



# Buddho

Venerable Ācariya Thoon Khippapañño

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WAT SAN FRAN

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## Foreword

*B*UDDHO WAS ORIGINALLY published in Thai in 2001 and translated into English by undisclosed translators in 2006. That translation has been lightly edited and its formatting and overall appearance have been updated for this 2025 edition of *Buddho*.

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Mae Chee Neecha Thian-Ngern  
San Fran Dhammaram Temple  
March 2025

## Translators' Preface

THE AUTHOR OF this book is the abbot of a forest monastery in northeast Thailand and has traveled throughout Thailand, Europe, and the United States lecturing on Buddhism and meditation methods. This book, *Buddho*, discusses the use of the word “Buddho” in Buddhist meditation. The author differentiates between calm-mind meditation and meditation practice, which develops wisdom as a key to the path of Noble Fruition.

The author discusses the history of the Lord Buddha and his search for the path to enlightenment, pointing out his discovery of ineffective methods prior to discovering the development of wisdom through proper meditation methods and contemplative techniques, which ultimately led him to enlightenment.

In your own search for an effective way to rid your mind of defilements and craving, consider the information provided by the author. Learn ways of developing the right view, correct and effective meditation methods, and things to avoid which will result in failure.

The Translators

## Preface

I HAVE WRITTEN this book, *Buddho*, so that readers will come to understand the correct meaning and use of the word “Buddho.” There are those who wrongly believe that by just reciting the word “Buddho” they are able to rid defilements and cravings (kilesa) from their minds, then expect wisdom to arise which will enable them to realize how things really are (the Truth). However, just reciting repetitiously the parikamma word “Buddho” does not make one reach purity of mind (citta) and gain Noble Fruitions or Nibbāna.

The use of the word “Buddho” has two distinct applications in these Dhamma practices:

1. Samatha (tranquility meditation)
2. Vipassanā (gaining wisdom)

These two types of Dhamma practice, samatha and vipassanā, have different purposes and ways to practice. You will know and understand those differences by reading this book. Please read with rational discernment and come to the correct understanding. Once you understand the correct meaning and use of “Buddho,” Dhamma practice will not be confusing.

In your present life, if you have accumulated sufficient merit and virtue (pāramī), you shall reach one of the four stages of Noble Fruitions. If not, you will reincarnate in the era of the next Lord Buddha, Buddha Metteyya. You will listen to his Dhamma,

develop wisdom and see the Truth. You will reach the ultimate state of Nibbāna, becoming an arahant. In the present life, consider yourself a lucky person to become a Buddhist disciple. Do not let this good opportunity go by. Put forth great effort to practice Dhamma and strive to accumulate merit and virtue. If you miss this good opportunity in the present life, it is uncertain that you will reincarnate to become a Buddhist again as in the present life. In this life, you have responsibilities and work to do, so just keep doing them as your duty. As your special task, keep practicing Dhamma and accumulate virtue and merit, for these will go with you when you pass away from this world. It will be the benefit of life and your real treasure.

Finally, my wish for you is that you gain discernment and wisdom to see the real view of the Truth in this present life.

Phra Ācariya Thoon Khippapañño



Buddho



## Buddho

I WOULD LIKE to explain to all Dhamma practicing disciples about the use of the word “Buddho,” since nowadays there is much said about “Buddho.” Some interpret the meaning of the word “Buddho” differently, causing confusion. I may explain in a roundabout fashion, but if readers will concentrate and follow along, they will come to a clear understanding of the correct meaning and significance of the word “Buddho.” The right meaning of “Buddho,” indeed, is according to the Lord Buddha. You will learn the correct meaning by reading this book. Please read with rational discernment (*sati-paññā*), because if you misinterpret the word “Buddho,” the way you practice Dhamma will be wrong, deviating from what the Lord Buddha taught.



## The Meaning of “Buddho”

“BUDDHO” IN ITS simplified meaning is the Lord Buddha. However, if you progress to a higher study of it, “Buddho” does not simply refer to the Lord Buddha directly. “Buddho” is a Pāli word meaning enlightenment, awakening, and cheerfulness. You will know about the meaning of enlightenment, awakening, and cheerfulness by reading this book. They are the pragmatic results of Dhamma practice. I would now like to review the initial development of “Buddho” from the beginning.

In the Lord Buddha’s time, before the Lord Buddha had gained enlightenment, Siddhattha Bhikkhu was his name. He left his household and became self-ordained. He sought a Dhamma teacher in order to learn the right Dhamma practice to find the way to surcease or overcome birth, deterioration due to aging, ailments, and death. He did not know the right Dhamma practice at that time.



## Learning with the Two Hermit Teachers

SIDDHATTHA BHIKKHU CAME to hear of two hermits, Uddaka Rāmaputta and Āḷāra Kālāma. He heard of their strict practice and esteemed reputation and decided to be their disciple. He quickly learned what they taught him. Meditation was their only practice, emphasizing reaching tranquility or calmness of mind. Each day and night, whether standing, walking, sitting, or lying down, they practiced mindful meditation (sati-samādhi) in order to keep their minds continuously calm. They did not practice in the training of mindfulness and wisdom (sati-paññā) at all. Siddhattha Bhikkhu meditated very well until reaching the state of the Fine-Material Sphere (rūpa-jhāna) and the Immaterial Sphere (arūpa-jhāna). While his mind was in calmness, he felt as if the defilements (kilesa) and the cravings (taṇhā) had left his mind. As his mind withdrew from calm absorptions (jhāna), the result of his meditation (samādhi) was gaining inner happiness. Regression followed shortly after that, however, and the defilements and cravings recurred, just as before.

This practice went on continuously for a very long time. Back and forth went the repetitions of meditation and then recurrence of the defilements and cravings, over and over again endlessly. Thus, there was no progression in Dhamma practice even though Siddhattha Bhikkhu had developed the foundation for enlightenment, that being perfect mindfulness and wisdom (*sati-paññā*), which in conjunction with replete accumulation of merit and the full development of virtue (*pāramī*) had risen to great wisdom (*paññā-dhika*).

Having the fullness of mindfulness and wisdom, skillful expertise in reaching the states of the Fine-Material Sphere and the Immaterial Sphere in meditation, Siddhattha Bhikkhu could reach and withdraw the mind at every state of absorption (*jhāna*) during meditation (*samādhi*). So why didn't wisdom for enlightenment occur while he was meditating at any of those states?

All meditation teachers and disciples should study the biography of the Lord Buddha well, otherwise they might unwittingly form misconceptions about the Lord Buddha's teaching. If there is just one teacher who through improper study forms the wrong view, then that teacher will teach many followers the wrong view and the wrong practice. Teaching that wisdom (*paññā*) arises from meditation which calms the mind is a misconception. Teachers should study well the Lord Buddha's meditation method.

Nowadays there are many teachers following the hermits' meditation methods, but they say that they follow the Lord

Buddha's path. They are not right saying that, for there is more to the Lord Buddha's path than just samādhi. However, Siddhattha Bhikkhu did do this meditation with the two hermit teachers, so Buddhist disciples should study it and understand it.

There is a correct method and a valid purpose for samādhi. Meditation in order to calm the mind, however, is not always done correctly or appropriately. For instance, delusive meditation (moha-samādhi) and wrong view meditation (micchā-samādhi) are different from right view meditation (sammā-samādhi). These three types of meditation differ in Dhamma practice, as do their consequences. Some teachers do not recognize the differences and may mislead their disciples. The occurrence of these three types of meditation has different causes. For instance, if you practice delusive meditation (moha-samādhi), it results in happiness when your mind is calm. You then attach to that happiness and do not want to withdraw the mind out of the calmness due to being attached to the happiness. After withdrawal of the mind from meditation, instead of leading your mind to contemplate Dhamma to develop wisdom, because you miss the happiness, you put forth effort to meditate to reach calmness again.



## Ten Kinds of Vipassanūpakilesas

**W**ONG VIEW MEDITATION (micchā-samādhi) results from micchā-diṭṭhi. Micchā-diṭṭhi is seeing the wrong view of how things really are due to cravings (taṇhā). During meditation, cravings in wrong view meditation delude the calm mind with illusive images (nimitta). An illusive image is a trick of defiled mental formations (kilesa-saṅkhāra). Those who have no wisdom are deluded into believing that the illusive image is a real thing. That illusive image overwhelms them and gratifies them to the point that they attach to it, and become obsessed by it. This unwittingly leads to the occurrence of Ten Defiled Contemplations (vipassanūpakilesa). Since they do not have the wisdom to know the right meditation practice, they cannot control their minds. One may become eccentric, have distorted thought, distraction, become catatonic, or go insane. This broken kammaṭṭhāna or “broken meditation” occurs because they meditate without knowing how to use wisdom as the significant factor of meditation. They have no mindfulness and wisdom (sati-

pañña), and so the more they meditate, the more eccentric they become as defiled contemplations occur in their minds.

I would like to explain about defiled contemplations (vipassanūpakilesa), which are caused by wrong view meditation and wrong mind-calmness in those who meditate. When you understand this explanation, you will be able to observe yourself and note what happens to you after your meditation. If you find out that you meditate wrong view meditation or delusive meditation based on the following mind effects or characteristics, then correct your meditation practice.

### **1. Obhāsa**

When the mind is calm in meditation, endogenous luminescence can occur from within. There are different kinds of such inner luminescence depending on the individual person. If it happens to you, you should be aware that it needs to be corrected. Go to get corrected by a knowledgeable teacher (ācariya). That teacher must have the right knowledge of right view meditation (sammā-samādhī). If you go to an incompetent teacher who does not know right view meditation, that teacher will likely encourage you to perpetuate the inner luminescence and that will lead you to continue to do wrong view meditation and get the wrong consequence.

### **2. Piti**

Those who meditate feel all aglow and cheerful in mind all the time whether standing, walking, sitting, or lying down. During



meditation at the period of calmness, they focus on this rapturous feeling. Their mind enjoys the feeling of rapture so much, they fail to contemplate the aspects of impermanence (aniccam), suffering (dukkham), and being non-self (anattā).

### **3. Passaddhi**

Passaddhi can be a result of meditation. Those experiencing passaddhi will have a steadfast composed mind which does not fluctuate due to emotion or the temperament (ārammaṇa) of love or hate. Unreasonably, they do not want to think about anything. They keep their composed minds steady while they stand, walk, sit, or lie down. Because of delusive meditation (moha-samādhī), the happiness from the composed mind enthralls them until they forget themselves. They do not want to develop wisdom and mindfulness in order to be able to contemplate the Dhamma. Since they are afraid of incoherence, straying thoughts might occur while they meditate. They only use their mindfulness to perceive their temperament of composure. Thus, this is not wise meditation. It is foolish meditation.

### **4. Sukha**

Internal happiness can occur when the mind is calm in meditation whether standing, walking, sitting, or lying down. Those who clinch on the happiness within which they have experienced want that kind of happiness to last forever. They do not want the regression to happen to them. Nowadays, many of those who meditate merely want and only expect this occurrence of inner happiness. It is due to the teaching

of practicing meditation just for gaining happiness within. If there is no wisdom used by them, they could be enthralled by the meditative internal happiness.

## 5. Ñāṇa

When meditating to a calm state of mind, delusive intuitive knowledge can arise. This delusive knowledge may be misinterpreted by those meditating as insight wisdom (paññā-ñāṇa) having occurred to them. Any syllabuses of Dhamma of which they are curious or concerned are processed or tested against this delusive intuitive knowing. Delusive intuitive knowledge will incorrectly answer these syllabuses of Dhamma. Those meditating will likely arrive at the misunderstanding that they have attained a stage of Noble Fruition. Then they want to determine what state of Noble Fruition they have reached. The delusive intuitive knowledge in their minds shall respond and determine that they have reached one of the four stages of Noble Fruition: sotāpanna, sakadāgāmī, anāgāmī, or arahant. They strongly believe wholeheartedly that the delusive intuitive knowing they have experienced is real. No matter what any wise person approaches and indicates that it is delusive intuitive knowing that they have experienced, they still stand firm in wrongly believing that they have attained insight (ñāṇa) correctly. They presume that they have attained a stage of Noble Fruition and have become a “Noble One.” Because of their wrong yet strong belief, it is very difficult to correct this kind of Dhamma practice.

## **6. Adhimokkha**

Adhimokkha can occur to those practicing calm mind meditation if delusive intuitive knowing occurs in their minds during meditation. They wrongly believe wholeheartedly that the delusive intuitive knowing is true insight (ñāṇa) and also have strong confidence about it. They also wrongly believe that they have gained Dhamma Sight. They wrongly give importance to themselves, believing that “Buddho” enlightenment, awakening, and cheerfulness has emerged in themselves. If there is an occurrence of any of the supernormal powers (abhiññā), they gain more confidence, arrogance, and conceit, becoming so egotistical that they forget themselves. If this happens to monks, their followers may presume from them and proclaim that they have attained the ultimate stage of Noble Fruition, becoming an arahant.

## **7. Paggāha**

The characteristic of paggāha occurs when people continuously exhibit strong perseverance in practicing only to calm the mind. Wherever they are, in regard to perseverance, they meditate all the time. Whether they associate with people or they are alone, they appear to have too much self-control or strictly compose themselves unnaturally. Those who have paggāha are also stoic, solemn, less communicative, and have a less outward, unsocial personality. They are not social and like to be by themselves. They are not judicious about using wisdom in contemplating the Dhamma. This is called “wrong effort”

(micchā-vāyāma). People who see them may think that they behave properly and strictly practice the Dhamma. However, this type of practice is wrong and not righteous.

### **8. Upatṭhāna**

This can occur to those who have perceptive mindfulness to sense and perceive various emotions in the mind. However, this practice is just mindfulness meditation (sati-samādhi), but mindfulness wisdom (sati-paññā) does not occur in their minds. If their variable emotions change in accordance with the causes and conditions, they have the mindfulness enabling them to sense and perceive those variable emotions (ārammaṇa). However, they do not like to consider things in the way which uses wisdom. They are not interested in practicing mindful wisdom by contemplating with regard to impermanence (aniccā), suffering (dukkha) and non-self (anattā). Although they are able to discuss the Dhamma, they do it only according to Dhamma texts. This practice of wrong view mindfulness (micchā-sati) causes unrighteous and incorrect perceptions.

### **9. Upekkhā**

In this kind of practice, the mind completely ignores both gratifying emotions and unpleasant emotions. The mind becomes neutral with regard to the emotions of love and hate, which are caused by the perceptions of things perceived through the senses (eyes, ears, nose, tongue, and body in the forms of sight, sound, smell, taste, and touch). When the mind is in steady equanimity, it does not experience any temperament (ārammaṇa). These

people ignore things so that they can meditate with a calm mind. This is wrong view meditation (micchā-samādhī), for it has the wrong intent. Once this kind of practice is established, it is very difficult, or impossible, to correct.

### **10. Nikanti**

A person practicing meditation may unwittingly lead the mind to the Ten Defiled Contemplations (ten vipassanūpakilesa), as mentioned. These ten defiled contemplations can greatly gratify those who unknowingly meditate wrong view meditation. They will presume that the defiled contemplations are real good things which have emerged in them. They wrongly believe that they practice the Dhamma in a way which will bring them to the ultimate goal: the Path, Fruitions, and Nibbāna. No matter if learned experts tell them that they incorrectly practice the Dhamma, they will dispute that their Dhamma practice is on the right path. They also will claim that other parties' practices are not as proficient as their own. They put their whole life's effort into meditating seriously, so it is regrettable that their practice is ruined by defiled contemplations. Even though wise venerable monks (ācariya) want to help them by bringing them to the right path with compassion, it is often too late to do so. If people who meditate do not rid wrong view (micchā-diṭṭhi) from their practice, the energy gained from meditation will compound with the wrong view and become wrong view meditation (micchā-samādhī) and wrong intent, leading to defiled contemplation (vipassanūpakilesa), as explained.



## Understanding the Hermits and Anchorites' Method

A LONG TIME AGO, in the ancient time before Buddhism came into being, there were hermits and anchorites who meditated for tranquility. The defiled contemplations (vipassanūpakilesa) did not occur during their meditations or as a result of them. People who are interested in meditation should study how the hermits and anchorites meditated to understand their methods.

Those hermits and anchorites never heard of either defilements or cravings (kilesa-taṇhā). They did not know about the emergence of wisdom, so they did not yearn for it. They did not know about heaven or hell, and they were not curious about them. They did not know about purifying the mind. They did not want to be a “Noble One.” They never heard of the Noble Fruitions and Nibbāna. During that time, Buddhism did not exist. Their meditations were only for internal composure and calming pleasure. They did not know the words “rūpa-jhāna” (absorption of the Fine-Material Sphere) or “arūpa-jhāna” (the four absorptions of the Immaterial Sphere). Neither did they know about the fivefold abhiññā (five supernormal or extraordinary

powers), nor the eightfold samāpatti (attainment of eight levels of mind). The mode of conduct of those hermits and anchorites was neither in the right view (sammā-diṭṭhi), nor in the wrong view (micchā-diṭṭhi). They intended to meditate for their minds to reach the level of refined meditative absorption and tranquility.

Nowadays many people put forth effort to meditate using the hermits' and anchorites' method. However, it is difficult to do so since people have too much craving. As Buddhist disciples have studied the Lord Buddha's teaching, they have learned about his elimination of defilements, cravings, greediness, anger, delusion, and lust. Therefore, people want to rid these things from their own minds as well. They crave for enlightenment of the Noble Truths. They yearn for the occurrence of wisdom. They yearn to extricate defilements and obtain purity. They yearn for Nibbāna. Since they are so lustful and crave for these things, their minds are deluded by the defiled mental formations (kilesa-saṅkhāra). It is difficult for them to meditate to calm their minds. Craving and lust are the major factors which enthrall people and lead them to the wrong notion and seeing the wrong view. Craving and lust use supposition (sammuti) as their tool to fabricate delusion in their minds. The delusion in their minds deviates their Dhamma practice unwittingly causing it to become improper Dhamma practice.

The Lord Buddha's doctrine is perfect. People who do not study it well with rational discernment shall misinterpret it. They will inaccurately interpret what the Lord Buddha taught.

Because of the deviation from the Lord Buddha's preaching, they will wrongly perceive wrong view meditation as right view meditation (sammā-samādhī).

The Lord Buddha has developed many methods of meditation, conforming to one's harmonious disposition and one's preferences. Those who have full understanding of the Lord Buddha's meditation methods know how to select the method which suits their disposition. They shall not have any difficulty to meditate accordingly. Those who do not know about their own harmonious disposition may select an inept meditation method, or they may not be able to select from the Lord Buddha's meditation methods an appropriate one which fits their disposition. If a method is chosen which fails to match their disposition, it will be difficult for them to meditate right view meditation (sammā-samādhī) which is earnest concentration, and righteous. The Lord Buddha preached earnest concentration because it is the significant factor for being able to use wisdom to contemplate Dhamma. Meditating until the mind reaches the refined meditative absorption level does not enable one to use wisdom to contemplate Dhamma.

Thus, when you meditate to the full calmness, let the mind be satiated by this full calmness. The mind will begin to withdraw itself spontaneously out of the full calmness, but do not let it completely withdraw from that full calmness. As you do this, use your mindfulness to recognize the existence of two levels of concentrations in the mind: momentary concentration (khaṇika-samādhī) and proximate concentration



(upacāra-samādhi). These two levels of concentration are useful for wisdom development. This earnest concentration is the essential preparatory meditation for contemplating Dhamma by using wisdom. When attained, it will lead the mind to contemplate Dhamma by using wisdom. This is the Lord Buddha's contemplation method, using earnest concentration to support wisdom. This is the process of leading the mind from calmness to earnest concentration in order to contemplate Dhamma by using wisdom. This process is generally called "Upheaving the mind to vipassanā."

