Chapter 3.
Principles advocating the concept of sufficiency economy.

Sufficiency economy of His Majesty King Bhumibol Adulyadej The king of Thailand is a philosophical “middle path” for lifestyle, occupations, the work of individuals, groups and up to companies of all sizes and during is a fairly basic benefit of themselves and society as at present. There are people in society to think, to do and to say.

On the principle in Buddhism and found that The principles are supported sufficiency economy philosophy because philosophy is a basic level (the mundane) of Buddhism, the researchers recruited principles that are best suited to support the sufficiency economy philosophy used in this research.

1. Sammâditthi
2. Santosa (content)
3. Kalyânamittatâ (good friendly)
4. Vijjâ
5. Carana

In the study, which will be harmonized with the sufficiency economy philosophy.

1. Sammâditthi

Sammâ : By the likes of, well, accurate, complete, true.
Ditthi : comments, opinions.
Sammâditthi : Approval, the accuracy, copyright approval. 46

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Buddha said “Look here are priests. Before the Sun will get on, what's up before the vision come first, that is Aurora. First, what is the initial vision of the four Noble Truths Enlightenment is gained by the fact that so analytical. Priests who have agreed that this should have been known about by the fact that this suffering, this is the cause of all. So look here are her priests shall have attained to the fact that I was suffering ..” 47

**Gained significant analytical.**

Sammâditthi is a principle of paramount importance and must be used in every step, from the basic of life until the end, because it is the source of all good in this world and a virtual compass to navigate your life to the right way of life successfully their own life, way off all states of loss and woe but uncover to the landscape into bliss to their success. Allow people to design his own future on the path to nirvana at any time, even the highest enlightenment.

Sammâditthi is the right, intellectual approval means that morally has been sanctioned by the reality. The comments caused Yonisomanasikâra: reasoned attention; (systematic attention; genetical reflection; analytical reflection). Lord Buddha said “Wheel of the Doctrine” in the wild near Varanasi city that, “All ascetics : (1) Knowledge of suffering.(2) Knowledge of the causes suffering.(3) Knowledge of the fire is not left in distress.(4) Knowledge in a way that is not only the fire of suffering. I call Sammâditthi(approval)” 48

The Kadjayanakode Sutta: Kadjayanakode monk asked Buddha, “which is any or how, in the word Sammâditthi?” 49 Buddha said him a word. In idea of the world had two very different extremes.

47 S.V.420
48 Vin.I.10
49 S.III.97
1. The Eternalism had believed everythings more sustainable, unaltered and be eternal.

2. The Annihilationism had believed to lose everything. The death loss, no duty of any sin.

When a person’s realization in transience with Right Understanding, Commenting that “have” in the world will end. This world is also involved with a conception cling attach, arising, but the monk is not. He has a spiritual focus, is not doubt that suffering while it born and uncomfortable facility. Suffering on fire, the followers of the Enlightenment has intuitive perception in this regard, do not believe others. Hence the name “Sammâditthi”.

The role of “Sammâditthi”

A comparison of the importance of Sammâditthi. The leaders of the Middle Path is Sammâditthi.

Sammâditthi bring a person knowledge that “Right Understanding is Right Understanding, and Wrong Understanding is Wrong Understanding”. To bring a person knowledge that “Right Thought is Right Thought, and Wrong Thought is Wrong Thought ”. To bring a person knowledge that “Right Speech is Right Speech, and Wrong Speech or Language is Wrong Speech or Language”. To bring a person knowledge that “Right Action is Right Action, and Wrong Action is Wrong Action”. To bring a person knowledge that “Right Livelihood is Right Livelihood, and Wrong livelihood is Wrong livelihood”. To bring a person knowledge that “Right Effort is Right Effort, and Wrong Effort is Wrong Effort”. To bring a person knowledge that “Right Mindfulness is Right Mindfulness, and Wrong Mindfulness is Wrong Mindfulness”. To bring a person knowledge
that “Right Concentration is Right Concentration, and Wrong Concentration is Wrong Concentration”.$^{50}$

The Buddha said “I never seen any cause Dhamma supporting ‘goodness is not going to happen, or has already happened to the increasing abundance more than Sammadhitti Dhamma’.”$^{51}$

How Sammâditthi was a leader? Sammâditthi (Right Understanding) was complete condition then absolute Right Thought. Right Thought was complete condition then absolute Right Speech. Right Speech was complete condition then absolute Right Action. Right Action was complete condition then absolute Right Livelihood. Right Livelihood was complete condition then absolute Right Effort. Right Effort was complete condition then absolute Right Mindfulness. Right Mindfulness was complete condition then absolute Right Concentration. Right Concentration was complete condition then absolute Right Knowledge. Right Knowledge was complete condition then absolute Right Deliverance. Hereby The Sekha (the learner) was complete condition and absolute in the Noble Eightfold Path become to Arahanta.$^{52}$

Sammâditthi (Right Understanding) is very important. This word is starting point before entering the Noble Eightfold Path. If the act is not to know the starting point of the center line. Sammâditthi is a function of the analytical intelligence that suffering Noble sees it. This is a starting point

**Benefits gained from Sammâditthi**

$^{50}$ M.III.251  
$^{51}$ A.I.87  
$^{52}$ Ibid.
Sammâditthi take advantage of the natural and rational approach to life in knowingly natural intelligence or aggravating factor in the creation.\textsuperscript{53}

In the book Mahavedalla Sutta was shown to the benefits:
1. Hearing, listening the matter or something as never learned before.
2. Understand more clearly the subject had heard of it.
3. To put an end to doubt.
4. To have concepts straight Sammâditthi.
5. Mind has clarity and cleanness, has merit.\textsuperscript{54}

Text of Sammâditthi formula IX. Sariputta, the great disciple, said to some monks whom arrival to the Chettavan Mahavihara, Savatti city;\textsuperscript{55} Sammâditthi is very important Dhamma, is an indispensable element of every Dhamma. Uderstanding-Sammâditthi; the basic is as well, useful. Pulling to the principle “Sammâ (Right)” is Sammâ-sagkappa (Right Thought) the battlefields like. Sammâ-vâcâ (Right Speech), the speech that is not harmful to self and others. Sammâ-kammanta(Right Action), done properly, is not harmful to themselves and others, do not yield to the action to be taken. Sammâ-âjivâ (Right Livelihood), engage in work that is not a penalty. Sammâ-wâyâma (Right Effort) diligence is required is that the effort to progress, not regress into decline. Sammâ-sati(Right Mindfulness) is the mind recall correctly. Favor, but in advocating the conscious mind is constantly remember that what we are doing and what you're doing. Sammâ-samâdhi (Right Concentration) is intended to include the right concentration to concentrate calmly in what

\textsuperscript{53} Phrapronkoonapron (Prayuth Payutto), Budda Dhamma, (Bangkok: Chulalongkornrajvidyalaya University, 2009), P733.
\textsuperscript{54} A.III.248
\textsuperscript{55} M.I. 294
foresight is not distracted calm composure. The seven episode run fairly stable in the simulated world, Lokiya, fair and square fair.  

**Sammâditthi has two levels.**  
1. Lokiya·Dhamma (mundane states) or “Lokiya”  
2. Lokuttara·Dhamma (supermundane states) or “Lokuttara”  

**Lokiya level**  
On the ground floor level is normal. Human emotions fall under Lokadhamma (worldly vicissitude) ; 1.gain 2.loss 3.fame(rank or dignity) 4.obscurity 5.blame 6.praise 7.happiness 8 pain. It is in control of anger, to greed, to delusion severe or soft depending on intelligence of person. A person who has Sammâditthi that the greed, anger and delusion be diminished. Because Sammatitthi is a set of practices (conceptual integrity) to the desired action, passion, delight in the taste, smell, sound, touch. And it is a fundamental to believe in:  
1. The letting (donation, allotment) has actually fruition.  
2. To worship the good person by object has actually fruition.  
3. To have auspicious event worshiped by showing respect, and welcome the good person, has actually fruition.  
4. The consequences good actions and bad action is in the past or present. There is still result now.  
5. In the world, there are a lot of animals.  
6. In other world, there are many too.  
7. Mother is a benefactor.  
8. Father is a benefactor.  
9. Animals born and raised in full immediately, there have.  

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56 D.II.312  
57 Dhs.193.245
10. Buddhist monk who has a life in enlightenment practice self, and has enlightened himself then he explain people in the world to learn. He has stay in the world now.

**Lokuttara Level**

The pure Sammāditthi (no have any fetter bondage and no greed, no anger and no delusion), is intelligent power, educate good mind. He meets that mental original not have suffering. So he can let oneself on his emotions. Because he has seen Sammā actually as:

1. An uncertainty is scatter of Citta (thought) by emotions then become to suffering.
2. Citta accept taking care of emotions then become to cause suffering.
3. When Citta is not receive emotions of suffering then Citta is free from suffering (Nirodha).
4. He knows fact in Sammâ and Sammâ•samâdhi is a leadership. It is the way of Citta with no catch emotions suffering, is not receive emotions of suffering. Citta (Think), let oneself on emotions. This is noble path (which has eight factors or eightfold noble path).

“Buddhist saint who has Sammâditthi, there are comments, have faith, determined the fair..”.

**Sammâditthi Paccaya** : sources or conditions for the arising of right view.

1. **Paratoghosa** : another’s utterance (inducement by others, hearing or learning from others).
2. **Yonisomanasikâra** : reasoned attention (systematic attention, genetical reflection, analytic reflection)

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58 Vbh.335.
59 S.V.2-30
Sammâditthi is born on two important elements of this. Buddha emphasized that for the priests who have not considered any outside elements that will be important as Paratoghosa, this mean near Kalyânamittatâ. (Kalyânamittatâ is a good sample to show on for each person). The internal components that the Buddha said, “Before morning, everybody must see the dawn and knows that the Sun is coming. As same Yonisomanasikâra as comes first before the Four Noble Truths.”

**Paratoghosa**

Paratoghosa is information data to return form outside under different conditions. The news, information, realistic, true, would be useful. Part of the wishes of parents, teachers, teacher, education, and environment or with decision from a self-serve environments. And has collective experience, has knowledge and invaluable moral self. The study of knowledge from outside Buddha said to the Kalama people, Keputta Village, Kosol city. That Dhamma name is “Kalamasutta” for the reality check the information or data, not to believe something without any real sense to consider before you blame or bad faith. There are 10 reasons.

1. Be not led by report.
2. Be not led by tradition.
3. Be not led by hearsay.
4. Be not led by the authority of text.
5. Be not led by mere logic.
7. Be not led by considering appearances.

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60 A.I.189
61 Ibid.
8. Be not led by the agreement with a consider and approved theory.
9. Be not led by seeming possibilities.
10. Be not led by the idea, “This is our teacher”

When you know and understand by themselves. This is a merit, no penalties, sages praise for practical benefits to a happy consummation. When it should believe in accessible place. Paratoghosa (Kalyânamittatâ) found in the Tripitaka and still friendly with many general texts. It is seen that already for all people, priests. All about life in the early and advanced stage and it is important to find words easily.

**Yonisomanasikāra** many appear in Tripitaka as well. Yonisomanasikāra: action by depriving mind, (means) to use any ideas, is there a way to make it happen and so on. This is related to the study. And said that Buddhism was a religion of wisdom. Because many persons had knowledge by Yonisomanasikāra. Considered to reach the real reason for the query sequence, return to the cause. He has distinguish accessory until see through mind's trick, realize state and the relationship of the factors. Create charity fair to occur by good thinking. To reflect to know the good or bad. To refuse be born ignorance or passion. Thinking, this is how, fairly continuous connect to Paratoghosa.62

Yonisomanasikāra has many stated in Tripitaka, to bring something such, Dhamma has much kindness 9 (Yonisomanasikāra 9): This Dhamma operated in clever mind. Joyous exultation was happened. Body of the person who’s happiness was peaceably and witness ultimate truth then be bored with impermanence, being

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62 Phrapronkoonapron(Prayuth Payutto), Dictionary of Buddhism, (Bangkok: Chulalongkornrajvidyalaya University, 2012), P80.
oppressed, soullessness. Manasikāra (attention) make be intelligent, Kâmachanta (sensual desire) never originate, Would not occur. If was happened, the mind be let oneself on. similar; will..., sloth and torpor..., distraction and remorse (anxiety)..., doubt (uncertainty) ... as never originate, Would not occur. If it was happened, the mind be let oneself on.  

Buddha said, “never see another Dhamma as a result to a merit (goodness) no occur bring occurrence, and the merit occur complete grow up. At the same time get rid of malice (sin, evil mind) no occur, if it occurs, to eradicate out like a Yonisomanasikāra.

Never see another Dhamma as a result to a doubt (uncertainly) not yet occur, no has occurrence. If it occur efficiently to get rid of it out and like a Yonisomanasikāra.  

never see another Dhamma to aid the enlightenment factors not yet occurrence to occur complete grow, like an intelligent thinking when the person make good the enlightenment factors not occurrence yet and having occur complete grow.  

Never seeing a cause occur red for a big gain. But Yonisomanasikāra occur to go away to the big gain.

Never seeing another Dhamma for occur stability, not cease, Buddha's teachings are not lost. but Yonisomanasikāra occur for stability, not cease, Buddha's teachings are not lost.”

Principles Paratoghosa and Yonisomanasikāra support Sammâditthi complete perfectly occurrence and will be connect
something on, so these Dhamma has very important for practice the
dhama as all. The Buddha said, “Look here! Their priests, I never
seeing any Dhamma important factor as a result to Sammâditthi
occur to progress and grow up as same as Yonisomanasikâra. Look
here! Their priests, when you are intelligent thinking Sammâditthi not
yet occurrence, will be occur. Sammâditthi is occurring be
progressing and growing up.”

Opposite of Right Understanding

Opposite of the Right Understanding will occur if training is
not the intelligence or inappropriate. False Views is just the opposite.
There are two things that were reinforced.

1. False advertising messages aimed and wrong for no reason. And
is not true. They have only their own group, the Subscriber has
no moral right, will be believe. That is true. Credulity to believe that
the penalty is unreasonable danger benefits both directly and
indirectly.

2. Contemplation, meditation, unwise and it was under the
control of emotions, greed, anger and delusion. Mentally wrong
course of behavior. The story is wrong, so it is not fair.

False Views has 10 comments so wrong.

1. Everyone thought: you do not have a good result. Object that
does not work for others. So, it does not help. It is ridiculous.
Everyone has the same benefits already.
2. Everyone thought: Welcome and to greet a person who has a good
person, be no result or no avail.
3. Believed to worship at the altar should have no effect. Is not to
worship anyone, can grow on their own without help.

69 Ibid, the same page.
4. Believe that this world without the presence of the single. To do what it did when alive.
5. Believe that the page does not have a dead loss for anything more.
6. Believe that karma does not exist. The good or evil effect as empirical.
7. Believes that his father is no grace to give birth to. But because it's fun and natural.
8. Believe that the mother has no grace. But she was born contemporary.
9. Believe that Brahma Imp Monsters Angels Hell no has, do not believe that.
10. Believe that Phra Arahan who is passion, no has in the real world.\(^\text{70}\)

Lokiya Sammâditthi Opposite lokiya Mijchâditthi(wrong view). The wrong view causes a physical deterioration. And the individual soul. The Somatan it. Now and in the time ahead. The Buddha stated that “Priests who look here. A bodily action in the way to undertake belief. A verbal action in the way to undertake belief. A mental action in the way to undertake belief. Intentions, desires, intentions of the person who has seen it all wrong then. Would be unlikely to result in a desire not to desire, not to amuse, not the benefits. To (deliver) misery ... because infamously intolerant. Priests who look here. Compare that : The neem seed, a zucchini bitter seed, gourd seed. Individuals planted into the soil moist. Yield obtained. It is a bitter, spicy and not desirable. However, because of the deals, plants so bad their priests. A bodily action be practiced by body. A verbal action be practiced by mouth. A mental action be practiced with the mind. Deliberate intention by a person with a desire to see it.

\(^{70}\) A.I.87
Practical effects: Faced with things that are not needed. The result is not so desirable, unlovely, unpleasant, as to benefits, now and in the future because Mijchâditthi as same”.  

The person must out off Mijchâditthi or withdrawn as a barrier to the development of self and society must find a way help to Sammâditthi appropriately for the benefit of society. A fact that is useful and practical things immediately (current fair.). The Buddha compares the subject had been shot with an arrow.

A person was shot with a poisoned arrow, relative to when a physician to make removal of the arrow. Who was poisoned arrows would not let doctors remove the arrow. He needs to know that the arrow is shot with a poisoned arrow heads made of what kind of object, arrow's tail made of any kind, made of feather types, the wooden bow of any kind, poisons used with children, arrow is a kind of resin is people who shoot any caste. He wants to know these things before you get to withdraw the arrow. If so, the arrows were poisoned to death before you know all those things, was typical. The answer is that the curiosity of mankind. Reliability issues that this world, this world is not. This world is possible, not possible. This type of man is come to question if the answer to the first by refusing to comply, not to be his life. Man must die first without benefit of life. Thus the Buddha said that the type or types of missions. He did not reply, and did not teach. What he teaches is the Four Noble Truths, it is useful, the basic principles of virtue or noble living system, implements benefits. What is said is true, useful, used. For instance: The Pradoelai forest: The lord Buddha sat in the Pradoelai forest. And in his hand clutching Pradoelai leaves up then said to the priests. The

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71 Ibid.  
72 Tripitaka Thai text : M.13/16/208
leaves had in a handful or the leaves in a forest had more than. Monks answered that there had so many leaves in the forest. Leaves in his hand clutching that little bit. Buddha said that the priests who taught the same. What taught leaves little like this. The thing to know, but do not teach that much like a leaf in the forest. Not taught because it is not useful. What was taught in the suffering it.

The real benefit of the suffering which is the principles and methods to the goal of Buddhism. Calling “Attha 3” is divided into three levels.

1. Ditthadhammikattha: current benefits; benefits obtainable here and now.
2. Samparâyikattha: the good to be won in the life to come; spiritual welfare.
3. Paramattha: the highest good; final goal; i.e. Nibbâna.

**Ditthadhammikattha** is current, benefits or useful to see. It’s already visible today or in life, is the object seen. Such as; with food, clothing, housing the prestigious rank as fortune has blessed his life in nowaday. The Buddha taught that one’s goal in life to follow the moral or human life.

**Samparâyikattha** is useful to go out or to go out. Samparâya means that it away, go out into the distance. The next world, the next, to be cool. Not to be that bad. That’s a destination in Samparâya. If not, it means something that is far more secure life in the foreground. When deep into mentally, after the end of the socio-economic environment, with the rank fortune as it is the external praise. It’s mind area and morality. The mind is a joy to have spirit, to have faith, good character. Which ensures self, have baptized you with knowledge, education charity, education and spirituality. Have an

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73 Nd^2 26
understanding of what they know. Indeed These deep into the mind. When your motto is to live in a good way. Redevelopment benefits foreground. In the subject of King Pasandhi of Kosalla Kingdom. He ate very uncomfortable until chunky. The Lord Buddha warned, king Pasandhi talk that Lord Buddha not only in Samparâyikattha courtesy only but even with the aid Ditthadhammikattha too.

**Paramattha** the highest good, the final goal is Nibbâna. The heart is free, have spiritual salvation, the joy is rooted in the clear light at anytime. Because it is without passion.

The word “benefits” or common in practice called “Attha” in Pali. Somebody called “Attha 3”\(^74\) (as the same name of Dhamma)

1. Attattha: gain for oneself; one’s own welfare.
2. Parattha: gain for others; others’ welfare.
3. Ubhayattha: gain both for oneself and for others; welfare both of oneself and all others.

Teachings about not hurting anyone, not hurting others or do not hurting for both parties. Teachings to their own identity, but not in terms of one's life to a life like that. To look at themselves. Not in terms of identity. But one look into his life. Life's like that. Another's life is not to destroy. Themselves as a responsible life before. Encroachment should not cause suffering. Even definitions being a bully or a graduate. Was determined from this encroachment and extending out into Paramattha. The Buddha sent his disciples out to preach the religion for the benefit of the whole people. For the happiness of people in broad enough.

Buddhist philosophy is a matter of nature. What happens, remains momentarily, and disappears by the end of it. Considering the

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\(^74\) Nd\(^2\) 26, Ibid.
Buddha said in Tilakkhana (the Three Characteristics)\textsuperscript{75} “All Lord Buddha will occur or not occur....” It is natural and rule. Every thing is impermanent. Everything is suffering. Everything is all soulless. In Paticcasamuppâda (conditioned arising)\textsuperscript{76} said, “Lord Buddha will occur or not, the reality of its existence so. Because ignorance is a factor, so the fairest. Factor is withering the soul....” Express the principles of Buddhism. The plain fact is that by nature, as factors. Lord Buddha discovered the truth and the intellectual ability to understand the distribution can be easily taught. On the knowledge of natural law or the truth is important. To be used to its advantage. Wise fairly important. As the Buddha said. Wisdom is justified of all visits.

Intelligence is a key principle taught. To have, to create Yonisomanasikâra earlier stages. Even the two major reasons: Paratoghosa and good Yonisomanasikâra. Paratoghosa enhance the induction Yonisomanasikâra. After had Yonisomanasikâra to be born Sammâditthi. Magga progresses in their life. Upon entry into wisdom, wisdom is the next important fair. The principle is to increase the faith. Paratoghosa is grown up the faith. When has the faith. Paratoghosa rely on to grow up in Sammâditthi. The faith is connected between Paratoghosa and Yonisomanasikâra. It’s the way to Sammâditthi and the faith is going to the intelligence.

Definition of intelligence is the knowledge, the know, the intelligence arising from the study of thinking.\textsuperscript{77}

1. An intelligence refers to knowledge, understanding.\textsuperscript{78}

\textsuperscript{75} S.IV.1
\textsuperscript{76} S.II.1
\textsuperscript{77} Ibid
\textsuperscript{78} Ibid
2. Intelligence refers to knowledge (you know, deep know, super know)\textsuperscript{79}, is born Magga direct to Nibbâna.

**Nature and function of intelligence.**

The nature of intelligence is knowing the situation fairly well. And function is to eliminate ignorance.\textsuperscript{80}

Problems in Milind: Phra Nakkasan has discussed the two aspects of intelligence.

1. Intelligence is cut as it looks, compare that farmers harvest rice in a grove to hold with one hand with the other hand holding a scythe and cut the deficit with sickle held. Same, in meditation; widely honored with a mind control Yonisomanasikâra then Cut the passion and intelligence.

2. Intelligence is the light as it looks, compare that when the light shines into the darkness. Got rid of darkness is ignorance. Cause the light is transcendence, the light signal then The Four Noble Truths are displayed.\textsuperscript{81}

Intelligence divides into several groups depending on the purpose to be the target. Intelligence divided into two: (1) Lokiya-intelligence included Samyojana: fetters; boddage, Âsava: mental intoxication; canker, Nîvara: hindrances, Kîlesa: defilements, Vatta: cycle. (2) Lokuttara-intelligence\textsuperscript{82} included Lokuttara Dhamma: supermundane state. And included (1) upon level.

Intelligence three respects\textsuperscript{83} include as 1) Cintamaya-panñâ: wisdom resulting from reflection (Knowledge that is thought out).

\textsuperscript{78} Phra.Udon-Kanadhikan. Chamlong, Saraputniac. **Pali-Thai Dictionary** (Bangkok: Dhammasar, 2005), P305.
\textsuperscript{79} Phrabhudhakosa., **Visuddhimaga**. (Bangkok: Phumipalo Foundation, 1978), P411-P419.
\textsuperscript{80} Dr.Vasin,Indhasara, **An important in Visuddhimaga**. (Bangkok: Bannakran,2001), P132-P136.
\textsuperscript{81} Mahamakut College. **Molindapanhâ**. (Bangkok: Trong Hua, 1994): No.8-P45, No.14-P49.
\textsuperscript{82} Ps.II.166
\textsuperscript{83} D.III.219
Intelligence gained from deliberating understanding the crystallization process of reason. And relationships by not remembering anything but perfection can state fairly the imagination. Understand the goals and details of whether ethics can be applied directly or implicitly. But not in a position to see their own. 2) Sutamaya-paññā: intelligence resulting from study; (Knowledge that is learned from study). Understanding of the reading and listening until the review of the basic knowledge that is accurate and precise in speech and letters. To call or use terminology that intelligence means to be Sammāditthi. Not mean Micchadhiti (the wrong) and the state of nature is thus called “Intelligence”.

3) Bhāvanâmaya-paññā: wisdom resulting from mental development (Knowledge that is gained by development or practice). The wisdom of those who practice meditation under the guidance of the great Satipatthana (foundations of mindfulness) already evident in the non-existence of animals, people of the five aggregates (the Five Groups of Existence). It consists of concrete and abstract only. Even the mind or spirit is not the identity. When people see it, they do not have any valuable content to adhere to the all oppression tortured soul anymore.

There is also intelligence in the name of justice for the other matters, it discussed enough.

**Adoption:**

This theology of Wisdom, Theology of this intelligence, is grounded in the study contemplated by consciously. And happen Sammāditthi, know extensive, knowledge about various factors linked involved, can be adapted for any situation. And can be evaluated in advance.

Moderation in philosophy of Sufficiency Economy has a basic in Lokiya level.
And the meaning of moderation include; suitable for consumption, the moderation in daily life, appropriate for lifestyle, society and culture.

**Problems arising from the consumption Intelligence without are a major problem of the society and the world.**

Current products that consumers bought and kicked it out, without restraint. Utilization were hardly worth. They fell under the jurisdiction of advertising new products to change; Mobile, notebook was an example, obvious. The other consumer has the same environment.

Foods: Problems caused in humans is usually two types.
1. Shortage of nutrients
2. The accumulation of nutrients in the body, excessive and unusual.

