice, is to get rid of suffering. This *cetanā* (intention) is not creating more *kamma* or rebirth, on the contrary, is making the cycle of birth-and-death (*saṃsāra*) shorter and shorter. Actually, it is the cause of future practice (when we still have to be born and die).

50. Before going to bed our goal should be to continue with the practice in the morning, not just to think about what time we will wake up. If we sleep too much, we will not practice much neither.

51. Do not expect in advance what to do, when to do it, or how to do it. It makes the mind busy with the future. When the future really comes we will act just to cure the suffering as the intention is because we have already presumed that action.

52. The mind will always fall into the feeling that it is used to when it is not aware.

53. Do not use *attā* (self) to correct the problem.

54. *Sankhāra dukkha* is suffering due to formations (in practice, suffering that is being changed or cured, by changing positions. It is harder to see than *dukkha vedanā*) and can only be seen and cured by wisdom. It occurs with neutral feeling; it is not the same like the suffering in the four positions. While observing, attending and seeing all the suffering that must be cured, we can "weep the cold tear".

55. Nobody thinks that hearing or seeing is *dukkha*. Once it's known, wisdom occurs.



56. *Nāma* (subject) is *nāma*-observer. The action depends on how it is being observed. *Nāma-rūpa* is the object. So when observing, it has to be known who is the observer.

57. If *nāma*-observer occurs, the object would clearly appear respectively.

58. For *cittānupassanā* (contemplation of mind) it is necessary to have the ability to identify which *nāma* occurs, which *nāma* disappears, which is *nāma*-observer and which is *nāma*-object.

59. When awareness comes, the body, the feeling, the mind, and the mind-object are always observed. Without willing, Dhamma (Truth) occurs, because they are all related.

60. If we want to move to a cooler place, we can, but to do it correctly or incorrectly depends on the attention.

61. When greed or anger occurs, if we use right attention (*yonisomanasikāra*), then it is correct.

62. The three-way trick to get the *nāma*-observer to appear is: A) Knowing the posture, B) Having the awareness of which *nāma* or which *rūpa* it is, and C) The realization that *nāma* is the observer. In this way the observer and the object are separated.

63. The normal mind sees only outside objects. We have to practice in order to see the inner mind.

64. We have to understand what awareness is. While observing, we should identify that it is only *sati* or both awareness and *sati* (mindfulness).

65. Wandering mind (*uddhacca*) is better than tranquility (*samādhi*). We get a chance to become aware and start over again. Tranquillity makes us unaware longer.

66. *Nāma* objects can be observed, such as headaches, toothaches, or fever, but not observed tightly or strongly, otherwise the object will become stronger and stronger.



67. If we force our mind to observe, more or less, it is the cause of *attā* (self, ego, mind).

68. Knowing less or more depends on the skillfulness of the practice, not on forcing or wanting.

69. We must see *nāma-rūpa* in order to realize its disadvantages and nonsense, and to release wrong view. On the other hand, if we think of it as advantageous, we will not see the danger of it.

70. Inconvenient conditions mean that we are not able to observe properly i.e. very convenient conditions for kilesa.

71. Whether we know it or not, the cause is real and we must pay attention to that. While changing with *saṃvara*, the knowing that we have to change will be followed.

72. Present moment is the result of awareness. Do not rush and do not create too many objects.

73. Use the truth as a rule, even though thinking can sometimes occur, such as *yonisomanasikāra* (wise consideration) to *dukkha* in eating.

74. Will should not occur while practicing *satipaṭṭhāna* (*Vipassanā*).

75. Before changing *rūpa* we have to clarify before-during-after the changing what is the *dukkha*, where it occurs and which *rūpa* suffers. Do not ignore *dukkha* and restrain the posture. However, do not pretend because of fear to loose the present moment either.

76. We have to always observe deep concentration, and if it occurs, correct it by changing the object and posture and start over again.

77. To destroy the perception of compactness is to separate: A) *rūpa* from *rūpa*, B) *nāma* from *rūpa*, and C) *nāma* from *nāma*.



78. Do not use a posture which would always cause *samādhi* and do not observe tightly.

79. Be the natural mind, but still feeling *rūpa* and *nāma*.

80. We know *paramattha* (ultimate reality) by knowing the true state of the nature (*sabhāva*) directly; and know *paññatti* (concepts, theory) through thinking.

81. To see any of the Three Characteristics is seeing all three (impermanence, suffering, and non-self).

82. *Sati* knows *rūpa*-position, awareness knows *nāma*-observer. We must tell the difference between knowing only the position and knowing which *rūpa* or *nāma* it is.

83. Notice the difference between the normal mind and the mind that is doing *Kammaṭṭhāna* (unnatural observation).

84. If we have need, intention, expectation and rush, it is wrong effort because it is caused by *attā* (self).

85. While the mind is in a normal condition the observation should be going together.

86. Once we feel that we are "a practitioner" it is normal to do *kammaṭṭhāna* (unnaturally).

87. Do not practice because you are eager to, but because you have to. Moreover, do not expect anything in return.

88. When it comes to practice, it is like watching a play. We observe the actors that come into the scene the way they are, but not with the bias of which one we like better. That makes us observe only what we like. Then the mind is not *majjhimā* (middle way), but is falling into like a dislike. So be aware that all the actors are Dhamma and have the same value.



