

TOWARDS A BRIGHTER LIFE

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The Venerable
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(Rabaeb Thitanāno)

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By

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PREFACE

In its original mimeographed form, this booklet on *Towards a Brighter Life*, was a hand-out destined for pupils in M.1 of Streevidya School (Form 1 of a secondary school for girls in Bangkok, Thailand). It served as supplementary material for a course in mental "exercise" for schoolchildren. It was subsequently submitted to His Holiness Chao Phra Khun Somdej Phra Jhānasamvara, Abbot of Borvaranivesvihara Monastery, who commented in writing: "*This manuscript is to be in safe keeping for further publication*".

At several past weddings bridegrooms and brides have agreed to have copies of this booklet printed as extraordinary gifts (instead of other gifts), for handing to guests at their wedding parties. The booklet has since been printed for distribution on a variety of occasions by several personalities in various

parts of the country. The numbers involved must have reached the 100,000 mark. This notwithstanding, righteous people have sought after it. I have, indeed, been amazed at the fact that this booklet, which has developed out of mimeographed sheets for schoolchildren and has taken merely half a night to prepare, with a view to children's ease of comprehension and practice, has been held in such high esteem among righteous people. The demand has been such that there has been an interest in publishing it in an English-language version. Confronted with this, I have had to look for a suitable translator who is sufficiently versatile. He or she has to be as at home in English and Thai as in *dhamma*^{1/}. While persons of such versatility may not be too difficult to come by, those who meet the said requirements and, at the same time, have the cause of Buddhism at heart and

1/. See *Glossary* for meanings of all Pāli words and expressions.

are prepared to make the expected sacrifices, are extremely rare. Eventually, I came across a person with the expected versatility, competence and spirit of sacrifice who could bring the translation task to a successful conclusion and, to boot, assist in its publication.

This particular person is Dr. Prachoom Chomchai. Despite the fact that he is only a recent acquaintance, he has shown his willingness to assist, to the best of his ability, in promoting the cause of Buddhism. In this he has had the full backing of Mrs. Laorsri Chomchai, his wife. It is evident that they both possess, to a comparable degree, *saddhā*, *silā*, a spirit of sacrifice and *paññā*. As a result; they could join forces in conceiving things, participating in activities, undertaking other constructive work and lending a helping hand to useful projects. I rejoice in the merit-making efforts on the part of Dr. Prachoom and Mr. Laorsri Chomchai who have lent support to me in innumerable

ways: May they for ever prosper and advance in the ways of *dhamma* so magnificently proclaimed by the Exalted One.

As I have already stated, this booklet has been prepared to meet the requirements of children in Form 1 of the secondary school for girls and has been used as teaching material, on a continuing basis, for the past 10 years. I have asked every such class whether it is readily intelligible, and it turns out that the answers from children at that age have been in the affirmative. To further queries as to whether they could put it into practice, there have been equally positive answers. This has reassured me that, if children at this age could take it in and use it as a guide in their practice, those who are older, even without a prior interest in Buddhism, will find it as comprehensible and practicable. The outcome of such practice is happiness and equanimity coveted by everybody. The extent of happiness and equanimity arrived at depends, of course, on the motivation of one's actions.

This translated version is designed for those interested readers who have no access to the Thai-language version but can tackle the English-language one. It is hoped that those who are well versed in English will reap the same benefit as those who have perused the Thai version of the booklet. To tranquillize the mind is among the natural needs of every man and animal on earth. However, happiness, tranquillity and brightness of life have to follow from a cause. The cause-effect relationship will be demonstrated in this booklet. If the required cause is brought into being by man, then happiness, tranquillity and brightness of life are bound to follow.

May the power of the Triple Gem (The Buddha, *dhamma* and *saṅgka*) and the consequence of the practice of *dhamma* protect all those who have made it possible to publish this booklet. Without the spirit of sacrifice, financial and intellectual resources and competence of all those concerned, this booklet would not have seen the light of day. The sacrifices made by all concerned, an

indispensable factor in the success of the project, have demonstrated the upshot of the practice of *dharmma*, which, by virtue of its contact with these people, has become something tangible. I rejoice in the merit-making of all concerned.

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TOWARDS A BRIGHTER LIFE

Some may raise the questions: Of what use are the studies and practice of *dhamma*? Why do we have to study and practise what is known as '*kammaṭṭhāna*' and what is meant by '*kammaṭṭhāna*'? What result can practising students achieve?^{2/}

To these questions the following manifold answers can be given:

[Of what use are the studies and practice of *dhamma*?]

1. Some may feel that, in the studies of *dhamma*, they are given scanty marks, while others think that they age prematurely in the process. However, in the ultimate analysis, it can be seen that ***dhamma is a subject with the lion's share of the marks. Though we may get few marks for morals at school, we can see that marks for morals are given throughout our life. Even after death,***

^{2/} This is dealt with separately in a subsequent section.

marks are doggedly given and deducted for our morals, as can be seen in news items praising and criticizing people for good and evil deeds, as the case may be. For those who have reasonably good deeds to their credit, monuments will be erected after their death by later generations as a sign of homage. Moreover, they will be cited as examples for posterity to follow. On the other hand, wrongdoers, for failure to study and practise morals, will receive contrary results. They will be criticized and vilified even while they are still alive and, after death, their behaviour will be cited as something from which one should refrain. It may thus be said:

“Marks for morals can be given and deducted throughout one’s life and the general public has a right to give and take away marks for morals while one is still in the land of the living and after death.”

[Why do we have to study and practise what is known as ‘kammaṭṭhāna’?]

2. *kammaṭṭhāna* has to be learnt and practised because it represents a given level of observance of *dhamma*. It is a formula for mental exercise or training. From this standpoint, we can see that human life can be decomposed into 2 main parts:

a) The body or the form

We find that before our body can learn to do things including writing, sitting sideways on the floor and walking courteously, it has to undergo training. Such training may take some people a great deal of time, others little time. In sum, our body is not as serviceable as it should be. What is worse, it can even be offensive if we use it, for instance, to inflict harm on others' body, property and chastity. The fact that we can lead a reasonably tranquil life and are well respected and praised by others is due to a reasonably advanced degree of bodily and verbal disciplining. On the other

hand, those who have not had such training tend to get results contrary to what has been stated.

b) *Cittam* or the mind.

It is considered to be the most important part of human beings. The majority of us have not had adequate mental disciplining and have become, for instance, sensitive, callous, irritable, troubled and unduly worried about things which should not be worrisome. As stated by an adage, "*The mind is the master, while the body is the servant*". If this is true, while the master has not undergone adequate coaching, bodily and verbal behaviour may not be upright. Mental schooling is thus crucial since, if the master is good, he can regulate the actions of the servant, that is, the body, to steer them in the right direction. The Buddha has, therefore, prescribed, for example, the 5

precepts for corporal grooming and the practice which is known as *kammaṭṭhāna* for mental drilling. His reasons are, for instance, :-

The mind tending to lead worldly beings, mental exercise is a virtue.