The shortage-foods of households in Thailand no have statistics. But shortage of nutrients or has more nutrients than a statistic worth considering. Because knowledge in nutrition related to the society. Thailand is an agricultural country, vegetation and relatively abundant. Landscape in monsoon rainfall has been substantial amount every year, and is due to the cultural traditions of Buddhism into the mainstream, teach a man to sacrifice, away from the stingy, out of greed. There is a reduction, respectively, selfishness. Because the behavior, courtesy help, the dependence of adversity, expresses the spirit of compassion and giving.

Traditional dietary habits and culture was primarily vegetables. The amount of fat and nutrients in the body proper. The department's consumption behavior works differently according to the popular Western advertising. Fast food sales, selling behaviors urgently. Body has excess nutrients more.
Which was followed by problems; as obesity (Make the object size changes?) Blood pressure (To keep a diet and take medication to lower blood pressure.) diabetes (Normal blood sugar than normal). Throughout many complications of the manufacturers use different substances, stimulus, parenting, eugenic or forced changes in natural conditions.

Consumption of feed quality is true and blame. Living with wisdom, may be eating seasonal vegetables. Appropriate to the environment, all parties benefit, the land not be forced to yield, not be imposed by foreign substances. Consumers have good health. Make longevity. Natural cycles are conducted appropriately and sustainably. Not hurting the environment, Waste not useful without Not much more than the body needs. Not too scarce, and the penalty. But consumers are properly fitted. Benefits to all parties, called the “middle way”.

Propaganda through the media to focus on commercial interests, Not aimed at society as a whole benefits, have created a broad array of undesirable effects. Such as: The amount of savings of individual citizens less. Resulting in savings of fall. Restraint, Wise use less consumption. Spending many products are a surplus of more life back. Beyond a reasonable consumption and become was purchased and thrown away. Many goods and various synthetic waste tremendous amount becoming a global problem.

**Behavioral and lifestyle changes as:**

**Urban society:**

There was rush, an increasing number of cars on the road every day. While the road is not enough. Cause traffic jams during rush hours. Emotions of the people in the city so frustrated. Poor physical
health, fuel is not worth losing to every other day, environments enormous loss, with mental health deteriorated.

**Local society:**

Rural society was unusual because the stimulus from the outside as: The modern, demanding money or facilities might. Turned monoculture as; farming only three times a year. Ground heavy burden has not been a good refresher of farmers. The ground with nutrients declines. Reduced productivity annually.

But household spending to increase of material goods, luxury goods, Technology surplus, which comes with debt household.

Sammâditthi use of intelligence in consumption. Not against if everyday life will change for the better. But to knowingly products have everything, take advantage, but not a cause of suffering. Because liabilities arising from craving. Life with ease of occupation. Life way, is a happy life, is sustainable, without penalty. Indeed the appropriate To put into use in everyday life. And for a long time, to promote the lifestyle, culture and tradition, to flourish. Social peace, ideal for the accumulated knowledge, causing intelligence. There is known in “social intelligence”.

Lifestyle with Sammâditthi proper society would flourish. And living in a suitable region; good environment.( Thai Tipitaka 25/5/3)

**Synopsis**

Intelligence is the result of learning to think ponder. The knowledge was already evident in the non-existence of animals, people of the Five Groups of Existence, co-ordinate born with mental happiness in the beautiful mental factors, not contain propagators, parties fairly good the word “Sammâ” will be as good, valid, legitimate, true). General, Buddhists do not attend the fair, this is as it
should be. They have known the importance of Sammâdítthi but attention to the importance of the fair only. Intelligencnt approval is not progress. I know how to create Sammâdítthi to happen, grow up, now.\textsuperscript{84}

**Sammâdítthi reverses the rationality of the sufficiency economy philosophy.**

Sammâdítthi is the theology of the great wisdom in Buddhism. As a result of learning and reflect a conscious consideration, this is a wise, knowing the result. Knowing the factors involved in each context it is appropriate or not and how. Can lead to the development of knowledge. And know how to use, what are the elements. Can be evaluated in advance.

Important principles: “Sammâdítthi” is as same a train locomotivengine. The locomotive of train will pull the seven cargo trains to move on. No-led convoy was impossible. The seven cargo train mean Sammasagkappa (good idea), Right Speech (good talk), Sammakammanta (to work properly), Right Livelihood (correct living, good occupation), Sammawayama (right effort), Mindfulness (remember correctly), Right concentration (have intended). Sammâdítthi is a head, brings Makka to move on. All Dhammas follow it as realistic and rationality in philosophy of sufficiency economy is gained with Sammâdítthi.

**2.Santosa**

Santosa(Solitude) is fairly one has mentioned it. Both the support is to promote the practice. And opposition, should not encourage the practice. Because someone see that a big case hindering for Thailand advancement.

\textsuperscript{84} Phrabrahma-kuna-pron, Buddha Dhamma to improve and expand. (Bangkok:Mahachula longkorn rajavidyalaya university, 2009), P.616.
The meaning of Santosa: Santosa (Sanskrit) or Santutthi (Pali): A person who is happy; Symptoms consistent.

**Santosa has three very meaningful.**

1. Santosa is a happy (satisfied) with their factors of which they have delighted in and that is mine. In this Article: Someone is the one that is undesirable. Because of the combination of an object, the object itself. A narrow vision, makes no progress. The nation can not prosper. Misconceptions like this are common in the population. Which are meaningful in Buddhist principles, because the person is satisfied or their friends, family, love, loving wife, patriotism. Happiness to lead to self, family, nation. Satisfaction than those who do not know in what they have.

Happiness for items that already exist or has received new(saving, not greed). Whether it is coarse or a quality and received correctly, has delighted with it. There is not anxious and not suffer because item was unrequited. And do not have any others, not envy. Because if the person is not willing to upset in what they have to find themselves. He will not be happy in life. Because minds have a craving to Burned, He was induced by the non-stop. Mind is always struggling, depleted in perpetuity, not full, not bored. Enslaved servant of lust is not the time for example. A parent gives money 1000 units for a son. The boy will receive 1000 units. If parent gives 3000 units, the boy will receive 1000 units. This mean: A happy is in a received part. In a case, the parent gives the boy 3000 units. But the boy thinks, he must pay 1000 units. So he imparts his parent that he wants 1000 units. Thia boy is saving people, not greed.

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2. Santosa is delighted with the existing factors (a happy from the power himself). To appreciate for the fourth factor is derived. To control (reduce) Craving, not desire factor other than existing. Recognize the rights, property, objects. Acquired by using a careful, reasonably, careful not to exceed the limits, but that does not mean that no need to seek additional sources.

The power himself: body power, can be spending money, intelligence appropriate to the performance.

Persons have not equal ability, are differentiated by physical force, are the ideas, encouragement, power to do good. Therefore, the appropriate action according to their ability to seek or not it is appropriate to their ability. There are physically healthy enough to have the pleasure of living in the extent and nature of their use. Do not happy that they have or have not come without purification. Objects that do not cherish it or keep it in vain. There is a limit to the number of objects from the date of manufacture. At the end of the period if the consumer is forced to use it against himself. Because it does not fit in with the body and health. It is not to be cherished and preserved the advantage. Should take advantage to others. The economy is a good thing to have in the fall. And hospitality group which moral principles Sangahavatthu (Bases of exertion) as well.

3. Santosa is pleased with his consistency, anyone is not happy or in the mood to mood like or dislike them regularly. Santosa is the normal expression of joy, emotional breakdown, emotional consistency. To control shows out the joy or cheerless in the mood for like or dislike all regularly. To caution do not fall under ‘Lokadhamma 8’ (worldly condition; worldly vicissitudes) as (1) gain (2) loss (3) fame (4) obscurity (5) blame (6) praise (7) happiness (8) pain. ‘Lokadhamma 8’ happens to all mortals who did not learn. And his followers have learned. But different people will not see the actual
first preoccupation is willing, slighted. Left to perpetuate the dominant mind. New born happy or sad all the time. It is not out of the affliction, the grief. The rest of the disciples learned, consider the fact that these things happened to them wherever they are impermanent, as suffering, there is a common variance. To inhibit the mood is not enchanted by emotion to want. No offense Eclipse, delirium, because of like or dislike. Conscious, cognizant, no sorrow for what you need to or deterioration, the loss.

Pleased with the items. Reasonable to sex (male, female), condition (priest, the householder), social position, and ways of life. The goal of their business practice or everything. If there is a suitable on condition and status as actor offender, Satisfied with what is reasonable and appropriate based on ability. But if happy with it then that makes to be immoral, dishonorable, lose honor. Be disgraced It should not be willing to go with it. Such as, objects stolen loot from fraud, has an incentive award in the wrong way, unused the power because of the greed. What should not be done, was not distracted, what should not be there. This is called happy as appropriate by 3 status based. (1) Appropriate volume: The number of things consider to be fit for their position. As Mr.K had 10 persons in his family. He spent money 200 unit per day. And he is the one who takes care of all. He has a day to 180. It borrows the others at 20. If he is a bummer, will not work for an additional property, and think; Santosa is stop, enough. If recluse correctly, he will have to adjust to fit it or adaptive methods to find a property for more than the original. (2) Appropriate quality: Example of something for some people, but not as fit as some other people. Husband and wife with a job. Inappropriate for students. Armed military police did not fit with the general public. Executive positions in government as well. With honesty and ability. Inappropriate for the wicked, corrupt or
incompetent. Authority to represent the country. Appropriate government but not with the man and so on. (3) Appropriate fair: Fairly reasonable considering the depth to the acquisition, there are various. Fair and equitable to all the time or not. Adaptation, to be, to have, to be different. Be fair and equitable to draw. For example: Mr Rich is able to make money 1000 million units. But he agreed that if he had the ability to seek and maintain their property, only 1,000 million is due to the 500 people who suffered from the poverty. He was taking 10 million donated to charities to help the needy. It also appears that the poor people who have suffered because of a shortage of 30. He considered, too. They can take care of it by expanding and hiring them to work, those people are earning. He has a chance to welfare, the company will maintain revenue and expansion to no trouble. This is appropriate fair. Making Mr.Rich has very rich firmly. And everyone loves him because he's rich; take into account everyone’s help. Because he chose to wealthy fit.

To do so: Candidates must have a profound wisdom, intellectual property because they have to live. While fools: Life just sequestered. Santosa is thus adaptable to fit in there. The high point is always optimal.87

**Role and importance of Santosa.**

Here's a thought, a fair balance in the environment or lifestyle. Must all be considered when deciding on the one, continue to make life possible. The decision will rely on the principles and theology or their adherence to the guidelines. Called “Dhitti” is the lifestyle of the individual (personal, individual, each person).88

87 PhramahaCharun, Vijaramaytee. A Study in Thersvada buddhism the Philosophy of Santosa. **Master thesis**. (Chulalongkornrajaviyalaya University.2006), P95.
88 Royal Academy, **Dictionary of the Royal Academy in 2000**. (Bangkok : Nanmebook Application. 2003), P686.
Dhitti of each will affect the environment (people, nature) around. In Lord Buddha era: Confidence in the person’s own thoughts, it creates a problem.

For example. Tiganaga Brahman (long nail man) said to Lord Buddha that he disbelieved in anyone Ditthi. Lord Buddha talk to him about that Tiganaga Brahman has one Ditthi to be abide and rely. That’s his Ditthi to disbelieve another one. The idea “not upheld” is “upheld”.

Thus creating the conceptual framework party or called “self-discipline (Silä)”. Must be practiced constantly and the routine is the ascendancy.\(^{89}\) Without force or constrain their minds and is thought, conscience normal people, those individuals. And rationality in decision-making time. Santosa as well; the aim is to maintain individual and society. To prevent the mind acting on the object are wrong. Entry to cling tenaciously, highly lamented and the suffering caused as a barrier to practice\(^{90}\). As a result, generating four factors (food, clothing, medicine, housing). Right to practice and for the peace and solitude. Cause of public veneration who have not faith, it would be devotee. Enthusiast, then it is even more encouraging. Make Buddha Dhamma as sustainable. Because of its adherence to good practice practitioners like.\(^{91}\) Social quality: Because without any social recluse. That society is more corrupt by the corrupt. Solitude is an important principle to create a length less corruption. And runs to the end result, it is difficult to suppress corruption. If society have solitude with solitude Corruption is not. Heart of a loner for cultivating other virtues. Social development is going to be quality.

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\(^{90}\) Tripitaka Thai text : S. 8/462/191-193.

Preaching of Lord Buddha is held firmly in a long time. Must have an education. Practitioners and the performance shown, is admiring, faith of the public. Requires companies including four priests, nuns and worshipers are worshipers in the propagation of Dhamma (Solitude). It is a function of its output in the discipline studied to understand. Appropriate to conduct a fair and teachings that study. Tell others to understand. Self as a good example. Churchgoer and churchwoman is responsible for supporting the four factors. Assistance to practitioners, have done their duty. The study discipline, conduct in governance and courtesy shown to the world. Practice primarily in Santosa is important. Because the principle in Buddhism is “life as others, the others live, do it to the party were simple”. So priests practice is a recluse. The retreat was the cause of the faith of the public. The existence of religion steadily, as Lord Buddha said, “All priests, I never seen any other Dhamma(Solitude). If not treated, must be instability, and cause to the end of extinction of Buddhism. That is Santosa. All priests, I never seen any other Dhamma. When the priests treat, must be stability, and bring prosperity solid come in Buddhism as same Santosa as.92

Because Santosa(Solitude) was a cause of the birth fortune. There have not yet happened, to happen. It started pass to be permanent. To do people who does not believe in buddhism, become believer in buddhism. The adherence to a more respectable. The priests are like the eyes of public. As a result, religion has long existed. The love of angels and men. Live happily both in this world and the next.

Santosa(Solitude) of the Sutra them, Buddha says to priests. Who is taking all things religious, welcome to the factor (to live) 4

92. Tripitaka Thai text : A.20/122/24
and in some noble palace such Ariyawangsika Sutra\textsuperscript{93}, reaching out to explain overall is “Congratulations factors in all things as it exists or the acquisition. Not seek in any way unreasonable. Because many bad factors, Priests have not received it, they do not wince. Then received a spirit was not trapped under the authority of the object. But considers the penalty. and do not make bad something for anyone. Because Santosa(Solitude) has industrious, not lazy, had Sati(Mindfulness) and Sampajaña(Conscious)”

The importance of Santosa(Solitude) another one: Can be used as a basis for judging Dhammavinaya (set of regulations). Lord Buddha said to Prachabdi the priest in the main judgement eight.\textsuperscript{94} To practice for (1) craving (lustfulness) (2)lead to the suffering (3) to accumulate cause greed (4) avaricious (5) not detached (6) associate with the group (7) lazy (8) parenting can be tough. There was not Dhamma-Vinaya, not the teachings by Lord Buddha. The Dhamma was going to: (1) Without influence, lustfulness (2) not lead to the suffering (3) not notables, greed (4) unostentatious (5) detached (6) restful (7) effort in practice. (8) Parenting was easy. There was Dhamma-Vinaya as Lord Buddha teachings.

Santosa was practice Dhamma of the Buddhist people. In Mangala (blessings) was shown as “Those who have done these things see no defeat and go in safety everywhere. To them these are the high blessings”.\textsuperscript{95} Santosa was No.24/38 describes as same. Such as: Not sought in an improper way. Acquisition or not security conscious, not greed. Suitable for householder And in the end of No.24 that are willing to pray (meditation). Promoting fair practices to occur. To have pleasure undo in sin or moral evil. Teaching effort

\textsuperscript{93}Tripitaka Thai text: A. 23/121/17
\textsuperscript{94}Tripitaka Thai text: Vin.7/406/237
\textsuperscript{95}Tripitaka Thai text: Kh.V.3; Sn.258-268.
in practice was not lazy. That is suitable to all parties and to assure Buddhist that Santosa is not laziness. In some Suttras was shown direct “Buddhist must have Santosa” be not stop action in good charity (non-stop charity) or mean to save material factors but all charity was non-stop. To have perseverance by stop evil.

Lord Buddha praised priests who recluse in four factors. Happy in factors from he had. Happy in receiving something from his strength. Has happy in factors from reasonable thing for him. Lord Buddha said praise not to stop action in good charity (non-stop charity). He said that this is a result of the Enlightenment because the fair value of two reasons.

1. Indefatigable (not detached) in Santosa of all Kusala Dhamma

2. Indefatigable effort in practice Dhamma.

Some people are in this world. At first, he dedicated some foods for monks fortnight. He was not a recluse for beneficence. Then, he was dedicated to the monks more than every fortnight. Offerings such as bath robes rain, robes, food, medicines, aimed at covering, courtesy. To facilitate the practice. Not a recluse to do that. Next time, he accepted five precepts in Buddhism and good practice, and was not a recluse. He was ordained to study the discipline from the monks. Samâpatti (attainment) was happened after he had Vipassana. He was met Arahatta (the Fruit of the Wothy), Since he was an achieving Arahatta, He had a name “the great Santosa”. Santosa was extremely treasure. Because Satosa was good stable mentally. A sense appropriate was relied and decisiveness but a lack of Santosa. He was carving of lust, longing in something different. He had feeling that always lacking. Although the position,

96 Ps.1.20
Income, and wealth already accumulated. Someone had a mountain of gold but there were feeling still always lacking. The proverb that “The river is always a salacious appetite no”. So, there is no chance to get to know the rich fullness of the fit. He had known to poor and scarce, belongings every times but he was thought that he was a poor status at all times.

There are two types of people in the world.

1. Poor: Because he had not asset or had a few. Classified as being “the temporary”. If he has a nonpayment the channel, have be the opportunity to be rich.

2. Poor: Because he has thought that his assets are not sufficient. This case called “poor forever”.

Poor, because of the insatiable not have Santosa. People who had Santosa at the time not have a lot asset but if he has effort to be rich in the future. So, Santosa is a great asset. Because all other asset can not make full mind but Santosa is the cause of true happiness.

There were two happiness (Sukha) in the world.

1. Sâmisa·sukha (carnal or sensual happiness): Happy to appeal to the needs of the external ears, eyes, nose, tongue, body by ideas, and much craving. This happy is rough. There was suffering usually a combination all time. Symptoms is (1) Struggling to find seeking for anxiety. Because the objects are rare and limited. (2) When it comes to care and adherence. (3) If not, the feud was impeded to offend think revenge.

2. Nirâmisa·sukha : Happiness independent of meterial things or sensual desires; spiritual happiness. The true happiness was insight in mind, have not any external objects to satisfy wants.

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97 Tripitaka Thai text: Kh.25/251/60
98 A.I.80
Nirâmisa·sukha (A happy heart) was break up non-greed, non-hatred, non-delusion. Happy condition does not cause any problem. Those who are Nirâmisa·sukha to have calm conditions must have Santosa the first.

Santosa, Lord Buddha said, “This is Mangal (blessings)” . This Dhamma is bringing to beatitude. And upto the cause of enlightenment. Because Santosa had appropriate factor and Dhamma practice is better. The monks who has Santosa, like a rhino horn graceful. Has living desired in the residential location. Such as: Near a forest, in the forest, base of a tree, he stood alone, sat alone, and live alone. Have practice all time as same as an elephant estrus escaped from the herd.

Paccekabuddha described that, “The Santosa Monk is happy in every location and control his mind. He has a life with Santosa (Food, clothing, medicine, housing). Traveling with elegance as same as rhino horn is on a single of the rhino.”

A person who does not have Santosa, when he loses wealth equal he death. But Santosa person, when his wealth lose, he had life normally happy. Any society was lack of Santosa, that society had problems. It's not enough, craving, unreasonable desire power over the mind. He will turn on the fraud, because must have another things more than other. When he was seen some things of other people. He would like to have it. Not think of ability themselves or are appropriate. Such as, Corruption in the exam because of the lack of Santosa, has made used to wile. At basic learning, has a few wile, and often made. He was accumulated incorrect over. When the handle is not. Was not guilty. Finally, will finish, the director had

99 Kh.V.3
100 Tripitaka Thai text: Kh.25/47/335
been fired. It lost time and money. The study is wasted and go to a history tarnished. If he was knowing Santosa by his power, according to Intellect, no corruption in the exam, security firm intention. Adverse effects will not occur in life.

Relying on their own efforts. Led to their success in life. He must try everything, he can. This is not the Great Depression. Although it is a common mistake to life but he will set up a new. Compare that the animals fell into the pond. It is trying to scramble out of the hole with the highest ability of the beast. Humans are superior to other animals, as many why are they not trying. To win life's obstacles. When trying to do their best. Although unsuccessful, no one would blame him.

A person no effort by power himself, was censured for being lazy. Therefore, Santosa is sequestered, is physical strength, is attempted, is intelligence of his own. He is thus far from “Pain, Poverty, Stupid” in every where and all times. The doctrine nearly Santosa is “Appicchatâ” (less desire; paucity of wishes; frugality; desiring little; simplidity). Both Dharma often come together. Buddhist people always call “Santosa- Appicchatâ (less desire)”. While a lot of people were wrong Santosa- Appicchatâ (less desire)” is one item. And they thought that Santosa means less desire. But the Santosa, Appicchatâ (less desire) is not the same. Both Dhamma is come from "Kathâvatthu10". Lord Buddha said to disciple at meeting room. Monks should be to say, to ask, and to discuss for fairly useful in practice.101

“If the monks had talked Kathâvatthu 10 in Sankra always , Would benefit. Even the mighty power of the bright sun or the moon, can not fight the power of Dhamma. Why waste time to mention any

101 M.I.145
priest outside Buddhism?”, Lord Buddha said. Kathâvatthu10 is: (1) Appicchatâ: talk about or favourable to wanting little (2) Santosa: talk about or favourable to contentment (3) Peaceableness: talk about or favourable to seclusion (4) talk about or favourable to not mingting together (5) talk about or favourable to strenuousness (6) talk about or favourable to virtue or good conduct (7) talk about or favourable to concentration (8) talk about or favourable to understanding or insight (9) talk about or favourable to deliverance (10) talk about or favourable to the knowledge and vision of deliverance.102

Appicchatâ: talk about or favourable to wanting little (people were wrongly understood.) has two; 1. A monk demand only what is actually usable, not need over there. 2. He is not to show off and hopes to well know from people or while made good something, he did not show up. The monk has known about less desire factor 4. This is a feature of the forest monk “had Dhutanga”.103

An obstruction of Santosa called Mahichattâ. Mahichattâ mean to want; to have; being; Regardless of whether it should or should not. Avid wanted large as too high and impossible or proclivities are not in a bad way. Greed, when the mind is in it. To be bored Santosa and symptoms of anxiety to want and to have and being even out of the way. Egoism is great and would be endless. After what one wishes for it, have yet another thing to be square. Even something like that. Is morally wrong. But can not be restrained the greed. (1) Greed in the ascendancy: People in this world even as moderately. They want to have things to go higher although unable to be reached. But because They have immense power and prestige. So, they chase

102 III.113.
103 M.III.40
every thing for them without end. They suffered prejudice as to their capacity. Their body and minds were tortured suffered for their action. They had thought "every things to be rich". This is the way the disease easily grows. The mission of the retreat is to look at what can not be reached. But in practice, what can be done, as it should, there should be. (2) Greed treasure: Treasure is something that everyone wants. But good people were getting a good eligible. A greedy person was unhappy, because he was slow. They move towards it in corrupt ways. Because it was easy and quick. At the end, It was lost. Some people grabbing what neighbor have. To see a wealthy neighbor would emulate them. But there are not enough assets, go to borrows for built. Which can not remain for long. Creditors to seize the property because of no good credit. “To bed without dinner better wake up in debt” this, keep in mind the Santosa person. “To watch the world wake up fully, do not owe anyone”. Excessive greed happens to cause trouble.(3) Greed food: Body and mind is usually considered, must have the appropriate amount of food. And is estimated to eat. If the body does not get food, or more than about an anomaly in trouble. Mind was afflicted as follow body. The more engaging greed. It will be more extravagant. Pay squander and to see that Santosa is contained parsimony obsolete to see as elegant, extravagant social prestige. At last, fall down into the pond. That is poverty and impairs to short life. “tongue, teeth, mouth, spade to dig a grave, the person who eat the foods by greed”. (4) Greed in Kâma: Not inhibit in Kâma, the craving over limit made up to mental distraction, no peacetime. Eating,Sleeping was busy time, must trouble both body and mind. There are many people suffering carnality, And died of this disease innumerable. Santosa stop the greed in carnality. And talk that body of people who suffer from
carnality is as same as “coffins containing the bodies, as the spirit has not Santosa”.

Greed in Kâma; Kâma passion is glowing greed. Indulge in the physical release to follow them wishes. Compare that the deep sea, although it is also a wider scope but the avid deep wide without the end. So, The greed Kama has the habit often very anxious. His main idea is every things for his pocket first. He wants show of an immoral or his practice. Even with less or no to another people to know. Not anything or no object. That can fill the need to have a pleasant level. Although receive a lot of things but fails to satisfy the insatiable. Because he is not enough and unknown sufficiency. As same as “Sea never saturated water and the Death never saturated life of animal”

Lord Buddha said, “People put many factors into it and can not maintain the three item to full, there are (1) bonfire (2) Ocean (3) Kâma”.

Proclivities in a bad someone. That is why they do not work or do nothing. But would like to windfall came in vain and easy. Provocative, outrageous and offensive think satisfied. To have the works but not always work. Fear of suffering but unafraid by action to suffering. He would live to be happily life but he is hated in action way to live happily. He wants to be a good person but acting is bad in the present. He does not do well, but to visitors as well. Announced that its virtue lies like no others. People who want to do good, but make evil that have no Santosa. Santosa person wants to be good, hate evil. His action was good and direct to goal. Not do evil but his action is good reality and true.

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105 Tripitaka Thai text: VbhA. 1/850/511
Tanhâ is opposited Santosa. Someone want over factor (for food, clothing, medicines, residential location) that a cause change Santosa to stop. Tanhâ was direct opposite Santosa has 3.\textsuperscript{106} (1).Kāma·Tanhâ : craving for sensual pleasures; sensual craving. (2) Bhava·Tanhâ : craving for existence (3)Vibhava·Tanhâ : craving for non-existence. If Tanhâ slow down, Santosa will be grow up. Tanhâ has less, Santosa has had much more, the monk has high meditation. Someone can mitigate Tanhâ 3, Santosa will be born, are more or less dependent on the density of Tanhâ 3. someone who have high craving in object for which they have already tried themselves. But he was seen his ex-object that was not desirable and bad looking. the object of low quality of another person was good looking, cute and prefer. This is a bad looking by Tanhâ, can happen from clamored, house holder and the beast.