89. Not having sense restraint is distraction, i.e. following the story until the end. We are unable to force not to think, but forcing not to think or thinking endlessly are both incorrect.

90. Sense restraint means not to pay attention to outside objects, but to always come back to the present moment and to what we are doing.

91. We have to observe and always remember that thinking and feeling are different, otherwise we will not be able to be in the present moment often and prove and identify the absolute truth of the object.

92. *Yonisomanasikāra* (wise consideration) is to understand correctly all objects and actions. Right understanding is the cause of *paññā* (wisdom). Misunderstanding is the cause of *kilesa*.

Conclusion by studying all instructions of Ajahn Pranee Samreungraj, the cases of *Yonisomanasikāra* are uncountable; it is required in all of our activities, from waking up until we go back to bed again.



Chapter V

Conclusion and Suggestion

5.1 Results of Study

We have seen in the above discussions how the practices of Wat Khao Sanamchai, in the system of *Vipassanā Kammaṭṭhāna* applies the practice of *yonisomanasikāra* to the four bodily postures of standing, walking, sitting and lying down.

The practices of Wat Khao Sanamchai focus on *yonisomanasikāra*. However, the focus on *yonisomanasikāra* is usually not found in the practices of *satipaṭṭhāna* meditation at most meditation center. The essential role of *yonisomanasikāra* in attaining *nibbāna*, the cessation of *dukkha*, is nowhere fully explained and, for this reason perhaps, tends these days to be neglected, or overlooked, in most of the meditation techniques commonly current.

Firstly, the practitioner pays careful attention (*yonisomanasikāra*) to the *dukkha* associated with a current bodily posture, in order to notice how *dukkha* generates further defilement, particularly in the form of craving, in that it gives rise to a craving for relief from that *dukkha* by way of a change in posture. In this way, the practitioner develops not only a deeper understanding of *dukkha* itself, but also the *kilesa* to which it subtly give rise, thus providing the practitioner with a means of eradicating those *kilesas* as they arise in future.

Secondly, the practitioner pays careful attention (*yonisomanasikāra*) to the new posture that follows the change, noting especially that it is *nāma-rūpa* that is engaging in that posture, and that there is no individual self. In this ways, he or she develops a deeper insight into the three characteristics of *anicca*, *dukkha* and *anatta*, and is



thus, in time, able also to eradicate the wrong view of self and arrive at a penetration of the four truths.

Thirdly, there is the elimination of “Multipliers” of adverse feeling or suffering in life. When practicing this method leading to Insight Meditation, one will have the opportunity of becoming directly aware of and thoroughly realizing the nature of craving as a multiplier of adverse feelings or suffering in life, and can appreciate their harmful effects. This is because when mental disturbance arises, the meditator who knows the right way of practicing Insight Meditation will not resort to the unreasonable wanting of this adverse feeling to fall away; instead, one will become directly aware of this disturbance, leading to its elimination.

Fourthly, it is providing a most effective method of relieving mental wandering. Many people seek sensual pleasures endlessly and blindly, to the extent that they become restless and mentally attached to them. Such overindulgence leads to mental wandering and the weakening of the mind. Insight Meditation, which is the cultivation of wisdom by directly and thoroughly realizing the true nature of mind, will eventually bring about the permanent and complete elimination of this mental wandering.

Another significant benefit is preventing the adverse and harmful unwholesomeness (*Akusala-dhamma*) from arising. Understanding *Yonisomanasikāra* and its functions is useful foundation-knowledge for the development of insight. One learns that there are many conditions for the different *cittas* which arise and that there is no self which can control *cittas*. Sometimes the *mano-dvārāvajjana-citta* is succeeded by *kusala cittas*, sometimes by *akusala cittas*. If there can be ‘*Yonisomanasikāra* or wise attention’ now, there will be more conditions for moral and wisdom in the future. When one has *Yonisomanasikāra*, the wholesomeness, which has not yet arisen, will arise and the arisen one will be intensified and completed in practices.

Those who have not yet practiced Insight Meditation are susceptible to becoming slaves of their own unwholesomeness, and are being unconsciously and automatically influenced by it. Those who practice Insight Meditation properly will be able to prevent unwholesomeness, the enemy of the mind, from bringing about mental suffering. This is because they are well aware of that unwholesomeness



when it is about to arise, thereby preventing it from occurring. On the contrary, for those who have not yet practiced Insight Meditation, it is very easy for unwholesomeness to arise unconsciously. This is due to the lack of careful attention (*yonisomanasikāra*) and the lack of realization of the ultimate reality of unwholesomeness. Those with wisdom will realize that the effective way to cope with their suffering is through the use of wholesome rather than unwholesome means.

Lastly, the attainment of *nibbāna*- a mind with complete freedom- is the goal of all practitioners. The practice of *Satipaṭṭhāna* leads to the eradication of defilements (*Kilesa*), which can never rise again. This practice is like the statement of the Buddha who compared the eradication of defilements (*Kilesa*) at the time of attaining the highest level of Insight Wisdom (*Vipassanā Paññā*) to the complete destruction of the roots of a tree, so that it will never grow again.

5.2 Suggestion for Further Studies

It would be interesting to find out whether such methods are being practiced in else where, either in Thailand or in worldwide, with a view to determining whether this teaching of Practices in Wat Khao Sanamchai is in fact unique, or whether it has a history of transmission from someone. It would also be useful to take this kind of practices to compare to other methods of practices that are variety differences among Buddhists nowadays.