A trained mind brings with it happiness; those who follow the dictates of the (untrained) mind are in trouble.

Be wise with regard to your mental processes and handle your mind in the same way as someone carrying a bowl brimful of (boiling) oil.

Persist in being meticulous with your mind. Intelligent people tend to handle their mind with caution.

If sinful acts originate from a given disposition, steer your mind away from it.

It is clear from this saying of the Buddha how important the mind is,

why there is a need for mental exercise, and what benefit a well-trained mind can bring to one. *To train the mind which is difficult to regulate, and break in and to prevent it from drifting into a bad disposition, it is imperative that we use the instrument which the Buddha named *kammaṭṭhāna*.*

3. [What is meant by *kammaṭṭhāna*.]

An easily intelligible interpretation defines it as **a means to train the human mind to be tranquil. It is a formula for mental exercise.** However, a literal interpretation, according to the Buddha, renders it as a **task to be accomplished by the mind** or a **task to be accomplished by man through his mind.** It falls into 2 types:

- a) ***Samatha kammaṭṭhāna*.** This means a **procedure for tranquillization of the mind** by means of attaching it to a given disposition or a given object

instead of allowing it to wander from one thing to another and turn a person into a scatter-brain. Under this rubric, the Buddha demonstrated 40 methods by which or 40 things to which the mind can be tethered, *there being a diversity of mental foundations*. As the saying goes, “**What is one man’s meat is another man’s poison**” or *nānā cittamī* (people are different in their mentality). In this connexion, the Buddha classified mental foundations into 6 types, each with a different *caritamī*:

1) Those who are haughty, enamoured of beauty, pleased with beautiful things and cleanliness, desirous of things which are agreeable to their body and mind, and attached to orderliness. Their disposition is “*rāga-carita*” (sensual).

2) Those who are irritable, peevish, agile, fluent and outspoken and inclined to

get others into trouble. Their disposition is "*dosa-carita*" (irritable).

3) Those who are forgetful, unmindful, affected by errors in speaking, untidy in their work habit, lethargic, not agile, or **inactive and disorderly in their work**. Their disposition is "*moha-carita*" (delusive).

4) Those who are gullible and inclined to believe what others say. Their belief is based on neither principles nor the use of the intellect, and they take others' word for what constitutes merit-making or a sinful act. Their disposition is "*saddhā-carita*" (faithful).

5) Those who are, for instance, quick-witted, brilliant, blessed with a photographic memory and a ready and accurate grasp of things, self-confident and possessed of such attributes as a flair for all things and a ready ability to see

through persons. Their disposition is "*buddhi-carita*" (awakened).

6) Those who are unduly anxious, obsessed, up in the clouds, lacking in self-confidence, undecided, hesitant and affected with an inability to have a full grasp of things and irresolute even after reflection. Their disposition is "*vitakka-carita*" (worrisome).

These 6 types of disposition may be said to be their mental groundwork or habit or ingrained nature; but it must be understood that usually people are affected by some disposition or other according to circumstances. The Buddha, nevertheless, characterized a person according to a given disposition *by virtue of its dominant manifestation*.

In order to enable a person to reap reasonable benefit from *kammaṭṭhāna* in conformity with their disposition, the Buddha

demonstrated as many as 40 different stances or things to which the mind can be tethered.

- b) **vipassanā kammaṭṭhāna**. This means **the use of the intellect to ponder over things** in their true perspective with a view to relinquishing eventually delusive love and hatred and infatuation with things. The Buddha specified as many as 73 things to be contemplated in the process.

However, in this context, we shall take up only *samatha kammaṭṭhāna*, as the objective of teaching schoolchildren *kammaṭṭhāna* and of persuading them to practise it is solely what follows.

(1) A desire to enable schoolchildren to concentrate their mental power which is dissipated, wasted and under-utilized on a daily basis for the purpose of its optimum use. This is because such

mental power is like an ordinary stream. In its natural state a torrent is less devastating than a smaller quantity of water which is pumped through a pipe. Piped water, compressed and propelled as it is, has an enhanced capacity to devastate things. The concentrated human mind is of the same nature; but *to be so forceful the mind requires resoluteness and perseverance for its prime motive power.*

(2) *A wish to see schoolchildren avail themselves of the power mentioned under (1) to concentrate their disposition or mind on whatever* they are doing. This may, for instance, be studying, listening to a lecture or familiarizing themselves with textbooks. This is to avert situations where schoolchildren sit in class-rooms, while their minds wander about outside, thereby interrupting and detracting from the full impact of their thinking and learning processes. In this connexion, schoolchildren can see for themselves that their class-mates

manifest incredibly differing levels of performance despite the fact that the time spent in class, the textbooks used and the teachers involved are identical. This is by virtue of differences in mental behaviour of **schoolchildren, some of whom are tranquil while others are given to flights of fancy while studying.**

(3) **An urge to see to it that school-children can find mental tranquillity,** as their body and mind have toiled all day long. While sometimes their body has taken a rest, their mind has not. If this happens too frequently, their corporal and mental health is bound to suffer. While their bodily deterioration may not be too intractable, impairment of mental health could entail an ultimate loss of the entire personality. Those who have due regard for their own welfare should thus maintain their corporal and mental health intact through due recreation, treatment and protection of their body and mind. There is no more effective

method of exercising, treating and protecting one's mind than the practice of *dhamma* or *kammaṭṭhāna*, since it helps the mind to repose and find tranquillity to a degree proportional to its practice.

(4) *An expectation to ensure that schoolchildren whose mind has been trained confine their emotions and bodily and verbal behaviour within the limits of morality and laws and desist from giving free reins to such things as love and anger.*

(5) *A hope to make sure that kammaṭṭhāna is used as a tool for marshalling mental power in support of studies, as has been stated under (1) above. This is to enhance schoolchildren's power of, for instance, retention, comprehension, decision and tackling quizzes.*

(6) *An ambition to enable schoolchildren whose mind has been well-trained*

to avoid anxiety, worry and trepidation over and submissiveness to developments of their daily life by maintaining their mind above these events except where they are directly affected.

(7) *A longing to see that schoolchildren develop a taste for dhamma*, mental tranquillity, and calm and to discover for themselves that there is no mundane taste comparable to that of *dhamma*.

Kammaṭṭhāna is an instrument which can readily be adopted by adherents of all religions. Practitioners of *kammaṭṭhāna* count amongst them Buddhists, Christians, Hindus and Moslems, as the path to virtue can be taken to advantage by all. While their means may differ, the end to be attained consists, in all cases, of tranquillity, equanimity and mental immaculacy.

Besides devoting ourselves to the kind of meditation known as *samathā kammaṭṭhāna*, why, it may well be asked, is only one of the 40 methods or things to tranquillize the mind with revealed?

The answer is that there are several reasons for this.