**Bringing Santosa Dhamma to practice.**

Santosa applied in everyday life. Benefits would be good for themselves and society. Consumption due to various factors generating functional performance, reasonable, not extravagant. This person must be conscious restraint fight the craving, the desire to be fit of external stimuli. From the sights and sounds of television, journalism and the media. Santosa people were known as a provider be inevitably lead to their happiness and euphoria. Social assistance with their energy, physical strength has classified as exercise, association, has created a useful way. The property is currently taking onations, supplementary material is scarce. The labor power or helping by being wise, is strong and admiring the group. The use of intelligence is brain exercise, Makes it easy to forget even older. Reclusive society, but society does not have to be a fraud, deceit.

\textsuperscript{106} A.III.445
Santosa is important opposing principles. Because corruption, is an act of defeat and the end result, it is difficult. If people are taught to Santosa and make Santosa place in society, be less corrupt and out of society, the main of Santasa ideal cultivate other virtues. Social development possible quality will take place.

Santosa use the wrong encourage laziness: Principles Santosa people who understand the meaning wrong. Think that Santosa does not have to do anything. Living alone did not interfere with social, Santosa will not develop the national economy. Harmful to the developing countries. Should not be offered to the public has been aware of. Should be used rather than principles. These statements are subject to long. Because of this wrong understanding of the principles of the reality. When they know the meaning of the fact, are not a problem in practice. If not understanding Santosa and implements not operated. Rather than encouraging Santosa diligence. To become a drive idleness.

Anti-greed practice Santosa. The greed of others. Keep it on its own. To appreciate what they have. The properties of its own. Significantly to the satisfaction of any of their acquisition. With painstaking efforts by righteously beaten. Not burglarize anyone. Passion is not lost. Moore struck not enjoy gratify himself. Focused on their job fully. On the contrary, they do not know enough. Strive to find themselves and the gratify. Become to not attentive to the task. Mental focus pursuing their quest to gratify. When they do not love their job. The task becomes unwilling. But became to the only condition. To make things sexual pleasure or body happy. It is not what they want.\textsuperscript{107}

\textsuperscript{107} Tripitaka Thai text: S.19/170/54
A person not have Santosa to entertain themselves. Mind is not focused on the job, do want to run away. The conditions are derived. Which gratify the pleasure only. If not, what gratify them without work. He would pick out of that. May avoid work or may make the shortcut. To make things that entertain or object. Cause more corruption. In society, people do not have Santosa. Need to be controlled. To ensure that people would follow condition. That is working to achieve the first. Before he had to entertain himself. Otherwise, he would avoid to gratify themselves by a shortcut.

Santosa be integrated properly (completely). People have to make the time and effort, devoted to the effort, doing business function and beauty, achieve accurate. Seek not corruption in the wrong gratify. Some real Santosa. But not comprehensive manner, will be taken up. Santosa became a supporter laziness. Such a person would think, I was so happy and comfortable enough. So do not make anything and think it’s Santasa for being happy. Does not think previous commitments and virtue to do so. On their illness, no chaos. This is a great opportunity to do something. The purpose of Santosa is missing a stop. Is to become a lazy day only.

Thailand does not fully understand within the meaning of Santosa. Even have been mistaken, “If Santosa will not be developed.”, or made possible by the hard. Since having Santosa that will make people lazy; depression; does not work; Introverted; shunning social support. And the problems hindering development. This understanding also appeared among the social and Thailand in general. As a result of a letter from the Prime Minister. To a meeting of the council of clergy synod throughout the Kingdom. In the year 1960 as:

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“This state and I own gifts. Because Dhamma the teachings of the Buddha are all the way. That can be used to teach or motivate people to practice the teachings. If people only modest Santosa; do nothing; do not want anything; as well as taught “Not necessarily earned. Died is inalienable”. This doctrine may be ideal for a transitional period. But it is not for revolution. Which the ardent of progress, have chosen to teach the Dhamma, have the effort; laborious; industrious; the honest livelihood; precaution; not relying on others; rely on but himself and unity of these efforts. I understand that there are many proverbs to teach them. I hope the clergy to try to teach people in this way. Will help economy plan and in all the revolutionary government was doing. Focusing on the development of the nation. This is a permanent development of the religion itself.”

Leadership, management and social Thailand at that time, were understood to wrong Santosa. The developing countries accumulated more problems while Santosa practice to appropriate the benefits. The Buddha said that adage, “Santosa is going for existence; true as Buddha teach; for sustainable stability of the Buddhism”.¹⁰⁹

**Synopsis**

Santosa, once learned correctly, applied in everyday life; be a factor for progress in life. The ascetic makes a happy life. Enough to support a full heart. Be happy with what is available, the availability is pure; not corruption. Consumption is efficient. Result in savings and savings inherent. Resources will lose less, able to adapt quickly to equilibrium. So, Santosa have a lot in any society. That society has the power; people in society have quality; conducive to moral ethics; corruption in different ways will be less. State officials who are responsible for various services and be well mature. The Dhamma is

¹⁰⁹ Tripitaka Thai text: A.20/121/17.
benefit to society, people in society have quality; not hurting himself, not hurting others, not hurting the environment.

Santosa is Dhamma principle of complementary support Reasonableness of sufficiency economy philosophy.

3. Kalyânamittatâ (good friendly)

The meaning of Kalyânamittatâ:

Kalyânamittatâ (Kalyânamit is the short word.) is a person, people, location, environment, adverse effect, what are the reasons. All things for mercy with love and best wishes. That is a good place. Encourage the prosperity of the practitioners are respected by Body, speech and mind. The person who was Kalyânamittatâ. Visuddhimaga Bible had written that: The Lord Buddha, Arahats, Teacher, instructor learned person. That can be told and taught; regardless of age even younger.110

So, presence, good friends are meaningful to the time, place, person. Such as parents, teachers, qualified instructors, method, principles, equipment, style, methods of knowledge transfer, techniques and methods, training to be a good friend.

The importance of Kalyânamittatâ:

Kalyânamittatâ is important to every individual. Due to the existence of life, growth development, creating a good works. And different factors of Kalyânamittatâ. The Buddha said to Ananda that Kalyânamittatâ was the most important because that was the all of life. “Anon, who is had Kalyânamittatâ… Equal is all quite chaste because who as had Kalyânamittatâ… He can hope that he will flourish, will be make a lot in the Noble Eightfold Path”.111

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110 Vism 1/123-125
Kalyânamittatâ appear in several places in the Holy Scriptures. Which has shown in a principle or constituent and there is an important for everyone in religion. “Bhikkhus, before you see the sun in every morning. Aurora have seen before preliminary. Kalyânamittatâ is an important guide, is arisen of The Eightfold Noble Path for you as same. The monk who had Kalyânamittatâ, must occur in The Eightfold Noble Path.”\textsuperscript{112}

“Relying on (To depend on) is a Kalyânamittatâ by me. A lot of lives in the World, They are usually birth every place. And they are in under usually sorrow and lamentation. Because of Kalyânamittatâ, they are keeping sorrow and lamentation, and less down or the end of loss in the World.”\textsuperscript{113}

“Monks, before the Sun rise in a morning. Aurora is the first seeing. As same as to have Kalyânamittatâ is induce to occur Bojjhaṅga 7 (enlightment factors) for the monks, and will hope to flourish, perform better in Bojjhaṅga 7.”\textsuperscript{114}

“I have not even seen any Dhamma which is a cause of moral principle from un-happening to be hap. Or the immoral that has already occurred to decline as same as having Kalyânamittatâ. When people have Kalyânamittatâ. The good moral is occur and the immoral that has already occurred to the end.”\textsuperscript{115}

“Defined by the outside elements, which haven’t even seen the other components of a thing that to great advantage equal to have a Kalyânamittatâ.”\textsuperscript{116}

“The priests, who must learn, is not achieve to Arhat. Wish the joy of perfect right concentration. Which haven’t even seen the other

\textsuperscript{112} Tripitaka Thai text: S.19/129/36.
\textsuperscript{113} Tripitaka Thai text: S.19/5-11/2-5.
\textsuperscript{114} Tripitaka Thai text: S.19/411/112.
\textsuperscript{115} Tripitaka Thai text: A. 20/91/20.
\textsuperscript{116} Tripitaka Thai text: A. 20/112/22.
components for the outside elements to great advantage equal to have a Kalyânamittatâ. The monk who having Kalyânamittatâ is going to the end of immoral and prosperity in the well.”\footnote{Tripitaka Thai text: Dh. 25/195/237.}

**Duty of Kalyânamittatâ.**

Kalyânamittatâ will be warned, recommend notice or support to those who will receive with compassion for the benefit of the recipient. So which hope this has a Kalyânamittatâ. That is;

1. To have Sila (Buddhist morality). Careful focusing in the moral discipline as regards the Fundamental Precepts. Complete with conduct, behaviour and Gocara.
   
   (1. field or sphere of sense perception; a sense-object. 2. a suitable place; resort for alms; alms resort.)

2. Is heard, the listener, have talk freely. The desire refined habits, pay mind to clear. For example: Santosa, to behave fairly, Sila, Right concentration, Right understanding, deliverance, Bliss of Emancipation.

3. Who is diligent to make a wish, to eliminate moral evil, to perform the very basic right. “Removal of doubt it, should walk alone as rhino horn.”\footnote{Tripitaka Thai text: Dh 25/296/336.}

4. Which is clear understanding and mindfulness, is intelligent comprise Holy Monk and insight, knowledge of the Four Holy Truths to the realization of Nibbana.\footnote{Tripitaka Thai text: Dh. 25/88/127.}

All that emphasized for The Kalyânamittatâ of a monk. Because the Buddha said to the monks. For the general public, there are several principles that fellowship to know many good ones. Such as, to have Kalyânamittatâ, the result is achieved Ditthadhammikattha
(the good to be won in the life to come, useful in this world).\textsuperscript{120} Crush the wicked is no vice.\textsuperscript{121} The friendly and treated themself in Disâ (directions; quarters).\textsuperscript{122} Dating a good friend and a friendly artificial, dialogue with a fairly faithful in Câkka(virtues wheeling one to prosperity).\textsuperscript{123} Vuddhi-dhamma (virtues conductive to growth).\textsuperscript{124} Nâthakaranadhamma (virtues which make for protection).\textsuperscript{125} And various religious proverbs appears in The Suttantapitaka a lot. In Mangala 38 (highest blessings): Not to associate with foods (to dissociate the wicked), to associate with the wise, to honour those who are wrothy of honour. Those who have done these things see no defeat and go in safety everywhere to them these are the highest blessings.\textsuperscript{126} The bad guys would know as bad.\textsuperscript{127} Although no one can do evil but fool around with sin. That will be bestowed in evil deeds and shameful.\textsuperscript{128}

The Buddha said to the monks, mostly targeted toward Nibbana. The Dhamma is strengthen Sammâditthi in line to go to Lokuttara

- Dhamma (supermundane states) or "Lokuttara" clearly. And the display to the public is emphasized benefits in Lokiya.
- Dhamma (mundane states) or “Lokiya” and has connected to the basic of Lokuttara in Samparayikattha. Aimed at the everyday life and to convince Sammâditthi mundane level. There is belief in karma, the merit and demerit, responsible for the good and bad

\textsuperscript{120}Nd\textsuperscript{26}
\textsuperscript{121} Tripitaka Thai text: D.11/198-204/202-206.
\textsuperscript{122} D.III.189-192.
\textsuperscript{123} A.II.32, D.III.276
\textsuperscript{124} A.II.245.
\textsuperscript{125} D.II.266,290.
\textsuperscript{126} Kh.V.3.
\textsuperscript{127} Tripitaka Thai text: A.20/465/283
\textsuperscript{128} Tripitaka Thai text: Dh.25/317/376.
sense, looking at the world and life conditions, depictions Lokuttara Sammāditthi by chance and the fairness of the situation.

**Features of Kalyānamittatā.**

Kalyānamittatā a clever morality of people. The name is Sappurisa-Dhamma (qualities of a good man; virtues of a gentleman)\(^{129}\) as :-

1. Dhammaññutā : knowing the low; knowing the cause, know the truth, principles, know the rules, known laws of pain, know the rules of reason, principles to generate the result. Such as, people know what is dharma and what. Monarchs must know the principles governing the tradition, however, know what needs to be done cause it. Or must follow the principles of this Article. To produce the desired effect.

2. Atthaññutā : knowing the meaning; knowing the purpose; knowing the consequence. Meaning, objective knowledge, realize the desired benefits. Recognize the consequences arising out of the action or the principles. Such as, that principle or motto that verse means. The main aim, however, that there is, or should be defined in order to benefit. Work in progress that aims however if finish, will be what effect.

3. Attaññutā : knowing oneself. Know himself as well as, health, sex, power, knowledge, ability, aptitude and any moral quality, the better, then behave appropriately and how to improve further.

4. Mattaññutā : moderation, knowing how to be temperate. Such as, a person is about to be known about consumer spending wealth. King know about the criminal penalty and taxation.

\(^{129}\) D.III.252,283
5. Kālaññutā : knowing the proper time; knowing how to choose and keep time. Such as, on time, for a time, with enough time, a good time.

6. Parisaññutā : knowing the assembly; knowing the society. To behave like a model for the community that. This assembly must be done on the subject, however to say, and appropriate relief in any module.

7. Puggalaññutā : knowing the individual; knowing the different individuals.

Know the difference between a person's character by their ability and integrity. Who is noble, who drop off and how to work with them to do well. How the results should be used to teach how much praise or blame scratch.¹³⁰

Graduate lifestyle with intelligent features. As shown by many things. Such as, following the Buddha:-

“Monks! a bully person or an intelligent person is seen by action. To appear with their behavior, the action consists of three aspects that should be a quarrelsome. The action is the bad action by body, bad speech, and is the cruelest corruption. The action opposite consists of three aspects that is a good person. Has a good action, good speech and has a good thinking.”¹³¹

“Monks! characteristic is marked of a good man. The scandal has two reasons. He is a normal good idea. Words are usually good and there is usually a good make every things”.¹³²

¹³¹ Tripitaka Thai text: A.20/441/128.
¹³² Tripitaka Thai text: A.20/442/129.
“Monks! a person who has the three reasons is a morality man (1) can ask any problem properly, (2) can solve to correctly and properly, (3) when others are depriving solution by words, fluent, graceful, and reasonable. It is nice. He is happy mind and say happy to them’’.  

“A morality man is not bad make because his’ reason or by reason of any other person, undesirable, children, property, state, success to him, without justification. The morality man must be a blessing, wise, composite Dhamma”.

“A person has get reverence or irreverence no matter. The concentrate is stilled stable stolid impassive and current lifestyle with carefully. He has usually practice the dhamma. He is intended action perseverance every time, enlightenment with understanding the foresight and happily with the end of preconceived. To call him is Sappurisa(righteous man)”.

“Swans, peacocks, elephants, all animals meat, are afraid lion. Human is the same, can not measure by body. Even as body is a child. But he is wise, can call him an adult. if foolish, even a big body, is not an adult”.

“Any person who is a bully, realize that he is the bully. has still count as graduates. But who is the bully he think, he is a graduate, call as a true bully”.

“He is a philosopher or a graduate because achieve the intended benefits.” (both benefits in Ditthadhammikattha : present benefits and Samparâyikattha : future benefits).

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133 Tripitaka Thai text: Dh.25/17/26.  
134 Tripitaka Thai text: S.II.16/559/273.  
135 Tripitaka Thai text: S.II.16/705/325.  
136 Tripitaka Thai text: Dh.25/15/23.  
137 Tripitaka Thai text: S.I.15/380/130.
“A person growth in faith, Sīla, Suta (which is learnt), Cāga(charity, abandoning) , and wisdom. That is a Sappuris person (Kalyānamit ) an intelligent person. The material world can be taken to benefit themselves”.138

“A good person is an intelligent man called Sappuris or Kalyānamit. When people are familiar with him or get associated with Sappuris person. The Sappuris takes care of them for mission, sustain mind, knowledge teaching, bring them from greed, anger or delusion, his acting knowledge, goodness to others, encourage others to have a better accuracy. To have faith. The lecture will be introduced or spread out the knowledge that one any way. Best wishes with compassion. Beget to Sammāditthi and behave like good practice more. That is called Kalyānamittatā and has basic features 7.”139 :-

1. Piyo (lovable; endearing). There is a casual approach to peace building. Incentive to go for consult or ask.
2. Guru (esteemable: respectable; venerable). Behave as a worthy cause warm feeling that is dependable and secure.
3. Bhâvanîyo (adorable; cultured; emulable). Pleasing is to have actual knowledge. The true wisdom. And improve their practice is always a laudable and should emulate the disciples claim to recall with gratitude the confidence and pride.
4. Vattâ ac (being a counsellor). To known the result is said to be known to understand explanation. Know when to say that. Admonish admonition advise as a consultant as well.

138 Tripitaka Thai text: A.III.22/63/22.
139 Tripitaka Thai text: A.IV.23/34/33.
5. Vacanakkhamo (being a patient listener). To listen to the counsel questioning the complexity as well as harassment and reproof patiently listening critiques are not weary. Not bad mood.

6. Gambhirañca Katham kattâ (able to deliver deep discourses or to treat profound subjects). To clarify matters deeply to understand and teach students to learn about the deeper causes.

7. No catthane niyojaye (never exhorting groundlessly; not leading or spurring on to a useless end) Not convincing in the way the lost. Do not associate with people who should not, and recommend friendly enough.  

General principles of the teaching fellowship. Which has always met, do not seeing a degenerate. On to help him, there are exceptions to that but which have to know when to act with compassion. However, a person Kalyânamit should consider the availability of the good before.

Such as: “A person should not talk, do not know, should always be approached? Include some individuals are more corrupt than by precept, by meditation, by wisdom. This person should not talk, do not know, do not always converge.

In addition to contributing tweaked and will be help.”

Some features of this very friendly with focus on benefits in Ditthadhammikat-tha (present benefits) and Samparâyikattha (future benefits). Such as Kalyânamit in Disâ of Singkhalsutta or a bad friend in Apâyamukha (ways of squandering wealth).

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140 A.IV.31.
142 D.III.189-192.
“The fourth of these groups keep in mind they are not friend. That is an unfriendly person, is the shakedown. That's the bad guy, persuaded loss”.

The out-and-out robber is wanted 4; (1) Which appropriates his friend’s possessions. (2) Giving little, which expects a lot in return (3) He gives a helping hand only when he himself is in danger. (4) He makes friends with others only for his own interests.

The man who pays lip-service, is wanted 4; (1) He speaks you fair about the past. (2) He speaks you fair about the future. (3) He tries to gain your favour by empty Sayings (4) When help is needed he points to his own ill luck.

The flatterer is wanted 4; (1) Friends want to do evil. Up to you! (2)Friends will do better then do so. Up to you! (3) In front of the friend ... praise. (4) To behind the friends...bad gossip.

The leader to destruction is wanted 4; (1) Leads to drink alcohol. (2) Leads to a moonlight and be worthless. (3) He is your companion when you frequent shows and fairs. (4)He is your companion when you indulge in gambling.

The fourth of these group keeps in mind, is true–hearted friends or Kalyânamit is the helper, the person who is the same in weal and woe, the person who gives good counsel, the person who gives good counsel.

The helper has 4 properties; (1) He guards you when you are off your guard. (2) He guards your property when you are off your guard. (3) He is a refuge to you when you are in danger. (4) He provides a double supply of what you may ask in time of need.

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143 D.III.182-184.
144 D.III.185.
The person who is the same in weal and woe, has 4 properties; (1) He tells you in the secrets. (2) He keeps secrets your secrets. (3) He does not forsake you in your troubles. (4) He can even die for your sake.

The person who gives good counsel, has 4 properties; (1) He keeps you back from evil. (2) He encourages you to do good. (3) He informs you of what you have not heard. (4) He shows you the way to heaven.

The person who sympathizes, has 4 properties; (1) He does not rejoice over your misfortunes. (2) He rejoices in your good fortunes (3) He protests against anyone who speaks ill of you. (4) He admires those who speak well of you.\(^{145}\)

The relationships between a person and social is very important and the assistance brings to connect the good persons in the world. It is a cause of unity among the people. Seeing the kindness of people. Compare Kalyânamit and is common practice by every person’s. The lord Buddha was shown dictum the common practice for friendly (Kalyânamit). Buddhism teaches that they are friendly to other people, friendly practices to behave with others are not considered to suffer affliction with joy as a moral significance. But to truly reach their, psychological effect and induce a feeling a lot is meaning “friendly co-suffering with joy” classified as a true one particular type.\(^{146}\) Kalyânamit has known as in name Disâ 6.

**Disâ 6 mean:-**

1. East means parents as the east or the direction in front.
   A. In five ways a child should minister to his parents as the eastern quarter

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\(^{145}\) D.III.187.
\(^{146}\) Tripitaka Thai text: D.III.11/140/167.
(saying to himself):
(a) Having been supported by them I will support them in my run.
(b) I will do their work for them.
(c) I will keep up the honor and the traditions of my family.
(d) I will make myself worthy of my heritage.
(e) I will make offerings, dedicating merit to them after their death.

B. In five ways his parents, thus served as the eastern quarter, show their love for him:

(a) They keep him back from evil.
(b) They train him in virtue.
(c) They have him taught arts and sciences.
(d) They arrange for his marriage to a suitable wife.
(e) They hand over his inheritance to him in due time.

2. South means teachers as the southern direction in the right

A. In five ways a pupil should minister to his teachers as the southern quarter:

(a) by rising to receive them.
(b) by waiting upon them.
(c) by eagerness to learn.
(d) by personal service.
(e) by attentively learning the arts and science.

B. In five ways his teachers, thus served as the southern quarter, show their love for him:

(a) They train him so that he is well-trained.
(b) They teach him in such a way that he understands and remembers well what he has been taught.
(c) They thoroughly instruct him in the lore of every art.
(d) They introduce him to his friends and companions.
(e) They provide for his safety and security in every quarter.

3. West means wife and children as the west or the direction behind.

   A. In five ways a husband should serve his wife as the western quarter:
   (a) by honouring her.
   (b) by being courteous to her.
   (c) by being faithful to her.
   (d) by handing over authority to her.
   (e) by providing her with ornaments.

   B. In five ways of wife, thus served as the western quarter, shows her love for him:
   (a) The household affairs are to be well managed.
   (b) She should be hospitable and helpful to friends and relations of both hers and his.
   (c) She should be faithful to him.
   (d) She should take care of the goods he brings home.
   (e) She should be skilful and industrious in all duties.

4. North mean friends and companions as the north or the direction in the left.

   A. In five ways a clansman should serve his friends and associates as the northern quarter:
   (a) by generosity.
   (b) by kind words.
   (c) by helping them and acting for their welfare.
   (d) by putting them on equal terms.
   (e) by being sincere to them.

   B. In five ways his friends and associates, thus served as the northern quarter, show their love for him.
   (a) They protect him when he is careless.
   (b) They guard his property when he is careless.
(c) They are a refuge for him when he is in danger.
(d) They do not leave him in his troubles.
(e) They show due respect to other members of his family.

5. Directions below means servants and workmen as the nadir.

A. In five ways a master should serve his servants and workmen as the lower quarter: (a) by assigning them work according to their strength.

(b) by giving them due food and wages.
(c) by caring for them in sickness.
(d) by sharing with them unusual luxuries.
(e) by giving them holidays and leave at suitable times.

B. In five ways his servants and workmen, thus served as the lower quarter, show their love for him:

(a) They get up to work before him.
(b) They go to rest after him.
(c) They take only what is given to them.
(d) They do their work well.
(e) They spread about his praise and good name.

6. the upper means monks as the zenith.

A. In five ways a clansman should serve monks and Brahmins as the upper quarter:

(a) by kindly acts.
(b) by kindly words.
(c) by kindly thoughts.
(d) by keeping open house to them.
(e) by supplying them with their material needs.

B. In five ways the monks, thus served as the upper quarter, show their love for him:

(a) They keep him back from evil.
(b) They encourage him to do good.
(c) They feel for him with kindly thoughts.
(d) They teach him what he has not heard before.
(e) The upper clarify what they've learned to understand clearly.
(f) They show him the way to heaven. (Teaching how to live a happy life).

The monks duty is based on the relationship between the monks and villagers as the Lord Buddha said, Brahma and people had a good support in your maintenance by Civarâ (The robes of a buddhist monks), foods, medicine for monks, shelter. So Monks must do a good support among them in Dhamma. Giving a sermon the first is beauty, beauty in the midst and beauty in the end. Announced Celibacy ready both in Atta and Entirely consonant with pure perfection to the Brahmin and people. Householder and clamored (monks) depend on each other and depending on this Celibacy bring them to get out of the ignorance. The householder and clamored (monks) mutually depend on each other. Both is in an excellent practice.¹⁴⁷

Monks is Kalyânamit. They have compassion for the people. They must preserve the special features of living independently. And clergy for the picturesque, they are not become to mingle with the householder. And clergy for the picturesque, they are not to become to mingle with the householder. It is bad happening for both parties. (1)Becoming objections to a hinder progress in the practice of the monk own. (2)The householder no have supported the knowledge. Dhamma is free from suffering.