Right view meditation is not about meditating until the mind is in full calmness and then there being upheaval of the mind to vipassanā, because when the mind is in full calmness, the use of wisdom is not possible. Teachers and disciples must be aware of this.

The hermits' and anchorites' meditation was only for calmness. The hermits' and anchorites' method was different from the Lord Buddha's method. They completely withdrew their minds out of the full calmness. They did not know about leading the concentrated mind from meditation to compound with the use of wisdom to contemplate Dhamma.

The hermits and anchorites knew nothing about contemplating Dhamma, or about vipassanā. Siddhattha Bhikkhu used the hermits' and anchorites' method when he practiced with the two hermit teachers. He came to realize that their method could not be joined with wisdom in order to solve anything. The Lord Buddha preached in his time that the hermits' and anchorites' method

was not the right practice. Why then are many Dhamma practice groups still teaching and practicing the hermits' method? Why don't the Dhamma teachers study the right meditation methods and teach them to their followers?

If people do not understand, and fail to use the meditation methods which incorporate contemplation, their practice shall not lead them to attain the Noble Fruitions and Nibbāna. You must fully understand these two methods in order to practice Dhamma correctly and successfully:

1. Mindful concentration (sati-samādhi)
2. Mindful wisdom (sati-paññā)

You must be able to compound the two and proceed, using them together supportively. Mindful concentration is the supportive factor for mindful wisdom, which together are needed to contemplate effectively and correctly. Wisdom promotes concentration and concentration supports the development of wisdom. These two things support each other in Dhamma practice. Therefore, you need to learn well how the two methods interrelate enabling the attainment of the Path, Fruitions, and Nibbāna. If you do not understand them, I am ready to expound further.



## Learn Well the Lord Buddha's Biography

**B**EFORE I EXPLAIN to you more in detail about the right view (sammā-diṭṭhi), I would like to list the progressive steps of Dhamma practice of the Lord Buddha from the beginning to the enlightenment and his Noble Truth Pronouncement. You need to learn about the Lord Buddha's history of Dhamma practice in order to understand how the Lord Buddha began to practice Dhamma, what method led him to the wrong practice, and what method led him to the right practice. After you learn about the right method which the Lord Buddha discovered himself, use it as the right model practice and conduct your Dhamma practice accordingly.

The Lord Buddha's biography and history of Dhamma practice is a progression of six consecutive periods identified as follows:

1. The initial period was when Siddhattha Bhikkhu had newly self-ordained. He went to be a disciple of the two hermits—Uddaka Rāmaputta and Āḷāra Kālāma—and learned meditation to calm the mind.
2. After leaving their tutelage, Siddhattha Bhikkhu later dispraised the hermits' and anchorites' method, saying

- it was not the right practice for attaining Enlightenment.
3. Siddhattha Bhikkhu then discovered by himself the right method to practice in order to attain Enlightenment.
  4. The Lord Buddha attained the Enlightenment of the Four Noble Truths by himself, and termed it “Buddho.”
  5. The Lord Buddha contemplated about his gratitude to the two hermit teachers who had passed away just seven days before the day of his Enlightenment.
  6. The Lord Buddha pronounced the Four Noble Truths to the public. There were many people who listened to his preaching, followed his teaching, and attained Noble Fruitions, becoming Noble Ones.

You must study these six consecutive periods relating to the Lord Buddha’s developmental steps of his practice. Otherwise, you may be confused and practice the wrong way. Your wrong practice will not bring you to the Noble Fruitions and Nibbāna.

At the time the Lord Buddha pronounced Buddhism to the public, he had the insight (ñāṇa) to train Buddhists very well. His training method was a direct practicable method that Buddhists could easily understand and practice, and which would enable them to successfully reach the Path, Fruitions, and Nibbāna.

The Lord Buddha’s teaching method did by no means cause perplexity or confusion for Buddhists. The Lord Buddha discussed the wrong practice he had done with the two hermit teachers, and how he had wasted his time before practicing the right practice to attain Enlightenment. So, the Lord Buddha

taught right view meditation in a concise and understandable way to his Buddhist disciples. The Lord Buddha's method is the only one course directed toward the Noble Fruitions and Nibbāna. It is the single one course that extinguishes adversity and suffering which is the ultimate goal for all Buddhists. It is the Noble Eightfold Path.

Right view or right understanding (sammā-diṭṭhi) and right contemplation or right thought (sammā-saṅkappa) are two of the Eight Noble Paths which are the foundation for the development of wisdom. Wisdom of seeing the right view and wisdom of contemplation are two wisdom-related capabilities involved in Dhamma practice. If you fail to develop these two capabilities, you will unwittingly fail and drift aimlessly in the wrong practice (micchā-patipatti). Seeing the right view and thinking the right contemplation are the principles of using wisdom to consider things all around as they really are. It is the original principle that the Lord Buddha taught Buddhists in his time. At that time, there were many Buddhists who, using his methods, attained the Noble Fruitions and became "Noble Ones."

You need to develop the wisdom of seeing the right view in order to use this principle as the right model practice. This is the same original tenet which the Lord Buddha taught Buddhists in his time. Your Dhamma practice will then be the right practice, and be righteous.

I have listed the Lord Buddha's biography into six consecutive periods, so that you may understand the phases he went through

in developing the practice which led him to enlightenment. You should know and understand the Lord Buddha's path to his enlightenment.

When the Lord Buddha was Prince Siddhattha and lived at the grand palace, he had gone out from the palace and seen elderly people, ill people, dead bodies, and an impoverished recluse. After he had seen those suffering people, he held their images in his mind. He considered that senility, ailments, and death commonly occur to all humanity, including himself. He wisely considered that the tragedy of senility, ailments and death occur as a consequence of birth. If we can extinguish the cause of nativity, then senility, ailment, and death would not exist. Hence, he tried to think of a way to extinguish nativity, but at that time he could not. He also thought about the recluse he had seen, thinking that if he left his household to ordain, he could find the way to extinguish nativity. So, he decided to ordain the next day.

After he became self-ordained, he went to learn and practice meditation with the two hermit teachers, as I have previously discussed. Recall that I would like to emphasize to all teachers and students that teaching that wisdom (*paññā*) arises spontaneously from meditation which calms the mind (*samādhi*) is unprecedented teaching and is untrue.

When the Lord Buddha practiced meditation with the two hermit teachers, his mind reached a calmness a hundred times deeper than you could reach, but how come his wisdom did not

arise? Even though the two hermit teachers could proficiently meditate to the refined meditative absorption level, how come their wisdom did not arise? Why would you think there is any difference now from the Lord Buddha's time? At that time there was no account of any Noble One whose wisdom had arisen during meditation. Even the Lord Buddha himself never taught anyone that wisdom arose during calm mind meditation (*samādhi*). If you think there was, can you reference any Noble One as your evidence to support your viewpoint? I would like to know if there is any Noble One in the Lord Buddha's time who had wisdom arise during calm mind meditation.

According to the Dhamma text, earnest concentration (*sammā-samādhi*) is the supportive factor of using wisdom. It works together in concert with the wisdom usage. The notion that to meditate the mind into calmness will result in wisdom arising spontaneously is not true. I do not want to blame all Dhamma students who have this wrong notion, but I would like to warn all teachers who bring this wrong teaching to Buddhists. Teachers should learn well the right meditation methods with the correct understanding of each step. It is not right to teach irrationally conjectured Dhamma concepts. The wrong teaching consequently gives rise to misunderstandings and wrong views in many Buddhists followers.

The Lord Buddha had practiced calm mind meditation (*samādhi*). However, even though he had replete wisdom propensity, how

come his wisdom did not arise? Since it did not, he dispraised the method of simply meditating to a state of tranquility as an ineffectual method to achieve purity of mind (citta) and attaining enlightenment to become Buddha. He dispraised the tranquil meditation as wasting his time and being ineffectual. This method just makes the mind happy for a while. All defilements and cravings (kilesa-taṇhā) in the mind recur as before. The defilements and cravings are not extinguished by tranquil meditation alone. Why don't all Dhamma teachers learn this viewpoint? There are many scriptures and Dhamma texts which signify that earnest concentration supports using wisdom. Why don't teachers learn this and teach it to all followers?





## Siddhattha Bhikkhu Discovered the Path to Enlightenment

THE FOLLOWING PASSAGES you are about to read are very important. You will learn about the Lord Buddha's practice which resulted in the arising of his wisdom. Please read every sentence well and consider it thoughtfully and with reasoning. Compare what you are going to read with the idea that "wisdom arises from meditation which calms the mind." You shall discern the discrepancy. You will come to understand whose rational viewpoint you should believe. Your misconceptions, confusion, delusion, perplexity, and doubts will be clarified and corrected after you read these following passages.

Prior to his enlightenment, there was a time when Siddhattha Bhikkhu had accepted a gold serving tray with Madhupayāsa rice from a lady named Sujātā. After he finished that meal, he made a wish to consult the oracle by floating the gold serving tray on the river, where he began to contemplate things with his wisdom for the first time. He had been ordained for more than five years, but previous to this, he had only meditated to calm his mind. He was unaware of how to develop the capability of using wisdom since

there had been no cause for him to think or to contemplate. Each day and night he practiced mindful meditation until his mind was in a state of equanimity, wherein his mind ignored all things around him, and did not care to think of anything. He perceived only the emotion of the present. He did not use his wisdom to contemplate things as they really were.

At the time he made his wish to consult the oracle by floating the gold server in the nearby river, he said, “If I could enlighten to be Buddha in this present life, may this gold server float up stream of the river.” At that moment, just as he wished, he saw the gold server float up stream of the river. So, he then became confident that he could enlighten to become Buddha. While he was watching the floating gold server, he contemplated, and considered that the gold server had no mind or perception (*citta-viññāṇa*). How could it have floated up stream of the river? Thereupon, he inducted the phenomenon inward of himself to contemplate (*opanayiko*).<sup>1</sup> If the gold server floated downstream of the river, it would have flowed into the ocean and become entrapped in the ocean vortex endlessly.

He further contemplated that as the gold server is, so is the mind. If we allow the mind to drift down the stream of the worldly

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<sup>1</sup> Opanayiko is the Pali term referring to the consideration of things worthy of contemplation, which may in some way relate to yourself. These things must be drawn inward, applying them to the level of Dhamma that you are practicing, and developing your own wisdom.

supposition, the mind will be infinitely reborn in the recurrent rounds of rebirths into this world. Every time we are born, we eventually suffer as we become senile, ill, and ultimately dead. When he thought about this point, it reminded him of when he lived in his palace and why he ordained. He had seen human tragedy and suffering, senile people, ill people, and dead bodies. He saw that these things were pitiful and considered it a must that they be rectified. Suffering results from senility, ailments, and death, and are unavoidably brought about by nativity. Repeated nativity is caused by permitting the mind to drift down the stream of lust and craving (taṇhā). If we want to prevent repeated nativity and therefore, suffering, we must train the mind to go against the stream of lust and craving. The gold server had no mind or perception, and yet it could float upstream of the river, so how come the mind cannot go up the stream of defilements and lust (kilesa-taṇhā)? To go upstream of lust and craving you must train your mind to abstain from them. You must constrain yourself not to become infatuated and not to be pleased by anything in this world. If you become pleased or clinch on to whatsoever in this world, you shall relapse to be born in this world again, whereby you shall suffer and die again, endlessly piling up your corpses on earth as you did before.

When you have read the previous passages about the term “emergence of wisdom,” as I have explained, you are able to realize that wisdom arises by contemplative thinking. This concept is clearly exemplified when Siddhattha Bhikkhu inducted the

phenomenon of the floating gold server going upstream of the river inward into his mind and contemplated (opanayiko). He did not sit still to meditate to calm his mind. Accordingly, you must clearly realize and accept the view that wisdom does not arise through meditating which calms the mind (samādhī).

If you still don't understand or are having doubts, do not hesitate to come to confer with me. I will be pleased to expound more explicitly on the concept. The meaning of the "emergence of wisdom" is interpreted differently by different people. This party renders it this meaning, that party renders it that meaning. There are many different notions and different viewpoints of the "emergence of wisdom." The notion and the viewpoint of the "emergence of wisdom" which is commonly mentioned is the concept that "wisdom arises spontaneously by doing meditation which calms the mind." This conception is unprecedented since the Lord Buddha's time. The "emergence of wisdom" of Siddhattha Bhikkhu did not arise by doing meditation which calms the mind. Even of all of those Noble Ones in the Lord Buddha's time, none of them had the "emergence of wisdom" by meditating to calm the mind. All Buddhists should learn well the biographies of the Noble Ones in the Lord Buddha's time. You will gain a clear understanding of the principle of the emergence of wisdom. You can find the biographies of the Noble Ones including Buddhist monks (bhikkhu), novices (sāmaṇera), female Buddhist monks (bhikkhunī), and laymen in the scriptures (suttas). Before those people attained the Noble

Fruitions, becoming Noble Ones (ariya), they began to practice Dhamma by seeing the right view with proper righteous wisdom.

The Lord Buddha depicted the Noble Eightfold Path step by step in terms of importance and incremental application. The scriptures refer to Threefold Training (sikkhāttaya): moral precepts, meditation, and wisdom. It is written this way to provide a basic theoretical education. The Threefold Training in the scripture is written in simplified terms merely for convenience and easier reading and discussion. Actually, the achievement of successful Dhamma practice, according to the Lord Buddha's teaching, requires the exercise of wisdom as the primary principle. The progression of the Noble Eightfold Path begins with the use of wisdom (paññā), followed with moral precepts (sīla), and meditation (samādhi). If you don't follow the Lord Buddha's method, which involves the exercise of wisdom as a priority you shall not be able to become a stream-enterer or subsequently, a Noble One (ariya). Since moral precepts and meditation are discussed in the scriptures (pariyatti), it is essential to exercise the wisdom to study them well. You also have to be able to exert wisdom to observe the moral precepts, as well as exercising the wisdom to meditate.

The above is the Lord Buddha's progressive method of Dhamma practice which he and the Noble Ones practiced in the Lord Buddha's time. Those who have studied the Dhamma practice of the Lord Buddha and the Noble Ones understand and accept the principles and methods of that practice. Siddhattha

Bhikkhu devised the contemplative technique (upāya)<sup>2</sup> from observing the phenomenon of the gold server floating against the stream of the river. He brought the phenomenon into his mind and contemplated how similarly the mind floats along the stream of defilements and lust (kilesa-taṇhā). He contemplated using wisdom and observed that as the gold server was, so was his mind. He could, using wisdom, be able to train his mind to go against the stream of the world. He further contemplated with wisdom, coming to realize that if the mind became concerned, pleased, and attached to whatsoever in this world, it would relapse to be reborn again. He also had the wisdom to know that desire and lust (taṇhā) are the cause which results in repeated nativity. He exercised the wisdom to contemplate the consequential suffering caused by desire and lust, and for the mind to acknowledge it without doubt.

The above-described contemplation was all about Siddhattha Bhikkhu effectively exercising wisdom of the right view (sammā-diṭṭhi) and wisdom of the right contemplation (sammā-saṅkappa). It was the righteous thought and viewpoint whereby “Buddho,” the Pāli word meaning enlightenment, awakening, and cheerfulness, initially emerged in him. Even though at this point it was not supreme wisdom, it was sufficient wisdom to understand suffering

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<sup>2</sup> Upāya is the technique to contemplate with wisdom by bringing things or observations into the mind that are worthy of contemplation and considering their applicability and their aspects of impermanence, suffering, or non-self.

and determine its causes. This realization is indicative that he had developed the wisdom of knowing things all around as they really were. He had no teacher to guide or train him to contemplate Dhamma. He trained himself and developed his capability of correctly exerting wisdom. He had wisdom to know how to practice to reconcile all adversities by himself. He had gained the insight (ñāṇa-dassana) to know about all suffering and its causes. He had his own ability to discover the proper effective method of Dhamma practice which ensured him that by using this correct method he would certainly attain enlightenment, becoming “Buddha.” Another insight arose which is called maggā-maggañāṇa. The insight of wisdom (paññā-ñāṇa) to know the nature of all things throughout all existences revealed to him that all things have the condition of impermanence (aniccam), suffering (dukkham), and being non-self (anattā). He knew all things that exist are impermanent, as indicated by the Pāli phrase,

“Sabbe saṅkhārā aniccāti, yadā paññāya passati, atha nibbindati dukkhe, esa maggo visuddhiyā.”

He had the insight wisdom to know that all conditions of existence of things are impermanent, and that their conditions are variable and will change due to the causes and factors of their nature. He had the insight wisdom to understand this changeability of conditions.

He realized that people hold on or attach to the sense of self and their possessions, making the assumption that, “I’m like this, I’m like that, they are me, they are mine.” When their treasures and

possessions or their loved ones, including themselves, deteriorate or decline due to natural causes and factors, those people shall suffer.

Siddhattha Bhikkhu knew the Truth through his insight wisdom whereby he released all attachments in his mind. The ability to know and see the Truth with his wisdom, which came to him as the result of contemplating using wisdom, is called in Pāli language, “Buddho.”

“Buddho” is enlightenment, awakening, and cheerfulness. Lord Buddha was awakened from seeing the wrong view as to how things all around really were. He was awakened from delusion. He became dispassionate (*nibbidā*) about those scintillating impermanent things all around. By releasing the attachment from his mind, “Buddho” emerged in him, thus experiencing the cheerful mind. Nothing could any longer delude him into seeing impermanence as permanence. Since he had released the heavy burden of delusion from his mind and the resulting attachments caused by delusion, all defilements and cravings had been cleared out, and his mind was undefiled. His mind had purity.

“*Sabbe saṅkhārā dukkhāti, yadā paññāya passati, atha nibbindati dukkhe, esa maggo visuddhiyā.*”

Those who have the wisdom to know all about suffering and its cause, also have wisdom to enable them to extinguish the cause of suffering, and to subsequently purify their minds as well. Those persons nearly attain the Path, Fruitions, and Nibbāna. They have wisdom to know thoroughly about all suffering things and causes. They know that sexual craving (*kāma-taṇhā*), craving



for a particular quality of existence (bhava-taṇhā), and craving for nonexistence or the avoidance of a particular quality or state of existence (vibhava-taṇhā) are major causes of suffering and adversities.

Kāma-taṇhā is sexual craving. It involves love and pleasure in materials and bodies, sounds, smells, tastes, and tactile sensations. The emotion of love is a consequential effect. People always want to touch or experience things to receive the sensation of those materials and bodies, sound, smell, and taste. They seek to experience these pleasurable things with a never-accomplished satiety. The ocean is never filled with water. As the ocean is, so is the mind with sexuality. The mind is never satiated by sexuality. People have been born in previous lives, born as various animals, various human nationalities and languages. They bring with them the sexualities of every past life into the life in which they were reborn. Even though they were born again in the present life, they have craving for sex as much as the previous lives. If you don't cut off the stream of sexual craving in the present life, you will be born again in a future life. You will have strong sexual desire as much as you do in the present life. Your heart will still desire for sex, and the consequential suffering will always result from it.

The mind desiring sexuality has high expectations. It presupposes for that high expectation that, "I must get the things I long for. I must have supreme happiness." It has a magnificent fantasy of what is expected to be done or had. The sexual

mind is cocksure that it must get everything as it presupposes. It is oblivious to the truth that the things the mind presupposes are impermanent. When the wistful things do not actually happen to meet their expectation, the sexual mind will become disappointed. That person will suffer in the heart, experience loss of appetite, and sleeplessness. That person will have sulkiness all the time whenever he or she has an unhappy heart. “Piyato jāyate soko” the regret, agony, and grief from love’s losses and the missing of wistful things causes considerable suffering in that person’s heart and mind.