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Glossary of Pāli terms:

This glossary is not intended to give the complete definition, but only to indicate the meaning as a guide to understanding the translation.

abhidhamma: Literally, “Higher or special teaching”. Buddhist advanced science. A wide-ranging systematization of the Buddha’s teaching that combines philosophy, psychology, and ethics into a unique and remarkable synthesis. It is the name of the Third Basket, the third and last group of the canonical books of the Buddhist scriptures. The seven books of the *abhidhamma* offer a detailed analysis of the basic principles governing the behavior of mental and physical processes. The familiar psycho-physical universe (our world of “trees” and “rocks,” “I” and “you”) is reduced to a complex—but comprehensible—web of impersonal phenomena arising and passing at an inconceivably rapid pace from moment to moment, according to clearly defined natural laws.

abhijjhā: like; covetousness

adhi-itthārammaṇa: an extraordinarily pleasant object

ahetuka kiriyācitta: rootless functional mind; *kiriyaṃanodhātu*

akusala: unwholesome

akusalā dhammā: unwholesome mental states

anattā: impersonality, not-self, no fundamental entity; uncontrollability. The *anattā* doctrine teaches that neither within the physical or mental phenomena of existence (*nāma-rūpa*), nor outside of them, can be found anything that in the ultimate sense could be regarded as a self-existing real ego-entity, soul, or any other abiding substance.

anaññātīññassamūṭṭindriya: wisdom (*paññā*) associated with *sotapatti-magga*



anicca: transient, impermanent, unstable. “Impermanency of things is the rising, falling and changing of things, or the disappearance of things that have become or arisen. The meaning is that things never persist in the same way, but that they are vanishing, dissolving from moment to moment”.

aniṭṭhārammaṇa: an unpleasant object

anubyañjana: subsidiary characteristics

anupassanā: contemplation.

anāgāmī: a non-returner

arahant: “a worthy one”, liberated one; a technical term for one who having developed the path of Arahantship, with the total abandonment of defilements one becomes an *Arahant*, a destroyer of the taints, a supreme recipient of offerings in the world.

ariya-sacca : The Noble Truth, refers to the Four Noble Truths (*cattari ariya-saccani*) which form the basis of the Buddha’s teaching : 1) *Dukkha* : suffering 2) *Dukkha-samudaya* : the cause of suffering 3) *Dukkha-nirodha* : the cessation of suffering 4) *Dukkha-nirodhagamini paṭṭipada* : the path leading to the cessation of suffering.

ariyapuggala: noble people

asammoha : clear comprehension of non-delusion, or of reality

asammoha-sampajañña: clear comprehension of non-delusion, or of reality

asammosarasā sati: mindfulness which has not forgetting as function (*rasa*); *sati*’s quality is not to forget, or that its function is to eliminate forgetfulness

asītiyā mahsavākānaṃ: the surviving eighty great disciples

asubha: ugly



attabhāva: frequently means: “material body as the basis for individuality”.

attā: self, ego, personality, is in Buddhism a mere conventional expression, and no designation for anything really existing. The *feeling* that one is *somedody*.

attānudiṭṭhi: self-view, or view that self exists

attā-vipallāsa: the perversion of self

atīta bhavaṅga: past life-continuum

avijjā: ignorance; not-knowing. Lack of essential knowledge: not knowing what is needed to know for getting out of *samsara-vaṭṭa*; ignorance of the Four Noble Truths.

ayonisomanasikāra: unwise attention to the object, improper consideration; see *yonisomanasikāra*.

aññindriya: wisdom (*paññā*) associated with the three lower *phalas* (fruits): 1) *sotāpatti phala* 2) *sakadāgāmi phala* 3) *anāgāmi phala*

aññātāvindriya: wisdom (*paññā*) associated with *arahatta phala*

ācariya: later teacher

ākāra: “the (way of) making”, i.e. mode, way, manner; aspect. Sign, appearance, external characteristic, gesture; indication, symptom; expression. When practicing, we are particularly interested in “the (way of) making” up a posture, that is, “the mode in which the body is presently disposed”: the mode that distinguishes the lying posture from the standing posture, the walking posture from the sitting posture, etc.

ārammaṇa: (1) objective support, (sense-)object. There are six: visible object (color), sound, odor, taste, body-impression, and mind-object. (2) the



outward constituent in the relation of subject & object (3) anything to be depended upon as a means of achieving what is desired; footing, basis of meditation.

ārammaṇam paccuppannam: the present moment objects

āsava: canker, taint, bias; mental effluents or fermentations. There are four: the canker of sense-desire, of (desiring) existence, of (wrong) views, and of ignorance. They form an obstacle to the realization of the truth of things, and so, in themselves and through the actions they motivate, bring about further existence.