¹⁴⁷ Tripitaka Thai text: It.25/287/314
Duties to the student to the teachers are conducted by Disa, not very focused in terms of purity. There have the same general characteristics. It was repeated the act with compassion and willingness, recommended training to be a good person. Teach clearly understood, encourage and praise the good, ability to appear. Safety is built into all sides (Knowledge is taught to use actually work. Can be used for a living is not).\textsuperscript{148}

They teach one another with the release. Helping others and not themselves caught in the same bind as he was trapped. There are many proverbs said as, I do not own to be located in the merit justification before then taught others. The egghead should not do. If there is an eclipse. If any teach others. It's teaching should do it.\textsuperscript{149}

Lord Buddha has shown the good and bad behavior. But in terms of achieving success by spiritual and intellectual. Which has already achieved the good person of Buddhism. If that does not rely on Kalyanamittra achieved. A scholar who has knowledge of the texts or by learning. Some clarification taught and the others were treated enlightenment but the males do not attain their teaching.\textsuperscript{150} Or sometimes an equal enlightenment come into the conversation, search fairly well and achieve success together.\textsuperscript{151} Value or benefit to the side of the Kalyânamit to achieve the self. He has value or benefit for a lot persons.

They bring the strong faith. So, these is common to all of them aim for Kalyânamit who has the qualifications and integrity.

\textsuperscript{148} Tripitaka Thai text: D.III. 11/200/203.
\textsuperscript{149} Tripitaka Thai text: Dh.25/22/36.
\textsuperscript{150} Tripitaka Thai text: Dh.25/11/17.
\textsuperscript{151} Tripitaka Thai text: S.III.17/225-230/145-162.
The Lord Buddha monastic system to be independent of the larger social community. The Lord Buddha has made monastic system to be independent of the larger social community, has seen from the discipline. They live on independence with spiritual salvation, will be brought beauty into the society effectively to help independence of the people in the society. Lord Buddha has said,

“Look here Chundha! Who themselves have sunk in deep mire, mud. He will bring the others drowned in the deep peaty up then as that is impossible. Who is not drowned himself in a deep peaty, will help pull the other people who drowned in the deep peaty up. This is possible”.

“Those who did not practice self, no training himself, or has not eradicate a heat of his desires. To practice, will train others, will do others to not hot by desires as this is impossible. Those who already own practice, then training, then cool off passion. And will practice others to do the training will not heat of passion. This is possible”.

The maintain as much independence as possible. Buddha has considered as the main display of the monk's conduct.

“Monks do not do to confuse or unpleasant. Do everything is not an option. Not be a monk of anyone. Monk is not dependence them for a way life alone. And ensure that does not take Dhamma for a trade.”

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152 Tripitaka Thai text: M.I.12/108/81.
153 Tripitaka Thai text: It 25/134/179.
Conclusion: Kalyânamittatâ is supported to Self-immunity.

“The health of Thai Social”¹⁵⁴ are currently in development. Order to the individual in society. Be out of “sick, poor, stupid”. It is possible and sustainable. Every one needs to help himself, “relied on their own” is a basic foundation first. The effort to express commitment by “action, say and ideas” and create him own good for the society. Desire for others to know that effort. There will take the generosity in different ways to happen and the suitability from Kalyânamit. He has strange self-reliance and will be dependent on others in the end and prepared for various problems with a confidence themselves.

A person has Kalyânamit, will have advised, guard from many problems or difficulties and the impact of both internal (health, knowledge) and external (factors, changes, the objects, social, environment, culture). Be able to “cope” and recommend a solution that is beneficial. It sends to achieve stability in the person, work and learn from the situation. The benefits to society, the development of a compliance situation. Indicates clearly that Kalyânamit is supported to the immune system and protection of both parties.

4. Vijjâ (Condition of knowledge)

Wisdom and knowledge about the technical aspects involved. Knowledge is not necessary to refer to the high academic domain. Might knowledge as local knowledge that works. And valuable acquisition to completion. Must have experience and prudence. That

can bring knowledge to those considered coherent. To make a plan of action is work very carefully done and completely effective.\(^{155}\)

**Definition of knowledge.**

Knowledge (noun). Garnered from the study. Research or practical experience, including the ability and comprehension skills or information that is derived from experience, what has been heard of the idea or practice, the theoretical knowledge in the fields such as health.\(^{156}\)

Academic (noun). The knowledge gained by the study or training courses, such as handwork, academic skills. Academics (noun). Know any field or multiple fields, the professional (s). Courses that will lead to careers such as medicine, carpentry course, mechanics.\(^{157}\)

Department of Pali. Vijjā means the knowledge gained from the study or practice. Ability of an individual to be able to convey it to others without the need to teach in the classroom. Students must learn to understand that particular subject, trained to proficiency which can be applied in everyday life.\(^{158}\)

Science is the search for knowledge, is pure knowledge and devoid of any moral values. This view led to the pursuit of knowledge, without that knowledge will impact society, like that of science. Which Buddhist see that pure knowledge, free from any ethical values that it is only in theoretical terms only. But in practice, all knowledge must not be any potential ethical values, and another

\(^{155}\) Chai Pattana Foundation, The essence and the basic information you should know about as a result of the works and philosophy of sufficiency economy as a result of the initiative. Ibid. P81.

\(^{156}\) Royal Academy dictionary, Ibid, P232.

\(^{157}\) The same Book, P1073.
always. In terms of pure theoretical knowledge which can not affect society. But in fact, without any knowledge relevant to human existence without thinking about society.\textsuperscript{159}

Knowledge is information that leads to action. The information content, facts on which the conceptual models, theories or other information is needed. And a framework of integration with new information combination.\textsuperscript{160}

Knowledge is something that can be checked with the five sense doors can be measure by Western philosophy, and differ the philosophy (East) Buddhism.

Wisdom (knowledge) in Buddhism means the witness correctly indeed rational. Said that Theravada Buddhism is a philosophy Realism (Realism), a naturalist (Naturalism) who believe that all things are happening. Visible in the natural law. Philosophy Atheism (Atheism) No God, no soul sustainability. A philosophy I believe in the sayings of their actions and the results of that action, a popular philosophical wisdom. Knowledge is by focusing on the precepts, meditation, wisdom. Get rid of ignorance, fielder is a philosophy, not a popular belief that the essence of life, but more importantly peace of mind.\textsuperscript{161}

So, Buddhism is a philosophy, it is all true. If philosophy is realistic. Because knowledge in Buddhism has three levels. As shown in Dhammacakka Sutta, the Lord Buddha see a third round of


\textsuperscript{208} Professor Somporn Phomta. \textit{Buddhist philosophy of human society and Ethical problems}. (Bangkok: Siam, 2005), P418.

\textsuperscript{160} Dr. Chiraja, Wichianpanya. \textit{Lecture “Knowledge Management”}. Rajamangala University of Technology Isan. The Office of Academic and Information Technology on 30 October 2006.

\textsuperscript{161} Dr. Suwat, Chanjannong. \textit{Beliefs about human philosophy and religion}. (Bangkok: Healthy mind, 1997), P199
twelfth, thus confirming that their enlightenment,\textsuperscript{162} compliance Sammâditthi reason enough.

Synopsis: Knowledge (theoretical, Enlightenment) is the result of the study. Both directly and indirectly, the abstract concrete. The knowledge of Buddhism is divided into three levels of knowledge. First. Intelligence Sammâditthi basis. Sammâditthi round one, including the introduction by body, talk, mind. To do good, not sin(Talking purely: not Lying, not satire, not vulgar, not chimerical or impossible), To grow up a bright soul beauty. Success is the result of knowledge around that one by body, talk, mind. That is up on knowledge base and good meditation, get into the second round. That is upon knowledge base and good meditation, bring his mind to the second round Results of the second round: knowledge profile (Jhâna-a state of serene contemplation attained by meditation/ Samâpatti – meditative attainments / “sotâpanna=Stream-Winner: one who has attained the first stage of holiness / Sakadâkâmî= a Once-Return one who has attained the second stage of the Path and will be reborn on the earth only once before attaining the final emancipation. / Anâgâmî =Non-Return one who has attained the third stage of holiness. / The knowledge is the third highest level of success. The result is the Arahanta: one who has attained Nirvana”.

So, the knowledge - enlightenment, the Buddha is shown with the other. Which refers to the knowledge, understanding completely.

Three cases:\textsuperscript{163}
1. Determine how to recognize.
2. Determine how to consider
3. The knowledge to step up.

\textsuperscript{162} Tripitaka Thai text: Vin.I.II. 19/1670/421.
\textsuperscript{163} Phra Dhammapitaka, \textit{Dictionary of Buddhism}, ibid, P112.
Benefits of knowledge.

1. Precious human knowledge is produced at different levels of knowledge. That must be maintained, checked, selected, discern. The good part was, montage, compiled properly. And send that information to the next generation.

2. Knowledge is life. Life must be knowledgeable in all elements, more or less, according to the abilities and goals of the individual.

3. Knowledge is the foundation of creativity and through a variety of new science.

The emergence of knowledge.

Knowledge occur in 2 :-

1. Paratoghosa (both good and bad) is the study, read, write, listen or see etc. The person selected must be capable of what is beneficial to themselves and society.

2. Yonisomanasikâra consider selective discrimination, various features or harmful. 164

Buddhism is considered to be the beginning of knowledge. we can apply to other matters. Such as, ethics: There has shown in many Dhamma. In the finally, must decisions by himself. The others can not meddle or to help every thing.

E.G. : By oneself is evil don?

By oneself does one get defiled
By oneself is evil left undone
By oneself is one purified
Purity or impurity depends on oneself
No one can purity another. 165

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164 Tripitaka Thai text: A.I.20/371/82.
One self indeed is master of oneself
Who else could other master be?
With one self perfectly trained
One obtains a refuge hard to gain.\textsuperscript{166}

Easy to perceive are others' faults
One's own, however, are hard to see
Like chaff one winnows others' faults
But conceals one's own
Just as a cheating gambler hides
An ill-thrown dice.\textsuperscript{167}

Although people will not be able to help us get there. Does not mean that we cut off from everyone, generous support that we need is action, recognizing that their status as into it as you do. And directly responsible to their benefit. The benefits of an object (noun), built as an abstraction and benefits with benefits as their main mission. Others have a secondary mission. And Buddhism emphasize spiritual benefits that make life happy or suffering less and finally, no suffering.

Kâlâmasutta-kankhâniyathâna (how to deal with doubtful matters; advice on how to investigate a doctrine, as contained in the Kâlâmasutta)

1. Be not led by report.
2. Be not led by tradition.
3. Be not led by hearsay.
4. Be not led by the authority of texts.
5. Be not led by mere logic.

\textsuperscript{165} Tripitaka Thai text: Dh.25/22/25.
\textsuperscript{166} Ibid.
\textsuperscript{167} Ibid.
7. Be not led by considering appearances.
8. Be not led by the agreement with a considered and approved theory.
9. Be not led by seeming possibilities.
10. Be not led by the idea, “This is our teacher”.  

All people in the world, including the Thai people, are now in the same situation as were the Kalama people of Kesaputtanigama, India, during the time of the Buddha. Their village was in a place through which many religious teachers passed. Each of these teachers taught that his personal doctrine was the only truth, and that all others before and after him were wrong. The Kalama could not decide which doctrine they should accept and follow. The Buddha once came to their village and the kalama brought up this problem with him: that they did not know which teacher to believe. So the Buddha taught them what is now known as the Kalama Sutta, which will examine here.

Nowadays, worldly people can study many different approaches to economic, social, and technological development. The universities teach just about everything. Then, regarding spiritual matters, here in Thailand alone we have so many teachers, so many interpretations of the Buddha's teachings, and so many meditation centers that nobody knows which teaching to accept or which practice to follow. Thus it can be said that we have fallen into the same position as the Kalama were in.

The Buddha taught them, and us, not to accept or believe anything immediately. He gave ten basic conditions to beware of in order to avoid becoming the intellectual slave of anyone, even of the

168 A.I.189.
Buddha himself. This principle enables us to know how to choose the teachings which are truly capable of quenching suffering (dukkha). The ten examples which the Buddha gave in the Kalama Sutta follow.

1. **Ma anaussavena**: do not accept and believe just because something has been passed along and retold through the years. Such credulity is a characteristic of brainless people, or “sawdust brains”, such as those in Bangkok who once believed that there would be disasters for the people born in the “ma years” (those years of the traditional twelve year Thai calendar whose names begin with “ma”, namely, years five through eight - small snake, big snake, horse, and goat).

2. **Ma paramparaya**: do not believe just because some practice has become traditional. People tend to imitate what others do and then pass the habit along, as in the story of the rabbit frightened by the fallen bale fruit. The other animals saw it running at full-strength, and then so frightened and excited each other that they ran after it. Most of them tripped and fell, broke their necks, or tumbled to death off cliffs. Any vipassana practice that is done in limitation of others, as a mere tradition, leads to similar results.

3. **Ma itikiraya**: do not accept and believe merely because of the reports and news spreading far and wide through one's village, or even throughout the world. Only fools are susceptible to such “rumors”, for they refuse to exercise their own intelligence.

4. **Ma pitakasampadanena**: do not accept and believe just because something is cited in a pitaka. The word “pitaka”, which is used for the Buddhist scriptures, means anything written or inscribed upon any suitable writing material. Memorized teachings which are passed on orally should not be confused with pitaka. Pitakas are a certain kind of conditioned thing which are under humanity's control. They can be created, improved, and changed by human hands. So we cannot trust
every letter and word in them. We need to use our powers of
discrimination to see how those words can be applied to the
quenching of suffering. The various schools of Buddhism all have
their own cannons, among which there are discrepancies.

5. Ma takkahetu: do not believe just because something fits with
the reasoning of logic (takka). This is merely one branch of study
used to try to figure out the truth. Takka, what we call “logics”, can
go wrong if its data or its methods are incorrect.

6. Ma nayahetu: do not believe just because something is correct
on the grounds of naya (deductive and inductive reasoning) alone.
These days, naya is called “philosophy”. In Thailand, we translate the
word “philosophy” as “prajna”, which the Indian people cannot
accept because “naya” is only one point of view. It is not the highest
or absolute wisdom which they call “panna” or “prajna” naya,
or nyaya, is merely a branch of thought which reasons on the basis of
assumption or hypotheses. It can be incorrect if the reasoning or
choice of assumptions is inappropriate.

7. Ma akaraparivitakkena: do not believe or accept just because
something appeals to one's common sense, which is merely snap
judgements based on one's tendencies of thought. We like using this
approach so much that it becomes habitual. Boastful philosophers like
to use this method a great deal and consider it to be clever.

8. Ma ditthinijhannakkhatiya: do not believe just because
something stands up to or agrees with one's preconceived opinions
and theories. Personal views can be wrong, or our methods of
experiment and verification might be incorrect, and then will not lead
to the truth. Accepting what fits our theories may seem to be a
scientific approach, but actually can never be so, since its proofs and
experiments are inadequate.
9. Ma bhabbarupataya: do not believe just because the speaker appears believable. Outside appearances and the actual knowledge inside a person can never be identical. We often find that speakers who appear credible on the outside say incorrect and foolish things. Nowadays, we must be wary of computers because the programmers who feed them data and manipulate them may feed in the wrong information or use them incorrectly. Do not worship computers so much, for doing so goes against this principle of the Kalama Sutta.

10. Ma samano no garu ti: do not believe just because the samana or preacher, the speaker, is “our teacher”. The Buddha's purpose regarding this important point is that no one should be the intellectual slave of someone else, not even of the Buddha himself. The Buddha emphasized this point often, and there were disciples, such as the venerable Sariputta, who confirmed this practice. They did not believe the Buddha's words immediately upon hearing them, but believed only after adequately considering the advice and putting it to the test of practice. See for yourselves whether there is any other religious teacher in the world who has given this highest freedom to his disciples and audiences! Thus in Buddhism there is no dogmatic system, there is no pressure to believe without the right to examine and decide for oneself. This is the greatest special quality of Buddhism which keeps its practitioners from being the intellectual slaves of anyone, as explained above. We Thais should not volunteer to follow the West as slavishly as we are doing now. Intellectual and spiritual freedom is best.

The ten examples of the Kalama Sutta are a surefire defense against intellectual dependence or not being one's own person: that is, neglecting one’s own intelligence and wisdom in dealing with what one hears and listens to, what is called in Dhamma language
paratoghosa (sound of others) When listening to anything, one should give it careful attention and full scrutiny. If there is reason to believe what has been heard and it results in the genuine quenching of suffering, then one finally may believe it one-hundred percent. The principle of the Kalama Sutta is appropriate for everyone, everywhere, every era, and every world - even for the world of devas (gods). Nowadays the world has been shrunk by superb communications. Information can be exchanged easily and rapidly. People can receive new knowledge from every direction and corner of the globe. In the process, they don’t know what to believe and, therefore, are in the same position as the Kalamas once were. Indeed, it is the Kalama Sutta which will be their refuge. Please give it the good attention and study it deserves. Consider it the greatest good fortune that the Buddha taught the Kalama Sutta. It is a gift for everyone in the world. Only people who are overly stupid will be unable to benefit from this advice of the Buddha. The Kalama Sutta is to be used by people of all ages. Even children can apply its principles in order to be children of awakening (bodhi), rather than children of ignorance (avijja). Parents should teach and train their children to know how to understand the words and instructions they receive, to see how reasonable the words are and what kind of results will come from them. When parents teach or tell their children anything, the children should understand and see the benefit of practicing what they are told. For example, when a child it told not to take heroin, that child should believe not merely because of fear. Rather, seeing the results of taking heroin, the child fears them and then willingly refuses the drug on her or his own. None of the items in the Kalama Sutta state that children should never believe anyone, should never listen to anyone. They all state that children, and everyone else, should listen and believe only after having seen the real meaning of something and the advantages they
will receive from such belief and its subsequent practice. When a teacher teaches something, having the children see the reason behind the teaching won’t make the children obstinate. For the obstinate ones, gently add a bit of the stick and let them think things over again. Children will understand the principle of the Kalama Sutta more and more as they grow up. They will complete all ten items themselves as they become fully mature adults, if we train children by this standard.\textsuperscript{169}

The Kâlàmasutta is the knowledge that can check out. Therefore, knowledge of the cult theory thinkers in ancient times. Buddha is recommended to check. Monitoring results to the knowledge to take advantage of the knowledge of the four following characteristics.

1. Something real and useful knowledge.
2. Some real knowledge but to no avail.
3. Some knowledge is not true but useful.
4. Some knowledge is not true and unavailing.\textsuperscript{170}

The fact is, the minimum baseline of knowledge in Buddhism and some are false but useful. It is clear that Buddhists knowledge that is not valid and can not teach. Buddhism have accepted and evangelism is true and useful knowledge.

**The knowledge usage**

Human nature is an animal that can be trained, developed. As a qualitative change is different from other animals. So, training is to develop learning. this means Sikkhâ (education or apprenticeship
learning development. There had Buddhist proverb, “The well-tamed is best among men, Who endures abuse”. 171

1. Development is that practitioners have the knowledge, creativity and higher quality.

2. Development of high quality and achievement even further.

3. Develop the knowledge base of the organization to benefit from increased quality. To the development of mankind. Lord Buddha and all monks bring about knowledge to help people in the world. He said to the monks, “…all go traveling for the benefits a lot of people for helping the world… you have shown Dhamma, Revelation celibacy moralize pure perfection by semantics and consonant. giving on beauty basis, beauty in the midst, beauty in the highest”. 172

“The Knowledge” as the Lord Buddha and Arhat disciples had, they have a usually Dhamma by Vijjâ and Charana(good conduct) and brought to the world courtesy. “The Knowledge” makes people happy, to be decisive and lasting suffering.

And the informal lifestyle considers an intelligence·sammâditthi. 173 Knowledge is used to guide and lifestyle, said to be living by the philosophy of sufficiency economy in His Majesty King Bhumibol Adulyadej of the Chakri dynasty of Thailand. That is a part of Lōkiya·sammâditthi in Buddhism. Knowledge elements to be a lifestyle. The interpretation of what is necessary and appropriate. By

172 Tripitaka Thai text: S.V.19/1712/613.
173 Tripitaka Thai text: Dh.25/33/40.
individuals, groups, institutions and various stakeholders. Under limited “time, place, person”. Dr. Kasem Wathanachai, Former Minister of Education, The Privy Council 2010, has said that students spend 4-6 years of study in the University. Transforming themselves from a high school student as physicians, nurses, dentists, pharmacists and medical technicians, these Should feature three respects.

1. Professional knowledge of the subject means to be professional. Aptitude for the career. And attitudes towards the occupation. Each profession has a code of professional supervision.

2. Course of life refers to knowledge about the psychology of people. Integration so that people can go out and perform. Living in a society with a conventionally. Not “knowledge overhead. Could not survive.”

3. Department means the science of management. They need to be performed or management of both public and private sector. Extracurricular activities will help reinforce the subject's life. Studies and works just as well.

One important thing is to cultivate the public to understand and recognition of their role in the public health system of the country and to develop awareness of him. Otherwise, people will have to survive with corruption.¹⁷⁴

Knowledge of the research, study them application in life. The result was a performance unto itself and advantage that it is not just their own but to benefit others. A message from the formula by the person in relation to the benefits that:-
1. Some people focus their predecessors. Do not benefit others.
2. Some people do not have their own. Focused on the benefits to others.
3. Some people ignore their own benefit and the benefit of the others.
4. Some people do have their benefits and others do.¹⁷⁵

Religious knowledge should be spread to the public. When applied to everyday life. Effect gives him peace of mind to higher-up. If knowledge is the subject of the picture. It can be diagnosed by complying with the above rules. Physical knowledge is useful, knowledge that contributes to the health benefits of the material to others. The goal is to live according to the principles of sufficiency economy itself.

Knowledge is important because the factors that make a business thrive. Successful accurately be theoretically effective, efficient or failure of the operation broke, if done without knowledge, no study of his works.

His Majesty the King's has always said to the study and theoretical learning to practice regularly an incentive to encourage people to like, such as:-

“…Academic knowledge is one thing that can break through barriers and a man of honor, a man who can, is to be satisfied that the benefits themselves and the public. The knowledge will be trained in what they need to practice, to conform to society, consistent with the

²²³ Mr. Santisook, Sophonesiri, Life as a doctor Kasem Wattanachai. (Bangkok: Mor chaout ban, 2008), P278.
²²⁴ Professor Somporn Phomta, Buddhist philosophy of human society and Ethical problems. (Bangkok: Siam, 2005), P353.
latter, accordance with moral virtue. If both academic knowledge and the knowledge of life. It will be full of people…”176

His Majesty King Bhumibol Adulyadej is tried recruiting knowledge by himself, to bring the suffering of the people all the time. As with many projects.
1. Groups projects by His Royal 3,000 projects.
2. Highway project, which has only five northern provinces since 1969, with more than 30 stations.
3. Development center in Thailand. At the Chitralada palace only, which is the only palace in the world, with the Research plots, a lot of projects with kindness to his subjects research solutions provider in “Enough is enough” adequately, project works due at 12 May 2007 of 4,118 projects.177

An Important question is how to generate knowledge accurately. Buddhism suggests that knowledge accurately from meditation. “Meditation” are many practical ways. But the Buddha allowed to perform the 40 formats, and called “Kammatthâna 40”. Which led to the mental concentration for practitioners to use properly their characteristic of one's personality, preferences of the individual, to have a certain affection by kammatthâna and Samâdhi (contemplation) is happened. When training was firmly held that the successful completion of the intermediate Buddhism. Which leads to the highest ethics.

“Kammatthâna 40” (Subjects of meditation; meditation exercises; the act of meditation or contemplation; groud for mental culture) as :

225 Majesty King Bhumibol, Adulyadej, The father taught. (Bangkok: Printing, 2008), P47.
177 Office of the Royal Development Projects Board. concepts and theories developed as a result of the initiative. Ibid, P23.
A. Kasina: the use of external objects(tools) to mental induction media to deep meditation. Their have 10: (1) the Earth Kasina (2) the Water Kasina (3) the Fire Kasina (4) the Air Kasina: Wind Kasina (5) the Blue Kasina (6) the Yellow Kasina (7) the Red Kasina (8) the white Kasina (9) the Light Kasina (10) the Space Kasina

B. To cogitate “Asubha”( loathsomeness) : ten kinds of foulness; corpse at different stages of decay: (1) bloated corpse; swollen-up corpse (2) bluish discoloured corpse; livid corpse (3) festering corpse (4) split or cut up corpse; disjoint corpse (5) gnawed corpse (6) scattered corpse; mangled corpse (7) hacked and scattered corpse; mutilated and mangled corpse (8) blood-stained corpse; bleeding corpse (9) worm-infested corpse (10) skeleton

C. Anusati 10 (recollection; constant mindfulness) : (1) recollection of the Buddha; contemplation on the virtues of the Buddha (2) recollection of the Dhamma; contemplation on the virtues of the Doctrine (3) recollection of the Sangha; contemplation on the virtues of the Order (4) recollection of morality; contemplation on one’s own morals (5) recollection of liberality; contemplation on one’s own liberality (6) recollection of deities; contemplation on the virtues which make people become gods as can be found in oneself (7) mindfulness of death; contemplation on death (8) mindfulness occupied with the body; contemplation on the 32 impure parts of the body (9) Ānâpânasati: mindfulness on breathing (10) recollection of peace; contemplation on the virtue of Nibbâna.

D. Appamaññâ 4 (the Unbounded State;the Illimitables as same Brahmavihâra; holy abidings; sublime states of mind): (1) Mettâ: loving-Kindness; friendliness (2) Karunâ: compassion (3) Muditâ:

178 Vism.118-169.
179 Vism.178.
180 A.I.30,41.
sympathetic joy; altruistic joy (4) Upekkhâ; equanimity; neutrality; poise. Who lives in Brahmavihâra would help humans and animals with compassion and they treat them with a fairly bland. Thus, despite the kindness to help animals Pointe. But there must be detached to prevent waste by theology. Brahmavihâra may interpret that theology is in Brahma, Dharma of Brahma, made a fairly regular Brahma, abidings of the Great Ones.