Everyone wants to gain happiness, but some look to the wrong source to gain it. People create the formula for suffering believing it to be the source of happiness. They get suffering as a result instead of gaining happiness. They struggle to fix the formula of creating happiness, but they still fall into the same situation endlessly. Because they did not have the wisdom to know the cause of suffering, they unknowingly created the cause of suffering in their past lives, and they experienced suffering as a result. They have created the cause and must deal with the resultant suffering in their present lives. And they are also creating the cause of suffering for their future life to deal with as a result.

They clinch on the same belief by making the assumptions that, “I’m like this, I’m like that, they are me, they are mine.” These same assumptions, based on delusive notions, are the cause of suffering. Clinching unwittingly onto the sense of possessions and the sense of self in everything on Earth causes suffering.

Knowing suffering and seeing its cause in this way is seeing the right view (*sammā-diṭṭhi*). Contemplating suffering and its cause, using wisdom based on the right view, is known as right thought (*sammā-saṅkappa*). Those who rightly discern suffering and its cause through the right thought will experience arising wisdom.

The expectation of meditating using recitation to calm the mind resulting in wisdom arising, with wisdom popping up brightly as turning on the light, is considerably wrong. I would like to urge you to adjust your views on meditation and wisdom arising, otherwise your wrong view (*micchā-diṭṭhi*) shall continue. When the wrong view exists in the mind, the consequential discernment of things all around must be wrong as well. It is wrong thought (*micchā-saṅkappa*) that happens in your thoughts. But you wrongly claim that you have the right thought. It is not right to conclude that. The wrong view and the wrong thought are deviations from the Truth and they cannot direct your practice toward the Path, Fruitions, and Nibbāna.

If you want to practice Dhamma correctly according to the Lord Buddha's Path, you have to study well the Lord Buddha's practice method. Then, accordingly, you follow the Lord Buddha's practical method to practice Dhamma. You should get the same result as the Lord Buddha. In comparison, the Lord Buddha is like the head of a herd of cows. Buddhists are like a herd of cows in metaphorical terms. The head of a herd of cows is leading the herd of cows to the destination, but the herd of cows do not follow

the leader. They go astray out of the leader's pathway. They get lost and are unable to arrive at the destination as the leader does.

Therefore, it is not too late for those Dhamma practitioners who practice astray from the Lord Buddha's method, but you have to change the view from wrong view to the right view, and change the thought from wrong thought to the right thought, otherwise you shall not be successful and will regrettably miss the opportunity to attain the Path, Fruitions, and Nibbāna. Because of the wrong notion, which makes you misconstrue your wrong practice as the right Dhamma practice, you waste your time. Those Dhamma practitioners who lack knowledgeable wisdom most likely do the wrong practice, making it hard to attain the Path, Fruitions, and Nibbāna in the present life, even though they have great merit accumulation and complete virtue developing (pāramī). Since they do not practice Dhamma by the Lord Buddha's means, their full development of virtue (pāramī) is by no means a help to them in achieving their ultimate goal.

When Siddhattha Bhikkhu floated the gold server on the Nerañjarā River, he contemplated the cause of suffering by using his wisdom. He saw the indisputable cause of suffering as being lust and craving, which have and will result in rebirths and death in various states of existence throughout the distant past and in future lives. Whenever we are able to extinguish lust and craving from the mind, rebirths and death cease to repeat, since there is no remaining cause for rebirth to occur.

Bhava-taṇhā is the craving for rebirth into an aristocratic family with huge treasures and possessions for convenience and a pleasurable life. People who are acquisitive crave for material enrichment, social dignity, and praise. They are also happy with all erotic pleasure. They shall have suffering by craving for them and possession of them because they are the cause of suffering. They shall unwittingly become self-complacent also becoming conceited and egotistic (attā-māna). The power of lust and craving will increasingly influence their minds.

The presupposition of rebirth into luxurious and comfortable lives does not always come true, because lust and craving, which clutches in their hearts, guides them to commit what they want to do. When they commit bad kamma<sup>3</sup> they get suffering in their hearts as the consequence. Even if they presuppose to go to heaven or to the Brahma world, they just avoid suffering temporarily. When they deplete their merit accumulation (puñña-kusala) or their state of meditative absorption (jhāna) regresses, they will be reborn into this world and again encounter adversity and suffering. There is nothing but suffering for those born into this world. You always have suffering in your hearts and you feel familiar with it. You are not interested in analyzing suffering and its causes with wisdom. You think that it is acceptable to live with it and you avert temporarily to become fascinated with sensuality instead. It is unknowing that sensuality is a network

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<sup>3</sup> In Buddhism, kamma is defined as action of the body, speech, or mind which has a moral content of good, bad, or neutral. Such action brings back a corresponding result.

of lust and craving which causes suffering and adversity. When you are disappointed with sensuality, your tears fall.

Vibhava-taṇhā is the desire not to be born in certain stages of existence. For instance, you don't want to be born as an impoverished one. You don't want to be born as having less opportunity or be handicapped. You don't want to be born as a cripple. You don't want to be born as an inferior one. You don't want to be born as an animal. Nobody wants to be born in any of the above conditions, but you still see all kinds of those people around. Maybe a question arises why those people were born in such various miserable existences. It was the corresponding result of bad kamma they committed. So even though they are not pleased to be born in those miserable existences, they have to live inevitably with it. Bad kamma which they committed was caused by allowing their minds to follow evil lust and evil craving. Evil lust and evil craving induce them to commit bad things. Everyone wants to be born in a good stage of existence, but they tend to commit bad things which result in bad consequences later. The bad consequences cause them to be born in the unwanted miserable stages of existence. That is vibhava-taṇhā.

Bhava-taṇhā is the result of moral craving, or the attachment to gratifying the mind by doing good things, such as giving and generosity, the observance of moral precepts, or mettā-bhāvanā.<sup>4</sup> Vibhava-taṇhā is a consequence resulting from committing

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<sup>4</sup> Mettā-bhāvanā is concentration to develop unconditional loving-kindness and goodwill to all.

immoral conduct. It is caused by the mind's attachment to evil lust and evil doing.

Therefore, kāma-taṇhā, bhava-taṇhā, and vibhava-taṇhā, which are attachments in the mind, are the significant cause of endless repetitive births in various stages of existence. When the Lord Buddha came to see the real cause of repetitive births which are lust and craving, he cut off the stream of lust and craving from his mind with his insight wisdom (paññā-ñāṇa).

"Sabbe dhammā anattāti, yadā paññāya passati, atha nibbindati dukkhe, esa maggo visuddhiyā."

When you have developed your wisdom to know and to see all Dhammas as non-self (anattā), you become dispassionate (nibbidā) about lust and pleasure. You no longer clinch on to the sense of self (attā) and you get rid of the attachment to the sense of possession.

Dhamma is non-self (anattā). You must fully understand this concept and comprehend its proper significance, otherwise you will probably render its meaning as Nibbāna, which is the wrong comprehension. Nowadays there is a popular misconception saying that Nibbāna is anattā. Like blind people touching an elephant, one touches a part of that elephant such as a tail, and will conclude that the elephant shape is tapered. Another one may touch an ear of that elephant and conclude that the elephant shape is flat and round. Others touch various parts of that elephant and conclude the elephant's shape according to the parts they touch.

They bicker with each other without indulgence. Even though good sighted ones who can clearly see the elephant inform them about the elephant, those blind people are unconvinced and they argue that their own conclusions are correct. When that group of blind people have their sight fixed up, they will be able to see the whole real elephant as it really is.

As the group of blind people are, so are people who wrongly believe that Nibbāna is anattā. If people who say Nibbāna is anattā could attain enlightenment and become arahants, they would realize whether or not Nibbāna is anattā. I would like to offer you thought and rationale about the significance of anattā for you to deliberate. Anattā is disavowal of attā, which is the sense of self and belief of everything in physical form or formless as being self. Anattā is the opposite of attā. Whenever there is disavowal in attā, then everything is being non-self. That is anattā.

Therefore, attā and anattā are merely categorizations related to the practical level of aggregate physical form (rūpa-khandha) and aggregate mental factors (nāma-khandha). They are neutral in the natural process of the Truth (sabhāva-dhammas are neutral). Rūpa-khandha and nāma-khandha are harmless and have no adverse effect. Defilements and craving (kilesa and taṇhā) covert in rūpa-khandha and nāma-khandha are harmful and detrimental. Therefore rūpa-khandha and nāma-khandha are not defilements and craving. They are sabhāva-dhammas which develop by causes, as indicated by the Pāli phrase,



“Ye dhammā hetuppabhavā, tesam hetum tathāgato.”

Translation: Of those things that arise from a cause, the Tathāgata has told the cause, and also what their cessation is.

Impermanence (aniccam) means that rūpa-khandha and nāma-khandha are variable and will change. Suffering (dukkha) results from the mind’s attachment (upādāna), which clinches onto rūpa-khandha and nāma-khandha. The mind becomes delusive and wrongly perceives rūpa-khandha and nāma-khandha as being self (attā).

Therefore rūpa-khandha and nāma-khandha are actually anattā within themselves. At the time the body is dead, we burn it with fire and there is nothing left but its bones. At that point there is no concept of corporeal self. This phase of the physical body is categorized as anattā. When the mind separates from the body which is dead, the four aggregates which are mental factors or nāma-khandha—feeling (vedanā), memory (saññā), compounded thought (saṅkhāra), and consciousness (viññāṇa)—all vanish. Since all nāma-khandha are mental factors that exist as a process of the mind, this phase is also anattā, or non-self.

Anattā is categorically recognized as the vanishing condition of rūpa-khandha and nāma-khandha. Whoever wants to say that Nibbāna is anattā, go ahead and say whatever you want to say about it. Even though I know the condition of Nibbāna, it is worthless for me to say it. Let it be exclusive knowing (paccattam), or individual wisdom of knowing, or to be known by the wise for themselves.

You must accurately render the word Nibbāna with distinctness. You cannot supposedly correlate Nibbāna with any syllabus of Dhamma. Nibbāna signifies that all the various āsava<sup>5</sup> are completely extinguished. The complete extinction of āsava provides no fuel for ignition, and it has no remaining agent to fabricate realms of existence (bhava-jāti). Nibbāna does not exist in anything. Nibbāna is not being anything. Nibbāna is the commonly accepted Pāli term, and is the name signifying the complete extinction of āsava. Nibbāna has no cause and factor to correlate any syllabus of Dhamma. Nibbāna does not exist in any supposition (sammuti) because it is the release and liberation. Vimutti is just the Pāli term given to the act of the release and liberation.

When you read about Nibbāna as anattā, don't wear out your brain criticizing it. However you have tried to read it, Nibbāna shall not emerge in your mind anyway. If you can attain enlightenment, becoming an arahant, you'll know by yourself whether or not Nibbāna is anattā. At the present time it wastes your time to criticize.

The time will come when contemplating with wisdom to know and to see all entities which are form and formless shall eventually vanish. When the mind accepts the Truth that attā shall become anattā, there at that point, the mind will release attachment to self. When Siddhattha Bhikkhu contemplated, he contemplated

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<sup>5</sup> Āsava means vexation or attachments and all defilements which pervade the thought process in the mine. Further discussion of āsava can be found in the scriptures (suttas).

with wisdom to see and to know self as becoming non-self as it truly is. This contemplation with wisdom was developing insight (vipassanā). When he knew and saw things thoroughly as they really were with more refined insight, he developed these traits of vipassanā-ñāṇa or bhāvanā-maya-pañṇā. He had been ordained for more than five years and during this time found the right practice to attain enlightenment by himself, without any guidance from any teacher. He contemplated with wisdom until he could see and know things truly as they really were, developing increasingly greater wisdom and progressing level upon level, hence attaining progressively developed wisdom. He gained the wisdom to know the Four Noble Truths. This wisdom was developed progressively from wisdom into vipassanā and into vipassanā-ñāṇa.

I would like to urge you to learn well, with rational discernment, the Lord Buddha's biography, from the initial period before he self-ordained, to the day he attained enlightenment. You ought to comprehend it well. The progression in wisdom development, level by level, before Siddhattha Bhikkhu attained enlightenment and became the Buddha is of considerable importance. You ought to learn it well and use it as your model practice to direct your own Dhamma practice.



## The Real Buddho Is Not All About Recitation

THE REAL “BUDDHO” arises by contemplating with mindfulness and wisdom (*sati-paññā*). Contemplating by using the syllabus of Dhamma, *sammā-diṭṭhi*, as the center of all syllabuses of Dhamma, and seeing the right view working harmoniously with any syllabuses of Dhamma, becomes correct and righteous Dhamma practice (*sammā-patipatti*). Seeing the right view works to sustain all aspects of Dhamma practice at all levels. The other seven of the Eightfold Path integrate *sammā-diṭṭhi*. Seeing the right view (*sammā-diṭṭhi*) cuts out seeing the wrong view (*micchā-diṭṭhi*) from the mind completely. There is no more seeing the wrong view hidden in the mind.

The use of “Buddho” in Dhamma practice is twofold:

1. It is used in tranquility meditation as all of you are practicing (*samatha*)
2. It is used in the development of contemplating with wisdom (*vipassanā*)

I will explain the first method, then follow with the second method, so that it will not confuse learners. You will be able to

understand the two separate and distinct uses of “Buddho” in tranquility meditation, and “Buddho” in the development of vipassanā.

“Buddho” is used in tranquility meditation. Most people are practicing this meditation all over the place. In fact, while meditating to calm the mind we can bring into the mind any recitation or parikamma word to silently recite during tranquility meditation, steadying the mind and focusing the mind on the parikamma. Thus, this is merely the tactic to train the mind to hold mindfulness and self-possession (sati-sampajañña). Sati is mindfulness, and sampajañña is self possession. This method alone cannot make anyone attain enlightenment. For instance, we recite the parikamma word “Buddho” repeatedly in meditation just to train the mind to hold sati-sampajañña in a steady calm mind. The use of other parikamma words for meditating would have the same result.

“Buddho” is the Pāli term for enlightenment, awakening, and cheerfulness. How can you reach these stages? You will understand correctly by reading this book. Meditating to the state of calm mind by reciting the parikamma word repeatedly is the tactic to inhibit thinking, as indicated in the following Pāli phrase,

“Atītaṃ nānvāgameyya nappaṭikaṃkhe anāgataṃ, paccuppannañca yo dhammaṃ tattha tattha vipassati.”

The above phrase means, do not think about the emotion in the past, neither gratifying emotion nor unpleasant emotion. Do not fabricate thoughts related to those emotions. Regarding the emotion to think about the future, constrain yourself with

mindfulness not to presuppose. You need to mindfully perceive the emotion of the present, keeping attention on the feeling of the breathing going in and out, however, you can add using the parikamma word “Buddho” if you like. For instance, mindfully breathe in slowly, silently reciting “Bud,” then mindfully breathe out, silently reciting “dho.” You keep silent recitation in your head while you are meditating. You keep doing this with mindfulness continuously. While you are meditating, you consider yourself as if you are alone in the world at the present. You are not concerned or related to anything. You must not be curious about anything. Breathe in and out normally. Do not intend to coerce your mind, if you do, you shall pressure it. Your mind will become variable, affecting your bodily reaction by developing an abnormal condition of the body, such as having stress, tension, dizziness, or chest congestion. Your variant mind may even be deluded by mental formations coming in the form of mental images (nimitta). You may see those things, know these things delusively. Eventually you lose hold of your meditation development (bhāvanā), and your mind will be distracted or even fixated by those delusive images.

I have already explained the use of reciting words in the books, *Sammā-diṭṭhi* 2 and *Sammā-diṭṭhi* 3. You need to learn well the right meditation method contrasted with the wrong meditation method. Then you should follow the right meditation method which is harmonious to your disposition. In meditating you need to know your disposition so that you can meditate using the method which is harmonious to your disposition. For instance, those

who have a thinker's disposition and who, therefore, can attain emancipation by the use of capable wisdom (paññā-vimutti) can meditate only at the stage of earnest concentration. It is difficult or impossible for them to meditate to full calmness. Afterwards, they like to think of different things. If they did not have the contemplative technique to contemplate Dhamma all around them, they would think along the stream of the world, hence their minds would stray. They would feel grumpy and disturbed and could not keep meditating. They would want to meditate to a calm state of mind, but they could not achieve it and would feel discouraged. This is about those who meditate without knowing their disposition. They waste their time for nothing.

If you already have the disposition for paññā-vimutti it is good enough to meditate to earnest concentration. After achieving earnest concentration, if you like to think, you can lead the concentrated mind to contemplate Dhamma with wisdom. You need to prepare your conceptual thinking to contemplate with wisdom before you draw the mind into the stage of earnest concentration. Then once in earnest concentration you can contemplate continuously with wisdom. Your Dhamma practice will progress by doing it that way.

Those who have the propensity or disposition of the tranquil minded (ceto-vimutti) do not want to think about anything. They are not able to train their minds to contemplate things all around them as to their nature of impermanence, suffering, and being

non-self, as things really are. Since they have the propensity for ceto-vimutti, they like to meditate to a calm state of mind. After they withdraw the mind out of the calmness, their minds are in equanimity. They do not want to think or exercise their wisdom because they are afraid that if they think about things all around them, their calm minds may develop stray thoughts, which may disturb their calm minds. After a short while, the tranquility in their minds shall regress. They then relapse to meditate until their minds become calm again, repeatedly. Thus, there is no progression in their Dhamma practice. This is like a blind man rowing a boat in a pond. He will row the boat in circles, even though there is a way out of the pond which is wide open for him, he cannot see it. As the blind man is, so are those who lack wisdom in meditating. Eventually their wrong meditation methods become delusive (moha-samādhī). The pleasurable happiness from the tranquil meditation enthralls them.

In the Lord Buddha's time there were a number of people who had thinkers' dispositions enabling them to achieve paññā-vimutti. There were as many then as in the present. People who have a thinker's disposition like to be observers. They like to consider and criticize things all along the stream of the world. If they practice Dhamma, and they know how to think about things, and know how to practice Dhamma correctly whereby their Dhamma practice progresses in its development, and if their accumulation of merit is replete and their virtue is perfect (pāramī), they can attain enlightenment in their present lives.



All Dhamma practitioners, when you know that you have a thinker's disposition, you ought to train your thinking toward Dhamma as much as you can. You contemplate things as to their aspects of impermanence, suffering, and being non-self, as they really are. If you feel tired, you may have some rest by meditating to the stage of earnest concentration, during which you will gain some strength from meditating. Then when you want to get back to contemplating Dhamma again, you can do it. Thus, your Dhamma practice will be successful in its progression, since you know to meditate using the method which is harmonious to your disposition. You have preparatory mindfulness and wisdom so your mindfulness (*sati*), meditation (*samādhī*), and wisdom (*paññā*) are balanced.



## Preparing the Direction of Thought for Wisdom Development

HENCEFORTH, YOU SHOULD be determined to train well your skill of correctly contemplating Dhamma with wisdom and seeing things as they really are. Do not be afraid that your mind may develop stray thoughts. If you think and contemplate Dhamma in the nature of the Truth, it becomes a matter of wisdom, so your thinking and contemplating become free from stray thoughts. You may think about the past, bringing it up in the mind to contemplate within the bounds of the three marks (tilakkhaṇa): impermanence, suffering, and being non-self. Some matters you should contemplate in regard to their aspect of impermanence (aniccā). Some matters, you should contemplate in regard to their aspect of suffering (dukkha). And some matters you should contemplate in regard to their aspect of being non-self (anattā). This is the technique and stratagem to train your skill of using wisdom in order to develop an emergence of wisdom in you. You need to include contemplating all worldly pleasurable happiness, and consider that it is the cause of suffering.