ātāpī : perseverance to burn defilements; earnestness, ardent, what burns the defilement of the three planes of becoming is ardour (a name for energy)

ātāpa : practitioner who has perseverance to burn defilements

āvajjana: advertizing

āvajjana-kicca: the function of advertizing

āvāsasappāya: suitable abode

āyatana: sense-organs and sense-objects

bala : power, strength

bhassasappāya: suitable dialogues or speech

bhava: Becoming

bhavaṅga calana: vibrating life-continuum

bhavaṅga-citta: life-continuum

bhavaṅgupaccheda: arrest life-continuum



bhavanāmayapaññā: the wisdom from practices

bhaya: fear, fright, dread; peril danger; awareness of the terror implicit in (conditioned) existence.

bhojanasappāya: suitable food

bhojjhaṅga : enlightenment factors

bhāvanā: mental development, mental culture, “meditation”.

bhāvanīyo: adorable or inspiring

bodhipakkhiyadhamma : 37 qualities leading to enlightenment.

brahma-cariya: the noble religious life

buddhadhamma: Buddha's teaching

cakkhundriya: eye faculty

cakkhu-dhātu: eye-element

cakkhu-dvārāvajjana-citta: eye-door-adverting-consciousness

cakkhu-viññāṇa: the eye-consciousness

cakkhu-viññāṇa-dhātu: seeing-consciousness-element

carita: characters

cattāri ariya-saccāni: the Four Noble Truths

cetanā: intention

cetasika: mental factors arising with consciousness (*citta*). They are those mental concomitants that are bound up with the simultaneously arising



(bare) consciousness and conditioned by its presence. There are altogether fifty-two kinds of *cetasika*. See also under *citta* below.

chanda: will or aspiration to practice suffering

cintāmayapaññā: wisdom by wise attention

citta: mind; consciousness, the reality which knows or experiences an object. Each *citta* must have its object of knowing: *ārammaṇa*. There is not any *citta* without an object (*ārammaṇa*). *Citta* cannot be alone, there are also mental factors, *cetasikas*, which accompany a *citta*.

cittānupassanā satipaṭṭhāna: mindfulness of mind

dassana-kicca: the function of seeing

dhamma: (1) *Dhamma*, the liberating law discovered and propounded by Gotama Buddha, is summed up in the 4 Noble Truths. *Dhamma* is natural truth, which exists always; not as interpreted by a Buddha, much less invented or decreed by him, but intelligible to a mind of his range. A Buddha awakens to it by himself and shares it with the world. See the verse below under “*lakkhana*”.

(2) Thing, condition; event; a phenomenon in and of itself; a reality; all things and states conditioned or unconditioned.

(3) Mental object or quality.

dhammavicaya: investigation of the Truth

dhammānupassanā: contemplation of mind-objects

dhammānupassanā satipaṭṭhāna: mindfulness of dhamma

dhātu: element, natural condition, property.



dhātumanasikāra: contemplating one's body by considering it separated into its four constituent elements

diṭṭhi: distorted view or opinion about what is real; dogma. *Diṭṭhi* actually only means “view”, but it mostly refers to wrong view (*micchādiṭṭhi*).

domanassa: unpleasant mental feeling, displeasure; grief. Grief is always associated with antipathy and grudge, and therefore kammically (see under *kamma*) unwholesome.

domanassindriya: [mental] grief faculty

dosa: disliking, aversion; hatred, anger, ill will.

dukkindriya: [bodily] pain faculty

dukkha: (1) suffering [in it's deepest sense]; the unsatisfactoriness of conditioned realities. Happy/pleasurable states (*sukha*) are also considered *dukkha* because they are all impermanent.

(2) pain, stress, unpleasantness, unease, oppression, difficulty, ill, conflict. It is both physical and mental. *Sukha* and *dukkha* are *ease* and *des-ease*. The characteristic of *suffering* is the mode of being continuously oppressed by rise and fall. There is no word in English, or in any language that is not based on Buddhist thought, covering the same ground as *dukkha* does in *Pāli*. Also our modern words are too specialized, too limited, and usually too strong.

dukkha-nirodha: the cessation of suffering

dukkha-nirodhagāminī paṭipadā: the path leading to the cessation of suffering

dukkha-samudaya: the cause of suffering

dvi-pañca-viññānas: the five pairs of consciousness

dvārāvajjana: sense-door consciousness



ekāyanamaggo: the only way principle of practice

gambhīrañca katham kattā: capable of expounding on the profound

gandha-dhātu: smell-element

gandhārammaṇa: odorous object, smell

garu: respectable or worthy of respect

ghanasaññā: perception of one solid mass, of compactness (which conceals *anattā*)

ghanindriya: nose faculty

ghāna-dhātu: nose-element

ghāna-viññāṇa-dhātu: smelling-consciousness-element

ghāyana-kicca: function of smelling

ghānaviññāṇa: smelling consciousness

gocara-sampajañña: clear comprehension of the domain

gocarasappāya: suitable resort

hasituppāda: the smile-producing consciousness of holy people (*arahant*)

hetu: cause, reason, cause-condition

indriya: controlling faculties

indriyasamvara: sense-restraint



iriyā-patha: (lit.) ways of movement, the bodily postures or positions

iriyāpathasappāya: suitable posture

itthindriya: femininity faculty

ittihārammaṇa: a pleasant object

jarā: to decay

javana: impulsion in mind process

javanapaṭipādaka manasikāra: the Deciding thought that adverts to the Impulsion stage; *mano-dvārāvajjana-citta*

jhāna: ecstasies; the mental states, which gained from tranquil meditation

jivhā-dhātu: tongue-element

jivhā-viññāṇa-dhātu: tasting-consciousness-element

jīvhindriya: tongue faculty

jāti: birth, rebirth, to arise; “future life” as disposition to be born again, “former life” as cause of this life. Is a condition precedent of old age, sickness & death, and is fraught with sorrow, pain & lamentation. It is itself the final outcome of *kamma*, resting on *avijjā*, performed in anterior births. Comprises the entire embryonic process beginning with conception and ending with parturition.