Brahmavihâra 4 is also known as Appamaññâ 4: Unbounded State of mind. The spread is generally consistent in humans, many animals from premature, no one is around, does not limit the scope. Brahmavihâra 4 in any conduct that would cause the support to others by Saingahavatthu: bases of sympatht, etc.\(^\text{181}\)

E. Âhâre patikûlasanññâ: perception of the loathsomeness of food.

F. Catudhâtuvavathâna: analysis of four elements.

G. Arûpa 4 (absorptions of the Formless Sphere; the immaterial states) : (1) sphere of infinity of space (2) sphere of infinity of consciousness (3) sphere of nothingness (4) sphere of neither perception nor non-perception.\(^\text{182}\)

There are important principles support Kammattâna meditation. (To learn the Dhamma and the protection, preservation practitioners along the way). Which is both in Vijjâ and Carana. Direct goal for practice meditation and achieve the maximum benefit called “Carita 6”. Concepts of behavior theory, personality is the oldest in the world. With the use of continuous and effective for over 2,500 years. The proof is in the Tripitaka. Buddhist scriptures. Many events and stories in Buddhist history. The issue of the artificial

\(^{181}\) D.II.196; D.III.220
\(^{182}\) D.III.224.
synthesis of the Buddha. Consider the classification of individuals. To select events in the development of intelligence to suit the individual. This makes the development of effective intellectual running fast. Efficient and effective. “Carita 6” the personality theory is based on Buddhist philosophy. Which develop applications for use in the development of human resources in a large scale. To enhance Lokiya Dhamma (enlightened in the knowledge of the real world) and Lokuttara Dhamma (disproved in righteousness). “Carita” The trait underlying conduct. Is behaving as a normal state of mind of the person, There are 6 formats.\(^{183}\)

1. Râga carita (one of lustful temperament): Aesthetic appearance is in the mood, love beautiful, sweet talk, clean, finely. the Grand is a curious, ambitious, gregarious. The bad side is greed, want, want, want it, want handsome, famous, are jealous, want to make yourself better - preferably, like gossip.

2. Dosa carita (one of hating temperament): It is a serious disorder that leads vocally impatient hothead like brisk walking. The subject is using emotion, what do indulge yourself, the emotion itself is great. Advantages: Loud and Clear Advantage really is not kidding. A person who has authority because the people using it. I will care for the people around it. Disadvantages; if the mood is good to nobody mess with me. The time to do something, do it before then the solution later.

3. Moha carita (one of deluded temperament): ‘Likes to thinking’ it is easy to say that this collection is not sure he believes himself to be a thoughtful rationality, pay attention to small details that others overlook and paid a dry loop. The advantage is that the

\(^{183}\) Nd\(^1\)539,453; Nd\(^2\)138.
more you cover, seriously. The downside is that I worry about everything, no matter how trivial.

4. Saddha carita (one of faithful temperament) : A forward-thinking people but change often, rarely fresh, eloquent, a profile. In addition, it also strayed autism, think or do repeat, not confident, highly suspicious. The advantage is the patient well, because like autism. The downside is suffering and suffering like no way because they themselves “think”.

5. Buddhi carita (one of intelligent temperament): The advantages are high commitment, effort, self-confidence. The downside is narcissism, not open to different opinions and have to be careful and that is what has held. If it is good, to be better. But if opposing means as same religion war in present or "Angulimala" had killed nearly a thousand people because of faith.

6. Vitakka carita (one of speculative temperament): A person has a witty, memorable learning well, with great wisdom, compromise, gentle, compassionate, high, like a habit, knowledge himself. Advantages: a cool little extreme, walking on the fit. And since it is the least tangible, the very wise. Disadvantages: because there are a lot of cool intelligence are often lazy and careless habits must practice discipline and vigilance will be good.

Nature of the individual's personality to the mix is all Carita. But the proportion varies. Often with Carita high about 1-2 formats in a person. By the theory believed by the Buddhist philosophy. Because people have different Carita caused Dhâtu 4 (elements) and the composition of the “four elements” within the body of the individual.

**Dissipating knowledge and benefit.**

Success in life, whether it be in education, employment, family or other aspects. The most important factor of success is the ability to act and interact with others appropriately. Which can be efficiently
obtained. Must understand the nature of the self and others as well. A person has any basic character. Knowing the advantages and limitations of each. To live together in the creation of each one. Which are related to the social organization and the nation. Knowledge in Carita may be help to understand the nature of self and others deeply. It is a basic personality that is actually present. The most important benefit of knowing Carita is benefit their own development. Development potential for occupational, spiritual development (emotional) and soul (wisdom). This requires training, practice appropriate to Carita to be effective. Carita their knowledge. Cause the perception that they need to develop their own, however, Anything suitable, anyway, there is nothing to update to their quality of life and how to live together in society.

Kammatthâna or meditation 40 formats practice that a person may choose one in forty for appropriate himself. When the person had basis sammasamathi some meditation format may be change format before to go to middle level. The meditation center is Ânâpânasati( mindfulness on breathing) before separate the mid or high level meditation other). Which indicate that concentrate primarily on the appropriate level. Some meditation can be transformed into the other successor of training Ânâpânasati kammatthâna.

Therefore, the research suggests that meditation center. (Meditation master) can train from the start (baseline), even the highest end (the end). Ânâpânasati Bhâvanâ meditation was shown thorough and complete, can be trained at any age level, in any physical condition; walk; seat; sleep (normal or sick person was trained). Which is not prepare any tools, because the tool is breathing self.
Kammathâna 40 formats for control Carita.

1. Râga carita (one of lustful temperament) is appropriate in Asubha (ten kinds of foulness) and mindfulness occupied with the body; contemplation on the 32 impure parts of the body.

2. Dosa carita (one of hating temperament) is appropriate in the Blue Kasiña, the Yellow Kasiña, the Red Kasiña, the white Kasiña and Appamaññâ (Brahmavihâra).

3. Moha carita (one of deluded temperament) is appropriate in Ānâpânasati: mindfulness on breathing.

4. Saddha carita (one of faithful temperament) is appropriate in the Earth Kasiña, the Water Kasiña, the Fire Kasiña, the Air Kasiña: Wind Kasiña, the Light Kasiña, the Space Kasiña.

5. Buddhi carita (one of intelligent temperament) is appropriate in recollection of the Buddha; contemplation on the virtues of the Buddha, recollection of the Dhamma; contemplation on the virtues of the Doctrine, recollection of the Sangha; contemplation on the virtues of the Order, recollection of morality; contemplation on one’s own morals, recollection of liberality; contemplation on one’s own liberality, recollection of deities; contemplation on the virtues which make people become gods as can be found in oneself.

6. Vitakka carita (one of speculative temperament) is appropriate in Āhâre patikûlasanûnâ (perception of the loathsomeness of food), Catudhâtuvavatthâna (analysis of four elements), mindfulness of death; contemplation on death, recollection of peace; contemplation on the virtue of Nibbâna, cogitate Tilakkana: the Three Characteristics (1) Aniccatâ: impermanence; transiency (2) Dukkhatâ: state of suffering or being oppressed (3) Anattatâ: soullessness; not-self. ¹⁸⁴

¹⁸⁴ Dh.277-9
Training the trainer Kammatthâna benefit both present and future. Benefits to self-knowledge after training Ânâpânasati a while to realize that anger, irritability, averse to the more often it is done slowly and has a short time for me on a daily basis will be a good happy column.

“Ânâpânasati” is appropriate in all Carita, can calling “middle kammatana”.

The researcher had insight for this very important Dhamma, is presented to maximize the benefits of this Thesis:

Ânâpânasati-bhâvana\textsuperscript{185}

**Kaya-nupasssana-Satipatthana**

The first thing we need to be conscious of is about selfishness which is the cause of suffering, and the thing for us to understand is about the Five Aggregates from where selfishness takes roots.

Thus there should be a continued strive to learn more about the Five Aggregates or our suffering can brought under our control; and there is yet another principle to be most firmly committed in the mind: Whenever there is ‘upâdâna’ i.e. clinging or attachment, there will be suffering too; when there is no clinging or attachment, then there will be no suffering. Try to understand it for it is core heart of Buddhism. ‘Upâdâna-khanda’ is the cause that bears suffering; when there is no ‘Upâdâna-khanda’ , there will be no suffering, thus said the Buddha.

\textsuperscript{185} Buddhadasa Bhikkhu, Ânâpânasati Bhavanâ. (Bangkok: Thammasapa, 2010).
So, bear that in mind and it will help to explain the interrelation between all things, phenomena, ‘Upâdâna’ (or our sense of clinging to or grasping at) and our suffering.

Now, let it be known that Ânâpânasati-bhâvanâ is a most important matter or that it is a way of reaching and understanding everything that has to do with suffering and the way to control it.

Therefore, today do let me have the chance to lecture on this matter about ‘A Perfect from Of Ânâpânasati-bhâvanâ That Can Be Used As a Handbook’. May each and everyone of you try to acquire a good understanding about this matter till you can use it as a personal handbook for the practice of Ânâpânasati-bhâvanâ in accordance to your intention.

At the initial level, let us first acquire some understanding or get to know about Ânâpânasati from every angle and direction before we actually put it into practice.

Ânâpânasati-bhâvanâ was the form of meditation practiced by the Buddha before his enlightenment. There were words expressed attesting to the enlightenment of the Buddha that it was accomplished by means of Ânâpânasati-bhâvanâ in particular. This is something interesting. During the Buddha's time, there were various forms of meditation practices, why was this Ânâpânasati-bhâvanâ mentioned in particular? Notice that the word used was ‘Ânâpânasati-bhâvanâ’, not ‘Satipatthana’ (foundation of mindfulness) even though both terms refer to one and the same thing. There is only some slight difference in meaning but it is not much of a difference. The Buddha himself had proclaimed that Ânâpânasati-bhâvanâ was the form of meditation practice which led him to his enlightenment. This is a point deserving interest.

Another interesting point is that according to the story of the Buddha’s life history, it was said that the Buddha was used to
'Anâpânasati-bhâvanâ’ since he was a young boy. There was some mentioning about an annual Royal Ploughing ceremony during which the young prince was found meditating under a tree. It seemed the Buddha was a natural mediator.

Thus we have the right to regard Ânâpânasati-bhâvanâ as the system of meditation passed on directly from the Buddha himself because it was mentioned in the ancient Pali canon that the Buddha did apply this method of meditation in his practices, and that no other methods of meditation practices were ever mentioned in so far as the Buddha’s successful strive for enlightenment was concerned.

What is so special about Ânâpânasati meditation? Well, there are certainly some good points about it. For example, it does not require the uttering of any word or term or sound as found in some contemporary meditation practices. There is also no need for one to apply one’s hands to make whatever gestures in the practice. No application of external materials is needed. It is an absolutely silent practice! If there were to be any sound, it would be the sound of one’s own breathing. This Ânâpânasati-bhâvanâ meditation is a practice that is devoid of any fuss. The mind is being summoned to fix the attention to the drawing in and blowing out of the air through the nostrils of the nose. More details concerning the way of practicing can be found in Anapanasati-Sutra; while the MahaSatipatthana-Sutra (The Great Foundations Of Mindfulness) mentions little about it even though this Sutra is called ‘Maha’ meaning ‘big’ or ‘great’. It is big or great because it deals more with a lot of other matters.

‘Anapanasati’ will do well even without the term ‘Maha’ added to it. It is a kind of meditation that has been known in Thailand for quite something so much so that wherever people talk about meditation, they would naturally talk about Anapanasati and they shorten the term to ‘Anapa’. Even books of the old days or ancient
era such as ‘Trai Bhumi Phra Ruang’ did mention about Anapanasati as a meditation practice in Buddhism and seemed to be the prevailing mode of practice then.

There are many good points about Ānāpânasati-bhâvanâ. It embraces both Samatha-bhâvanâ or tranquility development and ‘Vipassana-bhavana’ of insight development. Thus if we practice Ānāpânasati-bhâvanâ, we will be going through the practice of both kinds of bhavana or development. No seperation of the practice is needed, and there is on need to go through any rituals or rites before actually practicing it. Just simply start practicing the meditation in accordance to the system, then morality (Sīla), mental concentration (sanadhī) and wisdom or insight (panna) will arise simultaneously.

Anapanasati meditation is thus no inferior to the famous and widely popular (in the west especially) Zen practice of the Chinese and Japanese. When we consider about the traditional practices of the Tharavada school of Buddhism, we will be able to see that Ānāpânasati-bhâvanâ is one meditation practice which embraces both tranquility development of Samatha-bhavana and insight development or Vipassana-bhavana.,

It is thus the reason that leads us to think recollectively and scrutinize the notion that when the Buddha talked about the way to eliminate suffering, he generally talked about Atthangika-magga or Majjhimapatipada meaning “the Middle Path”; but there were really many instances in which instead of using the word Majjhimapatipada, the Buddha used the words ‘Samatha’ and ‘Vipassana’ to indicate the way of extinguishing suffering. It we were not familiar with the Tripitaka, we would not have known or noticed this, but as to those who used to read the Tripitaka, they would have more than noticed this particular point because there were so many instances in which
the words ‘Samatha’ and ‘Vipassana’ were used. Why then could these words be a replacement?

It is simply because in both ‘Samatha’ and ‘Vipassana’ there are element of Sila or moral disciplines, Samadhi or moral concentration and ‘Pañña’ or wisdom, just as in the Noble Eightfold Path which is the Middle path or Majjhimapatipada.

To practice Anapanasati meditation is to practice the moral precepts, mental concentration and insight wisdom to the fullest. It is a method which is perfect in itself. What is unique about it is that it can be practised at any place or anywhere such as at one’s own home. If one chooses to practise it at home, then it will be as though one is turning one's own home into a quiet and tranquil forest. Nothing distracts the mind and one perceives only one’s own breathing, as such, the mind faces no intrusion or obstruction at all. Therefore, when the mind is ‘closed’ to all intrusions, it is even possible to practise in a speeding train!

If it sounds incredulous, then let it be so, but do find an opportunity to try it out on a noisy and speeding train. If the mind is concentrating solely on the breathing, then it becomes sort of oblivious to whatever sound or objects of intrusion. Instead of concentrating on the breathing, we can perhaps fix our whole mind to the consistently repeated rumbling of the rolling wheels underneath the train, and use it as means of ‘cultivating’ or ‘generating’ our mental concentration. So, meditative concentrating power can be brought about in this way, but people are normally not serious about meditation. Some are simply too lazy and they give the excuse that they are simply not capable of doing just that, so they spare themselves the ‘trouble’ of having to meditate.

In Anapanasati meditation, one may choose any posture as one sees fit: sitting, lying, standing and walking. The most convenient
posture is that of sitting. Having achieved some success in this sitting mediation, it is possible for the mediator to experiment with the other postures and achieve and maintain the same success, although it is of course, not as convenient as doing the sitting mediation. Some people may wonder how is it possible to acquire ‘Samadhi’ or mental concentration through walking? The answer is “It is possible. Just try!” Walk slowly step by step in circles. Be mindful of each step - the lifting up of each foot and the setting of the foot on the ground. Regulate the breathing and try to launch each step in conjunction with the breathing. ‘Samadhi’ can be attained in this way, but of course the better and more effective way is sitting meditation.

Meditation is useful even in matter not relating to religion or Dhamma. The word ‘Dhamma’ is a big word with wide implication. Even when it has nothing to do with religion, the word ‘Dhamma’ is often being used in many things and aspects of life. If it is something which human beings know, act or do and yields results, it can then be called ‘Dhamma’. Dhamma is useful both at the superficial or worldly level and also at the spiritual level. For example, when there is good concentration in the mind, there will be enough of mindfulness to drive one towards a life of good hygiene, sound physical health and proper spiritual well-being. Here let us not talk about such lofty thing as Nibbâna first; instead let us turn to such simple matters like our physical well-being and mental or spiritual happiness. To possess a good health means it is possible to have a sound mind as well. Anapanasati meditation helps to make the mind function well. It enhances the tranquility of the mind, thus enabling it to think well, remember well and also perform other duties well, remember well and also perform other duties well. The mind is gentle and tranquil and is most suitable for carrying out its function. It is thus called ‘Kammaniya’ meaning ‘fit for work’. Hence the mind is
fit enough to think, memorize, decide or whatever function it sets about to do.

There are occasions when our memory may fail us. Some people try their very best to recollect certain matters but no matter how hard they try, the memory simply will not come back; and yet it seems as though the matters to be recalled or recollected is simply just somewhere as near as the tip of the nose or at the edges of the lips. However, their memory fails them even though the matters they want to recall used to be matters frequently mentioned by they themselves, and yet somehow coincidentally they forget it on that very moment of trying to recall it. To counter such regrettable incidences, they ought to practice Anapanasati meditation. Fix the mind on the breathing in and out, sometimes the memory may perhaps return within a very short period of time, or should it take a little longer time, it probably would not be longer than the time needed for a reasonable nap. Whoever finds it hard to recollect memories from the past may try Anapanasati meditation? Memory may return immediately or it may take a few minutes before it emerges in the mind; or in some cases it simply comes back after a few hours of good sleep.

Anapanasati meditation helps to enhance concentration It sort of helps to ‘re-adjust’ the mental system or whatever system there may be so that it is in its proper form and hence able to perform its duty well. Therefore it will then be able to recall the memory as desired.

Anapanasati is the true foundation of mindfulness or ‘Satipatthana’. The Four Big Foundations Of Mindfulness (or The Four Mahasatipatthana) can be found in ‘Bodhipakkiya-dhamma’ or virtues contributing to enlightenment, but the Satipathana which is of a perfect from is found in Anapanasati Sutra instead, while the Maha Satipatthana Sutra itself barely mentions about Anapanasati-bhavana.
Therefore we are interested in Anapanasati in replacement of Maha Satipatthana Sutra in order that we may get results worthy of the effort and time we spend on it.

After having fully implemented all the sixteen steps of Anapanasati-bhavana, the Buddha said, “When one practices Anapanasati-bhavana to the last step or the sixteenth step, one’s foundation for mindfulness (or Satipatthana) is perfect; when it is perfect, then the Seven Enlightenment Factors or the so-called the ‘Seven Bojjhanga’ is also perfect. When the mind is in this state, one is bound to attain ‘Vimutti’ or liberation and it is the liberation from all cravings and desires.

Anapanasati-bhavana consists of four parts or sections. Each part consists of four steps. Thus, there are sixteen steps altogether. In some sources, Anapanasati is being classified as a kind of ‘sanna’ or perception as is found in the ten Perceptions (Ten Sanna) of ‘Kirimanantha Sutra’ Proper perception leads to the best of mental contemplation and concentration which finally leads to Nibbâna.

We will thus proceed to consider about the four structural forms of Anapanasati, or to use more, modern term, we will take a good look at the ‘technical side’ of it.

Strange though it may sound but it is easily discernible that many aspects of Anapanasati-bhavana are indeed very ‘technical’ in nature. All the four parts of sections of it consist of four steps for each part, thus totaling sixteen steps altogether, not more and not less, and all the steps have to be in that particular order or sequence, no other order or sequence is possible. As you proceed with your learning and practicing, you will find out the truth about this aspects of Anapanasati by yourselves. When you apply the ‘technique’ correctly in your practice, it becomes some sort of ‘technology’, but it is technology of mind, and it is something which nobody talks about.
The word ‘catukka’ means ‘four in a section’ and all the four sections or ‘catukka’ are interrelated in the most ‘technical’ way or manner, that is the mediator has to practice step by step in sequential procedures, and that nothing is to be left out.

Now let us learn about part one or ‘catukka I’ which makes us know more about breathing. We will learn to:

1. know about the nature of breathing
2. Know the relation between flesh or physical body and the breathing
3. Prepare and re-adjust the two bodies- i.e. the flesh or physical body and the body of air or breathing (that we breathe in) so that they are in proper condition and capable of giving rise to calmness and restraint.

This is part one.

In part two, we get to know about Vedanâ, that is, the feeling of being happy and sad, or not happy and not sad; and we learn that

1. Vedanâ is an important matter for all human beings.
2. Human beings act under the power of Vedanâ or feelings which often drag us into whatever actions or deeds as dictated by Vedanâ itself. For happiness, we are dragged to one way; for unhappiness there is another way and for neither-pleasant-nor-painful feeling, there is yet a way of its own by which sometimes we are being dragged through.
3. We should get to know Vedanâ well and learn to be able to control it while at the same time ‘consume’ or make use of it in the most appropriate way we could.
4. To be able to control ‘Vedanâ’ means to be able to control the mind.

This part two is related to part one in that when all the steps in part one have been successfully implemented, a pleasant feeling of
delightfulness arises from the mental concentration or ‘Samadhi’. This pleasant feeling is called ‘Sukha-Vedanâ’ (or happy feeling), and it is to be used as the mind-object in the contemplation of Vedanâñupassanâ in part two of the meditation practice. This means that we are able to experience the highest and most sublime of feelings and learn from it about the nature of Vedanâ. If we are able to get over with or overcome the highest form of Vedanâ, then without doubt we will also be able to overcome the lower form of Vandanâ or feelings, and most important of all is that we can learn a lot of lessons from Vedanâ so as to guide us in our actions or deeds.

Now we come to part three of Anapanasati meditation. We want to know how the mind is and also get to know every kind and from of mind till we manage to control it as we please. Notice the state of mind at various stages of the meditation practice; see how the mind is and how it has been. Make an assumption or estimation that should the mind be distracted, it would be like this; if it were not distracted, what would or how would it be then? Observe the mind while practising till we get to know every kind of mind.

Part four is the stage when we have already learned how to control the mind and use it to carry out whatever work or task as we see fit. Thus, at this juncture, we

1. **Control the mind and allow it to perform the right kind of work till it discerns the impermanent (Anicca) suffering (Dukkha) and non-self (Anatta) nature of all things and phenomena.**

2. **Control the mind in such a way as to cause it to begin loosening its grip on craving and sense of attachment**

3. **Manage to extinguish our sense of clinging and grasping (attachment).**

165
4. Finally manage to liberate the mind all forms of attachment and the job that we have to do in so far as the cessation of suffering is concerned has reached its end. There is nothing more to be done.

Well, such is the fourth part of Anapasanati Meditation- the part in which the mediator sees quite enough of the impermanent, painful or suffering and non-self nature of all things and phenomena so much so that a sense of disenchantment and disillusionment arises, resulting in ‘Virâga’ or detachment. When the sense of ‘clinging to’ or ‘grasping at’ is loosening gradually, it will finally be totally extinguished and makes room for ‘Nirodha’ or the cessation of suffering. There will be no more cravings, desires, and problems, and thus, no suffering or pain or sorrow as well; all are being ‘thrown out’ or discarded. From now on there will be no more clinging to or grasping at anything at all. It is a complete liberation. So, it ends up like this!

Such is the structural form of all the four parts of Anapanasati meditation. This is how they are interrelated to each other. Notice the ‘technique’ involved in the relationship and the number of steps required to implement till success is reached! No addition is required, and no reduction is allowed; and the sequence of the steps have to be the order they are in, no any other order of the steps in possible or will do any good. Do take note of the way things are.

We will be able to see, upon consideration, that when we have gone through all the sixteen steps of the practice, we will discover a Buddhism that is perfect in nature and essence! Perusing carefully again, the result of a successful or fruitful practice is the revelation that Buddhism is perfect in nature and essence - a fact which can be proved by actual practice and the results or fruit hence attained from the practice.
It is not sufficient just to talk about moral precepts (Sila), mental concentration (Samadhi) and wisdom (Panna) because that is the way of practicing which forms the cause, we need to know and see the ‘fruit’ of the practice as well; but if we talk about the sixteen steps of Anapanasati, we are talking about both the way of the actual practice and the fruit or result of the practice!

Even if we try to express Buddhism through the Noble Eightfold Paths, that would not be perfect enough because it does not show us explicitly even a slightest bit of the fruit of the Buddhist practice, it only shows the way of practising : Right View (Sammasankappa), Right Speech (Sammaditthi), Right Action (Sammakammanta), Right Livelihood (Sammaajiva), Right Effort (Sammavayama), Right Mindfullness (Sammasati) and Right Concentration (Sammasamadhi). It ends here! It has not yet shown the kind of fruit to be reaped! When two more paths - Sammânâna (Right insight) and Samma - vimutti (Right deliverance) are being added to the Noble Eight fold Paths, the whole Path becomes a way of ten paths of Sammatta, thus creating a big Path of perfect deliverance or liberation.

When the Buddha wanted to present the entire ‘system’ of Buddhism as a means of extinguishing suffering, he would talk about the ten ‘Sammatta’ (the right states). In common folk’s language, he would call the ten ‘Sammatta’ ‘Dovana’, meaning ‘tool for clearing away sins’; or ‘virecana’, ‘which means remedy for curing all ills’; or ‘vamana’ meaning something which causes one to disgorge all ills or undesirable elements. In short, we need or attain the ten right states (or Ten Sammatta) before we could vamit out (Discard) all the ills in us which brings about much suffering.

Now let us take a look at this quotation in Pali ‘Sammâditthi samâthân sabham Dukkham upaccakum’. It means “it is possible to
step over or overcome all suffering because of the practising of Right View, that is –Sammâ-ditthi”.

Even though ‘Sammaditthi’ or the Path of Right View is only the first of the Noble Eightfold Paths, its significance cannot be underestimated for it is intricately related to Anapanasati to the last matter. When one practises all the sixteen steps of Anapanasati meditation correctly, one is said to have developed the Right View or ‘Sammaditthi’ and this ‘Right View’ is absolutely necessary for the extinguishing of all sufferings. Hence it is obvious that the importance of Anapanasati and the practising of it to perfection should not be overlooked in our effort to extinguish human suffering.

Hence, Anapanasati is actually a perfect Buddhism if we were to view it form the point or aspect of learning, practising and results. We need to learn the whole matter about Anapanasati, practice it and reap the fruitful results from the whole experience. The whole of Buddhism which includes the learning and comprehending of the Dhamma, the actual practising of it and the results thus attained is all included in this matter of the sixteen steps of Anapanasati meditation.

Now let us deal with Anapanasati in an orderly way. Do listen carefully so that you may understand well, and be benefitted by the effort you have made. It is actually quite difficult to talk about this matter with perfection, but it has long been my intention to deal with it in a perfect way; so do please read attentively so that you will understand and put it into real practice, then you will not simply be wasting your time in coming here.

The first things to be done is to get ready or prepared for the real practice. I will speak about the matter directly.