While making the consideration of being non-self (anattā), you have to fully understand the condition and nature of self (attā). The aggregate physical form results in there being a corporeal self. The foundation of that aggregate form consists of basic elements. There are four basic elements: earth, water, air, and fire. You need to understand and realize that all objects consist of the four basic elements which are necessary to sustain life. You decompose all body parts and all objects into pieces in your imagination and contemplate them as they really are. You contemplate them until you know and have a clear view, using your wisdom, that there is neither self nor entity in the four basic elements. Everything is just all about the supposed self. You contemplate them to eliminate attachment from your mind. All of the internal and external body parts such as hair, body hair, nails, teeth, skin, flesh, tendon, bones, endogenous bone membrane, the spleen, the heart, liver, lungs, colon, intestine, fresh food, and digested food should be contemplated as the basic element earth. Even all of your possessions and treasures, you need to contemplate as the basic element earth. All of the above-mentioned are just used to sustain your life.

Self (attā) exists in two forms:

1. Corporeal self (rūpa-attā) is the aggregate physical form which consists of the four basic elements, as I have already explained above.
2. Mental self (nāma-attā) is in four aggregates which are mental factors (nāma-khandha): feeling (vedanā),

memory (saññā), compounded thought (saṅkhāra) and consciousness (viññāṇa).

You need to contemplate all of these four aggregates with regard to impermanence (aniccam), suffering (dukkha) and being non-self (anattā). By contemplating them with your own wisdom, it shall become unequivocally doubtless. If you contemplate those things correctly according only to scriptural Dhamma, it will only be validated by the text and not from your own Dhamma contemplation experience using your own wisdom. Your mind will not be able to feel the experience of the clear doubtless Truth. When contemplating feeling (vedanā), memory (saññā), compounded thought (saṅkhāra), and consciousness (viññāṇa), each characteristic plays a significant role to each other and interacts with the corporeal self and mental self. You need to consider each characteristic of the four mental factors and the significance of how they interact with the corporeal self and the mental self, as well as their influence in certain circumstances. You need to figure it out using your own wisdom and your own capability. Contemplations do not have to follow every sentence in Dhamma text, for the result of contemplating Dhamma according only to the text would become wisdom in recognition, not wisdom of your own, as it needs to be. In order to be self-dependent and self-reliant, you must be able to count on your own mindfulness and wisdom and your own capability.

When those who have a thinker's disposition and those who have a tranquil mind disposition meditate, they get different

outcomes. When those who have a thinker's disposition recite words inwards while they meditate, their concentrated minds merely arrive at the stage of earnest concentration. Their minds are not able to integrate with the stage of full attainment (appanā-samādhi), the Fine-Material Sphere (rūpa-jhāna) nor the Immaterial Sphere (arūpa-jhāna). Since people who have a thinker's disposition like to think, they cannot keep their minds as still as people who have the disposition for a tranquil mind. It is good enough for those with a thinker's disposition to meditate to the stage of earnest concentration, meanwhile their minds gain some strength and want to contemplate Dhamma with wisdom (vipassanā). Then they can do it as soon as they want.

Many people have the dispositions for thinkers' emancipation (paññā-vimutti) but they meditate to be tranquil. This is indicative of being unaware of their own disposition to meditate with a suitable meditation method appropriate for themselves. It is foolish because it lacks wisdom to meditate appropriately. Others can meditate into tranquil states of mind because they have the dispositions for tranquil mind emancipation (ceto-vimutti). Those who have the disposition of thinkers meditate to the stage of earnest concentration, which is good enough. When they want to think about whatever matter, they should bring that matter up to contemplate by applying the contemplative technique (upāya) to contemplate that matter in regards to impermanence, suffering, and being non-self.

Remember, if you keep constantly working on wisdom training, you will become familiar with using wisdom. You should not worry about developing stray thoughts in the mind. It is acceptable that you are meditating with knowledge and your intelligence, and you will gain self-dependence and self-reliance.

Those who have the disposition for tranquil mind emancipation (ceto-vimutti) meditate to calmness. While you are about to withdraw your mind out of the calmness, you need to be mindfully cautious of withdrawal. You should not completely withdraw your mind out of the calmness. As you do this, use your mindfulness to recognize the stage of earnest concentration. Then lead your concentrated mind to contemplate with wisdom. The preparatory thoughts for using wisdom to contemplate Dhamma are considerably important.

You need to train your Dhamma thinking so that you can bring that preparatory wisdom to act in concert with your concentrated mind. If you do not train your Dhamma thinking in preparatory wisdom, you shall have a problem, for you would not have any wisdom to connect with your concentrated mind in order to contemplate Dhamma. You would stay still and inactive, but could not contemplate anything. Some do not prepare for thinking wisdom. If they have studied Dhamma scriptures or they have listened to their teachers' Dhamma lectures, whereby they presume they know this syllabus of Dhamma and that syllabus of Dhamma, may feel they already know it, so they have no enthusiasm

to contemplate the Truth with wisdom. They unwittingly conceal their wisdom with scriptural Dhamma knowledge. The saying “I already know” shuts down the usage of wisdom.

Therefore, I would like to urge all of you to develop the Dhamma thinking with wisdom. You can contemplate Dhamma with your preparatory wisdom after you meditate. It is the way of practicing Dhamma in conjunction with meditation and contemplation using wisdom. Wherever you go, whatever you see, whenever you do things, consider things all around you as Dhamma and the Truth.

You should always contemplate Dhamma and the Truth in regard to impermanence, suffering, and being non-self. You apply the contemplative technique (*upāya*) to those practicable Dhamma concepts with wisdom. In wisdom development, you can train your thinking intelligence during your daily routine. You should not make the excuse that you need to meditate to a tranquil state of mind in order to be able to contemplate Dhamma and the Truth, and that you need an appropriate place to practice Dhamma. You can train your wisdom anywhere. Like boxing training, boxers train their boxing skills outside the boxing ring. They train until their boxing skill is good enough and they are ready to perform boxing, then they step up into the boxing ring. All sports require some training, and so does wisdom development.

Every square inch on Earth is where you can contemplate with wisdom. Everything on Earth you can contemplate in Dhamma

and the Truth, applying the contemplative technique (upāya). For instance, if you see aging people, ill patients, or dead bodies, you contemplate them in regard to the law of nature and the Truth, that all senility, ailments, and death apply to all animals. Then you bring them inwards (opanayiko), compare the consistency of their bodies, which are composed of the four basic elements, with your body which is also composed of the same four basic elements. You contemplate their bodies and your body in the same conceptual Dhamma and the Truth. You discern humanity and all animals and how they deteriorate gradually as a result of births, and how they become ill, senile, and eventually dead. Their bodies which are composed of the four basic elements change and decline. The reality is that bodies constantly generate rotten waste, loathsome filthiness, and putrid smell. Eventually bodies become dysfunctional and lie still, and they become putrefied according to the law of nature. After you discern the above reality, you bring them inwards. You consider that your body is the same as others which are composed of the four basic elements. Your body will also become old and deteriorate as others do.

You can even observe some changing foliage, for these change from phase to phase gradually. You can see clearly the changing composition of the four basic elements. When you bring that contemplative matter inwards, as the foliage is, so are our bodies. In wisdom development you train your wisdom to contemplate the Truth with no expectation in return while you are in the training stage. It is premature to expect the result of extinguishing any



defilements and craving at this training stage. You should not presuppose that you might rid such and such defilements and cravings. Nor should you expect to be able to release attachments from your mind while you are training your ability of thinking about Dhamma and the Truth in the correct way. Like people in job training, who do not expect anything in return other than job experience and skill. As the job training is, so is training yourself in contemplating Dhamma and integrating preparatory wisdom which is considerably important.

When you meditate to the stage of earnest concentration then lead your mind to contemplate Dhamma with the preparatory wisdom. If you keep constantly working on wisdom training, the mind will gradually accept the Truth in clearer view as things really are, whereupon wisdom arises. With respect to wisdom arising, seeing the right view and the right comprehension of the Truth arise along with the wisdom. The expectation of meditating using recitation to calm the mind resulting in wisdom arising, with wisdom popping up brightly as turning on a light, or fireworks blasting brightly in the sky when you light them up, is considerably wrong. There was no Noble One in the Lord Buddha's time that had wisdom arise from meditating to a calm state of mind. The Lord Buddha's biography and the Noble Ones' biographies, whether they were monks or laymen, appear in the Suttas. You need to learn well how they began to practice Dhamma so that you can follow their method as the model for practice



## The Dhamma in the Scriptures is the Name of the Truth

THE DHAMMA IN the scriptures is very important and you need to learn it well so that you can use it as guidance to track down the real Dhamma. Dhamma scriptures embrace all sources of knowledge about which you are curious. Dhamma scriptures are like a country map or world map. You need to read them for the direction you want to go, otherwise you may get lost and will not be able to arrive at your destination. Dhamma scriptures are like a Dhamma map whereon the Lord Buddha laid good directions for Buddhists to follow, for they direct you toward the Path, Fruitions, and Nibbāna. If you do not study well, you will wrongly render the Dhamma significance. According to the Lord Buddha's teaching, your Dhamma practice will be the wrong practice, straying from the Path which brings you to Fruitions and Nibbāna. The Lord Buddha indicated a clear view of the wrong practice and the right practice. You need to be aware of rendering the Dhamma significance. If you render it wrongly, you will see the wrong view. When you then teach it to your followers, they shall misunderstand and see the wrong view as well.

Wrong rendering of Dhamma significance confuses your Dhamma practice with no way out. Wrong rendering of Dhamma significance prevents the progression of your Dhamma practice, so studying Dhamma scriptures is very important. You should study them until you know and understand these theories well. Then you should investigate yourself to determine your foibles which may be problems that you ought to fix. You should choose appropriate syllabuses of Dhamma from the Dhamma scriptures which are suitable for application to yourself in order to fix your foibles. Furthermore, you can find syllabuses of Dhamma in Dhamma scriptures which provide the right guidance in order to solve problems you are encountering. Like a good physician who knows how to perform a good diagnosis and also knows about drugs which can cure that disease, he prescribes the right drugs to fix up that illness and his patient takes that drug continuously. Eventually the illness goes away and the patient feels fine. Dhamma practitioners, you need to analyze what your problems are to determine the right syllabuses of Dhamma to apply to solve problems in your heart. Eventually all the chronic problems in your hearts will unfold.

Your body action, speech, and mind are integral to corporeal Dhamma. Dhamma scriptures are involved with yourselves, such as greediness, anger, delusion, all kinds of defilements, and craving in your hearts. They are real Dhamma within yourself. Dhamma scriptures are written about those things which are involved within yourselves, but only on a theoretical level. If you

do not know about false or bad things in yourself, knowledge from studying Dhamma scriptures will by no means solve your problems. It is impossible to just bring recitation or the parikamma word “Buddho” into your mind while meditating, and expect that you could rid all defilements from your mind. Recitation or use of a parikamma word while meditating to a calm state of mind is just the means to avoid problems temporarily. Like when you put a rock on grass, the grass is not able to grow. When you remove the rock, the grass will grow back again. So, although defilements and craving in your heart do not seem like they dwell in your heart while meditating in a calm state of mind, when you withdraw the mind out of meditation, all defilements and craving recur again, as before.



## Mindfulness and Wisdom Commence Buddhho

**M**INDFULNESS AND WISDOM (sati-paññā) act to create “Buddho.” You are advised to study this book with rational discernment so that you know how “Buddho” is developed. You also will have good reason to determine right practice from wrong practice. Nowadays there are teachings and the practice of meditation by bringing a recitation or parikamma word into your mind while meditating, and an expectation that wisdom will arise. I urge you to study the hermits and anchorites’ method and study the Lord Buddha’s biography of when he practiced meditation with the two hermit teachers. The two hermits could proficiently meditate to utmost absorption, and so could Siddhattha Bhikkhu at that time. How come their wisdom did not arise?

In the present, what kind of calm mind meditation can be practiced so that wisdom will arise? This kind of teaching has been around for a very long time. Who has wisdom arising from calm mind meditation and how did it happen? You should not have this irrational notion with no Noble One as your reference. Therefore, you should study the Noble Ones’ biographies in

the Lord Buddha's time, which appear in the Suttas. Learn how those Noble Ones, whether they were monks or laymen, began to practice Dhamma until they became Noble Ones. You subsequently will realize and recognize the right practice.

Even after Siddhattha Bhikkhu had been ordained for more than five years he had only meditated to calm his mind the whole time, and his wisdom had not arisen. But after, he accepted a gold serving tray with madhupāyāsa rice from a lady named Sujātā. After he finished that meal, he floated the gold server on the Nerañjarā River. He saw the gold server float up stream of the river, whereupon he commenced to contemplate with his wisdom. He applied the contemplative technique (upāya) to the phenomenon of the gold server floating up stream of the river, and brought the phenomenon inwards to his mind. He figured if his mind could go against the stream of defilement and craving, he could reach the ultimate release from birth, senility, ailment, and death. But if he allowed his mind to drift along with the stream of the world, he would experience repetition of birth, senility, ailment, and death, endlessly. From then on, he did not meditate to calm his mind. Instead, he contemplated with his wisdom in regard to rationale and the Truth. He determined that lust and craving were the causes of suffering. Lust and craving dwell in the heart, they are causes of endless rebirths and death. He had the right view of seeing suffering and its causes. Seeing the right view during that contemplation was the basis upon which his wisdom arose. His wisdom arose in

the middle path. The right view (sammā-diṭṭhi) and the wisdom of the right contemplation (sammā-saṅkappa) were righteous thought and viewpoint whereby the commencement of “Buddho” emerged in him.

The emergence of “Buddho” does not suddenly pop up in mind at a certain level of Dhamma practice. If there is the right comprehension and the right view (sammā-diṭṭhi) of seeing the Truth, at whatever level of Dhamma practice, whereupon “Buddho,” the Pāli word meaning cognizance, awakening, and cheerfulness, arises in mind at that level of Dhamma practice, at that moment, the mind also senses the arising of “Buddho.” Thus, it was that Siddhattha Bhikkhu, by himself, discovered the Path which directed him to enlightenment. There was no teacher who taught him the Truth. Through his own wisdom, he became enlightened and realized the Four Noble Truths on his own. On the day he attained enlightenment as the Buddha, “Buddho” arose within him in a replete and perfect manner. All I have explained to you about how the Lord Buddha developed his wisdom ought to lead you to comprehend that mindfulness and wisdom commence initial “Buddho.” Further, there are some more steps to explain to you with the supportive reasons to study them well and practice accordingly and correctly. Your practice will become righteous practice. Your questions about how to practice will be answered.

All Dhamma in the scriptures are like a whole log. Before turning a log into housing construction or furniture, you need to transform

it into shapes and sizes which are suitable for specific works. So it is with a number of syllabuses of Dhamma, you need to select the applicable Dhamma which is applicable to yourself. You need to render “Buddho” with a clear comprehension. You should not regard your knowing of things as “Buddho.” Dhamma scriptures explain the meaning of “Buddho,” which is knowing, awakening, and cheerfulness. But if you study Dhamma just from scriptures or from your teachers’ lectures and you know Dhamma from doing that, your theoretical knowing is not pertinent to “Buddho.” In regard to the practical level, “Buddho” is cognizance based on your own wisdom of seeing the right view. As I have already indicated in the instances of the Lord Buddha and Noble Ones, cognizance, awakening, and cheerfulness happen to those who through wisdom have knowledge of the Truth for themselves. Everyone has wisdom and the Truth is also within everyone. But they do not know how to apply the contemplative technique (upāya) to interact with their wisdom.

It is like when Siddhattha Bhikkhu meditated with the two hermit teachers, there had been no cause for him to think or to contemplate with wisdom, although he had full capability of wisdom. But when he saw the gold server floating up stream of the river, suddenly he derived the contemplative technique from that phenomenon to contemplate with his wisdom. So as Dhamma practitioners have wisdom within themselves, they are not enthusiastic enough to derive causes and contemplative techniques (upāya) from things all around them and to contemplate



Dhamma with their wisdom. But they know how to derive causes and thinking techniques (upāya) to think along the stream of the world, they are very good at using their wisdom thinking about them. On the other hand, when they contemplate things all around them in regard to Dhamma and the Truth, their wisdom is restricted.

Nowadays there is only meditation to a calm state of mind that is being regarded as Dhamma practice. Meditation to a calm state of mind is a means to inhibit thinking temporarily or resting the mind from thinking temporarily. After people withdraw their minds out of meditation, they repeatedly allow their minds to drift along the stream of the world with no boundaries. All their thinking is about defilement and craving (kilesa-taṇhā). Their thinking results in fabricating various states of existence, and they subsequently have to experience repetition of endless rebirth, suffering, and death. They do this instead of contemplating things about themselves and things all around them into aspects of Dhamma in order to go against the stream of the world, and to derive causes and contemplative techniques (upāya) to contemplate continuously. They should do the latter, for this is the way the mind realizes and accepts the Truth in continuity.

Many Dhamma practitioners only recognize calm meditation as their practice. They have no idea about contemplative wisdom development (vipassanā). Back and forth go the repetitions of meditation, so their Dhamma practice is in slow progression or no progression at all. Training to develop the skill of mindfulness

and wisdom is very important. It will bring knowledge of the Truth and develop keen wisdom in minds, for these minds will know and see Dhamma and the Truth. But many do not want to practice this way. The Lord Buddha taught Buddhists to know and see the Truth with one's own wisdom, not from opening the Dhamma scriptures. There are those who want to know about Dhamma, so they only open up Dhamma scriptures. But by doing only that, their usage of wisdom will be shut down. All knowledge they have will only come out of the scriptures, not from their own wisdom, because they do not have their own developed wisdom. Thus, it is hard for their practice of Dhamma to progress.

In order to practice Dhamma progressively to a more and more advanced level of refined Dhamma practice, you need to develop wisdom to enable you to build *dassana-ñāṇa*. *Dassana* implies seeing things truly as they really are with wisdom. *Ñāṇa* implies real cognizance based on *dassana*, which is seeing things truly as they really are. Both together become *dassana-ñāṇa*, which is a condition of the mind, derived by the insight of true seeing and real cognizance.

To develop seeing prior to knowing results in exactness with no mistake in it. But if knowing comes prior to seeing, it will unwittingly cause error and misunderstanding in the mind. You should not consider that kind of knowing as right knowing. Like when you are buying a car or a house or whatever, you need to see or view the condition and quality of what you are buying. You need to examine for breakage, flaws, dents, or any mechanical

problem before you make the decision to buy it. But if you merely know it and you make the decision to buy it right away, you have a high risk of making a mistake and making the wrong decision. So it is with true seeing and real cognizance (dassana-ñāṇa). You have to see truly with the wisdom of true seeing (paññā-dassana) then that true seeing is exactness. If there is Dhamma knowledge in the mind but no true seeing with a clear view of Dhamma and the Truth with wisdom, there shall be a presumption of knowing about that syllabus of Dhamma and this syllabus of Dhamma. This kind of Dhamma knowledge is certainly the same kind of intuitive knowing (ñāṇa) in vipassanūpakilesa. It is knowing but no true seeing. Even though there is correct knowing of syllabuses of Dhamma or correct knowing of things, if that knowing comes prior to true seeing, it will cause errors and mistakes. But if true seeing happens before knowing, there shall not be any problem with that.