jīvitindriya: life faculty (89 or 121 *cittas*)

kalyāṇamitta: a good friend. A person of fine qualities who is a friend, especially in helping one to progress in the practice by his/hers example and advice; the mentor, the *kammaṭṭhāna* teacher



kamma: action, deed; doing. sanskrit form: *karma*. Means volitional (i.e. intentional) actions by body, speech or mind, having an inherent tendency to bear fruit in accordance with the kind of action done. Note that *kamma* means action, *not* the fruit of action as when people say, “It’s my *karma*”. This reduces the teaching of *kamma* to mere fatalism. *Kamma* (will, volition, intention) is a mental phenomenon and thus it can be accumulated. People accumulate different defilements (*kilesas*) and different *kammas*. Different accumulations of *kamma* are the condition for different results in (the same or another) life. This is the law of *kamma* and *vipāka*, of cause and result: ethical causality. See also below under “*vipāka*”.

kammaṭṭhāna: the word *kamma* literally means action or practice, and the word *ṭhāna* means base or foundation. Therefore, the word *kammaṭṭhāna* means the base of action or the cause of development. (1) working-ground, place of work (Mental development). (2) Contemplation objects, subjects of meditation.

kayindriya: body faculty

khandha: the word *khandha* is understood in the sense of group, mass, or aggregate. The *khandhas* are the 5 collections or groups which are the five aspects in which Lord Buddha has summed up all the physical and mental phenomena of existence and which appear to the ignorant man as his ego, self, or personality. Lord Buddha analyzes a living being into 5 *khandhas* (five groups): materiality, feeling, perception, mental formations and consciousness aggregate.

kiṇṇa- **ñāṇa:** duty to concern

kilesa: defilements, mind-defiling, unwholesome qualities. That which afflicts, that which stains, thus makes the mind unable to see things clearly (as they truly are). The 3 unwholesome roots are: *lobha*, *dosa* and *moha*. There are 10 *kilesas* in total, the three just mentioned, plus *māna*, *ditṭhi*, doubt, sloth, restlessness, shamelessness, and fearlessness of wrong doing. The defilements are so called because they afflict or torment the mind, or because they defile beings by dragging them down to a mentally soiled and depraved condition.



kiriyāmanodhātu: functional mind-element

kusala: wholesome, meritorious, skillful, good, right; kammically wholesome or profitable, conducing to well-being. Why “skillful”? Because it deals skillfully with the law of *kamma* and it’s the smart thing to do.

kusala citta: wholesome consciousness

kāmachanda: sensual desire

kāyānupassanā: contemplation of body

kāyānupassanā satipaṭṭhāna: Mindfulness of Body

kāya-dhātu: body-element

kāya-viññāna: body-consciousness

kāya -viññāṇa-dhātu: body-consciousness-element

lakkhaṇa: characteristic, mark, sign, i.e. the salient quality of the phenomenon. ***Ti-lakkhaṇa***: the Three [universal] Characteristics [of all mental and physical phenomena], that is, *anicca* (impermanence), *dukkha* (suffering) and *anattā* (not-a-self).

lobha: liking; covetousness, greed; attachment. synonym of *taṇhā*.

lokīya: mundane

lokuttara: supramundane states



magga: path. The Noble Eightfold Path is the path leading to the extinction of suffering, i.e. the last of the Four Noble Truths, namely:

Right view	}	III. Wisdom (<i>paññā</i>)
Right thought		
Right speech		
Right bodily action	}	I. Morality (<i>sīla</i>)
Right livelihood		
Right effort	}	II. Concentration (<i>samādhi</i>)
Right mindfulness		
Right concentration		

magga-phala: path-result

mahākiriyā: the great conduct

majjhima: middle way

manasikāra: attention, advertence, bringing-to-mind.

manindriya: mind faculty

mano: synonym of *citta*.

mano-dhātu: mind-element

mano-dvārāvajjana-citta: mind-door-adverting-consciousness

mano-viññāṇa-dhātu: mind-consciousness element

maraṇa: to death

mettā: loving-kindness

micchā-diṭṭhi: wrong view

moha: delusion, stupidity, bewilderment, dullness of mind.



mokkha-dhamma: salvation. condition of liberation; freedom from, release, deliverance; independence; final emancipation: exemption from further transmigration.

māna: conceit, pride

navasīvathikā: looking at corpses in nine different stages of decay, from one newly dead to one reduced to crumbling bones, and, in each case, applying what is seen to oneself, reflecting that one's own body must meet a similar fate

nibbāna: quenching, cessation of suffering. Sanskrit form: *Nirvana*. Literally, to cease blowing, to become extinguished. It is the unconditioned reality which is freedom from suffering. Departure from the entanglement of craving — for as long as one remains entangled in craving one remains bound in *samsāra*, the cycle of birth and death, but when all craving has been extirpated, one attains *Nibbāna*, deliverance from the cycle of birth and death.

“Extinction of greed, extinction of hate, extinction of delusion: this is called “*Nibbāna*”.