The preparation: - As a rule in general, one would probably know what one ought to do or prepare before any meditation. The same applies here:
1. *firstly look for an opportunity*
2. *then find a suitable time*
3. *Thirdly look for a suitable place as best as one could.*

There is no need to be meticulously fastidious about the preparation. Some people tend to be unnecessarily fussy about the preparation, demanding for this or asking for that, so much so that finally they end up in not doing any meditation at all and the whole intention collapses; and that often provides a good excuse for people who are lazy or simply not serious about wanting to meditate.

Thus, we need to find the opportunity, the time and the place as best as we could. If it is hard to find an ideal place in a forest, then one can use one’s own home for the purpose. As for the time factor, surely it is possible for you all to find some time in your own homes (*if you are truly interested or serious about meditation*) even if it is only just a few minutes for you to meditate. For example, just before you go to bed or just after you wake up from your sleep or any other time at all which is convenient.

Now if we were to close our ears and shut our eyes not bothering to look or listen to anything at all, then we can practise Anapanasati meditation just as though we are in a serene place. Even when we are travelling in a train, we could also do Anapanasati meditation. It is therefore rather obvious that if we truly want, we can actually find the opportunity, the time and the place for meditation. It is all up to us, but then, of course, we should always try to find the most suitable opportunity, time and place as best as we possibly could.

The next thing to do is to prepare the body. See that it is in an exactly suitable condition for meditating, that is, it should not be exposed to extreme heat (*or cold*) and it should not be fatigued or exhausted. It should be in a fit condition and feel reasonably
comfortable. The physical organs of the body, such as the nose, in particular, should also be in healthy condition. If the nose is not in a proper condition, as in the case of a common cold or a running nose, then it is not possible to practise Anapanasati.

So you need to prepare your nose. Sounds odd? No, it is not that it is not possible to get the nose ready or prepared for meditation. When the nose does not breathe conveniently, we need to make it convenient of breathing. People who are regular or experienced Anapanasati meditations normally use water to cleanse their noses by sucking water in through the nostrils. They pour water on the middle of their palms, suck the water into their noses and then blow it out through their nostrils. This is being done repeatedly for a number of times until the noses are well cleaned. So, this is an example of the so-called preparing the nose for Anapanasati Meditation.

Whatever feelings or emotions which disturb the mind should be discarded aside first. Wherever worries, anxiety and suffering should be forgotten for the time being. Then regulate the breathing as in step one which implies the controlling of breathings as desired. There are various ways of controlling the breathings. In the ancient Indian language, it is called ‘Pranayama’ meaning controlling the breathing. It is a word widely used in India in so far as meditation is concerned, regardless of different ways of meditating or whichever group of people they belonged to.

We can thus see that the initial stage of Ananpanasati is the proper preparation of the nose, the right preparation for convenient breathing and the regulating of breathing - both breathing - both rough and fine.

Every form of insight meditation should begin with ‘Pranayama’ or the appropriate control of breathing. Then there is this matter about ‘postures’. The ideal posture is that of sitting: learn to sit
in the most suitable posture. Actually sitting on a chair with cushion is something permissible just like the Chinese who choose to sit on wooden chairs or benches while meditating, but sitting on the floor with both legs folded and one leg overlapped the other is the more suitable posture. The Chinese do not often choose to sit on the floor while meditating - a posture which they regard as typically Indian. That explains why they would say, ‘come and learn how to sit in the Indian way’.

However, to sit in the Indian way (on the floor with legs folded) proves to be very difficult for many ‘Farangs’ or westerners. I myself had seen some Farangs crying out in pain while trying to sit the Indian way in Burma. They could not fold and drag their legs in conveniently for their legs seemed to be hard and clumsy. However in spite of their apparent incapability, they still tried hard. So we need to prepare ourselves for a right sitting posture. Learn to get used to the sitting posture which is known as ‘Samadhi posture’.

The word ‘Samadhi means ‘keep firm’ or ‘staying firm’. Other sitting postures are not as firm or stable as that of folded-leg sitting posture (sit with the folded right leg lapping over the left one). We call this sitting posture ‘Khatamad’. The word ‘Khatamad’ simply means building up concentration of ‘Samadhi’. It is believed to have originated in Burma where the letter ‘s’ is being pronounced or uttered as the letter ‘t’, thus ‘Samadhi’ becomes ‘tamadhi’ which eventually becomes ‘tamad’. So we have the word ‘Khatdamad’. This sitting on the haunches with legs folded and one leg lapping over the other is a posture that enables the mediator to sit straight up without risking any chance of falling over to the ground. It is just like a cone-shape food cover (or Fachi in Thai) which we use to cover food thus preventing files from contaminating it, or it can be compared to a pyramid which has a broad base and points triangularly upwards. It is
not likely for pyramid to fall over or be toppled over as its broad square base sticks firmly to the ground. It is firm and stable. The word ‘Samadhi’ implies just that: firm and stable. It also means adding up to a peak- a single pointed peak which rises from a broad base and rises up, getting smaller and narrower and more pointed all along the way till it ends up in a sharp point.

We, as Thai people, are blessed with such merit like the ability to meditate since our childhood. Our parents used to make us sit in meditative posture since we were small and young, sometimes even before we could walk. Thus we have the advantage over those ‘Farangs’, Chinese and people who are not use to sitting in the ‘Khatamad’ posture. This matter about sitting is also part of the preparation. Prepare to get accustomed to sitting in the ‘Khatamad’ style.

These days there are many students who simply love the western life-style. They follow and imitate western people. Many cannot even sit in the ‘Khatamad’ style because they are used to sitting on chairs. Well, it is up to them. They can do as they please but of if anyone wishes to perform well in meditation, he or she should learn to sit in this ‘Khatamad’ or ‘Khadsamadhi’ posture. It will be more convenient and effective for the actual practice.

Also do not be tied up or disturbed by such matters as eating or living habits or whatever it may be. Do not let such matters be a source of problems. Discard them away as much as possible and make not a fuss about it because it may become an intentional excuse for people who are not keenly interested in meditation practice. For those who lack interest, there will be a lot of excuses and obstacles. Were they to assume a more honest and serious attitude with regard to meditation, those so-called obstacles and excuses would mean nothing. So, do get prepared and you will make it to the end.
Now we will have to get prepared for the more detailed part, that is, get ready for the breathing practice. Try to observe your own breathing; try to breathe in every kind of manner: draw long breath, take short breath, repeat that and see what they are like:

long breath – how is it like?
short breath- how is it like?
deep breath – how is it like?
shallow breath- how is it like?
heavy breath- how is it like?
light breath- how is it like?
rough breath- how is it like?
fine breath- how is it like?

Practice all the above manners of breathing just as though you are doing it for fun. This is also part of the preparation. Notice the kind of result you get by a particular kind of breathing:

rough breath- how comfortable is it?
short breath- how comfortable is its?
deep breath- how comfortable is its?
shallow breath- how comfortable is its?

Now, make a good study of all the various kinds of breathing. Try to know clearly and deeply about the nature of breathing: What are the characteristics like? What symptoms has it? How is the influence like? How is the breathing and what consequences does it have on the body and mind? Or how is it like when viewed from the standpoint and context of things related to it in so far as breathing is concerned?

This is what we call the best preparation: prepare well in order to know this thing called ‘breathing’. Learn to control or regulate it: make it long, short, rough and fine as desired by counting from one to ten. The shorter you count, the shorter the breathe: and more or the
longer you count, the longer will be the breath. Thus it is an orderly way of controlling breathing in a well-regulated manner. As you breathe a short breath, count the numerical numbers; see up to which number you have counted when your short breath ends. Repeat the same with a long breath. Choose whichever kind of breathing you desire and learn about it. Practice all manners of breathing until you are able to conclude as to what exactly constitutes a long or a short breath, or how a satisfactory long breath (or a short breath) is like.

There may also be some small or minor problems and doubts such as: should we close or open the eyes while meditating? Notice that most people are accustomed to closing the eyes when they meditate; but in reality, keeping the eyes open during meditation is an even more profound technique. Open the eyes and direct them to the tip of the nose only. That would be the same as not seeing anything at all except the tip of the nose, but it is a better way of controlling the mind. It is better than closing the eyes because it serves a good purpose: it keeps the eyes cool since the eyes are in contact with the air, while in the case of closing the eyes, the air does not come into contact with the eyes, so the tend to become hot. Those old hands in the field of meditation often practise with their eyes opened just like the yogis of the ancient India who did just the same. Begin with keeping the eyes open and notice that as soon as the mind become more and more concentrated, the eyes will automatically close by themselves. As the mind enters into a state of deep concentration (or Samadhi), the eyes shut themselves up even though we begin by keeping them opened, in the end the eyes become closed.

So, we may sometimes have doubts about this matter of closing, or opening the eyes while meditating, but actually it is a matter of technique - and a technique of hidden secret waiting for us to set about clearing or solving whatever dubiousness there may be.
If you were to adhere to the original form of practice from the ancient time, then you would have to imitated those ancient Indian Yogis, who began to meditate with their eyes opened in the beginning, and then they slowly ‘slide’ into ‘Samadhi’ or a state of concentration during which their eyes would close slowly, bit by bit until finally they were fully closed.

All the steps taken are actually quite a preparation because it involves some ‘techniques’ as mentioned in the preceding passage. However these ‘techniques’ involved have to be appropriately in line with the secret of nature.

Thus, closing or opening the eyes in meditation is a matter of technique. It should be done appropriately. For some people, especially those who get attached to ‘closing-eye- method’, it is quite difficult to begin meditating with eyes remaining open. They open their eyes and they see all things around them, and they cannot concentrate. Naturally, they simply cannot meditate!

Now, I tell you: Try again! Open the eyes and direct them to the tip of your nose. Look at the tip the nose and fix your eyes on it till finally you see nothing as soon as you begin to build up your 'Samadhi' or concentration. So it is the same as closing your eyes half way through and it restrains or regulates the mind more effectively than commencing meditating with eyes closed. Do not forget that if you begin meditating by closing your eyes, it is very likely that you may feel sleepy and may eventually fall asleep in that posture!

So much for this matter about preparation. Now is the time for actual implementation. Anapanasati-bhavana consists of four parts, each of which carries of which carries four steps:

The First Part is the section which concerns the body.

The Second Part concerns the feelings or vedanâ.

The Third Part deals with the mind.
The Fourth Part relates to Dhamma or Nature.

Let us begin with Part One which deals with the body. For most people who have no knowledge of the ancient Pali language, the word ‘Kāya’ or ‘Kai’ in Thai can be rather strange. People in general would understand that ‘Kai’ or ‘Kāya’ means ‘body’. That is, the physical body that is made up of flesh, skin and so on; but in the Pali language, it is not like that. The word ‘Kāya’ means things which are grouped together to form one single big group (known as ‘mu’ in Thai).

Thus the word ‘Kāya’ (Pali) or ‘Kai’ (Thai) means group or a group of, a body of.... Even our human body itself consists of parts of which thirty-two parts and their functions are being regarded as the normal characteristics and features of what constitute a normal human being. However, all the various parts or features of the human physique are grouped together to form one single group or unit called ‘body’ ‘Kāya’. Thus the body is a body of many other bodies of human organs and features and characteristics Therefore we may say ‘a body of breaths’.

There are four steps in part One of Anapanasati- bhavana:

**Step One- concerns with breathing or breath, that is long breath in particular.**

I have already mentioned something about adjusting, learning and preparing ourselves prior to the actual practice of Anapanasati, until we do know something about long and short breath. Now we will concentrate and contemplate on long breathing.

Breathe: Breathe in deeply, or take a long, deep breath and let out the air slowly. Allow the in and out of air be the ‘mind-object’ of contemplation. How long the breath should be depends on our own satisfaction or content. Carry on with this long breathing until if finally runs its own course. Take notice of the nature of a long breath.
Observe how ‘long’ it is that it comes to be called ‘a long breath’, and that we actually feel that it is long. Then for the first time, fix the mind on the ‘length’ of the breathing. We are going to learn about drawing the longest and the shortest breath we possibly could, in order that we may know well about the nature of each kind of breathing. For instance, in so far a long breath is concerned, there is what we call the ‘very-long’ long breath, ‘not-so-long’ long breath and ‘just-a-little-bit-long’ long breath. Thus we can see for ourselves that even the ‘length’ of breathing consists of three kinds of ‘length’, and then contemplate on the moderately long breath.

Take in a long breath and let out a long breath too. Do that repeatedly and contemplate on that. Meanwhile we will get to know what a rough breath, a fine breath and a moderate breath is like. Observe the breath when it is very long; see what effect it has on our feeling. When the breath is moderately long, how is its effect or result on our feelings? When the breath is just a little long, what is the result or effect upon our feelings? Notice all the various reactions reciprocated by our feeling or physical bodies and see how are they different from one another? Use the word ‘influence’. What power or influence does each kind or long breath have on the physical body?

What influence does long breath have on the body?
If the breath is very long, how is the influence like?
If the breath is just a little long, how is the influence?
If the breath is moderately long, what influence does it bear?
If you manage to make good observation with regard to long breath, then you are said to know well about long breathing in Anapanasati - bhavana.

This is the first point that we have to get acquainted with:
1. get to know long breathing.
2. get to know how to control the ‘length’ of long breathing.
3. *get to know the influence and the benefit and that long breath is more refine in nature compared to short breath.*

There is an aspect of long breathing which has nothing to do with Dhamma or religion (*at least at the superficial level*), that is, it eases tension and helps to make people feel at ease and comfortable with themselves and the environment. It brings back normalcy. When you are shocked, excited or frightened, sit down and draw a long, long breath. Do that repeatedly and you will be calmed down. The shock, the excitement and the fear all disappear into the thin air. When you have a wound which bleeds, draw long and fine breath; that will help to reduce the streaming of blood from the wound. So this long breathing can even help to reduce bleeding. This is not any nonsensical matter! It is no joke, this matter about breathing or long breathing! It can be usefully applied even in material matters which have nothing to do with Dhamma.

Now let us return to Dhamma. Let us face the fact: it may actually take quite some time before one can successfully master the ‘skill’ of long breathing or drawing long breaths. It is unlikely that one can manage to become ‘skilful’ in the initial stage because most people are not used to it; they have never fixed their mind on such a thing as ‘breath’. Even if they do, it will be for other more worldly reasons than spiritual concern. One needs to be really determined to embark on the practice of Anapanasati.

There is one thing which well all has to bear in mind: to understand insight meditation through listening to lectures is not sufficient. It is superficial. One needs to actually implement it! Put into real practice! Draw long breaths, in and out redundantly. See how it is like, notice its nature, influence and result. See if it could benefit you spiritually, if not, take a worldly stand; see how it helps you physically.
**Step Two - Short breath.**

Learn about the drawing of short breaths in the same way as we have learned about long breaths or long breathing. Now are replace long breathing with short breathing as the mind - object for contemplation. Observe what the characteristics of short breaths are like. Find out and know all about short breathing.

Just like long breaths, short breaths can be categorised into three kinds: a very short kind of breathing; a little short kind of breathing and a not-too-short but more than a little short kind of breathing. Thus there are various degrees of shortness in short breaths. Practise short breathing in accordance to suitability and notice the difference between the various kinds of short breaths.

Also try to notice the difference between long and short breaths. Even short breaths can be very rough, medium rough and just a little rough or not rough at all. We may train ourselves to the extent whereby even if we draw short breaths, the state of our mind remains as normal as when we draw a long and relaxing breath. This is a little bit difficult to achieve but it is possible for one to perform the task. There needs to be proper regulation of the breathing and control of the mind.

Habitual meditators like Yogis breathe hard when they practise Anapanasati. The sound of their breathing is usually quite distinctly audible to not only the Yogis themselves but also to people who are near them. Hence do not be disturbed or afraid when your own breathing produces such sounds like ‘Pid’, ‘Pid’, or ‘huh’, ‘huh’ or whatever sound it may be. Let it be. There is nothing special or strange about that.

Given the chance to choose, most people would choose long breathing or whatever is comfortable. The appropriate choice is of course breathing of a comfortable and medium ‘length’ or ‘speed’.
The drawing in and out of long or short breaths should be done for other purposes such as observation of the nature, effect and results of such kind of breathing.

**Step Three:**

In step three, we come to scrutinize the relationship between the physical body (*Kai Neuh in Thai*) and the body or group of breath (*Kai Lom- Lom means wind or air or breathe*). ‘Kāya’ (Pali) means group or a group of, a body of ... So we can thus easily relate the relationship between ‘Kai Neuh’ or the physical body and ‘Kai Lom’ or the body (group) of air (breaths).

Clearly the physical body (*Kai Neuh*) is being supported by the body of air breaths (*Kai Lom*) in accordance to the law of nature. This is something beyond the control of the owner of the physical body, but we are able to learn and know about the interreaction between the body of air (breathing) and the body of flesh (the physical body). For example, we can find out that

1. *When we take long breaths, how does the physical body fell or react to it?*
2. *When we take short breaths, how does the physical body feel?*

The body or air (*Kai Lom*) exerts influence over the physical body. It supports the living system of the body. Thus it is also know as ‘Kai-sankhan’ or ‘Kāya- sankhara’. As such when the breathing (*Kai Lom*) is normal, so will the physical body. When the breathing is abnormal, the physical body becomes ill and it simply ‘lets loose’ itself to interact with all related factors.

If the breathing is rough, the physical body will get restless or fidgeted. If the breathing is fine, the physical body is thus restrained and stays calm.
This is how they are related.

Nevertheless we are still able to exert some control over the physical body through ‘Kai Lom’ or the body of air (*breathing*). This is a fact that ought to be discerned and recognised. At this stage of our practice, we are not able to control the physical body directly but we can control it indirectly through the controlling of breaths or breathing. For example, if we regulate the breathing so that it becomes calm, the physical body will be calm too.

When we have learned about the relation between the breaths and the physical body, we are considered as someone who knows the secret or truth of the two bodies.

In a situation as such, we are able to adjust and manipulate the physical body so that it will yield results as desired. Therefore we need to be most clever in the controlling of breathing and able to adjust the physical body in the condition or circumstance we want it to be in. Whether it is a state of calmness, cool-mindedness or burning or ardent emotion, it all can be done through the managing of ‘Kai Lon’ or breathing. If there is propriety in the regulation of breathing (*Kai Lom*), then there will be normalcy in the physical body just as though some right kind of medicine has been taken to cure some discomfort of the body.

The controlling of breathing bears consequences on the nervous system of the body. This is a secret of Nature. No one pays any interest to it. Nobody knows or cares; but it is generally or widely known that whatever reaction evoked by the emotion within the mind has the power of changing some chemical substances within the body, resulting in the formation of certain acidic fluid by this or that name, giving rise to violent emotion of this kind or that kind, thereby making it a necessity to resort to medicine for curation.
However, if it were to be a Yogi caught in a situation like this, there would be no need for taking medicine. He would have controlled the mind through the controlling and regulating of systematic breathing and the result obtained would be just as desired. Thus we have a case here in which one person depends on medicine (material things) to treat whatever complaint there may be while the other (the Yogi) resorts to the mind (wisdom). The latter relies on the mind because he knows about both the body and the mind and is able to exercise control over the mind by way of the body or control the body through the mind. So the could control both the emotion and the body in accordance to his wise.

So, here we have :

Step one: learned about the nature of long breath and everything that has to do with long breathing.

Step two: Learned all about short breathing in the same way as learning about long breathing.

Step Three: learned about the inter - action and reaction between breathing and the physical body i.e. the body of air and the body of flesh or ‘Kai Lom’ and ‘Kai Neuh’. We can control ‘Kai Lom’ or breathing and use it to control ‘Kai Neuh’ or the body of flesh (the physical body).

There is such a lot to learn in only these three steps. It is no small matter. The principles implied here are truly refine and wise. Now we come to....

Step four: At this juncture, the aim is to restrain the ‘Kāya-sankhara’ or the bodily function and allow the arising of ‘Samadhi’ or concentration ‘Kāya-sankhara’ is ‘Kai Lom’ or the body of air (breaths) which can be restrained by any one way that is in compliance with the laws of nature.
It is the law of nature, found in nature itself, which dictates that an action of one kind will yield results befitting that action. We have no control over it. In fact, we must act or do in conformity with the laws of nature but do bear in mind that whatever we do, it has to be morally right and appropriate according to the laws of nature, and with such appropriateness, we would be much benefitted from whatever control we manage to exercise over nature.

The phrase ‘be restrained calm’ reveals in itself that the purpose is not to be rough but to make it fine (‘it’ here refers to breathing), calm and restrained. So if there is any suitable way to regulate and restrain breathing well, we will do it.

When breathing is restrained and becomes clam or normal, the physical body follow suits. Calmness arises in the regulated body system step by step or level by level to become more and more refine. Thus we have to build up the ‘mind-object’ for restraining in various stages. In other words, we need to contemplate on and regulate the breathing, so listen carefully that

- Initially, we contemplate directly on the breathing itself.
- Then at the point where the air passes through or comes into contact with the nostrils.
- and at this very point and juncture, allow ‘Nimitta’ or mental image to be formed naturally in the mind and use it as a mind-object for a resolute contemplation and proceed with the practice during which some changes may be made to the ‘Nimitta’ or mental images.

Any way, if the practice has reached this stage in which breathing has been well restrained, notice that it will become more and more refine by the stages and finally it becomes most refine that it sort of allows a most perfect form of ‘Samadhi’ or mental concentration to arise in the mind; and this 'Samadhi' becomes the so-called ‘Jhanas’ or ‘meditative absorption’. We will deal with this in
orderly sequence so as to bring about a better understanding of how the controlling of breathing could be made more refine progressively.

This led to the emergence of some newly formed words of self-invented words conveniently formed for the sake of easy talking or conveying whatever message. Perusing carefully: they are actually old words being used in a different sense or from a different perspective. Just a few words, easy to remember:

  The first is ‘running after’
  The second is ‘watching or looking after’
  And the third is building up a ‘Nimitta’ or mental image at one point, and then learn to control the image as desired until the arising of Jhana. Contemplate on the feelings which make up Jhana.

  To put it directly, we may say that there are only four steps: 1. to run after ; 2. to watch and observe ; 3. to build up a mental image or ‘Nimitta’ and 4. to contemplate on Jhana. However, one more step may be added that is, when step three has been implemented, build a mental image called ‘Uggaha-nimitta’ (visualised image) and exercise control over the ‘nimitta’ in such a way that it becomes ‘Patibhaga-nimitta’ (conceptualized image) and then contemplate on the emerging Jhana ; so by adding this one more step we now have altogether five steps.

  It sounds confusing, is it four or five steps ?
  Well, take it any way you want, but what really matters is the main principles of the practice:

1.  To run after the ‘mind-object’ which is the breathing and then.....
2.  To watch and observe the breathing at any one point, and then...
3.  To build a mental image – ‘Uggaha-nimitta’ or a visualized image and then
4. Control it, change it as desired.

5. The next thing is to contemplate on Jhana, that is, Vitakka (thought - conception concerning visual forms), Vicara (discursive thought); Piti or joy, delight; Sukha (happiness); Ekaggata or possessing one and single mind-object.

It all seems so confusing. Now, let us go over step by step. Just perusing carefully and try to understand as best as is possible:

Factor one is to run after the breath which passes through the nostrils - in and out; in and out: it is just like running, run in - run out, run in and run out.

Contemplate: running - from where? And to-where?

Normally if one draws in a breath, the air simply runs from the outside i.e. the tip of the nose into the inside through the nostrils, and ends up in.... Where? (Well, in lungs, of course, as you may say) However, when we trace the ‘path’ of the breath, it seems as though it finally ends up somewhere in the middle of the abdomen, that is, the navel, and then it returns to where it begins - the tip of the nose. So we run after the breath, in and out, in and out. It is not as easy as it sounds. When we actually run after the breath, we will discover that it is more easily said than done, but yet it is possible to do just that.

For a normal human being, breathing is no problem, it occurs in the nostrils of the nose; but in the case of someone who has some physical defects of the nose, such as a flat nose that somehow sinks deep in the face while the upper lip curls upward, breathing is clearly somewhat a little different from ordinary people. Breath which goes through the nostrils probably starts at the point where the upper lip almost shields the nose.

However, for most people in general who do not have such defects, the breathing process starts from the nostrils. The air enters the nostrils as though it enters some kind of hollow pipes and reaches
the end, which is the navel. Sounds ridiculous? Well, in the natural law of nature, the air breathed in of course does not go to the navel, it reaches the lungs, but here we are dealing with meditation practice, there is no need for us to be exactly scientifically accurately. We assume, in accordance to our own feelings, that the air we breathe in reaches its end at the navel and makes a turning to go up the nostrils in order to be released. In reality the air enters the lungs. We know that is a fact, and no argument about it but here we measure the path that our breath travels through the body by our feelings. Since we assume a sitting posture like that of a yogi, we tend to feel that the air we breathe in enters through the nostrils and travels into the lungs and seemingly, gets to the navel, which is in a central position in the abdomen. Try to ‘feel’ or trace the path travelled by the breath we take in and release out.

Do implement this breathing practice with a normal and relaxed attitude, do not get anxious. Do not aim at too high a goal. Just practise it with right effort.

Thus, keep ‘running after’ your breathing. Keep running after it until eventually you slide into another step called ‘to look and observe carefully’.

Factor two is to look and observe carefully. Here at this stage, the work is being reduced a little and it becomes more refine.

The more refine the breathing gets, the more restrained and calm our mind tends to be, and the more we practise, the more restrained and calm will our breath be. This is a natural way or technique of restraining and regulating the breathing.

A simile which can be easily understood regarding breathing is the case of putting a baby child to sleep in a cradle. The child has not yet slept and is wide awake. It wants to get out of the cradle. The baby sitter who swings or rocks the cradle needs to watch over the
baby who is being swung to and fro. She has to fix her eyes on the baby and her gaze would move to and fro following the motion of the cradle. It runs after the movement of the cradle. The same principle applies to the ‘running after of the breathing’.