There is only righteousness according to the Truth. True seeing and real cognizance are two kinds of insights which need to be developed together simultaneously. They function and work together. There is true seeing in things, and one must know about those things as well. There is knowing of things, and one must see those things truly as well. If there is knowing without true seeing, that knowing could be wrong knowing. Or if there is seeing without knowing, that seeing could be wrong seeing. If there is wrong knowing, there will subsequently be wrong seeing. If there is wrong seeing, there will subsequently be wrong

knowing. But if there is real cognizance, there will subsequently be true seeing. And if there is true seeing, there will subsequently be real cognizance.

Therefore, the insight of true seeing and real cognizance (dassana-ñāṇa) acts as navigation to other insights. Dassana-ñāṇa is the lead insight for all of the more advanced insights, such as maggā-maggañāṇa, paññā-ñāṇa, and vipassanā-ñāṇa. The more advanced and the higher the level of refined insights one has, the more well refined is their dassana-ñāṇa. The insight of true seeing and real cognizance performs as the leading insight for other insights to develop and emerge. In addition, the insight of cessation of defilements and cravings (nirodha-ñāṇa) and the insight of knowing the total elimination of defilements and cravings (āsavakkhayañāṇa) are both superior refined insights. They involve having the most refined insight of true seeing and real cognizance emerged in them. The most refined dassana-ñāṇa emerging in the superior refined insights is the insight of cognizance and seeing purity (ñāṇa-dassana-visuddhi). It is the perfect knowing and seeing of purity. Therefore, Dhamma practitioners ought to commence the development of the insight of true seeing and real cognizance. Dassana-ñāṇa is the variable of seeing (diṭṭhi). Dassana-ñāṇa is the separator of wrong view and right view. It enables one to rid the wrong view out of the mind and keep the right view which is righteous in the mind. This is called the right view (sammā-diṭṭhi). As soon as the right view is brought into the mind and acts in concert with dassana-ñāṇa, Dhamma

practice will be proper and righteous, allowing successful progress to the advanced level of attainment and becoming Noble Ones. All Dhamma practitioners should understand this conceptual practice accordingly.

Hence Dhamma practitioners must develop the foundations which are the insight of true seeing and real cognizance (*dassana-ñāṇa*) and the right view (*sammā-diṭṭhi*), in order to cut off perplexity and doubt in contemplating Dhamma. *Dassana-ñāṇa* in Dhamma practice helps to prevent error and mistake. This is the real Noble Path. The true Noble Path cuts off the wrong view from the mind completely. Wrong practice results from seeing the wrong viewpoint. Seeing the wrong viewpoint results from the wrong studying of Dhamma scriptures or deriving wrong information from Dhamma teachers, and these, in turn, result in becoming the wrong practice (*micchā-diṭṭhi*). Wrong practice does not direct anyone toward the Path, Fruitions, and Nibbāna. If those who have a profusion of merit and virtue to attain enlightenment and become Noble Ones in the present life practice Dhamma by the wrong method, their profusion of merit and virtue will be by no means an aid to them to become successful. The example to support this statement is the two hermit teachers of Siddhattha Bhikkhu, who taught him meditation to calm the mind. They had tendencies of perfection to attain enlightenment to become arahants at that time. But because of their wrong practice, which enthralled them by the tranquility and meditative absorption, when they died, they were reborn in the Immaterial Sphere

(arūpa-bhava). All Buddhists ought to practice Dhamma according to the path and method of which the Lord Buddha advised. Buddhists, you should not lean your practice toward the hermits' and anchorites' method, otherwise you shall not attain the Path, Fruition, and Nibbāna. Neither hermit teachers nor Buddhists who stray from the Lord Buddha's advice shall attain the Path, Fruition, and Nibbāna. Regardless of being born Buddhist and working earnestly at Dhamma practice, it is regrettable that you shall miss the opportunity to attain the ultimate goal in the present life.

The true seeing and real cognizance (dassana-ñāṇa) only emerges in those who perform the right Dhamma practice. Dassana-ñāṇa cannot be characterized and exhibited outwardly. It is the sensory mind. When dassana-ñāṇa arises in the mind, the contemplation of Dhamma Truths will be unequivocally doubtless. When there is doubtlessness in whatever things, any question or any doubt nevermore arises about those things. If there is doubt or questions remaining about those things, it is indicative that the contemplative result has not arrived at the point of clear doubtlessness. Dassana-ñāṇa is exclusive insight which emerges in an individual. Dassana-ñāṇa cannot be transmitted from one individual to another. As soon as dassana-ñāṇa emerges in the mind, it overthrows the wrong view and immediately rejects it from the mind. The right view (sammā-diṭṭhi), which is righteous and proper, takes place at that moment. Subsequently, contemplation of Dhamma Truths results

in clearer seeing and cognizance of those Dhamma Truths. This process of Dhamma contemplation is described in the Pāli term as “yonisomanasikāra.” The contemplative result is unequivocal doubtlessness. Development of true seeing and real cognizance in the mind is based on rational faculties (sati-paññā) in the use of judgment. Wisdom proposes things to the mind with right reasons in respect to their aspects of impermanence. The mind derives that proposal and deliberates it, and eventually the mind truly acknowledges the incontestable truth of the impermanence of things. The proposal of suffering and its causes is brought into the mind, and after deliberating, the mind truly acknowledges suffering and its causes. The proposal of being non-self in things is contemplated in the mind, and after deliberating, the mind truly acknowledges that things shall eventually vanish. There is neither animal nor human that exists as being self.

In addition are these deliberations of the mind, that neither possessions nor loved ones belong to anyone. They are merely things which sustain our lives temporarily, and eventually we will part for good. Then the mind truly admits that when the time comes, we certainly must perish according to the law of nature. The mind deliberates all proposals with wisdom, then truly accepts the Truths. When the mind truly accepts the Truths, it is that true seeing and real cognizance (dassana-ñāṇa) that has emerged in the mind. There is no need to check with anybody as to whether or not it's correct. There is no need to check with any Dhamma scripture either, because the true seeing and the real

cognizance will judge themselves spontaneously. Some Dhamma Truths have to be seen before being known. Some Dhamma Truths have to be known prior to being seen. In Dhamma contemplation these two insights can be replaced by each other in accordance with the essential conditions and the suitabilities (hetu-paccaya). So the contemplative incidents are that true seeing comes prior to knowing or knowing happens before seeing. But if there is knowing without seeing or seeing without knowing, it could cause error and misunderstanding in Dhamma practice, for this kind of knowing may wrongly think that it is right knowing, seeing may wrongly guess that it is right seeing. These are unwittingly wrong knowing and wrong seeing. So, this is the wrong practice (micchā-ditṭhi).

True seeing and real cognizance (dassana-ñāṇa) is a factor which acts as a supervisor in meditating. It prompts earnest concentration which is proper and righteous and the right view meditation (sammā-samādhi). It also guards against wrong intent and the wrong view meditation (micchā-samādhi), as well as delusive meditation (moha-samādhi) wherein people are enthralled by pleasure and happiness in tranquility and appreciation of meditative absorption. Dassana-ñāṇa will differentiate right view meditation and wrong view meditation as mentioned above, then it will overthrow the wrong view meditation and delusive meditation out of the mind and keep the right view meditation which is proper and righteous in the mind, which is known as earnest concentration. The earnest



concentration is mental strength to support wisdom in the mind. Those who meditate with no *dassana-ñāṇa* as a factor of meditation can meditate to a calm state of mind as well, but they do not know or see what right view meditation, wrong view meditation, or delusive meditation are. When they meditate to a calm state of mind, although they meditate wrong view meditation, they wrongly think that they meditate correctly. So, they unwittingly keep meditating wrong view meditation until they develop defiled meditation or defiled contemplation (*vipassanūpakilesa*) in their minds.

Nowadays there are a number of wrong view meditation practitioners whose minds become aberrant. This is a kind of mental illness, and if its symptoms are severe, there will be no doctor who can fix it unless the ill person stops meditating. Even though they stop meditating, these radical symptoms of eccentricity and distorted thought (*sati-vipallāsa*) still remain in their minds. Whenever they again meditate to a calm state of mind, the radical symptoms will return. If they go to an incompetent monk who knows neither about right view nor wrong view meditation, that monk cannot correct the symptoms for the mentally ill person. The monk will likely encourage them to perpetuate the wrong meditation. The incidence of meditating persons going insane results from the underlying wrong view (*micchā-diṭṭhi*) in their minds which has not been corrected, compounded with various cravings in their minds. Cravings in their minds may be that they want their mind to be tranquil, they

want heaven and hell to be exhibited in their meditations, they crave to purify their minds to be liberated and reach Nibbāna or they crave for wisdom arising. When either one of the above cravings or all of them compound with wrong view in the mind, certainly the symptom of mind eccentricity shall show up resulting from wrong view meditation. Therefore, Dhamma practitioners must study well the correct means of meditation in every detail and aspect. Studying of the theoretical meditating method in Dhamma scriptures is pariyatti. It is necessary to use wisdom when studying the theory, otherwise you could meditate wrong view meditation unwittingly. It could cause you problems for the rest of your lives which will be difficult to correct, or which may become unsolvable.

Another means of meditation is the hermits and anchorites' meditating method, which has existed since a very long time ago before the emergence of Buddhism in the world. Hermits and anchorites' meditation had no groping and fumbling with regard to moral precept observance (sīlabbata-parāmāsa) because there were no moral precepts for them to grope and fumble with at that time. So, at that time there was no groping and fumbling in Dhamma practice (dhamma-parāmāsa) either. Furthermore, hermits and anchorites did not know about purifying the mind. They did not know about tranquility in this meditative absorption or in that meditative absorption (jhāna). They never heard of wisdom arising in meditation which calms the mind. They did not know about the mind being liberated to become a Noble

One, or arriving at Nibbāna. They did not know any of the above-mentioned things, since at that time Buddhism did not exist. So, hermits and anchorites did not have those kinds of cravings. Hermits and anchorites did not know about the procedures of meditation. They did not know about wrong view meditation (micchā-samādhī) or delusive meditation (moha-samādhī).

Hence the hermits' and anchorites' method was not right view meditation (sammā-samādhī) nor the wrong view meditation. It was delusive meditation that the hermits and anchorites meditated. They were delighted with the result of meditation which was pleasure. They fell into deep infatuation with the happiness in the tranquility of meditation. Sometimes when their minds were in calmness, they might experience the arising of supernormal powers, such as the fivefold supernormal powers (abhiññā), the sixfold supernormal powers (abhiññā) or the attainment of eight levels of the mind (samāpatti). Supernormal powers could occur in calm mind meditation for any nationality or any religion, and even people who do not have any religion can meditate for calmness in mind and also could have supernormal powers happen during meditation.

You can see that the hermits and anchorites did not meditate with any cravings, and neither should you. By the way, it is not necessary to meditate to full calmness and enter jhāna as those hermits and anchorites did either. Remember, merely meditate for steady intent of the mind and to relieve stress. Meditate into a steady state of mind for a while before going to bed, while

continuously paying attention to the breath going in and out until going to sleep. Students or pupils should meditate using the same method for about ten to fifteen minutes before studying. Keep meditating this way routinely until you get used to doing it. When studying, one will have enhanced memory and will precisely recall the subject of what is studied. Meditating this way enhances and embraces memories (saññā) together in one spot in the mind. This is also the means to train for mindful meditation (sati-samādhī) as well. By practicing this meditation method, you will diminish wrongdoing in affairs and wrong speech in conversation. Persons who practice this meditation method will have comfort and a calm mind. In contemplation of whatever things, you shall have mindful meditation to strengthen wisdom and the mind. The mental strength built from meditation encourages those persons to do their affairs well. They also become reasonable people who can tell what are right things and what are wrong things.

Therefore, you are advised to meditate for a steady state of mind to comprise and support the working of wisdom. It is not enough, however, just to meditate to calm the mind as many people are doing. It is necessary to train mindfulness and wisdom to develop well-rounded knowledge and an ingenious mind. Although the method to develop wisdom was what the Lord Buddha taught, people do not study it, or they study it but misconstrue the Lord Buddha's teaching. They fail to use their wisdom and subsequently they create problems for themselves.



## Problems Caused by Misconstruing Dassana-ñāṇa

**T**RUE SEEING AND real knowing (dassana-ñāṇa) commences from rational discernment of seeing or viewing (diṭṭhi).

There are two kinds of seeing:

1. Wrong seeing
2. True seeing

We cannot know what wrong seeing or what true seeing is until we use our faculty of ingenious reasoning and rational discernment to separate true seeing from wrong seeing, and judge them accordingly. After the judgment, we reject wrong seeing and keep true seeing in the mind. Be aware, do not lean toward your desires and cravings in your judgment of differentiating right from wrong seeing. This is how to begin to develop true seeing and real knowing (dassana-ñāṇa) in your mind. If the seeing is righteous and proper, it is the right view (sammā-diṭṭhi) which has emerged in the mind. The insight of true seeing and real knowing arises simultaneously along with the right view. As soon as Dhamma practitioners plant the right view and insight of true seeing and real knowing in their minds, they will not

have worry or confusion in their Dhamma practice, because they already will have eliminated the wrong view. They can then put full strength of faith and strength of perseverance into their Dhamma practice, which will in turn promote increased progression in their Dhamma practice.

When the insight of true seeing and real cognizance arises within, those experiencing it do not want to check with anybody to confirm whether or not it is the correct result. This is because they already truly know and have full comprehension of practicing that syllabus of Dhamma. Although it is not easy to develop the insight of true seeing and real knowing in the mind, it is not beyond the ability of those who have their own rationale. It is like when people know and understand their work assignments. It does not matter whether or not it is big and complicated work, it is not beyond those persons' judicious and well-rounded knowledge to accomplish the work. Those who perform earnest Dhamma practice will certainly have *dassana-ñāṇa* emerge in their minds. Nothing can distract their views or make them wrong views. Like they are working on a big building construction, they can accomplish the construction right on time according to the contract or they even accomplish the construction sooner. The same thing applies to Dhamma tasks—they can enter the stream of the Path, Fruition, and Nibbāna quickly. They would not take long to get to their ultimate goal. Regardless of the years of ordination and the years of Dhamma practice, if they practice Dhamma with full comprehension where there is proper and righteous seeing

(sammā-diṭṭhi), for these people, composite with tendencies of perfect fulfillment for which they have done lots of merit and virtue, even though they are novices and beginners in Dhamma practice, they can enter the stream of Dhamma completely.

Dassana-ñāṇa is the conventional Pāli term. If you practice and truly see and know in the way mentioned above, that is real dassana-ñāṇa. In contrast, if there is an intuitive knowing which tells one that dassana-ñāṇa has happened to them, this is intuitive knowing (ñāṇa) in defiled contemplation (vipassanūpakilesa). This kind of knowing is not development of insight (vipassanā) at all. There are a number of meditation practitioners who have this intuitive knowing (ñāṇa) in defiled contemplation (vipassanūpakilesa) arising in them. They have the wrong notion that the insight of wisdom (paññā-ñāṇa) has happened in them. The false view that this has happened occurs unwittingly.

Therefore, starting out at the very beginning of Dhamma practice is very important. If there is the misconstruing of seeing the right view (sammā-diṭṭhi), it will become the wrong view (micchā-diṭṭhi) instantly. Then one will wrongly believe that it was right seeing. When meditating, the result will be wrong view meditation (micchā-samādhi) which is wrong mind intent. The result will be in accordance with the cause. If there is wrong in the beginning, the intermediate will be wrong as well, and eventually the end will be wrong. There is no righteousness or proper result in doing the wrong practice. In comparison, when selecting the head of a herd of cows, if the selection of the head of the herd of

cows has experience crossing the stream, the head of the herd of cows will be able to safely bring the herd of cows across the stream to the shore. But if the selected head of the herd of cows has never crossed the stream before, that head of the herd of cows shall mislead the herd of cows to swim around ending up in the ocean vortex and become trapped in it. Eventually they will become exhausted and drown in that vortex. It is the same as people who are seeking the right path to practice Dhamma to attain the Path, Fruition, and Nibbāna. If they find the right course which directs them to achieve their goal, it is propitious. But if they follow the wrong course, it is unfortunate for they will never arrive at their intended destination. If there is correct reading of the Lord Buddha's Dhamma map, Dhamma practice should not have any problem. But if there is wrong reading of the Dhamma map or misconstruing and wrong understanding of it, there shall be wrong traveling forever.





## Maggā-maggañāṇa

**M**AGGĀ-MAGGAÑĀṆA WILL EMERGE in the mind when the insight of true seeing and real knowing (dassana-ñāṇa) leads the way from the start. Dassana-ñāṇa is the chief fundamental insight needed for all of the more advanced insights to arise. Dassana-ñāṇa directly relates to adopting the right view (sammā-diṭṭhi) because there is nevermore seeing the wrong view (micchā-diṭṭhi) or delusion happening in one's mind once maggā-maggañāṇa takes place in the mind. Practitioners who have developed maggā-maggañāṇa in their minds completely step up to the course of the Noble Path directly leading to the Path, Fruition, and Nibbāna. The so-called majjhimā patipadā is the middle path which is described in Pāli as, “eka-maggā-maggañāṇa-dassana-visuddhi,” meaning that it is the only one course whereupon the path to practice Dhamma with the right method will enable Dhamma practitioners to attain purity of mind.

Those who know about practicing Dhamma to accomplish a certain level of Dhamma virtues also comprehend the conceptual Dhamma practicing method to accomplish that level of Dhamma

virtue. In the Lord Buddha's time there were Buddhists who practiced Dhamma qualification to attain Dhamma of stream-enterers (sotāpannas) and successfully became sotāpannas. Dhamma practitioners should study their conceptual practicing methods and the accomplished procedures of those stream-enterers and follow their methods and procedures to accomplish the same goal. Dhamma scriptures have been written about sotāpannas in regard to their eradication and ridding of three defilements:

1. Sakkāyadiṭṭhi
2. Vicikicchā
3. Sīlabbata-parāmāsa

These will be expounded upon in the next chapter.

In order to accomplish the level of Dhamma termed sotāpannas it is worth noting how they began to practice and what procedure they used to accomplish this first of the four stages of the Noble Fruitions. Practicing of the right view (sammā-diṭṭhi), comprised with the insight of true seeing and real knowing (dassana-ñāṇa), is the procedure they used to practice Dhamma to eradicate the three defilements. When the complete eradication of the three defilements occurs to Dhamma practitioners, they are reputed as stream-enterers, becoming sotāpannas. For example, it is similar to someone eating enough food which the body (dhātu-khandha) needs, then the hunger for the food is erased and the condition of having a full stomach takes place. There is then the knowing of satiety of eating food. Similarly, eradicating the three

defilements continuously to the point at which there is knowing that the three defilements are completely eradicated, results in the immediate knowing in the mind that there is the attainment of the Dhamma qualification of the stream-enterers. It is like eating food to the point of satiety from having a full stomach and also acknowledging that condition.