(1) This type of meditation was used by the Buddha as the stepping-stone to attainment of the ultimate status of *sammāsambuddho* (the fully self-enlightened one).

(2) This sort of meditation, viewed as something to which our mind can be tethered, is inherent in man. We need not bother to search it out, as it is at our fingertips and on call.

(3) It is the kind of meditation currently and formerly popular with practitioners.

(4) It is the type of meditation which is in keeping with a variety of dispositions. It can be practised to advantage by people regardless of the nature of their disposition.

(5) This method is neither unduly difficult nor complex. It produces particularly distinctive results, and it would be difficult for it to lead schoolchildren astray.

How does one call this type of *kammaṭṭhāna*?

It is known as “*ānāpānasati kammaṭṭhāna*” or “*ānāpānasati bhāvanā*” meaning “*concentrating the mind on inhaled and exhaled air*”.

What are the guide-lines for this type of *kammaṭṭhāna*?

First, we have to find a spot which is relatively free from noise pollution. Some noise can be tolerated; but it should not be excessive. It could be the class-room, the bedroom or any other place which meets the said requirement.

Secondly, we should be in a sitting posture, either on a chair, or on the floor (side-ways or cross-legged^{3/}) with the body reasonably erect but not tense. We should concentrate our mind firmly on the spot to be used. In this connexion, it is understood from teachers of anatomy that ***“sitting, cross-legged is the best position to take”***. Of course, it all depends on convenience and

This is sometimes known as the “half-lotus” position.

appropriateness. Even if we sit on a chair, we can equally bring the legs together on one side, put our feet on the ground or cross our legs. Once one is properly seated, the right hand is to be placed over the left while keeping a distance of approximately two inches between the thumbs.

3. **Thirdly**, we concentrate our mind on the disposition to be used. As our mind is accustomed to wandering from one disposition to another, at will, I should like to demonstrate, step by step, what this means.

- 3.1 The mind is to be anchored to the moorings or points in the body in the following sequence: the tip of the nose, the top of the skull, the palate, the pharynx, the sternum and the navel. These bases were considered by the Buddha to be resting-places for our breath.

3.2 Once it has been ascertained that the mind does not run away from these six points, proceed to count as air is inhaled and exhaled. The Buddha demonstrated counting in pairs. For instance, count 1 on inhaling air and also 1 on exhaling air. Buddha gave the following sets for counting:-

- a) 1-1, 2-2, 3-3, 4-4, 5-5
- b) 1-1, 2-2, 3-3, 4-4, 5-5, 6-6
- c) 1-1, 2-2, 3-3, 4-4, 5-5, 6-6, 7-7
- d) 1-1, 2-2, 3-3, 4-4, 5-5, 6-6, 7-7, 8-8
- e) 1-1, 2-2, 3-3, 4-4, 5-5, 6-6, 7-7, 8-8, 9-9
- f) 1-1, 2-2, 3-3, 4-4, 5-5, 6-6, 7-7, 8-8, 9-9, 10-10

To avoid exhausting yourselves while counting, make an effort to control breathing in such a way as to make it neither too short nor too long. Breathe normally. At this stage the idea is not

to commit errors in counting. Once we have reached the set ending with 10, resume the whole process with the set ending with 5. This is to be repeated until no more errors in counting are committed. Errors can arise in two following ways:-

1. **Errors committed within a given set** which arise as, for instance, one counts 3 and, while being off one's guard, proceeds to count 5.

2. **Errors committed as between sets** which arise, for instance, when instead of proceeding from 1 to 6, one stops at 5 or skips to 7 or is uncertain as to where one is exactly.

4. **Once counting has been straightened out, the mind is to be concentrated on three points:-**

- The tip of the nose or the upper lip either of which is a point of impact

as air is inhaled and exhaled.

- The location of the heart to which the mind travels while inhaling and exhaling air.
- The final point is the navel considered by the Buddha to be the centre. As we inhale air, we feel breathed air being directed towards this point, which is also the point of departure for exhaled air. While our breathing system may not correspond exactly to this description, our *feeling* does.

As we breathe, the mind should be despatched along with breathed air to the three points. This applies to both inhaling and exhaling of air so that the mind is never detached or separated from breathing.

- 5. Once we have been secured against errors,** a change is required. The mind is now to concentrate only on breathing so that one is fully conscious of the duration

of air inhalation and exhalation. There is no need to control the tempo of breathing; for the crucial thing is only to know its duration.

6. **As can be seen that in step 5 above** we need to be fully mindful of breathing at two points. Once this has been achieved, one should concentrate only on air inhalation and exhalation. As we inhale air we contemplate "*bud*" and, as we exhale air, "*dho*". In all, we contemplate "*buddho*". Alternatively, "*buddho*" can be contemplated all at once during air inhalation and exhalation. The first alternative may be better, as one syllable only is used each time. One can make a choice to suit oneself.

7. **At this stage** we can still adhere to contemplation of "*buddho*" or abandon it altogether. What is crucial is to be fully mindful of the impact air makes on the tip of the nose or the upper lip during air inhalation and exhalation. There is no

further need to pay attention to the points towards which inhaled and exhaled air is directed.

The type of *kammaṭṭhāna* termed *nāpānasati* as has been outlined is in keeping with practitioners' given stances or positions as have been described. In actual practice, a choice of the steps is permissible. On the basis of the dispositions already described, the following will be found.

- a) **Those with worrisome, delusive and irritable dispositions** should proceed step by step. In particular, those with a worrisome disposition are unusually emotional and find it difficult to accelerate mental tranquillization. They should proceed by degrees in de-escalating the emotional level.
- b) **Those with sensual, awakened and faithful dispositions** could very well begin with step 4, their emotional texture being more refined than that of the three types already mentioned.

One more point needs to be emphasized. *ānāpānasati kammaṭṭhāna* is inextricably intertwined with counting and mindfulness of breathing. The following props need to lend a helping hand:-

- (1) **Sati**, which is full awareness of what one is doing without ever being off one's guard.
- (2) **Self-knowledge**, which implies knowledge at all times of what one is doing and whether one is committing any errors.
- (3) **Perseverance**. It should be understood that, as the mind has been left in the wilderness for some time, it would be difficult to achieve mental tranquillity at a moment's notice. Perseverance, without fail, is imperative. If one gives up only after a few trials, the expected results can hardly come by.

These three pillars of *dhamma* constitute, in a sense, our teachers who relentlessly advise, admonish and stimulate students so that their awareness may proceed along the right path.

While practising *kammaṭṭhāna* some may be beset, for instance, with various sensations.

- 1) **Dizziness.** If this should occur, it should be known that it originates from undue self-hypnotism. This should now be relaxed so that nature may take its course. Our task is simply to know our prevailing disposition.
- 2) **Tension.** This arises from a desire to achieve unduly accelerated tranquillity. Once the desire has been thwarted, tension ensues. It should be understood that, as long as there is a craving for mental tranquillity, no such state of mind can ever be achieved.