“This, O monks, truly is the peace, this is the highest, namely the end of all formations, the forsaking of every substratum of rebirth, the fading away of craving, detachment, extinction, *Nibbāna*”.

nicca-vipallāsa: the perversion of permanence

nidānas: a circular chain of twelve links

nimitta: outward appearance

nirodha: cessation, extinction.

nivarana: hindrance. The five hindrances are: (1) sensuous desire, (2) ill-will, (3) sloth & torpor, (4) restlessness & scruples, and (5) sceptical doubt.



no catṭhāne niyojaye: not leading in wrongful ways

nāma: mentality, mental phenomena

There are two kinds of conditioned *nāma*: *citta* and *cetasika*. There is one kind of unconditioned *nāma*: *Nibbāna*.

ñāna: knowledge

paccaya: aiding condition; conditioning factor, causal or influencing factor; causal agent or element.

paramattha: final or ultimate reality, “in ultimate sense”. Are the objective actualities that lie behind our conceptual constructs. An ultimate is anything that is not a concept (*paññatti*). There exists either thinking (i.e. language: concepts) —whose object is either past or future—, or feeling/direct cognition in the present moment —whose object is an ultimate. An ultimate is what is immediately felt/known before the thinking (language) tells what it is.

paratoghosa: the “voice of another” is an external factor which means the Buddha’s Teaching or the correct Dhamma instruction from a person who attained the benefits of practices (*Kalyāṇamitta*).

pariyatti: theoretical learning

patha: right track

patigha: aversion

paṭiccasamuppāda: dependent origination; a series of cause and effects, made into a circular chain of twelve links (*nidānas*) illustrating the conditions that cause birth and re-birth.

paṭikūlamanasikāra: contemplating one's body, from the top of the head to the soles of the feet, as a repository of a large number of unattractive constituents



paṭipatti: practical training

paṭisandhi: rebirth

paṭivedha: ultimate accomplishment of Buddhist training

pañcadvārāvajjana: the sense-door consciousness

pañca-dvārāvajjana-citta: five-sense-door-adverting-consciousness

pañca viññāṇa: sense- consciousness

paññā: wisdom (i.e. in one who has reached the path or is practicing Insight for it, or else ‘native wit’). Discernment, understanding; insight-wisdom.

paññindriya: wisdom faculty

paññatti: concept

phala: fruition, result in the path (*magga*) of *arahantship*;
sotāpatti phala, *sakadāgāmi phala*, *anāgāmi phala*, *arahatta phala*

phassa: contact

phoṭṭhabba-dhātu: element of tangible-objects

phusana-kicca: the function of experiencing bodily impressions

pīti: rapture

piyo: lovable or endearing

puggalasappāya: suitable person (good friend or *Kalyaṇamitta*)

purisindriya: masculinity faculty



pāramī: perfection

rasa-dhātu: taste-element

rūpa: materiality, material phenomena; matter.

rūpa-dhātu: visible-object element

sabhāva: intrinsic nature, the true state of nature; principle of nature.

sabhāva-dhamma: true state of the nature

sacca: truth, reality, fact.

sadda-dhātu: sound-element

saddhindriya: faith faculty

saddhā: confidence, conviction, faith, trust. A practitioner is said to have faith if he believes in the Buddha's enlightenment. His faith, however, should be "reasoned and rooted in understanding" and he is asked to investigate and test the object of his faith. The "faculty of faith" should be balanced with wisdom. "Faith born of understanding" is different from "faith" in other religions, where it often means "to believe in something which cannot be explained". Faith is called the seed of all wholesome states because it inspires the mind with confidence and determination, for "launching out" to cross the flood of *samsāra*. Faith is a mental concomitant (*cetasika*), present in all kammically wholesome states.

saddhammasavana: listening to good teaching

sakadāgāmi: a once returner

sakkāyadiṭṭhi: personality-belief, or false view of individuality

sammappadhānas: the four supreme efforts



samatha: serenity; is a synonym of *samādhi*.

samatha bhāvanā: tranquil meditation concerned with the concentration in high level

sammāditthi: the right view

samniak: a Thai word (*sikhati* in *Pāli*); to go on paying attention, observing and considering in order to get to the meaning/essence (*sāra*) and bring it's usefulness into practice.

sampajañña: “clear comprehension”: It is the *nāma*-wisdom that knows the object (*ārammaṇa*) as *rūpa* or *nāma*, and that knows the *nāma* that is knowing the object (as *rūpa* or *nāma*).

sampañicchana: receiving the object

samudaya: the cause

samādhi: concentration, tranquility, calm

samādhindriya: concentration faculty

saṃsāra: round of death & birth, literally “perpetual wandering”; coming and going again and again, faring on, circulation. The continuous process of ever again and again being born, growing old, getting sick and dying. More precisely put, *saṃsāra* is the unbroken chain of the *khandha*-convinations, which, constantly changing from moment to moment, follow continuously one upon the other through inconceivable periods of time. *Samsāra* end and no beginning.

saṃsāravaṭṭa: being born repeatedly

santati: continuity

santiraṇa: the investigating faculty



sappāya : proper supporting factor which consists of seven aspects:

1) suitable abode 2) suitable resort 3) suitable dialogues or speech 4) suitable person (good friend or *Kalyaṇamitta*) 5) suitable food 6) suitable climate 7) suitable posture

sappāya-sampajañña: clear comprehension of suitability

sappurisasamseva: wise person

sati: mindfulness; alertness, carefulness, self-consciousness; recognition.