Likewise, those who have attained the Noble Fruition becoming sotāpannas realize immediately the moment that these defilements are completely gone and they have attained the first of the four stages of the Noble Fruitions. There is no need to check with anybody whether or not it is correct, because they have gotten rid of the defilement vicikicchā which is perplexity and doubt out of their mind. This is “exclusive knowing” or in Pāli terms, paccattaṃ, individual wisdom of knowing or to be known by the wise for themselves. On account of their attainment of the Noble Fruition becoming sotāpannas, they have attained the insight known in Pāli as ñāṇa-dassana-visuddhi, which is knowing and seeing of a certain degree of pure Dhamma virtue in mind. Although they have eradicated the three above mentioned defilements from their minds, the intermediate circumstance of defilements and the most profound and difficult to eradicate defilements which remain in their minds, will be dealt with in the next practicing step to eliminate them. Eventually they will be able to eliminate the most profound and difficult to eliminate defilements from their minds, until the release to Nibbāna (vimutti-nibbāna). According to the biographies of laypeople who attained

stream-entry in the Lord Buddha's time, after they became stream-enterers they lived their lives with that level of attainment. They were satisfied with that stage of virtue Dhamma. There was no progression to the higher levels of attainment. If they wished to transition to the progression of higher stages of attainment, they had to ordain. Ordination laid the foundation of perseverance, enhanced mindfulness, and wisdom in order to reach the higher stages of attainment.

There are many learned men who somewhat differently define the defilement known in Pāli terms as *sakkāyadiṭṭhi*. You can look at Dhamma scriptures and find out how it is rendered there. I would like to present for your thoughtful consideration my own interpretation of this defilement and the means to eliminate it. Please deliberate it with rationale based on the truth. The elimination of *sakkāyadiṭṭhi* is the elimination the false view in the mind regarding corporeality (*rūpa*). The original view was to think of corporeality (*rūpa*), which consists of the four elements, as being self. Later on, learned men contemplated the bodies with wisdom. They deconstructed the body parts into pieces in their imagination, and they saw that there was neither self nor entity in any piece of the corporeality. The corporeality merely is the aggregate physical form which consists of the four elements: earth, water, fire, and air. They had the insight of knowing and seeing the aggregation and forming of the four elements into becoming bodies. They also knew and saw the basic need of the four elements. They realized their righteous duty to take care of

and to maintain the vital condition of the four element forms until the body and the soul (*citta*) separate. The four elements come from the elements (*dhātus*) of the parents, which have qualities of senility, illness, and death. So, the four elements (*dhātu-khandha*) were born with the same qualities as the original elements (*dhātu-khandha*) who were the parents. No one can change this law of nature. It is a result of contemplation, revealing the Truth of the four elements to the mind. The mind admits the real conditions of the elements as they really are. Then the mind totally rejects the previous false view, which wrongly considered corporeality (*rūpa*), which consists of the four elements, as being self.

With regard to possessions, they are just products consisting of elements. There is the wrong notion by many that possessions really belong to oneself. Moreover, there is subsequently a delusive attachment to possessions. There are a number of people who suffer by attaching to their possessions. The suffering is caused by the wrong notion in thinking that possessions really belong to them. When they contemplate their possessions with wisdom in regard to the Truth, they will come to realize that all possessions are products made from the four elements, which truly belong to the world. The idea that all our possessions belong to us is just a matter of worldly supposition. Whenever people are enthralled by this supposition and worldly common belief, their minds shall suffer. Come to the right understanding that all possessions are external elements, which are being utilized to sustain and support the vital condition of the four elements of the body day by day

within the lifetime. Soon, these possessions, which are variable, will change due to the causes and factors of their nature. These are brief contemplative examples for your own contemplation.

You need to emerge your earnest contemplations with your own capability and wisdom. Essentially, the development of the insight of true seeing and real cognizance (*dassana-ñāṇa*) together with the right view (*sammā-diṭṭhi*) are needed to be achieved with your own capable wisdom. The result will be seeing the clear view with unequivocal doubtlessness. If you contemplate Dhamma according only to the text it would become wisdom in recognition, and even though there is correct Dhamma contemplation, *dassana-ñāṇa* will not arise. That is because Dhamma text is just a sample Dhamma map. So, you need to derive a Dhamma map of your own, in accordance with the Lord Buddha's Dhamma map, since the Lord Buddha laid good directions for Buddhism to follow. You are urged to learn well the Lord Buddha's biography and the Noble Ones' biographies. In the Suttas, there have been a number of Buddhist monks and laypeople written about who attained the Path, Fruition, and Nibbāna. They had previously been ordinary persons (*puthujjana*) like all of us. You should pay attention to the beginning procedure of how they started to practice Dhamma, and then those methods they used until they accomplished the attainment and became Noble Ones. If you do not have full comprehension of the Lord Buddha's method and the Noble Ones' method, then you may adopt the hermits' and anchorites' method to practice. Those people meditate to train

the skill of meditative absorption (jhāna) and train the skill of supernormal powers (abhiññā) arising because they follow the hermits' and anchorites' method. However, using this method makes it impossible to attain any stages of Noble Fruition to become a Noble One, as they wish to do.

Vicikicchā is the defilement of skepticism and perplexity in the Lord Buddha, Dhamma, and the Noble Monks (ariya-saṅgha); skeptical doubt of the Path, Fruition, and Nibbāna; doubt of hell and heaven; and doubt of the corresponding result of good deed and bad deed. Those who have attained Dhamma enlightenment, becoming Noble Ones, do not have any skepticism, because these are truths according to the Lord Buddha's statement. The important thing is studying the correct way to practice Dhamma which directs one toward the Path, Fruition, and Nibbāna. This defilement causes perplexity and doubt that one has inadequate fulfillment, merit, virtues, and insufficient coherent ability (paññā-vāsanā-pāramī) to attain the Path, Fruition, and Nibbāna in the present life. It is advisable that you eliminate those wrong notions from your mind. You should derive self comprehension that you have tendencies of perfection (pāramī) to practice to attain the Path, Fruition, and Nibbāna in the present life. If you think that your merit and virtue is not ample fulfillment, you need to increase your diligent effort and perseverance in practicing Dhamma. It is like when you know that there is little water in your earthen jar, you should be diligent to fetch buckets of water to fill up the jar. It is the same as deriving perfect fulfillment, keep working

constantly on practicing with diligent effort and eventually the fulfillment shall become perfect.

The important thing to remember is to direct your mind to disavow that the four elements and all possessions are self, and conclude that they do not belong to yourself. They are merely things which sustain lives temporarily and eventually we will part for good. No one could embrace the four elements and possessions, which belong to the world, and take them when departing from the world. Do not attach and pile up possessions into your heart. Do not let your possessions attach to your heart and make you suffer. It does not matter how many possessions you have, make up your mind to admit that all possessions are merely common utensils in families. You constantly edify your mind to disavow that possessions really belong to yourself. Thus, the mind shall have no perplexity and doubt as to their true character.

*Sīlabbata-parāmāsa* is a defilement regarding misconstrued precept observance. To prevent indecision about moral precept observance you are advised to come to the understanding in your mind that precept observance is ruined or broken only when there is intention to violate a particular precept. However, if there is no intention to violate precept observance the precept is not broken. For instance, inadvertently walking on animals such as ants, insects, or any other animals, causing their deaths with no intention to do it, does not violate the precept not to kill. Being overly concerned about breaking precepts or ruining their observance leads the mind to become gloomy, dejected, and



somber. So, do not do that, since there is no intention to break the precepts or infringe upon the observance of the precepts.

Sīlabbata-parāmāsa is groping and fumbling which is a defilement absent in sotāpannas who have attained the first stage of Noble Ones. The Pāli term samucchadavirati comes by way of virtuous Dhamma, and means the precept observance by sotāpannas is genuine and constant. There is no breaking of precepts or defiled gloomy precept abstention involved. To clarify the idea of perfect precept observance of sotāpannas we could say it is like a full glass of water, and although we add some more water into the glass, it does not increase the quantity of water in the glass. Similarly, it does not matter whether or not sotāpannas receive the precepts from monks, the observance of precepts of sotāpannas is perfect all the time. It is habitual abstention. If there is a precept received from monks, it is just traditional formality. There is no overly concerned examination of the precepts and worry of breaking the precepts, because sotāpannas have shame of doing sin (akusala-kamma) and bad things, saying ribald remarks, thinking of wretched and immoral things and the like. Thus, they abstain from doing such things. So, to those who have not attained the stream-entry, becoming sotāpannas should constantly edify your mind to have shame of doing bad and sinful things, feel ashamed of all bad talking, and be ashamed of venal and malevolent thinking.

There are three kinds of stream-enterers (sotāpannas):

1. Sattakkhattum-parama sotāpannas will be reborn into human existence not more than seven lives. In their seventh life they will be reborn during the existence of Buddhism, and they will be able to attain enlightenment as an arahant.
2. Kolamkola sotāpannas will be reborn to be human beings not more than three lives. In their third life they will be reborn during the existence of Buddhism and they will be able to attain enlightenment as an arahant.
3. Ekabījī sotāpannas will be reborn one more time as a human being, during the existence of Buddhism at the time, and they will be able to attain enlightenment as an arahant.

When sotāpannas are reborn, will they know that they are sotāpannas? No, but there is a Dhamma virtue which is permanently implanted into their minds (citta) called hiri-dhamma. Wherever they are, in public or in private, they are ashamed of doing, speaking, and thinking all bad things. Sotāpannas will be reborn into families which have the right view. They will live their lives in moral and righteous ways even though sotāpannas have not been able to eliminate and rid themselves of profound and difficult to eliminate defilements. They may also be reborn as laypeople in poverty-stricken families. Venerable sotāpannas are upheld and praised as being the Lord Buddha's disciples. All of us venerate

and bow and pay homage to those venerable sotāpannas. They have proceeded as stream-enterers, the stream toward Nibbāna which is the direct path without delusion or becoming lost.

Those who have attained Dhamma of sakadāgāmī accomplished their elimination and ridding of the same three defilements as did the stream-enterers. Even more, sakadāgāmī are able to diminish sexual craving and erotic temptation (kāma-rāga) to become rare and subtle. They also diminished the defilement of anger (paṭigha) to become rare and mild. After they die, they will be reborn once as human beings, during the existence of Buddhism, and they will be able to become arahant.

Those who have accomplished becoming anāgāmī also accomplish the complete eradication of five kinds of saṃyojana, which are defilements. These defilements are:

1. Sakkāyadiṭṭhi
2. Vicikicchā
3. Sīlabbata-parāmāsa
4. Kāma-rāga
5. Paṭigha

Anāgāmīs have completely eradicated the above five defilements. After they pass from human existence, they will be born into the Brahma Sphere, in the region of Suddhāvāsa. Later on, they will attain Nibbāna there. Therefore, studying Dhamma is considerably important for the distinct rendering of Dhamma, and it is advised that it be done with explicit clarity. Separate the theoretical Dhamma into consecutive steps, parts, and sections so that you

can derive the appropriate theorem of Dhamma for you to use as a guide for practicing. Determine in an orderly manner which theorem or syllabus of Dhamma you will practice first and which theorem or syllabus of Dhamma you will practice later. You should determine what Dhamma syllabus, when practiced, will lead to the attainment of stream-entry (sotāpanna), what Dhamma syllabus, when practiced, will lead to the attainment of once-returning (sakadāgāmī), what Dhamma syllabus, when practiced, will lead to the attainment of non-returning (anāgāmī), and what Dhamma syllabus, when practiced, will lead to the attainment of enlightenment (arahant).

There are two types of tendencies of arahant in terms of their disposition:

1. Paññā-vimutti
2. Ceto-vimutti

These two types have different shrewd practical Dhamma to practice to accomplish the attainment of Nibbāna. Those who are paññā-vimutti should derive the suitable Dhamma to practice to accomplish the attainment of Nibbāna. Those who are ceto-vimutti also need to know the suitable Dhamma to practice for them to accomplish the attainment of Nibbāna.

Dhamma teachers and their followers should learn well the theorems or syllabuses of Dhamma and derive the correct methods to practice. In contrast, if their Dhamma teachings and methods of practice are jumbled in an arbitrary way, it will not result in successful Dhamma practice. Dhamma practicing procedures in

the Dhamma text are perfect. Dhamma teachers should learn it well, otherwise followers shall have problems, perplexity, and confusion about how to begin to practice Dhamma. The right conceptual teaching is to provide the appropriate knowledge suitable for the students' learning capability. If students are at the kindergarten or elementary level, is it appropriate to teach them at the educational level of high school or college? In order to get good results, teachers should teach at the appropriate level of education to suit their students' learning capability.

This is the same concept when teaching Dhamma practice, in that teachers should provide appropriate and practical Dhamma which is suitable for their students' wisdom and ability for those practitioners to attain fruition. Dhamma practice shall not achieve anything if Dhamma teachers provide the most advanced and profound Dhamma level to learners who do not have the foundation for that level. If the learner's underlying wisdom and their fundamental knowledge are inadequate to learn advanced and profound Dhamma, they may not even comprehend seeing the right view, but their teachers teach them more advanced Dhamma for the attainment of arahant, so they get no fruition from that practice. Similarly, if Dhamma practitioners have the disposition of paṇṇā-vimutti (thinker's disposition), but their teachers teach them the practicing method for those who have the disposition of ceto-vimutti (tranquil mind disposition), there shall be no fruition by doing that either.

Dhamma practice at the present is different from that of the Lord Buddha's time in that the Lord Buddha had the special insight to know tendencies of perfection of an individual. He knew what tendency of perfection the individual had attained in the past, and then he gave the person a wise practicing method which was suitable and appropriate for that individual to practice. The Lord Buddha's astute practicing method was adapted to the tendency of perfection of the individual. To persons who had perfect fulfillment adequate to attain the stage of stream-entry, the Lord Buddha gave appropriate Dhamma to practice for their accomplishment of sotāpanna. He also gave the appropriate Dhamma to practice for accomplishing the Noble stages of sakadāgāmī and anāgāmī to persons who had the tendencies of perfection to accomplish those Noble stages. For persons who had tendencies of perfection to practice Dhamma to accomplish the highest Noble stage, which is arahant, the Lord Buddha gave the most profound and subtle Dhamma practicing method to accomplish the attainment of arahant. The Lord Buddha gave the appropriate astute Dhamma practicing method exclusively to suit the individual according to their previous perfect fulfillments. People who utilized the Lord Buddha's Dhamma practicing method were able to attain Noble Fruition and became Noble Ones. Nowadays no one has the insight of knowing someone else's perfect fulfillment which they have attained in the past. They do not even know their own perfect fulfillment attained in the past. So, it is difficult to derive

the appropriate Dhamma practicing method to correspond with the previous perfect fulfillment they attained in the past. But it is not beyond a person's capability for those who have developed wisdom and the faculty of deft reasoning.

There is confusion in Dhamma practice at the present time because there are so many methods of Dhamma practice. Each Dhamma teacher or master of each group has the good intention to repulse and rid defilements, craving, and all vexation from their minds because they wish to attain the Noble Fruition and become Noble Ones. Dhamma teachers teach to their followers whatever Dhamma they could render from the Dhamma text. Those Dhamma teachers confound unskilled practitioners by teaching to ordinary people the most profound and subtle Dhamma intended for advanced practitioners. Also, many Dhamma practicing groups even teach the hermits and anchorites' method. Actually, they train their skill of meditating to calmness and train in the skill of accessing meditative absorptions. But by doing that they wish to repulse and rid defilements and cravings to attain enlightenment, becoming Noble Ones, to no avail. Nowadays there are a number of Dhamma practitioners who have this wrong notion, so it is difficult to correct this wrong notion, or perhaps it cannot be corrected at all.



## The Dhamma Attainment of Arahants

NOWADAYS DHAMMA ATTAINMENT of arahant is not an easy thing to achieve because the Lord Buddha is not around to give the exclusive astute practicing method suitable for the individual's tendencies of perfection. Every practitioner has to struggle to find their own astute practicing method. It does not matter if you derive Dhamma from reading Dhamma texts or listening to a teacher's Dhamma lecture. It is all Dhamma. But if the Dhamma practice method you choose does not suit your disposition, it will be necessary to change to another Dhamma method. See what Dhamma is good for yourself then proceed to practice it. Practicing Dhamma correctly in accordance with the syllabus of Dhamma is not difficult. Whatever syllabus of Dhamma you practice, you are able to practice it correctly. But finding the syllabus of Dhamma which suits your disposition is considerably difficult because you do not know what character of perfect fulfillment you attained in the past. You do not know how to determine the appropriate Dhamma method to practice and connect it with your past tendencies of character.



For those who are intellectual and have wisdom and rational capability, it is not beyond their ability to determine the astute practicing method which suits their disposition. In the beginning they have to tumble along with wrong tries and right tries and endeavor and flounder by whatever it takes to find the right Dhamma practicing method which is suitable to their disposition. The Pāli term *dhamma-paramāsa* is to grope and fumble for an astute Dhamma method which is apt for an individual. Those who can grope and fumble and then find the astute Dhamma method, which is suitable to their past perfection of character, are fortunate. Those who grope and fumble and practice Dhamma which is not suitable to their past perfection of character are ultimately disappointed. Although there is the tendency of perfection to attain enlightenment becoming arahant in the present life, if there is wrong Dhamma practice which is unsuitable for one's disposition and previous tendency of character, then there is no way to accomplish enlightenment in the present life. For instance, the Lord Buddha's two hermit teachers had tendencies of perfection to attain enlightenment becoming arahants in that time, but they practiced Dhamma with the wrong method. They were enthralled by meditative tranquility and meditative absorption (*jhāna-samāpatti*). After they passed away, they were reborn as Brahmas with very long lives. So it is with Dhamma practisers, if they practice wrong Dhamma unsuitable for their propensities and their previous tendencies of character, they have no way to become Noble Ones.

It is not true that by merely practicing any Dhamma method correctly according to theoretical Dhamma scriptures that one shall attain enlightenment and become a Noble One. It is similar to taking medication which is not for treating the particular illness. It is taking the wrong medication, and taking that medication until the day that person is dead. That illness will not have gone anyway. It is the same as practicing Dhamma which is not suitable for the tendencies of perfection from the past. The Lord Buddha preached this lesson to Buddhists, and he did not prescribe the same syllabus of Dhamma to all Buddhists to accomplish enlightenment. In contrast, he gave different astute Dhamma methods to each individual, except for specific groups in which the whole group had the same tendencies of character. If one reads about the Noble Ones' biographies, one will fully understand this.

To attain enlightenment and become an arahant, it is not necessary to attain the consecutive stages of enlightenment in order—from the first stage to the highest stage—as composed in Dhamma texts. Arahant attainment comes in accordance with one's individual disposition, propensity, and tendency of perfection. For example, those who have not attained any of the four stages of enlightenment, but practice Dhamma in accordance with the way the Lord Buddha taught, and also with the way that is pertinent to their past good deeds and perfection of fulfillment (plus having a thriving cognitive power, for these involve ingenious faculty and keen wisdom), right then attain the enlightenment of Nibbāna becoming arahants. They know exactly the date and

the month they attained enlightenment. If there was a clock with them while they attained enlightenment, they could tell the exact time they attained enlightenment.

Some attain the first stage of enlightenment becoming stream-enterers (sotāpannas) before the attainment of Nibbāna, becoming arahants. Some attain the second stage of enlightenment, becoming once-returners (sakadāgāmī) before the attainment of arahant. Some attain the third stage of enlightenment becoming non-returners (anāgāmī) before the attainment of arahant. Those who have attained enlightenment will stay quiet. They will not ask or check with anybody about their Dhamma status because they will know about their own Dhamma status. This individual wisdom of knowing is called suddhi asuddhi paccattaṃ. Even if the Lord Buddha sat with them at that place, they would not mention their attainment of enlightenment and Nibbāna to the Lord Buddha unless the Lord Buddha asked them. Only then would they mention it to the Lord Buddha. They do not proclaim or advertise themselves to the public to acknowledge their accomplishment of the ultimate stage, Nibbāna. Maybe some did in the Lord Buddha's time, because the Lord Buddha came to make a statement of prohibition against it.