- 3) **Unusual palpitation.** This arises because of unduly violent detachment of the mind from extraneous stances. It should be noted that, sometimes when we sit with our mind wandering elsewhere or, if asleep and dreaming, we are suddenly startled or woken up, there is unusual palpitation. As a result, some may feel tired and pant. If this should happen, *kammaṭṭhāna* should proceed according to the steps already explained.

- 4) **A feeling of mental drift.** This is because we are still footloose and unsettled while shuttling back and forth.

The way out of all this is to refrain from taking an interest in what has been or not been mentioned, while concentrating ourselves on the mental pursuit of our breath until these symptoms disappear of their own accord.

After a fairly long period of practice of such mental tranquillization, the following corporal, dispositional and mental changes will make themselves felt:

- Corporal and mental restlessness subsides, while there arise corporal and mental relief, mental lucidity and an occasional experience of being airborne.
- With trimming of the rough edges of breathing, normal breathing becomes more refined and the mind sees visions. This is the typical behaviour of a mind tranquillized as a result of more refined and profound breathing.
- More perseverance is still needed until, ultimately, such more refined and profound breathing itself settles down. Further refinement of breathing will bring us to a point where we seem to have done away with breathing altogether or where there is no longer any breathing.

- Once this point has been reached, do not panic and cease meditating, since this is the outcome of our practice of *kammaṭṭhāna*. If we stand up or cease meditating, all the outcome of our persevering practice will have been lost for good. Maintain the original sitting posture and continue to concentrate on the points of origination of our breath or its points of impact.

Once this stage has been reached, we feel that, as we are not dead and buried, we are bound to breathe. Breathing will be back to normal, our moorings being the three pillars of *sati*, intelligence and perseverance, as has been said. Visions will follow as an indication of mental tranquillity. These vary according to individual dispositions. For instance,

- Certain images may put in an appearance while the eyes of meditators are closed. Their dimensions can be magnified or reduced, at will.

- Some may experience delicate tactile sensations of kapok or cotton wool. Others may see, in the mind's eyes, crystal balls and light beams or feel soft breezes blowing. Whatever comes about, remember that this is the upshot of our mental perseverance. Our task is to forge inexorably ahead.

We need to be definitely mindful of **air inhalation and exhalation and visions**. These three things represent mental stances and we need to distinguish one from another.

The tranquillity secured from the said *kammaṭṭhāna* can be at three levels:

- (1) Momentary tranquillity is known as *khaṇika-samādhi*.
- (2) Intermediate tranquillity, lasting longer than that under (1) but not very long, is known as *upacāra-samādhi* and comes within a hair's breadth of ultimate tranquillity.

(3) Ultimate tranquillity is known as ***appanā-samādhi***. This mental level has a self-regulating mechanism which further refines and canalizes mental dispositions according to several stages of intensification of mental tranquillity, each of which was called by the Buddha "***jhāna***" or absorption.

a. The **first *jhāna*** may co-exist with ***vitakka*** or cursory thinking, ***vicāra*** or sustained thinking, ***pīti*** or euphoria, ***sukhamī*** or bodily and mental comfort and ***ekaggatā*** or unitary mental disposition.

b. The second ***jhāna*** witnesses the elimination of ***vitakka*** and ***vicāra*** but the retention of ***pīti***, ***sukhamī*** and ***ekaggatā*** which are more refined than in the first ***jhāna***.

c. The third ***jhāna*** discerns the removal of ***pīti*** but the continuation of ***sukhamī*** and ***ekaggatā*** which are more refined than in the second ***jhāna***.

d. the fourth *jhāna* perceives the disappearance of more refined *sukhamī* but the endurance of *upekkhā* (mental detachment) and *ekaggatā* which together represent the culmination of distinctive *samādhi*.

Schoolchildren will find that in such theistic types of religion as Brahminism there is a theistic division of labour according to which **Brahma** is the Creator, **Siva** the Destroyer and **Vishnu** the Protector of the earth.

In Buddhism no theism is present: there is only the Triple Gem; we do not refer to the world which is our abode but are solely interested in our lives and those of others.

Human beings are created by *kilesa* and *taṇhā* which represent melancholy and mental cravings for a variety of things and altogether make up human life.

Even after their birth *kilesa* and *taṇhā* have a hold on human beings. *Kilesa* may thus be said to be the **Protector** or **Preserver**.

At the same time, those dominated by *kilesa* and *taṇhā* tend to behave under their influence and find themselves in no end of trouble. *Kilesa* and *taṇhā* thus function also as the **Destroyer**.

With a view to creating a life which is better and more noble, more refined and more tranquil, Buddhism puts forward *dhamma* as its noble truth. If *dhamma* can be likened to the gods already mentioned, it can be said to constitute all of the three gods in accordance with the benefit it can bestow on human beings.

(a) **The Buddha attained enlightenment on *dhamma***. He used his *dhamma* as his teachings to bring benefit, sustenance and happiness to human beings and the world. ***Dhamma* thus serves as the Creator**.

(b) Such *dhamma* as preserved and practised by human beings tends to protect its practitioners. For in-

stance, as was stated by the Buddha, ***dhamma* tends to preclude its practitioners from plunging into vices. *Dhamma* tends to protect its practitioners. Well-observed *dhamma* tends to bring with it happiness.** In this respect ***dhamma*** serves as the **Protector and Preserver** of mankind and the world in a state of happiness and tranquillity until attainment of perennial bliss.

- (c) The Buddha laid down ***sīla*** in order to rid us of exuding ***kilesa*** manifesting themselves in deeds and words. ***Sīla*** can be achieved only with ***cetanā*** or determination. At the same time, the Buddha set forth numerous ***dhamma*** destined for annihilation of ***kilesa*** and ***taṇhā***. In this respect ***dhamma* may be said to be the Destroyer of vices or *kilesa*** subsisting in the individual's mind in particular and in society in general.

In order to delimit the scope of *dhamma's* creative, preservative and destructive activities, we shall focus our attention on *kammaṭṭhāna* only.

What should be destroyed by *dhamma*?

In one's daily life, one tends to be subject to the domination of *kilesa* and behave under its dictates. Only five of these will be referred to in this context. The Buddha styled these hindrances *nīvaraṇa*, which prevent the mind from attaining virtue.

- 1) The mind's gratification, under the influence of love, satisfaction and cravings, with pleasantness of forms, sounds, smells, tastes and tactile sensations. This is *kāmachanda*.
- 2) Agitation, irritability and dissatisfaction giving rise to ill will. This stems from the

influence of displeasure, discontent, hatred, anger and irritation and is known as *byāpāda* (ill will).

- 3) Despondency, fatigue, corporal and mental lethargy or drowsiness. This is *thīna - middha*
- 4) Fancifulness, boredom and capriciousness together with mental fading. This is *uddhacca-kukkucca*.
- 5) Hesitancy, scepticism, uncertainty, indecisiveness and lack of self-confidence. This is *vicikicchā*.