If at any time the child gets sleepy, there is no way it would climb out of the cradle and fall over. When the child finally sleeps, the baby sitter needs not turn her neck to this and that direction. She simply fixes her eyes at one point and notices how the cradle comes and goes and comes and goes as she swings it in a mechanical manner. It comes, and she looks at it. It goes and comes back again, and she looks. She needs not move her head or neck to direct her eyes to the child. She no longer ‘runs after’ the child, but she fixes her gaze at the child who is asleep. She ‘watches over’ the baby or she looks at and observes the sleeping child.

If this were to be a matter of breathing, the point which is convenient for ‘observing’ is tip of the nose, where the air passes through. We start observing right from there. When we ‘run after’ the breath, we actually observe both the entry of the breath and its exit. In reality the air we breathe in passes through the nostrils into the body and then it would stop still for a split second and then the out-going breath would be released via the nostrils again. Therefore, there is this split-second of non-action. Hence we should observe and contemplate right from the moment when the air enters the nose, follow the air as it travels in and out of the body and stick to the entry and exit all along the breathing without giving the mind any chance to slip away even at the split-second of inaction. After having practiced in this manner for some time, we will come to realise that both the entry and the exit of air through the nose strikes at one and the same point—the tip of the nose. Thus contemplate on that very point. Since we ‘run after’ or follow our breath closely, we will not have missed its entry,
its split-second of inaction and its exit, because we are watching over and observing the whole process very closely and mindfully.

If we can keep up this level of practice, then our performance can be graded as quite progressive or one step higher up the scale of progress, and the mind will be well-restrained and refine just as the breathing.

During the ‘running-after-the-breath’ period, the breaths we take tend to be more rough than the breaths during the ‘watch-and-observe’ period: and the mind itself is more ‘refine’ when the contemplation of the breathing is at one point than when it has to do all the ‘running after’ and ‘tracing’ of the breathing.

The next step is to build ‘nimitta’ or mental image. This ‘nimitta’ is not something real. It is a mental image, formed in the mind. Whatever ‘nimitta’ or mental image one sees, take that ‘nimitta’ for more contemplation and development in the practise. The ‘nimitta’ which one person sees will be different from that of another person. It may assume the form of a spot of light, white, or green, or red or whatever colour it may be. Sometimes it appears as a drop of dew on a leaf, grass or lotus leaf; or sometimes it comes in the form of a spider web that glitters in the sunlight.

Fix the ‘eyes’ on the ‘nimitta’ till it gets ‘stuck’ to the eyes and remains still and firm, becoming what is known as ‘Uggaha-nimitta’ or visualised image. At this point, the mind is more refine than it has previously been. The next is to allow the ‘nimitta’ to undergo changes. Let it be magnified or get smaller, or change its colour, posture and wander or float in the air.

There is nothing special about this ‘nimitta’. Nothing miraculous about it. It is something which can be done by way of nature or in accordance to the law or secret of nature; but silly people
cling to it in the belief that it is something special or magical. That is plain nonsense or sheer madness!

The mind is something which can be trained; and we have found out certain ‘techniques’ for training it. These ‘techniques’ are nothing special: they are all based on the laws of nature. Thus simply bear in mind that the mind can be trained by applying the rules or laws of nature. Call it a technique of nature if you like. Then exercise some control over the mental image or ‘nimitta’ seen; change it in any way according to your own wish. Control the mind to the best we could and allow the visualised mental image to change and develop till it becomes conceptualized image or ‘Patibhaga nimitta’.

So now the mind has directed all of its concentration to one single point, we will then see what kind of action or reaction will emerge from this state of mental concentration (or Samadhi), or what characteristics does carry upon which we can further contemplate.

This state of mental concentration is a very significant factor for the attaining of Jhanas (mental absorptions) which consist of four stages. There are five factors normally applied in the contemplation and building up of the First Absorption (Pathama-jhana). They are 1.Vitakka-though conception; 2.Vicara-discursive thought; 3.piti-joy; 4.Sukha-pleasure and 5.Ekaggata-concentration at one point.

‘Vitaka’ is the state in which the mind fixes itself to a certain object or ‘mind-object’ to which it seems reluctant to let go.

Next comes this so-called ‘Vicara’ which is the ability to think reflectively with regard to the ‘mind-object’ as found in ‘Vitakka’, that is to say, the meditator is able to understand and feel and see with insight about the nature of the mind-object. ‘Vicara’ is not a distracted state of mind. It is a mind that deals sensibly with its ‘mind-object’. It ‘jostles’ with the object to penetrate the truth. The working can be compared to the training of a calf. The calf is tied to a
pole by a rope. It gets stuck to the pole. This is comparable to a state of ‘Vitakka’ whereby the mind is fixed onto the mind-object. Now the calf struggles and jostles to and fro, turns around the pole and not staying still. It is trying every means to let itself free and finding out the truth of the situation. This is the state of ‘Vicara’.

When the mind is able to discern everything, including its own state of being successful, a sense of satisfaction will evolve, and it is called ‘Piti’; and in this ‘Piti’ or satisfaction, there is also a sense of happiness. This happiness or pleasure rather, is called ‘Sukha’. At this stage, the mind is not distracted in any way at all. It concentrates at one single point—one highest point to which it sticks to.

This state of being is known as ‘Ekaggata’.

These Pali words are a bit hard for anyone to commit them into memory, but if it is possible for you to memorize them, then that will be very good. Only a few words: Vitakka, Vicara, Piti, Sukha and Ekaggata. Conclusively speaking.

Vitakka means contemplation fixed on the mind-object.

Vicara means the feelings with regard to the mind-object.

Piti means satisfaction deriving from the ability to control the mind in the most appropriate way.

Sukha means the sense of pleasure resulting from the control of the mind.

And at this stage, there is an accumulation of mental concentration at one, single highest point, and this is the point of ‘Samadhi’.

‘Ekaggata’ means ‘get together (to form a single unit)’. So it means ‘get together at one, single highest point’. This point is comparable to the end point of a cone, or the sharp-pointed end of the roof of our ancient Thai house: the roof is broad at its base but climbs up gradually to a sharp-pointed end at the top. This sharp-pointed end
is ‘Exaggata’. There is only one sharp-pointed end, only one. It is symbolic of ‘Samadhi’ or mental concentration being gathered together at one high point where it stays without wandering or roaming to anywhere else.

This state of being ‘one-pointedness’ is also known as ‘Avikhet’ but it is normally called ‘Ekaggata’. This state of, ‘Ekaggata’ may undergo further changes until it has ‘Nibbana’ as its mind-object. The mind has attained the highest ‘Samadhi’ or concentration. It has Nibbana as its mind-object, as such it is in a rather sublime state.

**Now, let us revise:**

1. **Running after the breathing-so far-well performed**
2. **Looking and observing- well done**
3. **Building up ‘Uggha-nimitta’ or visualised image -well done**
4. **Building up ‘Patibhaga-nimitta’ or conceptualised image. – well done**
5. **Contemplate on Jhanas : implemented without missing any factor.**

When all steps have been so well performed, the breathing is thus most well-regulated and the meditator ‘slips’ into the First Absorption or the ‘Pathama-jhana’.

This is good enough or more than good.

As for those who want to continue with the practice of Anapanasati, if they practised to this stage successfully, then that would be considered as good enough; but even if one has not been able to reach this stage, it will still be quite possible to continue with the practice. Of course it would be better if one could attain the First Absorption because that would pave the way for one to proceed with the practice so that one may finally attain the ‘Dutiya-jhana’ or the Second Absorption, the Tatiya-Jhana or the Third Absorption and the
Catutha-Jhana or the Fourth Absorption. However, it is not all that necessary. If one aims to attain all the four Jhanas, then one has to undergo special learning and training until one attains all the four Jhanas and even attains Arupa – Jhana.

Nevertheless, it is not necessary to practise all the sixteen steps of Anapanasati in order to extinguish our craving or desire. Practise till the attaining of ‘Upacara-Samadhi’ will be quite sufficient.

Do not forget that for every step of the whole practice, we need to practise till we become experienced or skilful. Practise it till it is within our palms or power so much so that we may be able to ‘summon’ it at any time we want. This is what we call ‘vasi’ meaning the state of being within our power of control. The word itself literally means ‘one who possesses the power’.

When we practise long breathing for example, we practise till it falls within our power of command, or in other words, till we become skilful and manage to build up our ‘Samadhi’ or concentration, then we are said to possess ‘Vasi’, in other words we have the power over something such as breathing, the mind, various kinds of feelings and the likes.

It is just like when we train for athletics or other kinds of sports. When we have trained ourselves to a certain extent, we may feel happy about it, but to maintain that standard or to improve it further, we need to undergo consistent training-train and retrain, till we have the power to reach the top or the best of all performances of that level. This is called ‘vasi’ too; but it is ‘vasi’ in the material aspects. Be it driving, riding or whatever it is, just being able to do it is not enough, we need to do it until we become experienced, skilful and absolutely sure of our skill, then only will this ‘vasi’ arise.

In whatever we do, no matter what it may be, we should do it till ‘vasi’ arises from our effort, then only will it be useful and
beneficial to us. In other words, we must do it till we become experienced or skilful, and let it fall into our handling power or in our palms. Even in such worldly matters as the cultivation of rice or crops, buying and selling of goods or whatever it may be, being able to do it is not enough, we need to master the skill until we have power over the task or possess ‘Vasi’ over it, then only can we consider ourselves as having done our best.

In this matter of mind training, ‘vasi’ is even in greater demand. Do not stop at being able to do and break off. Get over the line and do it with truly good skill and taste. Bring the skill within the power of command such that it can be ‘called’ to ‘serve’ us at any time we want. This is called “possessing ‘vasi’.”

Whatever it is, we have the breathing in and out of air as our base - a base from which we learn to train our mind. So, here, we end step four of Part One of the whole practice.

At this juncture, we have learned about the restraining of breathing and how it helps to restrain the body, the mind and even the whole world. Thus we are able to possess power over all bodies of (all groups of) things.

Real happiness is calmness. Sensual pleasures is not happiness. True happiness comes from a well-restrained and calm mind. So long as the mind stays calm and cool, true happiness is there. If we were able to perform or implement all the four steps of Part One of Anapanasati, happiness would be in our palms. We could have it at any time we want, here and now! There is no need to wait till death for us to attain happiness and calm.
Vedana-nupasssana-Satipatthana

Do try to understand and acquire a good understanding of this matter concerning Vedana or feelings.

As far as Vedana (or feelings) is concerned, even if it were not being mentioned in the context of Satipatthana or the Foundation Of Mindfulness, it still could be mentioned as a matter of importance in Buddhism because, after all, it is a matter of the heart or mind; in other words, our desire, craving, attachment, pain, suffering and joy, all come from Vedana. Happy vedana (feeling) leads to craving or desire of one kind, painful or unpleasant vedana leads to craving or desire of another kind; and then there is this so-called ‘sense of attachment or tendency to cling to and grasp at.....’, which also leads to suffering. Thus, vedana is a very big matter. In fact it is the initial cause of craving, which leads to suffering.

Hence the cause of suffering (or Samudaya) can be thus considered as a matter of Vedana. The second of the Four Noble Truths is ‘Samudaya’ or the cause of pain and suffering. If one wants to know how craving arises, then one should learn more about vedana and try to understand its nature that a happy or ‘Sukha’ vedana gives rise to one kind of craving or defilement and ‘Dukkha-vedana’ or unpleasant feelings lead to another kind of craving or defilement; and a somewhat neutral kind of vedana, which is neither pleasant nor unpleasant, leads to a yet very different kind of craving.

Looking from a more worldly point of view, vedana also leads to two things: 'Piti' or satisfaction and 'Sukha' or pleasure. These two things are necessary especially for we human beings. If there were to be no 'Piti' and 'Sukha' acting as life-supporting factors, we would probably find life rather unbearable or impossible to live through. Those two factors are most important factors of the mind and soul.
It is generally recognised that there are four main important requisites of life: food, clothing, shelter and medicine. These four are the essential requisites for the physical body in particular; but simply possessing these four requisites is not enough for us because life is not all that materialistic, it is also a matter of heart or mind and soul; therefore it needs the factor of the mind and soul, which adds to the list of the four requisites already mentioned as the fifth requisite.

Obviously the first four requisites are a matter for the physical body. The fifth requisite is that of the mind: the feeling of being happy and contented is something we cannot do without. In other words, we may say that it is the very thing which cajoles the mind into a state of normalcy and happiness without which the mind would become restless and abnormal and perhaps even mad.

Therefore we as human beings, normally cherish a certain thing in life that yields satisfaction to us and acts as a nourishing force in the life we live. Merely having food, clothing, shelter and medicine all these four essential requisites does not mean that life can be normal and liveable. There is yet something else which the mind (or the heart) yearns for, something which seems to trick the mind, making it feel satisfied, reassured, safe and contented with life.

We know that people entertain themselves with certain playthings or objects of interest such as plants, flowers, old china, antiques and other object of hobbies, all of which are being pursued with the intent of cajoling the mind in the worldly sense; and then we have people who are infatuated with such things as fame and honor and power. There is yet another thing which cajoles our mind and influences the better side of our nature - that is - the yearning for merit and thus the wish to do good, for it yields satisfaction of a higher and more refine kind. In fact this yearning for merit is a feeling
which often stays with us till the time when we have to enter our coffins.

Hence the fifth requisite is a factor or product of ‘Vedana’. If things which cajole the mind are of the right kind, then there will be the ‘vedana’ or feeling of satisfaction. Were it to be just the opposite, then there will suffering.

Even the ordinary requisites of life, such basic necessities like food, clothing, shelter and medicine can take on a negative role especially when they have become objects of greed and illusion. So we have to learn the difference between ‘need’ or ‘necessity’ and ‘greed’. Do not let ‘greed’ drive us mad. We must learn to restrain ‘vedana’ so that it will not lead us to illusion, danger and suffering. When wisely applied, ‘vedana’ helps to bring us a life of normalcy and contentment.

We all can see that even though we may have something to protect us from an early or premature death, and yet we still look for something else to satisfy that part of our mind which seeks to be cajoled. This is a matter of ‘Vedana’ (or feelings) which is also called ‘citta-sankhara’ as it acts on the mind or ‘modifies’ it to give rise to ‘Piti’ (satisfaction) and ‘Sukha’ (pleasure).

When we have successfully implemented each step in part one of Anapanasati-bhavana, that is Kāyanupassana, we find ourselves in a situation in which the senses and the mind are somewhat well-restrained and there is some amount of ‘Samadhi’ in us and also ‘Piti’ and ‘Sukha’- the factors or elements for Jhanas-or at this initial stage: Pathamajhana (or the First Absorption). Thus when the mind is being so restrained and calmed till it is about to become Jhanas, it will always have ‘Piti’ and ‘Sukha’ in it as constituting elements.

Now it would be rather easy for us to proceed with the practice of Part Two. Make ‘Piti’ and ‘Sukha’ the mind-object of further
contemplation in the subsequent practice so that we may have a
deep insight into this matter concerning ‘vedana’, see how
necessary it is for us to know about it and why and how must we
control it.

Humankind’s problems come from ‘Vedana’. Our human
problems come from the fact that we have been slaves of ‘vedana’.
We are slaves of our own feelings. We allow ‘vedana’ to drag us, or
pull us, and drive us to do anything it commands us to do.

Just think about this: whether a guy is a pundit or a hooligan,
he has ‘vedana’ (or feelings) of his own, depending on who or what
he is. Thus a hooligan may steal or rob or whichever way he chooses
to get his money, he does it with the sole intention of buying the kind
of ‘vedana’ or feelings which is a source of happiness for him. Even
if a guy is a pundit, whatever good deeds or merits he does is also
meant for his own happy feelings and personal well-being. So it is
obvious that ‘vedana’ is the driving force behind our human actions
and deeds.

However, here we want to look at ‘vedana’ as something which
manipulates the mind or the thinking. We will have to study about
this aspect of ‘vedana’ in more details; and we need to know how to
restrain it so as not to let it control the mind to such an extent that
things or matters become confusing and difficult. Therefore if we can
control ‘vedana’ effectively, the mind will be calm and it is as good
as having had a good rest. If we were to fail in controlling our own
‘vedana’, then this ‘vedana’ itself would stimulate, push and drag us
to do what it wants us to do. It is an enticing force for it entices our
craving, pushes us to do what it pleases.

So far we know about ‘vedana’ only in a general way. We
know that there is a necessity to know about it is important for us to
know about it too. There had been people who managed to become
Arahant or the truly enlightened one by understanding this matter about ‘Vedana’. It was known to be Sariputra who attained the true liberation. Thus we come to know the causes for the arising of ‘vedana’, the danger of vedana and whatever it may be about ‘vedana’ until the extinguishing of ‘vedana’ and the attainment of ‘Arahantship’ through this understanding about ‘vedana’.

However in order to check and restrain the influence and power of vedana, we have to learn by adhering to the way of Satipatthana.

Now we come to deal directly with the practice of Vedananupassana-satipatthana (*contemplation of Feelings as a foundation of mindfulness*). This is step five of the whole practice (*consisting of sixteen steps*) or the first step of part two.

This step one begins with 'Piti' (satisfaction) and ‘Sukha’ (pleasure)- the two things which influence the mind or act on it and modify it. That is step one or the first point of Part Two; and the fourth point (or step) is the stage when the power of ‘Vedana’ in manipulating the mind is being restrained so that it will not lead to harm and suffering. So, we may restrain it totally so that it cannot function at all, or we may allow it to work in this way or that way as we see fit.

The first step of part two is to know well about ‘Piti’ to learn about its nature, its kinds and...

The next point is to get to know all about ‘Sukha’ or pleasure, or happiness or bliss. Meantime also get to know that ‘Piti’ is a kind of ‘happiness’ which is going fanciful or wild. If this fanciful or wild nature of ‘Piti’ can be curbed, then it will become ‘happiness’ or ‘Sukha’, otherwise it will remain as ‘Piti’; therefore ‘Piti’ has the characteristic of being ‘easily shaken’ or ‘swayed’.

Do bear in mind that it is ‘Piti’ and ‘Sukha’ which help to give rise to all sorts of thinkings, which then become the causes for our
own actions or committing of ‘Karma’, both good and bad. As such we need to find a way to control them by practising step four of this part two.

The four steps are:

1. Get to know all about ‘Piti’.
2. Get to know all about ‘Sukha’.
3. Get to know the fact that both ‘Piti’ and ‘Sukha’ manipulate the mind.
4. Find way to control the power of ‘modifying’ and manipulating the mind by both ‘Piti’ and ‘Sukha’ so that they are brought within our power of control. See how they are interrelated to one another.

Step one deals with ‘Pitipatisanvethi’ meaning ‘knowing well about Piti in particular.’ To know all about ‘Piti’, we need to contemplate on the real ‘Piti’ itself, not something which we learn from books or heard from somewhere. Thus we need to use the real ‘Piti’ that we experience or have experienced as the mind-object of our contemplation. Actually this ‘Piti’ or satisfaction should have arisen since the practising of step four of Part One; if it has not arisen. Then we have to help it to get ‘evolved’. Reflect upon our past experiences with ‘Piti’ – try to recollect how it used to arise, what were the causes of its arising and contemplate on that. Observe the characteristics of ‘Piti’, what influence it exerts on the mind and how our feelings with regard to ‘Piti’ are.

The ‘vipassana’ of the old days gave much importance to ‘Piti’. In fact so much significance has been given to ‘it’ that people add the word ‘Phra’– a prefix applied to anything associated with the royalty-to the word ‘Piti’, so it becomes ‘Phra-Piti’ instead of a mere ‘Piti’; and when a meditator is about to begin his meditation, he has to sort of invite ‘Phra-Piti’ to appear in his meditative mind before he proceeds with the practice. Should ‘Phra-Piti’ truly appear in the
meditation practice, it would be considered as a big success, even if the joy or ‘Piti’ which appeared was a small kind of ‘Piti’ called ‘Khuddaka-Piti’. Then there is this temporary ‘Piti’ called ‘Khanika-Piti’. And also an intermittent ‘Piti’ known as ‘Okkantika-Piti’. ‘Ubbgga-Piti’ is ‘Piti’ of a more violent kind while ‘Pharana-Piti’ is the ‘Piti’ which causes one to ‘tremble’ and feel a kind of suffusing joy.

There are thus five kinds of ‘Piti’ as mentioned already. The question is: Which kind of ‘Piti’ has already appeared in the mind? Therefore it becomes easily discernible that ‘Piti’ has to actually or really appear in the mind during mediation so that the mind will have a ‘mind – object’ which it can contemplate on.

During the practice, when there is a feeling that ‘Piti’ is emerging or appearing in the mind, the mediator should start to imbibe it and feel or experience it to the heart’s content in the initial stage so as to know it truly well. The mediator should try to find out what the characteristics of ‘Piti’ are, what the symptoms are like, how the influence it like and how it works on the mind or manipulates it. Observe how ‘Piti’ can be a lesser joy, or a momentary one, or an overwhelming joy, or a joy which floods the mind like tidal waves or a kind of suffusing joy that is cool and concentrate. See how ‘Piti’ can influence and affect the mind. These are things we have to learn about ‘Piti’.

The next thing is to practise till one is able to ‘evoke’ the arising of ‘Piti’ as well as restrain it till it disappears. In other words, one learn to control the appearance and disappearance of ‘Piti’ as one wishes it to be. Thus one learns to restrain ‘Piti’, restrain it till it becomes ‘Sukha’ or happiness.

It is said that ‘Piti’ is happiness that has not yet become happiness. Sounds odd? Well, it is a happiness that is still much more a fancy and remains wild and easily distracted. It is a feeling of
satisfaction that comes with success. When we experience success in anything we do, there is bound to be a sense of satisfaction over our own accomplishment arising in us. If there is success there will be satisfaction or ‘Piti’. This is a matter of nature. It goes or works according to nature. We are able to bring about the arising of ‘Piti’ by achieving success in whatever task we want to do. When success is attained, this ‘Piti’ or joy or satisfaction is bound to follow. It will not be there if there is no success. Essential factors have to be laid before ‘Piti’ can emerge or appear.

‘Piti’ can lead to distracted thoughts just as it can lead to happiness. In other words, the first step of Vedanupassana is learning in order to know about a rough and unstable form of happiness called ‘Piti’. We learn about its nature, power and influence on the mind.

**Step two : Sukhāpatisanventhi**

Now we come to step two of part two. Here we have to deal with his matter about happiness. Happiness is something much desired by all people except a few who, after all, might be out of their mind.

When ‘Piti’ has been restrained in a proper way till it becomes ‘Sukha’ or happiness, we may use it as the fruit or result of our practice for a period of time. Thus we experience the result of our practice. We experience the happiness in the way we want to; but as people who meditate, we have to be mindful about the nature of happiness or ‘Sukha’: its characteristics, symptoms, influence and functions. See how it exerts its power over the mind.

‘Sukha’ or happiness has a power of its own. It is called ‘assada’ in Pali. It means charm. Thus the mind is being charmed because it is happy. Happiness controls over it and it is so satisfied with ‘Sukha’ or happiness that it simply cannot make room for more
progress. It will not be able to discern ‘Anicca’, ‘Dukkha’, and ‘Anatta’ because it gets stuck with and infatuated by its happiness.

If there is such a situation as this in which happiness has become the enemy of ‘Vipassana’ so much so that further vipassana aiming at seeing ‘Anicca’, ‘Dukkha’ and ‘Anatta’ (or impermanence, suffering and no-selfness) is no longer possible, or is being destroyed or obstructed by this thing called ‘Sukha’ or happiness, then this happiness has become an undesirable element to vipassana meditation as it hampers further progress, since all it does is to charm and saturate the mind with happiness and more happiness. The mind does not lean to the side of vipassana. Happiness or ‘Sukha’ has become ‘vipassanupakilesa’ or a defilement for insight meditation. Therefore, do not be infatuated by happiness until it becomes the enemy of vipassana.

Knowing that it has so much of a charm to such an extent that it can obstruct the progress of meditation practice, we should therefore be careful so as not to get deluded by happiness. Get to know well about ‘Sukha’. Take care not to let it be the obstacle obstructing the progress of ‘vipassana’. In so far as this matter about ‘Sukha’ or happiness is concerned, we

- know that it comes from ‘Piti’
- know that when it becomes happiness, it seems to be true happiness.
- know that we are most likely to become infatuated and deluded by happiness till we get stuck.

In conclusion, this step two of part two lead us to get to know the truth about ‘Sukha’ or happiness.

Step three of part two is called ‘cittasankhata patisanvethi’: know about things which manipulate the mind. This step three is mainly concerned with how ‘Piti’ and ‘Sukha’ ‘play’ on or
manipulate the mind. Breathe in and breathe out. See how mindfulness and wisdom restrain ‘Piti’ and ‘Sukha’. Or on which aspect is the control being exerted; see if it has been missed or wrongly placed. Try to get to know all these questions and their answers well until....

We can see clearly that the whole world is moving under the working forces of ‘Piti’ and ‘Sukha’. It sounds broad for the ears but it is a fact that all human beings act according to the manipulating power of ‘Piti’ and ‘Sukha’ or in short, Vedana!! It sounds incredulous and strange that the world thrives under the power of ‘Piti’ and ‘Sukha’. Each and every human being acts and reacts to create deeds which are known as ‘Karma’; so we have this ‘Karma’ and that ‘Karma’, good and bad karma and karma that is neither good nor bad.

If we commit good karma, then things will be good; if we perform a bad karma, the result will not be good; but if there is some disenchantment with both good and bad karma, then efforts will be made to seek for something which is above good and bad. This will be a most special way out because both good and bad karma are not as simple as they seem to be.

The next thing to do is to discern the mind. We learn to read the mind and see how it reacts to the influence exerted by ‘Piti’ and ‘sukha’. We also find it possible to restrain the mind by certain methods and tricks. The word ‘tricks’ may not sound so good to most people for it may have the trace of deceit in it, but here the ‘tricks’ applied are honest and clean in nature. They are actually various means with which we use to curb and control the influence and power of ‘Piti’ and ‘Sukha’.