Vipassanā-ñāṇa arises but remains in finite time. It is resolute, decisive, valorous insight having the characteristics of keen wisdom and profound penetrating cognition. It has insightful cognition to know the Three Spheres of Beings (loka-dhātu). This insight specifically eradicates the roots of all impurities, vexation,

and cravings (āśava-taṇhā) from the mind. Lust and craving cause minds to whirl around like a rotating wheel (vaṭṭa-cakka) in the Three Sphere of Beings: the Sense Sphere (kāma-bhava), the Fine-Material Sphere (rūpa-bhava), and the Immaterial Sphere (arūpa-bhava). Minds are gratified and pleased with happiness and other things due to craving (taṇhā).

When minds become attached and concerned about whatever things, it is due to craving (taṇhā). Hence minds become entrapped in the Sense Sphere for a very long time. As for residing in heaven, again minds want to be in heaven. Because tranquility and the absorption of the Fine-Material Sphere (rūpa-jhāna) and the absorption of the Immaterial Sphere (arūpa-jhāna) are very profound cravings. They attract the minds, causing them to be reborn accordingly in a class of celestial beings in either the Fine-Material Sphere (rūpa-brahma) or the Immaterial Sphere (arūpa-brahma).

Vipassanā-ñāṇa is the insight to know about suffering and its cause. This insight includes knowing of practicing methods to extinguish the cause of suffering. When vipassanā-ñāṇa has explicit knowing and right seeing of the cause of suffering, which is craving (taṇhā), there at that moment nibbidā-ñāṇa arises. The mind becomes dispassionate about repetition of birth and death in the Three Spheres of Existence. Subsequently, the craving of merit will be relinquished because craving merit is a cause of repeated birth and death in various states of being. There is a Pāli phrase, “Samūlaṃ taṇhaṃ abbuyha,” which means, one has completely

extracted lust and craving and their roots from their mind. There is a Pāli axiom, “Taṇhāya tarati ogham,” which means, count on craving (taṇhā) first, and relinquish it later. That Pāli phrase refers to the concept that astute virtue and merit uplift and deliver one to the Path and Fruition. After delivering one to the destination, astute virtue and merit are relinquished. Therefore, merit and virtue are influential in delivering one to the Path, Fruition, and Nibbāna. Nibbāna, however, has neither merit or virtue nor sin or evil. From then on nirodha-ñāṇa arises which is more easily called nirodha, the extinguishment of suffering. Nirodha has two aspects to its meaning:

1. Nirodha is actualizing lucidity
2. Nirodha is extinguishing suffering and adversity

Nirodha as actualizing lucidity is defined in terms of being able to see and know the Truths clearly, knowing and seeing the roots, stem, and scion of the culprit who creates states of being and birth (bhava-jāti) and wherein knowing and seeing are revealed with dassana-ñāṇa (true seeing and real cognizance). There is a Pāli axiom, “Natthi loke raho nāma” which means there are no secrets in the world. This axiom refers to the Three Worlds or the Three Spheres of Beings: the Sense Sphere (kāma-loka), the Fine-Material Sphere (rūpa-loka), and the Immaterial Sphere (arūpa-loka). Within these Three Worlds are orbits of craving (taṇhā) which lodge the craving mind in these worlds for a very long time. These are places where craving camouflages and hides

itself from being viewed and makes its whereabouts difficult to be seen.

But now nirodha-gāminī-paṭipadā which is comprised with dassana-ñāṇa has arisen, and though craving cloaks and shrouds itself with mysterious obscurity and disguise, it is now openly revealed. There is nevermore a hiding place within the Three Worlds for craving to reside because nirodha has dispelled the darkness of ignorance (avijjā). Since ignorance is a huge pitch-black darkened tunnel, a best refuge for enemies which are all big and small defilements and cravings, it is difficult for people with ordinary mindfulness and wisdom to know and see them. Cravings enshroud themselves in sin, merit and virtue, tranquil meditation, absorption of the Fine-Material Sphere (rūpa-jhāna), and absorption of the Immaterial Sphere (arūpa-jhāna). Nirodha-ñāṇa easily extinguishes all of these. So as light dispels darkness, so does nirodha dispel the darkness of ignorance (avijjā) from one's mind.

Cravings are the cause and condition affecting the way the mind becomes involved with sin and virtuous merit. Craving is the cause of which sin and virtuous merit relate to each other. When craving is completely extinguished, virtuous merit and sin become nullified. There will be no more existence as birth, aging, illness, and death in the Three Spheres of beings. As stated in Pāli terms, "Vijjā udapādi āloko udapādi, natthi loke raho nāma," there is lucid cognizance throughout the Three Worlds (loka-dhātu)

so there is no secret in these Three Worlds to conceal anything anymore. This is nirodha which is lucidity.

Nirodha is the extinguishing of suffering and its cause, which is craving (taṇhā). Craving is deeply implanted in delusion (moha) and ignorance (avijjā). The so-called profound seeing of the wrong view (micchā-diṭṭhi) causes delusion wherein the five aggregates are viewed as being self. This delusion is caused by ignorance (avijjā). Craving which implants its root with ignorance are both simultaneously extinguished because nirodha-ñāṇa-dassana-visuddhi has drastic and strong power which completely extinguishes the feeling of self (attā) and craving which dwells in the five aggregates. Both are cleared out completely. The electrical-like current of lust, anger, and delusion, which are affiliated in the five aggregates, are all extinguished simultaneously. There is a complete cessation of consciousness (viññāṇa) in the mind. There is nevermore a sense in corporeality (rūpa) nor mental factors (nāma) as being self. Self is not corporeality, and corporeality is not self. There is no self in corporeality, and there is no corporeality in self. Feeling (vedanā) is not self, and self is not feeling. There is no feeling in self, nor self in feeling. Memory (saññā) is not self, and self is not memory. There is no memory in self, nor is there self in memory. Mental formation (saṅkhāra) is not self, and self is not mental formation. There is no mental formation is self, nor is there self in mental formation. Consciousness (viññāṇa) is not self, and self is not consciousness. There is no consciousness in

self, nor is there self in consciousness. With the circumstance of extinguishing these things is the extinguishing of suffering nirodha.

Nirodha also absolutely extinguishes the cause of suffering to completion. When consciousness is extinguished, perception in corporeality (rūpa), feeling (vedanā), memory (saññā), and mental formation (saṅkhāra) are also extinguished. There is no perception in sensory receptors (āyatana) because consciousness (viññāṇa) in the eyes, ears, nose, tongue, and throughout the body as well as in the mind are extinguished. Meanwhile there is no feeling either in corporeality (rūpa-khandha) or in mental factors (nāma-khandha). Because there is no consciousness in anything, there is no cause and circumstance to perceive anything. This circumstance is like heat in the cooking of food. Heat cooks food thoroughly, so there is no uncooked or rare food after the cooking process. This cooking process is similar to nirodha ñāṇa-dassana-visuddhi by incinerating all big and small vexations, defilements, impurities, and craving. They are burned out of the element of knowing or absolute knowing and the five aggregates perfectly. There are no subtle and profound impurities latent in absolute knowing. Although the five aggregates still exist, they are just absolute aggregates, there is no impurity or defilement remaining in them. They are natural undefiled aggregates with no detrimental effect, so it is neutral Dhamma which is never again taken over by any sense of self or claim of proprietor.



After nirodha-dhamma has rid all defilements and impurities from absolute knowing and the five aggregates, the pure element of knowing will arise. It has the condition of its unique knowing to merely know, for this knowing has no conventional supposition involved, because at this point there is no conventional supposition to acknowledge. There is no meaning in this knowing. It is beyond elucidation or projection of this pure absolute knowing for anybody to understand it. In comparison with numbers, it is like just only 0, writing hundreds of 0 which are valueless. It shall have meaning only when we add a number in front of it and add more 0 after it, then it shall have meaning and value in it. The same as the pure absolute knowing, it is a unique independent circumstance, not staying with or attaching to anything.

After all of the mentioned circumstances have gone on for a while, a little awareness will arise. And in that very moment, a state of knowing will arise. It is the knowing that the total vexations, defilements, and impurities are about to be completely cleared out in a moment. As stated in Pāli terms, “āsavakkhayañāṇa.” In Dhamma texts, it is rendered as “knowing how to get rid of āsava.” But I would like to offer my opinion that āsavakkhayañāṇa is merely to know that in a moment āsava are about to be completely cleared out. The reason being that it has nothing to do with anything. Since nirodha has already completely extinguished suffering and its cause, as explained, āsavakkhayañāṇa is merely waiting for the attainment of the state of arahant. There is nothing else needed to be done. It is like cooking food in a closed lid pot

with heat. Food in the pot is already cooked thoroughly by heat. When the lid is opened, there is knowing that the food in the pot is already cooked and also one can see the cooked food in the pot. There shall be no more doing anything to cook that food. This is similar to āsavakkhayañāṇa. It is merely to know that impurities are about to be cleared out at that moment.

Meanwhile āsavakkhayañāṇa is arising simultaneously with the extraordinary bold power which seems like it could destroy a whole mountain in a blink of the eyes. It also has no apparent time, date, year, or month at that moment. It seems like there is neither day nor night. Its circumstance seems like one night all the time (ekarattim). Being under these same circumstances is why the Lord Buddha made a wish while he was sitting under the Sri Mahā Bodhi Tree. It was there that he set up true resolve (adhiṭṭhāna) that, “If I cannot attain enlightenment and become a Buddha right here, right now, I will not get out of this sitting, even though my flesh, skin, bones, sinew, and all my body organs shall break, rot, disintegrate, and pile up on the earth. I will sit right here.”

This true resolve (adhiṭṭhāna) did not cause the Buddha’s enlightenment in any way. It was just accentuation in conjunction with āsavakkhayañāṇa as he knew that all impurities (āsava) were about to be cleared out anyway. Deep down inside, he truly had certainty and full confidence about attaining enlightenment and becoming Buddha at any minute. But if he did not have āsavakkhayañāṇa, he did not know that impurities were about

to be cleared out. Then why would he set up true resolve? He had sat at many other places, so why did he not previously set up true resolve like he did in this place?

Those who are at the stage of attaining enlightenment, becoming arahant, also have the insight to know that all impurities are about to be cleared out at any minute. But it is advised not to set up the true resolve because it is inappropriate to imitate the Lord Buddha in this way. For ones who are about to attain enlightenment, it does not matter whether or not they set up the true resolve, for they will proceed to attain enlightenment and become arahant at that moment with any body posture. Venerable Ānanda attained enlightenment becoming arahant with the body posture of semi-lying down and semi-sitting position. Āsavakkhayañāṇa is the insight to know that the total of the mind's impurities is about to be completely cleared out. This insight arises exclusively within those who are proceeding to attain enlightenment, becoming Buddha, silent or non-teaching Buddha, and arahants.

In an acute mental moment (*carimaka-citta*), the attainment of enlightenment thus becoming arahant, occurs quickly in a split second, in less than a blink of the eyes. At that moment *ñāṇa-dassana-visuddhi* arises, and there is knowing and seeing of perfect purity which is absolute *visuddhi-dhamma*. There is a Pāli phrase describing this event: “*vimuttasmim̐ vimuttamiti ñāṇam̐ hoti. khīṇā jāti, vusitam̐ brahmacariyam̐, kataṁ karaṇīyam̐,*” the meaning of this phrase is that the liberation occurring at the moment is known fully at that moment and also the knowing of

becoming phra khīnāsava whose repetitive birth has come to an end, the unblemished undefiled virtuous and disciplined chaste comportment (brahmacariya) has completely accomplished the supreme perfect purity. All affairs of all kinds come to an end because all impurities have been rid from the mind completely. The work assignment has reached its accomplishment. The mind has no more burden and duty to carry on and work on. There is no more defilement and craving as the enemy. Dhamma practicing has prospered to the perfect accomplishment. This Dhamma status is the perfect absolute “Buddho”—enlightenment, awakening, and cheerfulness. Reciting the parikamma word which is an objective support of tranquility (samatha) does not cause “Buddho” to arise as commonly said. The real “Buddho” arises from practicing mindfulness and wisdom. The practicing starts out with seeing the right view (sammā-diṭṭhi) joining with dassana-ñāṇa which is true seeing and real cognizance. Both Dhamma elements are the influential and significant foundation to the commencement of real “Buddho.” I have explained the beginning method to practice until the purity of real “Buddho” blooms perfectly.

If there is a wrong beginning of Dhamma practice, later practicing shall be wrong as well. Even though that person has done good deeds in tendency of perfection to attain enlightenment, becoming arahant in the present life, regrettably there is no way or chance to accomplish it. However, for one who does good deeds and virtuous merit which are not ample, there is the appropriate qualification to attain the Noble Stage of the

stream-entry, becoming a sotāpanna in the present life. But if that person overleaps practicing Dhamma and utilizes the practicing method for attaining enlightenment of an arahant, instead of attaining the Noble Stage of stream-entry, the person has no chance. That is because that person's ambition exceeds his or her tendencies of perfection. If that person practices the appropriate Dhamma method for attainment of the Noble Stage of the stream-entry, that person shall attain the Noble Stage of the stream-entry becoming a sotāpanna in the present life. Once attaining the Noble Stage of the stream-entry, practicing to accomplish a higher level of the Noble Stages is not so difficult, because the Path to practice higher levels to the ultimate goal is the same Path as practicing to attain the Noble Stage of the stream-entry. There is no other complicated course on which to get lost. So, the Path is the only one course which is directed toward Fruition and Nibbāna.

Nowadays there are a number of people who have the wrong notion that the Path, Fruition, and Nibbāna are out of time. They presume that practicing Dhamma at the present time cannot result in attaining the Noble Fruition to become either a Noble One or arahant. There are a few who still praise Dhamma and believe that at the present it is still possible to attain enlightenment, becoming arahant as the result of practice. Dhamma practitioners who have attained enlightenment, becoming arahants, is approximately 0.0001 percent. There are very few. Readers may or may not believe that there are those attaining enlightenment, becoming

arahants at the present time. However, I believe one hundred percent that there are those attaining enlightenment, becoming arahants at the present time. There is the following Pāli phrase, “Arahanta asuññaloko,” it means that whenever the practicing of Dhamma is still being done correctly, in the way the Lord Buddha taught, then the world will not be void of arahants. Although there are only a few of them, it must be accepted that arahants still exist.

Dhamma practitioners, you have to derive your own rational faculties in the use of judgment. Be aware not to lean toward your desires in your judgment. If your reasoning is contrary to the Truths, that reasoning is an unworthy belief. But most people primarily believe in their respected teachers or masters’ remarks. If people pay respect and have faith in persons who are their teachers, whatever their teachers say, their followers believe them and recognize them as correct remarks. If their teachers have astute learning of Dhamma scripture and have correct understanding knowledge, their followers shall receive the right information according to their teachers. In contrast, if their teachers have misconstrued studying from Dhamma scripture, and misinterpret syllabus Dhamma, then teachers bring the misinterpreted syllabus Dhamma to teach to their followers, and those followers receive the wrong information. When they derive the wrong information to practice Dhamma, the result is practicing sequentially the wrong practice. Therefore, the most important thing in Dhamma practice is beginning with studying correctly the syllabus of Dhamma. Like feeding data and information into

a computer, if there is the right input of information and data, when we print out, we get the right data and information. In contrast, if we feed wrong data and information into a computer, when printing out, we subsequently get wrong data and wrong information as well. If we feed information which we do not know whether or not it is right or wrong data, when we print it out, we do not know if it is right or wrong either.

It is similar to feeding syllabus Dhamma data and information to the mind and sending it without knowing whether or not it is right or wrong. Thereby one's Dhamma practice would be full of perplexities and uncertainty. A person's Dhamma practicing would then become dhamma-paramāsa, conjecturing to fumble and grope for sound Dhamma practice. One will never find distinct correct Dhamma practice from this Dhamma conduct. I would like to urge all Dhamma practitioners not to conduct yourselves as the group in the Kālāma Sutta, who believed things without applying rational discernment. Dhamma practice would unwittingly become senseless blind faith.

The Lord Buddha had the insight of farsighted vision (anāgataṃsa-ñāṇa), knowing that in the far future there would be some people who would abuse and deviate his teaching by modifying and altering his teaching. The Lord Buddha's teaching in the future shall not be the same as his original teaching. Dhamma practicing at that time will be full of jumble, so it will become difficult to practice to attain the Noble Path, Fruition, and Nibbāna. Alteration of the Lord Buddha's teaching will cause a deviated

interpretation of it. The Lord Buddha stated the ten principles of the Kālāma Sutta. One of the ten which the Lord Buddha stated was, “Do not immediately believe all of the scriptures even though they are sources of correct information, until you well discern them with wisdom, after that you can decide to believe it.” In the present it is observed that people believe mostly in Dhamma scriptures and their respected teachers. So before deciding to believe, make it righteous belief by first discerning it with wisdom and then believing, as stated in Pāli, “saddhā-ñāṇa-sampayutta.”





## Epilogue

I HAVE PROVIDED GUIDANCE with regard to the procedures for Dhamma practice in this book *Buddho*. I would like to advise you to discern it rationally. If you do not understand any aspect, I am ready to clarify so that you understand these procedures. For example, “*Buddho*” means cognizance, awakening, and cheerfulness, and these are the direct result of correctly practicing Dhamma. At the beginning of practicing, you have to split the view into two views and correctly contemplate them with wisdom until seeing their significance. This deliberation is focused on the observation that if there is one view and conduct according to this view, what result will it affect? When you see that result, you consider the view that affects that result as to whether it is the right or wrong view. If wisdom deliberates and concludes the result is caused by the wrong view, you then reject that wrong view from the mind. But if wisdom deliberates and concludes the result is caused by the right view, you should keep conduct in accordance with the right view, keeping the right view as the fundamental Dhamma practice. This proper righteousness is

sammā, joined together with diṭṭhi, they become sammā-diṭṭhi, which is seeing the right view. If you can firmly implant seeing the right view within, seeing the wrong view (micchā-diṭṭhi) shall never happen to you. Your Dhamma practice shall be absolutely proper and righteous practice (sammā-patipatti). There shall be no perplexity, doubt or confusion. The above-mentioned deliberation is the means to separate the wrong view from the right view, so that you distinguish between the two, enabling you to avoid the wrong view in your Dhamma practice.

You should observe with reasoning why in the Lord Buddha's time the Lord Buddha primarily derived seeing the right view as a priority. It is because he knew that everyone has an underlying propensity for seeing wrong view. He believed it was necessary to rectify people's views. He indoctrinated people to overthrow seeing the wrong view from their minds and reset their view into seeing the right view. The first time the Lord Buddha laid down Buddhism in the world, the Five Ascetics (pañcavaggīya) was the first group who heard the teaching directly from the Lord Buddha. He started out with teaching the use of wisdom to see the right view and to think reasonably and contemplate (sammā-saṅkappa) in accord with seeing the right view. It is obvious that the Lord Buddha initially laid out the chief fundamental wisdom to his disciples. It was the opening of the wisdom gate for the disciples. When the disciples thought with wisdom, they were sorry for their wrong views. They deliberated the bad effects, misfortune, and detrimental consequences resulting from their

wrong view. Deliberating, they saw the wrong view sequentially causing wrong doing, wrong speech, wrong thought, and wrong livelihood. Therefore, the Lord Buddha rectified their wrong view.