If these five *nīvaraṇa* should affect anybody's mind, they will be impediments to his or her righteousness in a twofold manner.

They are **entry** impediments denying righteousness access to the mind. For instance, schoolchildren may be listening to a lecture or the faithful to a sermon. The lecture or the sermon cannot sink in,

if the mind is blocked with a given **nīvaraṇa**, which is an obstacle to the listeners' gaining new knowledge.

They are impediments to **exit** in the sense that, while competent people can exhibit their professional expertise, they are prevented, due to the presence of **nīvaraṇa** in the mind, from exploiting their potential to the full. For instance, a well-qualified teacher or preacher under the influence of **nīvaraṇa** is constrained from a full demonstration of his ability. Again, a seasoned reader, reading under the influence of **nīvaraṇa**, are incapable of taking in everything. Likewise, orators, performers, singers, boxers and students afflicted with **nīvaraṇa** cannot hope to attain a high standard of performance.

How have the 5 **nīvaraṇa** arisen?

1. **Kāmachanda** arises because the mind clings to things regarded as

being beautiful, lovely and pleasurable. The mind is constantly on the run in quest of what it hankers after. Its quarry is *subha nimitta*.

2. *Byāpāda* occurs because things are perceived to be unsightly, unpleasant and mentally oppressive. What the mind sees is *paṭigha nimitta*.
3. *Thīna-middha* originates from dissatisfaction, indolence, distortion, infatuation with food and dejection. The mind is 'for instance,' under, the influence of *arati* (discontent).
4. *Uddacca-kukkucca* stems from a non-tranquillizable mind which is constantly fleeting from one point to another. This condition is known as "*cetaso-avupasama*".
5. *Vicikicchā* results from failure to use the intellect in deliberations. The mind does not adhere to a sufficiently sagacious stratagem. This condition is *ayoniso-manasikāra*.

How does *dhamma* annihilate hindrances

These *nīvaraṇa* have to be annihilated through complete deracination. Eradication can be at two levels, namely, at the level of everyday life, and at the level where *kammaṭṭhāna* principles are turned to account.

- a) *Nīvaraṇa* or their causes in daily life can be extinguished, according to the Buddha, as shown below.
 - 1) *Attachment to beautiful things*. Use the intellect to scrutinize the quintessence of things so as to arrive at the conclusion that, in the ultimate analysis, beauty of form, taste, smell, sound and touch is more apparent than real. All this is only delusive make-believe (*māyā*)
 - 2) *Ill will*. Approach it from the standpoint of forgiveness. Contemplate the

demerits of spite. Inculcate in those who exasperate us love and kindness.

- 3) *Drowsiness*. This can be cured by observing moderation in partaking of food (avoiding excesses and deficiencies), perseverance and constant pondering over perseverance.

An alternative course of action to 3) is to follow the guide-lines given to Moggallāna (a leading disciple) by the Buddha:-

- 1) ***Contemplation of saññā***. This means refreshing old memories through recollection.

- 2) ***Contemplation of knowledge***. This is reflection on the knowledge which has been acquired.

- 3) ***Memorizing of mantrā***. This means memorizing what needs to be retained and reciting several *mantrā*.

4) ***Probing of ears and stroking of body.*** This is probing the ears with fingers and stroking the body with the palm of one's hand.

5) ***Standing up and rubbing one's eyes.*** Taking one's bearings one stands up, wets one's eyes and face and looks in all directions.

6) ***Emission of light.*** This is to ascertain the degree of luminosity and assure ourselves that we are on a well-lit spot.

7) ***Caṅkamanam perambulation.*** This is walking to and fro over a distance of 10 to 20 *wa* (each *wa* being equivalent to 2 metres).

8) ***Lying on one's right side.*** In this posture one foot needs to jut out over the other. One needs to be mindful, before falling into a slumber, to get up at the pre-determined time or to get up as soon as one is awake.

- 4) *Uddhacca-kukkucca*. The remedy for it is physical therapy. This means labouring through physical exertion or mental therapy, whereby, if the mind should be distracted with a given subject-matter, it should be immunized against agitation over it. In other words, a futile interest in fanciful topics should be thrown over.
 - 5) *Vicikicchā*. The remedy for this is to seek advice from the erudite and benevolent friends. Such advice should also comprise studies and research conducted, with a sagacious mental stratagem, with a view to shedding light on the subject-matter of one's scepticism.
- b) While *dhamma* operates to annihilate *nīvaraṇa* in our daily life without having to resort to *kammaṭṭhāna*, at this level of annihilation, it cannot eradicate them. It thus behoves us at the same time to fall back also on the second means, namely,

such outcome of *kammaṭṭhāna* as has been dealt with under the rubric on *jhāna*. The corpus of *jhāna* or *dhamma* coming to light in the fifth *jhāna* will serve to annihilate the 5 *nivaraṇa*.

- 1) **Samādhi** is the condition in which a tranquil mind finds itself. It can eliminate root causes of love and satisfaction called *kāmachanda*.
- 2) **Pīti**. Euphoria, whenever it arises, will drive out **ill will**.
- 3) **Vitakka** is reflectiveness which is sufficiently potent to do away with drowsiness which is known as *thīna-middha*.
- 4) **Sukha** is corporal and mental comfort which can put an end to flights of fancy or *uddhacca-kukkucca*.
- 5) **Vicāra** is ponderation and deliberation with the help of the intellect with a view to dissipating any scepticism or *vicikicchā*.

While the four *jhāna* made up of 5 elements, namely, *vitakka*, *vicāra*, *pīti*, *sukha* and *samādhī* can be likened to light, carnal desire, ill will, drowsiness, fanciful boredom and scepticism, to darkness. It is to be understood that

“Where there is light, darkness cannot co-exist with it. Where there is darkness, it is impossible for light to be emitted. In a similar vein, the five jhāna and the 5 nīvaraṇa cannot co-exist in the same space at the same time”.

Such is how, through *kammaṭṭhāna*, *dhamma* is the Destroyer of *nīvaraṇa*.

How does dhamma operate as the Creator?

It follows from the operation of *dhamma* to annihilate *nīvaraṇa* at two foregoing levels that *dhamma* is reputed to be the Creator of man, who has been transformed from

a being subject to the influence of *nīvaraṇa* into an entity abiding by the mental principles of *dhamma*. A wicked person has thus turned over a new leaf. Besides, through the practice of the said *ānāpānasati kammaṭṭhāna*, *dhamma* is capable of bestowing on its practitioners benefit which can be put in a nutshell.

Benefit at the general level

- 1) Ability to control one's own mind, that is to say, domestication of one's mind without being dominated by its each and every dictate.
- 2) Ability to find mental tranquillity, at will, through the practice of *kammaṭṭhāna*. A session of *kammaṭṭhāna* will, after a while, bring mental equanimity, provided that the mind is not too obsessed with flights of fancy.
- 3) Strength of conviction. There will not be wavering according to emotions and

developments of the moment or misguided persuasion on the part of others.