satindriya: mindfulness faculty

satipaṭṭhāna: mindfulness foundations

satisampajañña: mindful awareness

savana-kicca: function of hearing

saṃvara: restraint, to collect oneself; to do only what is necessary (regarding the eradication of suffering). The Thai rendering for this term is “carefulness”. There are five kinds of restraint: (1) restraint by virtue (morality), (2) restraint by mindfulness, (3) restraint by insight (wisdom), (4) restraint by patience, (5) restraint by energy (persistence).

saṃvara-indriya: restraint of the senses.

saṅkhāra: conditioning phenomena, other mental constituents

saññā: label; perception; allusion; act of memory or recognition; interpretation.

sekha: the practitioner who has not accomplished and still need to develop

senāsanasappāya: suitable abode

sikkhā: study



sikkhati: observation; to study/analyze/examine, to train oneself; careful observation; *Sikkhati* knows if one is practicing correctly or not.

sobhana: beautiful

somanassa: pleasant feeling

somanassindriya: [mental] joy faculty

sota-dhātu: ear-element

sota-dvārāvajjana-citta: ear-door-adverting-consciousness

sota-viññāṇa-dhātu: hearing-consciousness-element

sotindriya: ear faculty

sotāpanna: stream enterer. Stream entry is the first of the four levels of Awakening. It gains its name from the fact that a person who has attained this level has entered the "stream" that flows inevitably to *Nibbāna*. He/she is guaranteed to achieve full Awakening within seven lifetimes at most, and in the interim will not be reborn in any of the lower realms.

subha-vipallāsa: the perversion of beauty

sucarita: right behaviors

sukha: happiness, pleasure, ease, comfort, well-being; joy, bliss.

sukha-vipallāsa: the perversion of happiness

sukindriya: [bodily] pleasure faculty

sutamayapaññā: The Wisdom from listening



sutta: (1) discourse, text, dialogue. (2) the discursive (narrational) part of the Buddhist scriptures containing the *suttas* or dialogues; later called the Basket of Discourses (*Suttanta*), the name of the Second Basket, the second group of the canonical books.

suññatā: empty of self

sāra: importance, value, worth; core, essence, substance, meaning.

sāthaka-sampajañña : clear comprehension of purpose

sāyana-kicca: function of tasting

sīla: morality, virtue; conduct. The basic *sīla* consists of the Five Precepts: abstinence from taking life, stealing, sexual misconduct, false speech, and use of intoxicants.

tadaṅgappahāna: abandoning by substitution of opposites

tadālbana: registering consciousness

tathāgata: Literally, "one who has truly gone (*tatha-gata*)" or "one who has become authentic (*tatha-agata*)," It usually denotes the Buddha, although occasionally it also denotes any of his *arahant* disciples.

taṇhā: craving, desire, thirst.

thīnamiddha: drowsiness

tipīṭaka: the canon

udayabbayañāna: knowledge of contemplation on rise and fall

uddhacca: wandering mind, restlessness, distraction, flurry, agitation.

uddhaccakukkucca: restlessness and worry



upekkhindriya: equanimity faculty

upekkhā: indifferent feeling

upādāna: taking as one's own, laying hold of, grasping, clinging, attachment. It is an intensified degree of craving.

upādāna-khandha: The five aggregates of attachment or clinging; it can also be translated as “the five groups of existence which form the objects of clinging”, or “the five grasped-at groups”. “Whatever kind of materiality there is, whether past, future or present, etc., connected with taints and subject to clinging — this is called the materiality aggregate of clinging.” Again, the same method of definition applies to the four other aggregates. See under “*khandha*” above.

upāya: right means

utusappāya: suitable climate

vacanakkhamo: being a patient listener or patient with words

vatthu: item, object, thing.

vattā ca: being a counselor or capable of speaking effectively

vaṭṭa: round; the rounds of existence, cycle of transmigration.

vedanā: feeling (only in the narrow sense of pleasure, pain and neither). Usually divided into five, two kinds of (bodily) sensation: pleasant and unpleasant (*sukha* and *dukkha*), and three kinds of (mental) feeling: pleasant (*somanassa*), unpleasant (*domanassa*) and indifferent.

vedanānupassanā: contemplation of feeling

veyyāvaccakara: monk's attendant

vijjā: enlightened knowledge



vimutti: liberation, no more birth

vipassanāpaññā: the type of wisdom that knows the conditioning phenomena

vipassanā kammaṭṭhāna: insight meditation that is the type of wisdom (*paññā*) that sees things as they really are

vipassanā-ñāṇa: insight-knowledge

vipāka: fruit, fruition, ripening, product; always in pregnant meaning of “result, effect, consequence (of one’s action),” either the result of a wholesome deed (*kusala kamma*): *kusala vipāka*, or of an unwholesome deed (*akusala kamma*): *akusala vipāka*; hence “retribution”. See above under “*kamma*”.

vipallāsa: perversion

vipassanā: insight; analytical insight
It is the intuitive light flashing forth and exposing the truth of the impermanence (*anicca*), the suffering (*dukkha*) and the impersonal/unsubstantial nature (*anattā*) of all physical and mental phenomena (*rūpa-nāma*). The wisdom that sees reality as it is.

vipassanā bhāvanā: insight meditation that is the type of wisdom (*paññā*) that see things as they really are

vipassanā bhūmi: objects of the insight knowledge: *khandhas*, *āyatanas*, *dhātus*, *indriya*, *paṭiccasamuppāda* (dependent origination), *ariya sacca* (Four Noble Truths)

virīya: earnestness to end suffering

visuddhimagga: path of purification



vivatta: cessation of the round (see *vatta* above); absence of the cycle of existence.