At that time, Aññā Koṇḍañña was the first of the Pañcavaggiya, who got rid of the wrong view from his mind. Ridding the wrong view by seeing the right view with righteous proper wisdom took place in his mind. He was the first person in the world who attained the Noble Stage of the stream-enterer becoming a sotāpanna. He was also the first Buddhist disciple of the Lord Buddha. At the time Aññā Koṇḍañña became a sotāpanna, he was an ordinary person who never heard of the Five Moral Precepts. Shortly afterwards, the other four Pañcavaggiyas attained the Noble Fruition of sotāpannas as well. After attaining the Noble Fruition becoming sotāpannas, the Pañcavaggiyas ordained and became the first group of Buddhist monks in the world. You should study the Noble Ones' biographies in the Lord Buddha's time so that you can comprehend how to practice the conceptual method of priority wisdom. There are some short stories of the Noble Ones in the Lord Buddha's time. Venerable Yasa Kulaputta with his parents and sixty of his friends had never heard of the Five Moral Precepts, meditating, or anything about tranquility. How come they had the wisdom to understand syllabuses of Dhamma and attain stream-entry?

There was a group of thirty (bhaddavaggiya) who were searching for a female thief who had been stealing their possessions. During the search they met the Lord Buddha, listened

to the Lord Buddha's teaching, and attained the Noble Stage becoming Noble Ones. The Three Jaṭila Brothers and their one thousand companions listened to the Lord Buddha's teaching and subsequently attained enlightenment becoming arahants. These biographies of the Noble Ones in the Lord Buddha's time tell of more than a hundred thousand who were monks and laypeople. The above are examples of the Noble Ones, who each started out with wisdom to see the proper and right view. If you still do not believe this, you are advised to read more biographies in the sutta of the Nobles Ones who started out with wisdom to see the right view. Teachers should study well the biographies of the Noble Ones before you conduct yourselves as teachers who teach others. Teachers should not adopt the hermits' and anchorites' method to teach followers because it will deviate from the Lord Buddha's excellent teaching, thus it shall confuse Buddhists. It is not appropriate to modify or alter the Lord Buddha's excellent teaching. *Sammā-diṭṭhi* is seeing the right view with wisdom, and *sammā-saṅkappa* is the right thought with wisdom based on the Truth. These are fundamentals of priority wisdom. You derive the fundamental wisdom to study all the Moral Precepts (*sīla*), including the Five Moral Precepts, the Eight Moral Precepts, and the Two Hundred Twenty-Seven Moral Precepts. In the observance of a precept, you must study that precept using wisdom. You must use wisdom to observe the precepts, otherwise there shall be breaking of precepts or becoming gloomy unwittingly. Meditating includes the use of wisdom to study the theorems

of meditation, how to meditate correctly, and the procedure of meditation. Study well to distinguish right view meditation from wrong view meditation. Since studying theory of precepts (sīla) and meditation (samādhi) are pariyatti, Dhamma practitioners must use wisdom to study them well. Other theorems or syllabuses of Dhamma must be studied using wisdom before you use them to practice, otherwise you shall misconstrue those syllabuses of Dhamma. This will unwittingly result in wrong practicing (micchā-patipatti). You shall practice for nothing and waste your time.

The Lord Buddha had righteous proper knowing of the beginning procedure whereby he laid fundamental wisdom as the chief foundation. As soon as fundamental wisdom proceeds to see the right view, moral precept observance shall not be difficult. There shall not be groping and fumbling to examine whether or not there is breaking of precepts, because right wisdom guards precept observance. Neither is meditating difficult, because there is the use of knowledgeable wisdom in meditating, wherein wisdom directs meditating to become correct righteous meditation. Therefore, wisdom of the right view is the chief beginning procedure. If there is no right wisdom knowledge, Dhamma practicing shall not progress or become the way of the Path, Fruition, and Nibbāna. Like a blind man rowing a boat in a pond, no matter if he puts much diligent effort to row that boat, the boat shall go around that pond just like that. Even though there is an exit wide open for him, that blind man could not see the exit. As the blind man is, so is a blind mind, because the

mind does not have wisdom as its eyes. When the mind's eye, which is wisdom, goes blind, that Dhamma practice shall become groping and fumbling forever. Eventually seeing the wrong view takes place. In spite of seeing the wrong view, that person has wrong thinking believing he sees the right view. This is difficult to correct and for some it may be impossible, because there is no right wisdom pervading or existing in the heart. Eventually they just have knowledge derived by studying from the text.

Therefore, I would like to advise you to go ahead and develop wisdom of your own. If we encounter whatever problems, we have our own preparatory wisdom to solve them just in time. In addition, we have underlying wisdom within, but we misuse it in mundane fashion. You should retract your underlying wisdom and develop it through its use in contemplating Dhamma. It is advisable to keep working on Dhamma contemplating constantly. Gradually over time lucid wisdom shall arise in the mind.

Dassana-ñāṇa and ñāṇa-dassana share the same significance. Dassana-ñāṇa refers to seeing before knowing and ñāṇa-dassana refers to knowing before seeing. If there is seeing, there must be knowing with it. If there is knowing, there must be seeing. For this lucid wisdom, there must be complete occurrence of the insights. On the other hand, if there is seeing but no knowing, or if there is knowing but no seeing, insight will not fully develop and there is more chance for error in practicing Dhamma, for these two insights are related to each other. With the two insights, you use wisdom to contemplate Dhamma truth in the way of “yonisomanasikāra,”

the result of which will be unequivocal doubtlessness of that Dhamma truth. The two above mentioned insights shall arise due to the wisdom of rational faculties comprised with seeing the right view as to their aspect of impermanence, suffering, and being non-self. Thus, rational faculties contribute to forming righteous judgment. If there is merely thinking and considering Dhamma in accordance with Dhamma text, even though you contemplate them correctly, *dassana-ñāṇa* shall not arise.

*Maggā-maggañāṇa* is the insight to know and see the right Path to practice Dhamma for themselves. Those persons have clear knowing of their own propensities and that they shall attain emancipation by the use of their skillful wisdom which is the thinker's disposition (*paññā-vimutti*), or they have propensities of *ceto-vimutti*. They shall derive suitable practicing methods in accordance with their propensities. They also know astute practicing methods suitable to their dispositions. In the Lord Buddha's time there were many people who had the propensity of *paññā-vimutti*, and they attained the Noble Fruition becoming Noble Ones. In the present there are a number of people who have a thinker's disposition as well, but it is difficult for them to practice Dhamma to attain the Noble Fruition, becoming Noble Ones, because they do not have the wisdom to utilize appropriate syllabuses of Dhamma which are suitable to their propensities to practice Dhamma. For example, some people may have the disposition of *paññā-vimutti*, but they practice the means *ceto-vimutti*, thus practicing against their own grains. So, it is difficult

for them to enter the stream of the Path, Fruition, and Nibbāna, or it is even impossible.

Vipassanā is the development of wisdom, for wisdom at this level has to be more abstruse and subtle, analytical, and profound. In this practice there is seeing and knowing the Truths clearly. A person reasonably contemplates causes and factors in the development of the aggregate physical form (rūpa-khandha) and aggregate mental factors (nāma-khandha), and also contemplates by what cause they end up becoming disintegrated and vanished. Subsequently, they shall have unequivocal doubtlessness while they proceed with their contemplations. At that moment, there is another insight which arises, building on the foundation of vipassanā. It is the insight of wisdom (paññā-ñāṇa). Based on paññā-ñāṇa the person shall contemplate the four natural elements of the body as to their aspects of loathsomeness, filthiness, and all rotten parts of the body. There is no part of any body which has a pleasant scent. Seemingly, the mind lives in a corpse-like body. Like they go around in a mobile corpse-like body. Progressively the minds become dispassionate about the body.

For those who are about to attain the Noble Fruition of non-returners (anāgāmi) as the attaining proceeds, they know and sense themselves attaining the Noble Fruition of non-returners. There is no need for them to check their Dhamma status with anybody, nor is there a need to have their Dhamma status proclaimed by anybody, because it is individual wisdom of knowing (paccattam). So, there is no interpretation needed to be



done by anybody else. There is no need to let anybody test your temperamental status. There is no need to compare the attainment with any Dhamma scriptures (pariyatti) and make any judgment based on them. Because they absolutely know themselves that they have accomplished the attainment of anāgāmī, there is no difference whether or not anybody checks and compares it with any Dhamma text. Like eating food, it does not matter whether or not they know the name of the food they are eating, they feel full in their stomach anyway. For those who have accomplished the attainment of anāgāmī it does not matter whether or not anybody compares their attainment to any Dhamma text, the genuine virtuous Dhamma status is genuine forever. For the Noble Fruition of the non-returners, lust, sensual craving, and anger are absolutely rid from their minds. There is no reaction to any arousal or provocation.

Vipassanā-ñāṇa is the acute penetrating insight which is very abstruse, subtle, and keen pointed. Once this insight arises, there is no retrograde or throw back into mediocrity. This insight arises especially to destroy and rid all defilements and cravings from the mind. Vipassanā-ñāṇa transcends the world. It is the supramundane all-encompassing insight. Those who have full development of vipassanā-ñāṇa have well-rounded knowledge of the cause and condition to be born in the present life, as well as the cause and condition of being reborn into future lives. The cause and condition are cravings in the mind. Craving is the leader of the defilement team which leads the mind to have repetition

of births and death in the Three Spheres. When we cut off the current of craving from the mind, the Sense Sphere, the Fine-Material Sphere and the Immaterial Sphere are shut down, closed off. The movie projected is the story of the repetition of rebirth in various states of being which have craving, which is the director and producer. Craving fabricates the story and delivers it to the compound thought process combining with worldly supposition.

Vipassanā-ñāṇa invades the movie producing caravan and completely destroys the implements and equipment to produce the movie. The four natural elements and the five aggregates which used to be the place for compound thought to project the movie is shut down. All various sins, large and small, as well as virtuous merit which have occurred in the Three Spheres of Being are terminated. All virtuous merit and good deeds which have been done have merely enabled one to reach the final destination of Nibbāna. As stated in the Pāli phrase, “taṇhāya tarati ogham” to live on craving and relinquish it later. Once all virtuous merit and good deeds, which have important delivering power, enable one to reach Nibbāna, they are no longer needed. They cannot accompany anybody to Nibbāna.

When you have read up to this point do not worry about perplexity or doubt, because when you develop your own Dhamma practice to this point, you will know it for yourself. Do not waste your time criticizing. If you have questions, come to me.

Nirodha is the extinguishment of suffering and its cause. There are a number of people that misconstrue the real significance of

nirodha. For example, they say you must meditate to a calm state of mind or access the stage of meditative absorption to extinguish suffering. But as a matter of fact, reaching a calm state of mind or the stage of meditative absorption does not extinguish suffering. This practice is just a momentary escape from suffering. The Lord Buddha tried this method, but abandoned it because it could not permanently extinguish the cause of suffering. To comprehend the meaning of nirodha according to the Lord Buddha, you should read the previous passages explaining its full meaning. Nirodha occurs only to those who are about to attain the enlightenment of arahant. It is not appropriate to discuss nirodha repeatedly all over the place without truly knowing it. Those without sufficient knowledge think that calm mind meditation and meditative absorptions are nirodha, when in fact they are levels of the Eightfold Attainment of the mind (the eight jhāna and samāpatti), which is not nirodha the extinguishing of suffering. Or perhaps some talk about it just to get recognition as important persons and as ones who practice Dhamma at that high level.

I have already explained āsavakkhayañāṇa and would like to ask readers or Dhamma practitioners not to criticize at this time. You should accept that arahants exist in the present. You should not disavow it. Although there is an indication in the Buddhist canon (Tipiṭaka) that in the present time there is a void of arahants, this is just information from those scriptures. Keep in mind the Lord Buddha stated ten things in the Kālāma Sutta, and one of the ten things in the Kālāma Sutta was do not immediately

believe in Dhamma text or scriptures. There was a statement by whomever that at the present there is a void of arahants. This statement would not likely have been made if arahants composed the Tipiṭaka. In my opinion, it is possible that ordinary people composed the Tipiṭaka. Most people believe in Pāli scriptures, and any statements in any syllabuses of Dhamma which have combined words or sentences of Pāli words seems right to them. I would like to suggest that you observe monks who have good knowledge of Pāli Dhamma. They are able to use Pāli words in all kinds of sentences, for example they combine Pāli words in their presentations while giving charity to monks, chanting on various occasions using Pāli words. Those monks know how to combine sentences with poetic Pāli words very well, don't they?

I would like to ask practitioners not to doubt the existence of arahants in the present. I have full confidence, one hundred percent confidence, that there are arahants around at the present, and that there are a number of those the next level down, or Noble Ones. Dhamma practitioners ought to well direct and conduct your Dhamma practice in the correct way. Since there are too many ways of Dhamma practice nowadays, it is quite difficult to choose the correct way which directs you toward the Path, Fruition, and Nibbāna. But it is not beyond your ability to derive the correct way to practice Dhamma if you study well the Noble Ones's biographies in the past and practice their way in accordance with the Noble Eightfold Path. In addition, the Four Foundations of Mindfulness (Satipaṭṭhāna) and the Four Bases of Mental Power (Iddhipāda)

in the Thirty-seven Factors of Enlightenment (Bodhipakkhiya-dhamma) are the subcategories of the Noble Eightfold Path. Seeing the right view with proper righteous wisdom (sammā-diṭṭhi) encompasses these Dhamma subcategories. As stated by the Lord Buddha, “all of the animal’s footprints converge into the elephant’s footprint.” As is the elephant’s footprint, so is sammā-diṭṭhi for all syllabuses of Dhamma converge therein. As soon as you develop sammā-diṭṭhi securely into your Dhamma practice, your practice in the Four Foundations of Mindfulness or any other syllabuses of Dhamma will be correct. This means you will go on to the Path, Fruition, and Nibbāna.

Sammā-diṭṭhi, which is seeing the right view, is the chief fundamental teaching in Buddhism. Every Lord Buddha in the past laid out the foundation of Buddhism in the world by laying out the fundamental of seeing the right view as the basic principle. The present Lord Buddha laid out the foundation of Buddhism with the fundamental of seeing the right view, in accordance with Buddha tradition in the past. Even the next Lord Buddha, Buddha Metteyya, will lay out the foundation of Buddhism for Buddhists to practice Dhamma as well, with the fundamental principle of seeing the right view. So, whoever in the future will enlighten to be the Lord Buddha will lay out the foundation of Buddhism which is sammā-diṭṭhi, seeing the right view, as the priority basic principle. Therefore, Dhamma enlightening of Buddhists, becoming Noble Ones will transpire in the same way. Those who attain Dhamma enlightenment and become

soṭāpannas, sakadāgāmī, and anāgāmī, and who attain any level of enlightenment, their Dhamma virtues and qualities will be the same. Those who attain enlightenment, becoming arahant have the same purity and freedom from defilement. They enter the same Nibbāna. Nibbāna means complete extinguishment of the germ of rebirth in any form of being and it is no longer present in the mind.

In the present, even though it is the end period of Buddhism in which the Lord Buddha is not around, it does not matter. The important thing is the laying out of the method in accordance with the Lord Buddha's original excellent teaching. The initial shrewd method, which is sammā-diṭṭhi seeing the right view, is the foundation of Buddhism which the Lord Buddha laid out in the world for the first time. If Dhamma practitioners develop sammā-diṭṭhi in their Dhamma practice, in accordance with the Lord Buddha's original method, their Dhamma practice will be the Lord Buddha's way. The attainment of the Path, Fruition, and Nibbāna will be the same Path and Fruition of other Noble Ones.

In the present life, if you have accumulated sufficient merit and virtue, you shall attain enlightenment, becoming a Noble One. Even though you have not attained higher levels of the Noble Stages, you should attempt to become a stream-enterer, which is the entry level attainment of Noble Ones, soṭāpannas. Soṭāpanna attainment is the preparatory stage for the higher levels of the Noble Stages. Therefore, seeing the right view initially is very important. I advise all Dhamma practitioners to comprehend

it well. Otherwise, your practice will unwittingly stray from the Lord Buddha's original way. If it is wrong from the beginning, sequentially the next steps will be wrong. If there is a correct beginning, sequentially the next steps will be correct as well.

Therefore, I advise Dhamma practitioners that after reading this book, if you still have questions or doubts, please seek me out and I will explain further, since some areas are not fully explained in this book for the sake of brevity.

I bless you all with the faculty of wisdom to understand the Dhamma concepts discussed in this book. When you apply these methods in practice, may you be blessed with the insight and wisdom (paññā-ñāṇa) required to experience lucid knowing and seeing of the Dhamma Truths. If your perfections of character are replete, may you attain the Path and Fruition of Enlightenment according to the Buddha's righteous teachings in this lifetime.

Phra Ācariya Thoon Khippapaṇṇo

## About the Author



VENERABLE ĀCARIYA THOON Khippapañño (Thoon Nonruecha) was born May 20, 1935 at Nong Kho village, Bua Kho Sub-district, Mueang District, Maha Sarakham Province, Thailand. He was the fifth of Uddha and Chan Nonruecha's ten children.

At the age of twenty-seven, he left his family to ordain as a monk in the Dhammayut Order. On July 27, 1961, he took ordination at Wat Photisomporn in Udon Thani, with Phra Dhammachedi (Joom Bandhulo) serving as his preceptor.



In his early years, Venerable Ācariya Thoon set out on dhutaṅga at various forest destinations and practiced the Dhamma until he profoundly realized and understood according to the truth. He studied under Venerable Ācariya Khao Anālayo of Wat Tham Klong Phen in what is now Nong Bua Lam Phu Province. After having been ordained for eight vassas, Venerable Ācariya Thoon attained arahantship in Pa Lun Village, Doi Luang District, Chiang Rai Province.

Venerable Ācariya Thoon Khippapañño dedicated his life to the proliferation of the Buddha's original teachings both in Thailand and abroad. Venerable Ācariya Thoon's teachings are distinctive in that he emphasizes the importance of starting Dhamma practice with right view (*sammā-ditṭhi*) and wisdom (*paññā*). His style of Dhamma practice is unique in that it enables laypeople to effectively practice in everyday settings and achieve a level of enlightenment, as he himself had attained the first level (*sotāpanna*) as a layperson. Venerable Ācariya Thoon also stressed the importance of developing both a comprehensive understanding and a true realization of the suffering, harmful consequences, and perils associated with each issue.

In 1975, Venerable Ācariya Thoon established Wat Pa Ban Koh in Ban Phue District, Udon Thani Province. Today, the temple serves as a Buddhist landmark for devotees to honor and venerate the Buddha's teachings and holy relics housed in the majestic pagoda. The temples founded in Venerable Ācariya Thoon's name in the metropolitan cities of San Francisco, New York, and Hong

Kong, as well as the Dhamma retreat centers in America and throughout Thailand that train in Venerable Ācariya Thoon's style of cultivating wisdom continue to grow, to this day.

Over the course of his lifetime, Venerable Ācariya Thoon authored over twenty books, including his own autobiography, and produced various forms of media so that Dhamma practitioners from any walk of life could easily access the Dhamma. In 1990, Thai Royal Princess Phra Thep Ratanarachasuda honored Venerable Ācariya Thoon with the Sao Sema Dhammacakka award for his outstanding literary contributions to the Buddhist religion. In 2006, King Bhumibol Adulyadej of Thailand conferred upon Venerable Ācariya Thoon the clerical title of Venerable Paññāvisālathera.

On November 11, 2008, Venerable Ācariya Thoon passed away at the age of seventy-three due to pneumonia and lung tumor complications. As only happens with arahants, Venerable Ācariya Thoon Khippapañño's relics formed on the day of his cremation ceremony.

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