- 4) Dissipation of fancifulness, arising on various occasions, as a result of appreciation of its demerits and those of anxiety. The mind is precluded from falling prey to these mental stances.
- 5) Schoolchildren should, before embarking on reading, maintain mental tranquillity for 10-15 minutes. Reading afterwards will be more rewarding, as memory and comprehension will have taken a turn for the better.
- 6) Those who suffer from insomnia could, after having contemplated "*bud*" on inhalation of air and "*dho*" on exhalation of air in a lying posture for a while, fall into a relaxed slumber.

Benefit at the intermediate level

- 1) Elimination of as many wicked stances from the mind as the intensity of one's practice permits.

- 2) Maintenance of the mind in a good temperament and protecting it from such feelings as anxiety, fancifulness and touchiness.
- 3) Concentration of all righteous stances into one space, that is, **samādhi**.
- 4) Ability to scrutinize a given stance so as to bring forth its impermanence and its capacity to cause **dukkha** and the non-self nature of animals, man, 'us' and 'them'.
- 5) Ability to allow full play to righteous and wicked mental stances as and when they emerge.

In sum, the practice of **ānāpānasati** is meant for

- enhancing energy generated by all parts of the body and mental energy with a view to combating a person's disorder including, for instance, corporal and mental malaise;
- Refreshing everybody's acquired knowledge to serve as the basis of ultimate knowledge, **vimutti**. This liberates the mind from the dominion of **kilesa**, initially to give a person

a temporary breathing-space but ultimately to secure for him or her access to mental immaculacy.

Benefit at an advanced level

- 1) A tranquillized mind completely free from wickedness.
- 2) A refined, discreet and delicate mind instead of something coarse existing previously.
- 3) A mind as cool as or even cooler than the body of someone who has just taken a bath.
- 4) A tranquillized mind immersed in happiness untarnished by trouble.
- 5) An ability immediately to eliminate sinful thoughts from the mind.
- 6) A capacity to get rid of greed, covetousness, sadness and regretfulness.
- 7) Averting *dukkha*.
- 8) Attainment of righteous *dhamma*.
- 9) As an ultimate objective, generation of *nibbāna* in the mind.

It can thus be seen that benefit derivable at the three levels is within one's reach but varies according to each practitioner's capacity for and intensity of practice. As a result of such practice, *dhamma* functions as the Creator of righteousness in the human mind.

How does *dhamma* function as the Protector or Preserver?

As a result of *dhamma's* creative activities, whoever practises Buddhism's moral principles will be protected by *dhamma* to the full extent of its observance on his or her part. This is in conformity with the Buddha's saying:

"*Dhamma* protects its practitioners just as an enormous umbrella protects people in a shower. A rolled umbrella in hand cannot protect people from being drenched just as *dhamma* cannot maintain its students who have not put it to use".

“Well-observed *dhamma* brings with it happiness. It will be found that *dhamma* can function as the Protector only provided that the person in question practises it well, that is, righteously; for *dhamma* is such that, to cherish it, either it has to be offered to one or one has to seek for it”.

“Apart from being protected by *dhamma*, its practitioners will also make themselves useful to the public at large”.

“Practitioners of *dhamma* do not frequent disreputable places which are bound to get them into trouble”.

“Honour befalls practitioners of *dhamma*, which is the insignia of hermits”.

“Sages should give up black morality which is sinful and adhere to white morality which is meritorious. One should thus pay reverence to *dhamma* while making a sagacious choice of its elements and abiding by them in a *bona fide* manner”.

An indispensable element of the practice of *kammaṭṭhāna* known as *ānāpānasati* consists of *saddhā* which is conviction that such results as have been described will reasonably be secured. Earnest practice should be accompanied by *sacca* which comprises sincerity, determination and abstention from deceiving oneself and others.

If schoolchildren should want to go about it in a business-like manner with a view to securing an end above and beyond mental tranquillity, i.e. attainment of *samādhi* in their studies, guide-lines laid down by Phra Dhammavarōdom (Seng Uttamathera), late abbot of Rajathiwat Monastery (Bangkok, Thailand) in his **Tools for Kammaṭṭhāna** could be adopted. The method is suitable for group practice or regular individual practice. According to him, the steps of *kammaṭṭhāna* to be followed are as given below.

- 1) Make an effort to do away with anxiety over past and future affairs, whatever they may be.

- 2) Check, in a spirit of self-respect and reverence to ***dhamma***, to see whether your practice of ***sīla*** is impeccable. If it is found to have a fault, concentrate your mind on observing the ***sīla*** first.
- 3) Sit sideways on the floor and raise your joined palms as a sign of respect, then prostrate yourselves and recite prayers thrice to pay respect to the Buddha^{4/}.
- 4) Recite prayers to pay homage to the Triple Gem.

Arahaṃ sammā-sambuddho bhagava
 the Exalted One is ***arahant*** who is immaculate and untarnished by ***kilesa*** and grief and has well and truly attained Self-Enlightenment.

**Imehi sakkarehi taṃ bhagavantam
 abhipujayami.** I pay reverence to the Exalted
 one with all these offerings. (Prostrate
 yourselves together).

Namo tassa bhagavato arahato sammā-sambuddhassa.
 (I pay homage to the Exalted One who has fully
 attained Self-Enlightenment).

Svākkhāto bhagavatā dhammo. Dhamma is the religion which the Exalted One has duly proclaimed.

Imehi sakkarehi tam dhammam abhipujayami. I pay reverence to *dhamma* with these offerings. (Prostrate yourselves together).

Supatipanno bhagavato sāvaka saṅgko. *Saṅka* who are obedient to the Exalted One and who have righteously followed the practice.

Imehi sakkarehi tam saṅkham abhipujayami. I pay reverence to these *saṅka* with these offerings. (Prostrate yourselves together).

If you are even more indefatigable, the said abbot recommended that you announce the following confession of faith with a view to securing desired results:

Natthi me saranam aññam. I have no other refuge. **ratanatayam me saranam varam.** The Triple Gem constitutes my exalted refuge.

Etena saccavajjena With these truthful words **sotthi me hotu sabbatha.** may I be blessed, at all times, with prosperity.

Proceed to pray together aloud or mentally, as the case may be.

I pray to the holder of the five *jhāna* and the victor of the five *māra* so that my mind may be liberated from the domination of *nivaraṇa*, namely, *kāmachanda*, *byāpāda*, *thīna - middha*, *uddhacca - kukkucca* and *vicikiccha*.

I swear and make a truthful oath to *dhamma* which points to *magga* so that my mind may be blessed with *bhāvanā*, namely, *parikamma*, *upacāra*, and *appanā*. May my mind also, through *citta-sikkhā*, be blessed with 3 *nimitta* incorporating the **corpus of *jhāna*, namely, ***vitakka*, *vicāra*, *pīti*, *sukha*** and ***ekaggatā*** and attain, through *upekkhā*, the distinctive state of *samādhi*.**

I make a wish before *saṅgkha rattana* who have righteously followed the practice

so that 5 *vasi*^{5/} composed of *āvajjana*, *samāpajjana*, *adhiṭṭhāna*, *vudṭṭhāna* and *paccavekkhana* may be secured through the practice of *bhāvanā*.