viññāṇa: mind

vīṭhipaṭipāḍaka manasikāra: the first thought of awareness in the thought processes in the Senses and in the Mind Avenues, and so causing a turning from Life Continuum to Thought process; *pañca-dvārāvajjana-citta*

voṭṭhabbana citta: the determining consciousness

vyādhī: to disease

yathābhūtam: to see things as they really are

yogi, yogāvacara: Dhamma practitioner, one conversant with contemplative activity, one devoted to mental training of three *nāmas*: *Ātāpa*, *Sati*, and *Sampajañña*.

yonisomanasikāra: wise or thorough attention to the object, proper consideration, thinking in terms of specific conditionality, proper attention, fixing one's attention with a purpose or thoroughly, to make the correct understanding of each happening in each object. As the Buddha has pointed out, the attitude of "proper attention" (*yonisomanasikāra*), the ability to focus on the right questions, is one of the most important skills to develop in the course of the practice.



Appendix

Pictures of Wat Khao Sanamchai



The *Uposatha* Hall



Meditation hut (*kuṭi*)



Meditation hut (*kuṭi*)



Biography



Ajahn Pranee Sumreungraj
Kalyāṇamitta of Wat Khaosanamchai

Born in May 25, 1915, **Ajahn Pranee Samreungraj** was familiar with meritorious action from her very beginning life. For instant, she always made merit and performed her good deed as well as chanted as usual. After she got married and had a son and a daughter, her young daughter passed away, which was a main factor for her to anticipate in religious education and practice even more. Thanks to her spiritual habit, she had seen people suffering and she would like to dedicate all her merit to others and especially to her daughters.

Education and Meditation Practice

Other than her personal routine, she loved to read and listen to Dhamma at her young age. She had a substantial faith in Buddhism, and constantly donated, and studied religion not because she had any suffering, but because it made her a secure mind when the real grief came along.



After studying for a while, she still did not understand how to practice meditation. Later on, she met Ajahn Neab Mahaneranon at her lecture class of *Abhidhamma*. At first, she had no faith in it because it is a difficult issue. Anyhow, Ajahn Neab's decent speech kept her listening until the end. A few months after her consecutive lectures, she began to apply the instruction on her own, and then practiced closely with Ajahn Neab. Eventhough she theoretically comprehended the instructions, she could not reach the sense of *Vipassanā*.

From the beginning of meditation, she and her husband worked in his dental clinic until her husband passed away in August 1963. As a result of her son's graduation, she decided to delegate the clinic work to others. Hence, she had more time to dedicate herself to practice *satipaṭṭhāna kammaṭṭhāna* alone in her isolated house, which she considered the best place to do so. She did not contact anybody, which made her *Sati-Sampajañña* stronger, *nāma-rūpa* clearer, and continuously convenient and skillful all day and all night. Every month, Ajahn Neab would exam her practices until the result was pleasant enough so that she could live and meditate alone.

The Foundation of Meditation Center

To pursue the efficiency of the meditation, she decided to be a nun in January 1969 so she would not be worried to join any social occasions. In her 9th year, she got an illness of gastritis that pushed her back to return as a lay practitioner. During her 17th-18th years, there were followers who admired what she had done, so they donated funds, property, and etc, which soon after became the Meditation Hall and six meditation huts, completed with infrastructure. Then, she legally founded a proper charity.

Soon after the civilization came into town, with nearby area covered with crowds, noise, and highways, which was not suitable for the practice of meditation. In 1987, Ajahn Pranee and her groups chose to move the Meditation Centre to Khao Sanamchai Temple, Prachuabkirikhan province and built meditation huts. Under the same faith, they repaired the old temple, and constructed all of facilities for the current monks, as well as for instructing the meditation of *Vipassanā Kammaṭṭhāna* at *Vivaṭṭa* Meditation Center everyday. These included distribution of lecture tapes, CDs, for both basic theory and meditation method for all interested until today.



Biography of Researcher

Name and Address:

Name	Kittisak Thamasaran, Phra
Pali Name	<i>Thitisampanno</i>
Address	Kuru Meditation Center Tambon Makurmai, Amphur Sungnoen, Nakornrajasima 30170, Thailand. Mobile Phone: 08 9539 0808 E-mail: phrakittisak@yahoo.com

Education:

- First Class of Dhamma Studies (Nak-Dham-Ek)
- Degree of Bachelor of Arts (Political Science major in International Relations), From Ramkhamhaeng University, Bangkok, Thailand.
- Certificate of Proficiency in English,
From American University Alumni, Bangkok, Thailand.

Present Works:

- Lecturer and Instructor of Kuru Meditation Center and in various monasteries
- President of Praya Suntornlikhit and Khunying Rabiab Foundation, Bangkok, Thailand.
- President of the League of Foundations in Bangkokyai District, Bangkok, Thailand.

Experienced Works:

- Administrator / International Rescue Committee (IRC), Project under the supervision of UNITED NATIONS HIGH COMMISSIONER FOR REFUGEES (UNHCR) Thai-Cambodian Border.
- Purchasing Controller / PINEHURST Golf and Country Club, Pathumthani, Thailand.
- Administration Manager / Cathay Trust Securities and Corporate Finance, Bangkok, Thailand.