May I be protected by the Buddha, *dhamma* and *saṅkha*. May mindfulness of breathing appear at the aperture of my mind, the Triple Gem protect me from perils and bring me happiness and, by virtue of the power of my wish, *vimutti* and liberation from the domination of *māra* result.

Once the prayer has been made, begin to sit in the manner already described. However, if, before being seated, you feel somewhat touchy, begin to radiate loving-kindness. This is meant to alleviate *paṭigha* which has arisen.

^{5/} These are explained below.

What mental posture is to be adopted when mental changes as a result of *kammaṭṭhāna* have made themselves felt?

On this the Buddha has laid down guide-lines for observation and practice.

As persevering practitioners of *bhāvanā* gingerly guide their mind with *parikamma* through the steps and are distinctively aware of their *samādhi* and mental stability prevailing initially, their mind could be seen to be unmistakably immaculate. If they wish to maintain this mental state without falling back, they should scrutinize their mind to see whether it is marred by any of *nīvaraṇa*. If it is ascertained that all 5 *nīvaraṇa* have been suppressed, then the spotlessness of the mind will become even more dazzling. This is the state of *upacāra-bhāvanā* which is *bhāvanā* approaching tranquillity, as the 5 *nīvaraṇa* constituting *kilesa* besieging the mind have been held at bay.

After this, if *uggaha-nimitta* or vivid visions appear in the form of luminous balls, colours, rays or other things, the mind is to maintain its *upekkhā* or be detached or indifferent so that undue pleasure is not taken in these visions. As the visions disappear, there is no need to be regretful or to cease persevering. Continue gingerly to guide the mind as before. Concentrate the mind on contemplation of initial bodily behaviour as has been the case earlier on. Continue until visions reappear and proceed to concentrate your mind as before. If visions recur, maintain your mind in a state of *upekkhā*.

Henceforth make a wish for longer-lasting visions and continue wishing for luminous balls which are, for instance, larger or smaller, closer or further away, lower or higher, moving into you and moving out of you.

To obtain all these eight changes (as to size, distance, level and position vis-à-vis

you), make a wish for a change first and then make an effort to maintain the visions intact. It is imperative to study methods of observation to ascertain “how we can make visions appear, last, brighten and disappear”.

At this level key instruments steering the practice of *kammaṭṭhāna* along the path of tranquillity comprise:-

- 1) **Sacca**(determination), **satimā**(mindfulness), **ātāpi** (intense perseverance) and **sampajāno** (versatile knowledge of a given stance).
- 2) An effort gingerly to maintain the consistency of the following 5 functions (or *bāla* or forces), namely, **saddhā** (faith), **paññā** (versatile knowledge), **virīya** (perseverance), **samādhi** (concentration) and **sati** (mindfulness). The last function operates to evaluate itself so as to adjust the mind accordingly.

Points to note on adhiṭṭhāna (foundation of mental tranquillity)

There are 5 māra which are destructive.

As the Exalted One conquered them all, he has been known as **Maravijaya** or the **Victor of Mara**. These are given below.

1. **Khandha-māra** consists of *pañcakhandha* which gets one into trouble and leads to tedium which could be the cause of suicide.
2. **Kilesa-māra** is made up of *kilesa* under whose domination a person slaves and is compelled to commit a variety of sinful acts.
3. **Abhisāṅkhāra-māra** comprises *abhisāṅkhāra* conducive to both meritorious and sinful acts. However, in general, for the man in the street, this has sinful connotations. It makes for lowly conception and birth and leads to difficulty in one's present life.

4. **Majju-māra** is formed from death. This applies particularly to people who have righteously performed useful acts but whose life is cut short by death. Death is thus *māra*, since it destroys their potential to do good, as in the case of *Arāda Kālāma* and *Udraka Rāmaputra* (The Buddha's former teachers). Their death occurred at approximately the same time as the Buddha decided to go to bless them.
5. **Devaputta-māra** consisting of *deva* and *devī* who are malevolent and are on the look-out to destroy and place obstacles in the way of good deeds.

Thus *māra* is a thing or a being which destroys good deeds and corrupts people.

5 attributes of *pīti*

Pīti is rapture, constituting one result of the practice of *kammaṭṭhāna*. It is manifested in 5 ways.

- 1) **Khuddhakā - pīti** (minimal rapture). On its appearance, a person's hairs stand on end and he or she is in tears.
- 2) **Khaṇḍikā - pīti** (momentary rapture). On its appearance one experiences a sharp pang as sudden as lightning.
- 3) **Okkantikā - pīti** (spasmodic rapture) When it occurs, a person's hairs stand on end but in a stronger manner than in the case of the second kind. It can be likened to the action of waves hurtling themselves against the shore.
- 4) **Ubbengā - pīti** (thrilling rapture). On its appearance, one is inflated and may do things unintentionally or absent-mindedly. For instance, one can utter an exclamation.
- 5) **Pharaṇā - pīti** (thorough-going rapture). On its occurrence, according to the Buddha, one may leap into the air or levitate. Sometimes one feels one's hairs standing on end and has a tingling sensation all over one's body.

3 Steps of bhāvanā (mental development)

- 1) **Parikamma-bhāvanā** (Preliminary stage). This is to recite such words as **buddho**, **buddho** during **kammaṭṭhāna**.
- 2) **Upacāra-bhāvanā** (access stage). This is a by-product of contemplation of objects or, with suppression of **nīvaraṇa** during **kammaṭṭhāna**, results from mere thought being given to such things as the Buddha's benefaction. Visions will appear.
- 3) **Appanā-bhāvanā** (full absorption stage). This is contemplation while **paṭibhāga-nimitta** appear. With mental concentration such visions can be generated at will. This is the outcome of unshakable contemplation of objects. On the other hand, the kind of **kammaṭṭhāna** having mere thinking as its basis falls short of this.

Vasī These are 5 types^{6/} of expertise related directly to *jhāna* and indirectly to *samādhi*.

- 1) **Āvajjana-vasī**: expertise in entering *samādhi-jhāna*, through thinking, at will.
- 2) **Samāpajjana-vasī**: expertise in entering *samādhi-jhāna*.
- 3) **Adhiṭṭhāna-vasī**: expertise in being determined to remain tranquillized in *samādhi-jhāna*.
- 4) **Vuṭṭhāna-vasī**: expertise in making one's exit from *samādhi-jhāna*.
- 5) **Paccavekkhana-vasī**: expertise in contemplating *samādhi-citta-jhāna*.

Vimutti This is mental release, which is the ultimate aim of Buddhism. It can be either *lokiya* or *lokuttara*.

^{6/} These are 5 successive steps of reflecting on, entry into, establishing, rising from and reviewing the *jhānic* state in *vasitā*, which is repeated practice to make the *jhānic* state second nature to one.

- 1) **Tadaṅga-vimutti:** temporary release from *kilesa*, as for instance, temporary suppression of lust, resentment, infatuation and obsession with certain stances.
- 2) **Vikkhambhana-vimutti:** mental release from *kilesa* by virtue of *jhāna*. This lasts as long as *jhāna* itself.
- 3) **Samuccheda-vimutti:** mental release from *kilesa* by virtue of **ariya-magga**. Once relinquished, these *kilesa* will not break out for good.
- 4) **Paṭipassaddhi-vimutti:** release from *kilesa* by virtue of attainment of **ariya-phala** through **ariya-magga**. There is no feverish activity to relinquish these *kilesa*, since they have been irrevocably eradicated.
- 5) **Nissaraṇa-vimutti:** absolute release from *kilesa* lasting up to *nibbāna*.

Criteria for judging mental *samādhi* by its nature

According to the Buddha, the nature of *amādhi* must be scrutinized as to

- 1) Whether there is inherent absence of mental dissipation;
- 2) Whether mental fantasy has been eliminated;
- 3) Whether there exists evident mental resoluteness; and
- 4) Whether there has arisen a feeling of corporal and mental comfort (conducive to *samādhi*).

Benefit of the practice of ānāpānasati

“Mental tranquillity, refinement and coolness (without being literally drenched), abiding happiness and capacity for instantaneous elimination of sinful hang-ups”.

*“Behold, monks who can discern the perils of **vaṭṭa-samīsāra**. Do take up **samādhi**; for those who have attained mental **samādhi** have access to the Truth”.*

GLOSSARY

<i>abhisankhāra-māra</i>	= accumulated human actions (<i>kamma</i>) acting as a hindrance to righteousness
<i>adhiṭṭhāna</i>	= resolution; foundation of mental tranquillity
<i>ānāpānasati kammaṭṭhāna (bhāvanā)</i>	= meditation based on mindfulness of breathing
<i>appanā-bhāvanā</i>	= final stage in mental concentration
<i>appanā-samādhi arahant</i>	= determined concentration = a pure one whose mind is free from defilements
<i>arati</i>	= dislike, discontent
<i>ariya magga</i>	= noble path
<i>ariya phala</i>	= noble fruit or outcome
<i>adhiṭṭhāna vasi</i>	= expertise in maintaining mental collectedness
<i>āvajjana vasi</i>	= expertise in reflecting on mental collectedness after one has left it
<i>ayoniso -manasikāra</i>	= failure to use the intellect to scrutinize things

<i>bhāvanā</i>	= development of calm and insight
<i>buddho</i>	= enlightened, awakened
<i>byāpāda</i>	= ill will
<i>carita</i>	= disposition
<i>cetaso-avupasama</i>	= failure to end mental drift
<i>cittam</i>	= mind
<i>citta sikkhā</i>	= training to attain mental calm or collectedness
<i>deva</i>	= god
<i>devī</i>	= goddess
<i>devabutta māra</i>	= a malevolent god or goddess
<i>dhamma</i>	= the Buddha's teachings
<i>dukkha</i>	= suffering
<i>ekaggatā</i>	= singleness of mind
<i>jhāna</i>	= absorption or deep concentration
<i>kāmachanda</i>	= sensual inclinations
<i>kammaṭṭhāna</i>	= meditation
<i>khaṇikā-pīti</i>	= momentary rapture or euphoria
<i>khaṇika-samādhī</i>	= momentary mental tranquillity
<i>khanta-māra</i>	= five forms of hindrance

<i>huddakā-pīti</i>	= minimal rapture or euphoria
<i>īlesa</i>	= defilement
<i>īlesa māra</i>	= mental hindrance consisting of defilements
<i>lokiya</i>	= mundane
<i>lokuttara</i>	= supra-mundane, transcendental
<i>raṅgaccu māra</i>	= death seen as a hindrance
<i>raṅgga</i>	= the eightfold path
<i>raṅgatrā</i>	= devotional hymn
<i>raṅgāra</i>	= hindrance
<i>raṅgāra vijjaya</i>	= victor of hindrances
<i>ibbāna</i>	= eternal bliss, disbanding of all stress
<i>imittā</i>	= image, vision
<i>issāraṇa-vimutti</i>	= ultimate release
<i>īvaraṇa</i>	= mental hindrance
<i>kkantikā-pīti</i>	= spasmodic rapture or euphoria
<i>accavekkhana vasi</i>	= expertise in reviewing mental concentration
<i>añca-khandha</i>	= five sensorial aggregates
<i>aññā</i>	= discernment
<i>arikkamma</i>	= initial step of meditation
<i>aṭibhāga nimittā</i>	= adjusted image

<i>paṭigha</i>	= ill will
<i>paṭigha nimitta</i>	= image arising out of irritation
<i>paṭipassaddhi</i> - <i>vimutti</i>	= absolute release from defilements with the help of the eightfold path
<i>pīti</i>	= rapture, euphoria
<i>sacca</i>	= truth, truthfulness
<i>saddhā</i>	= faith
<i>samādhi</i>	= mental collectedness
<i>samatha</i>	= calm
<i>samāpajjana-vasī</i>	= expertise in entering the state of mental collectedness
<i>samuccheda</i> - <i>vimutti</i>	= release as a result of the eightfold path
<i>saññā</i>	= mental note-taking and identification of objects
<i>saṅgha (rattana)</i>	= the monks constituting part and parcel of the Triple Gem
<i>sati</i>	= mindfulness
<i>sīla</i>	= morality, Buddhist precepts (regarding, for instance, killing, theft and sexual misconduct)

<i>ibha nimatta</i>	= pleasant vision
<i>ikha</i>	= happiness
<i>idanga-vimutti</i>	= release from defilements with their temporary suppression
<i>injhā</i>	= craving
<i>ināna-middha</i>	= depression
<i>idhacca</i>	= fancifulness and anxiety
<i>kukkucca</i>	
<i>iggaha-nimitta</i>	= images initially perceived
<i>pacāra-samādhi</i>	= penultimate collectedness
<i>pekkhā</i>	= indifference, mental detachment, equanimity
<i>asī</i>	= expertise, skill
<i>aṭṭa saṃsāra</i>	= cycle of rebirth
<i>icāra</i>	= deliberation, sustained thinking
<i>icikicchā</i>	scepticism
<i>ikkhamibhana</i>	release with the help of
<i>-vimutti</i>	mental concentration
<i>ipassanā</i>	= insight meditation
<i>kammaṭṭhāna</i>	
<i>vimutti</i>	= mental release from mun- dane preoccupations

<i>virīya</i>	= perseverance
<i>vitakka</i>	= cursory thinking
<i>vuṭṭhāna vasi</i>	= expertise in making one's exit from the state of mental collectedness

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