We begin by considering the ‘Charm’ of ‘Piti’ and ‘Sukha’ which entices the mind into delusion. This charm of ‘Piti’ and
‘Sukha’ is known as ‘Assada’; and we need to explore further to discover of ourselves that how delusively entertaining and charming both ‘Piti’ and ‘Sukha’ can be.

We manage to identify that part of ‘Piti’ and ‘Sukha’ which is delusive in nature and harmful as well as capable of inflicting pain and suffering upon us. It is called ‘Adinava’ on account of the delusive charm it carries.

Thus we have here: that part of ‘Piti’ and ‘Sukha’ which deludes us into liking it and it is called ‘Assada’; and another part which entices us into delusion, stupidity and wrong-doing. It is called ‘Adinava’. Contemplate on both ‘Adinava’ and ‘Assada’ and the outcome will be a vivid comprehension of the important essence of ‘Piti’ and ‘Sukha’ which is made possible by the realization of the impermanent nature of all things and phenomena, that is, to realize that all things and phenomena have the characteristic of being ‘Anicca’ or impermanent.

‘Piti’ and ‘Sukha’ both have this impermanent nature. Even their influence and manipulation of the mind is subjected to uncertainty and changes. As soon as one realizes the impermanence of ‘Piti’ and ‘Sukha’, the tendency to become ‘infatuated’ with ‘Piti’ and ‘Sukha’ will be greatly reduced or even nil. Power to ‘modify’ and manipulate the mind will be diminished too, but it is still there to play its role, for this is only step three of the section of Vedana; the ‘Anicca’ or impermanent nature of all things and phenomena in this world will be most fully realized in Part Four of this Vipassana practice.

As this juncture we see only just that much of ‘Anicca’ to bring about a significant change in our attitude with regard to ‘Piti’ and ‘Sukha’. The more we see through the ‘Anicca’ nature of things, the more we will get tired and become afraid of ‘Piti’ and ‘Sukha’, and
the less likely we are to be influenced by them, and their manipulating power over our mind will be greatly diminished. This is the heart of the practice at step three of part two. The insight of meditation, that is, the true wisdom that enlightens us, actually starts to evolve from here. It starts to become ‘vipassana’ at this point.

Even in part one when the focus is on ‘Kayanupassana’, if it is being done form the stand point of ‘Anicca’, ‘Dukkha’ and ‘Anatta’, then ‘Piti’ and ‘Sukha’’s power of influencing and manipulating the mind will be somehow reduced, though at a somewhat not too significant level; but as the meditation practice proceeds to the level when ‘Piti’ and ‘Sukha’ being to take charge of the mind, then it becomes necessary to contemplate so as to see the impermanent and the forever changing nature as dictated by the power of various factors constituting ‘Piti’ and ‘Sukha’. Wisdom and insight begin at this point.

Now we come to step four by which we have to learn how to control ‘citta-sankhara’ or mental functions.

At step three we have learned about how feelings or Vedana influence and affect the mind and fill it with ‘Piti’ and ‘Sukha’. Now we need to restrain the power of ‘Piti’ and ‘Sukha’. We need to be able to see how impermanent, delusive and dangerous ‘vedana’ can be and how it can lead to misery and suffering. This can be done by:

- contemplating till we see ‘Assada’ or the charm that is a delusion itself.

- contemplating till we see the nature of ‘Adinava’ which is the harm we may get from ‘Vedana’.

- contemplating till we can see or realise the impermanent or changing nature of ‘Vedana’.
-contemplating till we can see or realise ‘Idappaccayata’ in ‘vedana’, this is the fact that it has to change in accordance to its own factors and reasons.

Therefore as soon as we have realised that all things and phenomena are impermanent by nature, and that ‘Vedana’ itself is impermanent by nature, that all things change as time slips by, and that the concept of ‘self’ is delusive or deceptive, we will naturally want to set ourselves free from the notion of having a ‘self’. Clinging to ‘self’ is the main cause of our unhappiness. Getting rid of this sense of clinging to ‘self’ will help to reduce our selfishness.

The way to lessen the influence of ‘Vedana’ is to perceive the impermanence (anicca), the suffering (dukkham) and non-self (anatta) of all existing things and phenomena. Try to trace all these three characteristics in everything, even in we ourselves. As soon as one sees how we human beings have deluded ourselves into believing that there are real or permanent selves, we will realise that our suffering come from our clinging to the concept of ‘self’.

In the ancient Pali language, it is a normal practice to use the phrase ‘Seeing Anicca’ only, while the other two words ‘Dukkha’ and ‘Anatta’ are being left out. This is because in seeing ‘Anicca’, one is also bound to see ‘Dukkha’ and ‘Anatta’ as well.

Thus make sure you do see ‘anicca’; make sure you do truly see it, then you will surely see ‘dukkha’ and ‘anatta’ as well. Therefore there is an important rule that says it is only when we have truly seen ‘anicca’ then only will we able to notice the presence of the other two, and then only it will be possible for us to reduce the power and manipulating capability of ‘Piti’ and ‘Sukha’.

All problems come from the fact that we, human beings are, regrettably, silly enough to have becomes slaves to our own feelings or Vedana. All kinds of problems—very difficult, complex, confusing
and complicating problems–come from our delusive infatuation with our own feelings and emotions (Vedana), which form the cause of our craving and desire, thus giving us much pain, sorrow and suffering.

So what we ought to do is to eliminate the power of ‘vedana’. Eliminate it so that it can no longer build up, modify and manipulate our cravings and desires. Instead the mind will hate and be afraid of the delusive nature of the charm (Assada) of ‘Vedana’, no matter however ‘delicious’ and delightful it may seem.

Before seeing through the nature of ‘Vedana’, the mind would be delighted with ‘Piti’ and ‘Sukha’–the two aspects of ‘Vedana’, in fact it would demand for more and might even become obsessed with the satisfaction and joy already ‘tasted’; but now it is just the reverse; what was once the happiness deriving from ‘Vedana’ is now something perilous, delusive and hurting to the utmost degree! both the charm (Assada) and the harm (Adinava) as well as other characteristics and influences of ‘Piti’ and ‘Sukha’ are now things to be dreaded, hated or feared!

Now, we come to realise that we are able to restrain or control ‘Vedana’ and ‘Piti’ and ‘Sukha’. We have power over and above these feelings, thus we should be careful not to be deluded again.

In Thai language there is a word which is sometimes used at the end of a sentence as a particle. It is the word ‘Nor’- It is hard to define its exact meaning in English but it carries an exclamatory tone, and gentle one. Sometimes, it seems to represent a cool, gentle ‘Oh’, for example, we may say ‘Breathe in nor, breathe out nor!’ as we sit meditating; it is like saying: ‘Breathe in. Oh! Breathe out!’

Thus here we may say, “Already restrained ‘nor’!” It is just like saying, “Oh! Already restrained!” This word ‘nor’ is not found in Pali language.
Well, by now we have already implemented all the four steps of part two. The last step sees that ‘Piti’ and ‘Sukha’ have been well – restrained. Actually it is no small matter. In fact, it is the biggest issue for all humankind as it aims at not yielding to the power of craving and desire. (and to ‘Vedana’): thus we

- learn about ‘Piti’ which has plenty of charm.
- learn about ‘Sukha’ which also has plenty of charm and is the cause for delusion.

Also learn that this charm helps to push human thinking to flow in a vicious circle of defilements, karma and results. Therefore we learn to restrain ‘vedana’ or our own feeling so that it cannot exploit the mind and manipulate it in a negative way. If we succeed in restraining the modifying and manipulate power of the mind, then it is the same as we are able to control the mind directly!

**Citta·nupassana-satipatthana**

Learning had dealt with ‘kaya-nupassana’ and ‘vedana-nupassana’ in the previous discourses. Therefore today lecture on the part which is known as ‘citta-nupassana’. May you all listen attentively so that you may be benefitted even though you have not heard the previous lectures? However if you do try to listen with great attention, you will truly be benefitted by this particular matter about the mind or ‘citta’.

To lecture about 'citta' or the mind is actually the same as lecturing on the all matters relating to we human beings, because after all, if there were to be no such a thing as ‘mind’, then what would there be? What else would be there for us to talk about?

If we were to possess no mind, just only mind alone, it would be just the same as we did not exist at all or were not being born into this world. Even if it were possible for us to exist without the ‘mind’, *(we would be no different from stones)* we would not be able to feel at
all. The world would not have existed as far as we are concerned. There would be noting! Nothing at all if there were to be no such a thing called ‘mind’! It is because the mind is that part of the human body that perceives and knows about things- this thing and that thing, and all things in and around us. All things exist or seem to exist because of the mind which perceives them. Therefore, do notice properly that his matter about the mind is matter of such great importance.

Thus we ought to learn more about this 'citta' or mind It can assume a very broad scope, a high or low perspective, a profound outlook and a well-balanced view. The world is full of myriads of problems because people simply do not have a good understanding about the human mind, so we all make mistakes.

This matter about the mind can be regarded as a general matter of general concern; and it can be a matter of Dhamma, especially in Buddhism. In fact the Dhamma in Buddhism is all about the mind. It is the learning and understanding of the mind. It is also a practice concerning the mind and how to restrain, control and train the mind so that it becomes the highest kind of mind which is above the influence of all things such as that of goodness, badness, good and evil, merit and demerit, happiness and suffering and anything of either a positive or negative nature, so much so that there will be noting left in the mind to surface as problems.

Even if the mind were to have nothing to do with the Dhamma, it is still something everybody ought to know about. Ordinary people who have to go about doing their work must know about the mind well. If the mind is in a proper condition, it can think well, remember well, recollect and determine well. Even the animals themselves may have problems with the mind, let alone human beings. The growth of animals does have something to do with the condition of the mind.
Animals which have been trained tend to have a better mind than those which have not been trained.

Matters regarding religions are matters of the mind. Do let us get to know the real and true essence of religion. Do not be one who knows religions just by the names, and yet knows not what they are or what they mean, thereby sometimes understanding them rightly but at times having them wrong, thus creating endless controversies and conflicts.

The mind is a kind of ‘Dhātu’ or natural element, but it is an element without form or body. It is an abstract element. Children or people who learn about the four natural elements- earth, water, wind and fire, may not understand that even the mind can be considered as one kind of element known as ‘Viññān- Dhātu’. Even voidness too is one kind of ‘Dhātu’. Therefore do make a good understanding about the word ‘Dhātu’.

Being an abstract element, the mind ‘moves’ quickly and perceives quickly too, but it must rely on other ‘Dhātu’ which have forms or material things such as the body to be able to actually function fully; therefore the mind cannot stand alone by itself, it needs to depend on the body. So the body is comparable to an office in which the mind works, or it can also be considered as the abode for the mind, or the stage where the mind acts out its role. Hence this ‘citta’ or mind is one kind of ‘Dhātu’ which depends on another kind of ‘Dhātu’ forming two ‘Dhātu’ in action, and is being known as ‘Nāma- rupa’ or ‘mind and matter’.

People who are ignorant of the real fact with regard to mind tend to think that there are two things: one has no form while the other has a form. Such view is meant for the sake of convenient talking but in practical terms, the two elements cannot be separated. If there is only form but without the other formless element, then
nothing can be done; similarly if there is only formless element but without the form object, that is, the other element which has a forms (rupa), nothing can be achieved too. However, when the two are being joined or combined to form a single existence called ‘Nama-rupa’, then there will be proper functioning through which things can be done.

Pali language is language that can be quite easily discerned and understood because the structure of Pali words is singular. Thus the words ‘nama’ (meaning ‘formless’) and ‘rupa’ (meaning form) when combined together become one single word ‘nama-rupa’ and it also becomes a single object - body and mind. Body and mind are one and single thing, not two. If seperated, neither body nor mind can function. It is only when the both are combined into one then only will both jointly work. Therefore ‘namarupa’ (mind and matter) or body and mind is one single thing. It is singular.

The mind is important on account of the role it plays in activating the ‘upa’ or the body form so that it moves or does whatever task it has to perform. The part which constitutes ‘upa’ is known as ‘rupa-khanda’ - the body.

The body alone simply cannot do without the mind. A body which has no mind is as good as a living corpse. It needs the mind to command it to make life meaningful. So the mind performs the duty of thinking. When it perceives the feelings of joy or suffering, it is called ‘mano’ which means ‘knowing’ or ‘feel’. When it perceives senses through the eyes, ears, nose, tongue body and mind, it is known as 'vinnana' or consciousness. It is 'vinnana' according to Buddhism, not 'vinnana' as found in other religion.

According to some religions (especially in ancient India), ‘vinnana’ refers to something that has a ‘self’, for example, like the
soul or spirit that enters and exits the body of a person and may even be reborn in the next life.

In Buddhism it means consciousness. For example, when the eyes come into contact with an external object, they become conscious of the object, thus ‘cakhu-vinnana’ or eye-consciousness arises. When sound comes into contact with the ears, ‘Sota-vinnana’ or ear-consciousness arises.

When odour comes into contact with the nose, ‘ghanavinnana’ or nose-consciousness arise.

When taste comes into contact with the tongue, 'Jiuha-vinnana' or tongue-consciousness arise.

When touch comes into contact with the physical body, ‘kaya-vinnana’ or body - consciousness arises

When feelings or thinking comes into contact with the mind, ‘mano-vinnana’ or mind-consciousness arises.

In the absence of any contact, no ‘vinnana” or consciousness will arise. It only arises when there is contact between the two sides that is, the internal and the external factors, or the inside and the outside factors. The outside factors consist of form, sound, odour, taste, touch and mind-object or thoughts. The inside factors consist of eyes, ears, nose, tongue, body and mind, When both the inside and outside factors come into contact, ‘vinnana’ arises immediately. This is the ‘vinnana’ of Buddhism.

In Thai language, the word ‘vinnana’ refers to soul or spirit which people believe to be existing and is capable of entering or leaving a body. Such a concept of ‘vinnana’ may exist in other religions but it has no place in true Buddhism.
So, just bear in mind that

1. If the mind does the work of thinking, then it is called ‘citta’ or mind.
2. If the mind does the duty of feeling, then call it ‘mano’
3. If the mind does the duty of knowing consciously through ‘ayatana’ or the sense-spheres, it is then known as ‘vinnana’.

Now there are further details such as:

1. If the mind performs the task of perceiving such feeling as ‘joy’ and ‘sorrow’ of ‘happiness’ and ‘suffering’, then it is called ‘Vedana’.
2. If it does the work of thinking, modifying, reflecting and manipulating, it is called ‘Sankhara’.
3. If it does the work of perceiving consciously the sense coming through the ‘ayatana’, then it is known as ‘vinnana’, but some people call it ‘cetasik’. ‘Cetasik’ is something which fixes with the mind.

‘Citta’ is a word we generally use in a very broad sense to mean many things, or to relate to many aspects of life, all of which have to do with human beings. If we know how to apply our mind in the most sensible and proper manner, we are the ones to reap the fruit of satisfaction. If we use our mind in the wrong way or for some misguided purposes, then results will be bad and harmful or even become a sort of illness - mental illness. It all depends on what we do with our mind, how we use it and how wrong or right we have been.

It seems to be quite inviting sympathy, upon reflection, that the mind has to help itself. It has to get to know itself well, and to learn to re-adjust or re-adapt itself to ensure its own well being. We have to encounter with the uncertainties of life since our birth. We live in fear of all sorts of perils and we yearn for security. We strive to get things we want. Sometimes we succeed, sometimes we fail and our feelings
keep changing. The state of our mind too, fluctuates according to circumstances.

Even though we may have received some teaching and advice from the outside sources, it will not be of much use if we still fail to realise that many of our human problems are all a matter of the mind. We need to understand our own mind, readjust ourselves and change our ourselves. We have been receiving a lot of teaching since we were born but we have not achieved much success in tackling our human problems. As long as we have failed to see or realise that to tackle our problems, we have to enter into this matter about the mind and allow it to deal with the problems in the most rational, sensible, considerate and reasonable way, our problems will remain unsolved. We need to use the mind to think, reflect, consider and contemplate and see if the outcome is compatible with the real or true facts.

We must get to know the thing called ‘mind’; but this word ‘we’, where is ‘we’? What constitute ‘we’? Which ‘we’? The mind! ‘We’ is mind! Can there be a ‘we’ without the presence of ‘mind’? There is no ‘we’ but there is only this thing called ‘citta’ or mind which creates the notion of ‘we’. It does not really exist - this ‘we’ I mean; but the language we use and our sense of ‘clinging to’ lead us to say ‘we’: so ‘we’ are the owner of this and that thing; ‘we’ are the owners of the bodies; ‘we’ are the owners of our minds; we are the owners of both the bodies and minds; ‘we’ control our bodies and ‘we’ control our minds.

If we can discern the fact or truth, we will be able to see how mad it is for us to say ‘we’ will restrain the mind’; when in reality, the mind itself must know or must have known; must thing, or must have thought, must feel and must have felt about whatever thing it my be, and it then makes changes in order to tread the path which is free from suffering and danger. It is the mind that guides ‘the mind’. As
for this ‘we’, it is just a name or a ‘brand’, or a word with which we patch to the thing called ‘mind’.

Now we are coming to the practice concerning the mind which is generally known as ‘cittanupassna’. It is the third phase of Anapanasati-bhavana and is divided into four steps.

Step one: aims at knowing all about the mind.

After having completed practising all the steps in ‘Kayanupassana’ and ‘vedananupassana’ we now come to contemplate on ‘citta’ or the mind. This is the first step of Part Three of Anapanasati-bhavana but it is the ninth step of all the sixteen steps.

Contemplate on the state of the mind: How is the mind? Is the mind filled with ‘lobha’ (greed)? Or is it without any ‘lobha’ or greed at all? Has the mind been possessed by ‘dhosa’ (anger) or has it not? Is the mind filled with ‘moha’ (ignorance) or is it without ‘moha’ at all? Is the mind distracted or is it not? is the mind composed of great virtues or is it not? Has it an even higher mind or has it not? Is the mind firm and stable, or is it not? Has the mind been ‘liberated’ from the sense of attachment or has it not? These are the questions posed for the examinations of the mind. There are eight pairs of characteristics of the mind to be observed.

Thus we observe if the mind has any ‘lobha’ (greed), dhosa (anger), Moha (ignorance) and if it is distracted. All these can be quite easily understood; but when the question is: Has the mind any great virtue or moral quality? Some people may not understand what it means. Here the great virtue or moral quality refers to ‘a mind that is filled with ‘samadhi’ or concentration’. If it has rupa-jhana or Arupa-Jhana’, then the mind is said to possess a great moral quality.

When we say ‘the mind has other even loftier mind’, we mean there is some other form of mind which is even higher or more lofty than our own mind.
By asking if the mind is firm or stable, we mean to ask: Is the mind firm on account of ‘Samadhi’? Or is it firm because we can restrain it? Or is it firm because of the extinguishing of carving or defilements?

The last question is whether the mind has been truly liberated or not. This looks a bit hard to answer because for most ordinary people, the mind normally stays ‘unliberated’, so how are we to know how a liberated mind is like? Well we will have to notice that at this very moment when our mind is still not ‘liberated’, how do we feel? What is our mind like? What are the ‘symptoms’ of an ‘unliberated’ mind? just find out for yourselves; and then the opposite of what we are now will be the state of a truly 'liberated' mind!

At this stage try to learn more about the mind in this manner. For example, if the mind displays the tendency to pull things toward itself, it means the mind is filled with ‘lobha’. It craves for something. If it ‘pushes away or aims at destroying, then it is a mind full of ‘dhosa’ or anger’. If the mind seems stupefied, not knowing what to do except running round and round with doubts and indecision, it is thus a mind filled with 'Moha' or ignorance.

Hence get to know the characteristics of our mind under various circumstances. If the mind is firm or stable, then there will be no attempt at ‘pulling toward itself’ (Lobha) or ‘pushing away from it’ (dhosa or anger) and running ‘round and round’ with doubts and indecision (moha or ignorance). If the mind is truly liberated, then there will none of all those characteristic or symptoms at all.

Do take notice that our mind has three main characteristics which are common to all minds that have not yet attained true emancipation: pushes away (anger or dhosa), Pulling towards the mind itself (greed or lobha) and running round and round (ignorance or moha.)
So long as it is not yet fully enlightened and truly liberated, the mind will not stray away from these three symptoms.

Since we want to know all about our mind, we need to contemplate and observe our own mind, see what the characteristics are and as to the kind of mind which is the opposite of our own, we have to figure it out for ourselves as to how it is like. It is possible for us to ‘see’ the other kinds of mind if only we were to apply a bit of common sense. There are eight pairs of characteristics for us to apply in the scrutiny of our mind; see if the mind

1. has ‘lobha’ (or greed) or has it not?
2. has ‘dhosa’ (anger) or has it not?
3. has ‘moha’ (ignorance) or has it not?
4. is distracted or is it stable?
5. has great moral quality or has it not? (Samadhi)
6. has an even better mind?
7. if firm and stable or not?
8. is being ‘liberated’ and detached from all defilements or not?

These eight points are the best means of testing our mind. We may thus conclude by saying that we have known and understood about the mind through practising step one of part three of the Anapanasati meditation. In pali this practice is called ‘Cittapatisarivethi’ meaning ‘one who knows well about all sorts of mind.’

All sorts of mind here range from the lowest to the highest level of mind - that is - Nibbana. This is the ninth step of all the sixteen steps of the whole practice, and it is the first step of part three. Now let us slip to the tenth step of all the steps or ...

Step two of part three. The aim here is to help creating a delightful mind. Breathe in - delightful; breathe out - delightful. Sit down to breathe in and out, let the mind remain delightful.
Contentment and delightfulness are two things which everybody will be only too glad to have. Everyone likes to have a delightful mind and nobody in his or her right mind would want to be just the reverse, but then we do not always get what we want because we do not have power over our mind; very often our mind is being managed and manipulated by various causes and factors in such a way as to render it depressed and cheerless, and therefore there is a need for us to train our mind aiming at making it delightful and contented.

The delightfulness of the mind has its worth and significance for both people who lead a worldly life and those who tread the path of Dhamma. Even in the ordinary world of worldly folks, everybody generally yearns for a contented and delightful mind. No one needs to be taught about it or made to yearn for it. It just comes naturally. However, in Dhamma, there is a particular need for a contented and delightful mind which is to be used as an important factor in the building up of ‘Samadhi’ or mental concentration at various level till it becomes ‘vipassana’ (insight) and ‘panna’ or (wisdom)

To attain ‘vipassana’ or insight one needs to have a mind which has experienced contented and delightfulness and also has been well-restrained. Generally, most people are ignorant about this-that to attain insight, we need to have ‘Piti’, ‘pramodaya’ or content and delightfulness as or ‘capital’ and ‘samadhi’ will arise in due course.

Those who are good at noticing things and those who are not too stupid will be able to find out by themselves that when they feel at ease with themselves and the world, whatever things or tasks they want to do, say for examples, thinking about something or wanting to write a letter, they would be able to think well or write well when their minds are at ease. Whatever they want to do, be it the
recollecting of a past memory or the making of a decision, they would be able to do it well when the minds are in a fine condition. That is the delightfulness of the mind much sought after the world of Dhamma. The mind needs to be in this delightful state before ‘Samadhi’ (mental concentration) and ‘Panna’ (wisdom) can arise automatically.

A most interesting quote from ‘Vimuttayatana Sutra’ states that people who are capable of attaining full enlightenment (becoming Arahants) come from various groups of people such as:

-Those who listen to Dhamma preached by other people and discover that it (the Dhamma) is so readily accepted by their mind, so there is satisfaction, there is happiness, there is joy, there is content and there is delight; but at the same time it gives rise to ‘Yathabhutana’ or the ability to see or realise the presence of ‘Anicca’ (impermanence), ‘Dukkha’ (suffering) and ‘Anatta’ (no self) in all things and phenomena.

Or those who preach Dhamma themselves and it so happens that the Dhamma preached reflect the preacher’s own life, feelings and emotions, leading to the arising of ‘Piti’ or joy, contentment, delightfulness, and ‘samadhi’ or concentration and making it possible for people in concern to see all things and phenomena in their true nature, thus leading to final emancipation.

Or those who try to memorise the various topics of Dhamma and incidentally the Dhamma itself ‘strikes right into the bottom of their hearts’, causing joy, contentment, happiness or raptures, the realization of the impermanent, painful and not-self nature of all things and phenomena, and thus leading to the true liberation of the mind.
Or those who think or contemplate on the Dhamma itself until the right kind of ‘Piti’ or joy, contentment and delightfulness evolve in the mind.

Or those practise Dhamma by adhering to the principles and rules until finally they attain the real insight.

-Therefore, obviously, it shows that 'samadhi' and insight will appear only when the mind is not depressed, worrying and restless. In short, the mind has to be in the right conditions.

As in the ‘Seven Bojjhanga’ or the Seven Enlightenment Factors, there are such factors like ‘Sati’ or mindfulness, for example, and ‘Dhammavicaya’ or inclination to investigate truth, 'Piti' or zest, ‘Passadhi’ or calmness, Samadhi or mental concentration and ‘Upekkha’ or equanimity. There have to be 'Piti', delightfulness and ‘sukha’ first, then only will there be ‘passadhi’—a condition in which the mind is being directed to be in its proper place.

‘Passadhi’ means ‘the mind that is in a right state’ and as such the mind is free from distraction, and becomes ‘enlightened’ However, most ordinary people may not know what ‘passadhi’ means, what they do know, and know in the simplest manner, is that when people are in good moods (when the mind is in a joyful state), whatever work or task they do, they will do it well. When they eat, they will feel that the food is delicious and they eat well. When they sleep, they sleep well too. When people are in good moods, the mind is filled with delightfulness. There will be joy and contentment (Piti and pramot).

Conclusively speaking, the delightfulness of the mind is something much wanted by the secular world and the world of Dhamma. So, now ‘Piti’ and ‘Pramot’ are much needed for the development of the mind. If one has ever practised Anapanasati, one would have gone through the part called 'vedananupassana' and it
would be a very simple matter if one’s aim is to develop ‘Piti’, because in ‘vedananupassana’, the meditator is trained to bring about the emergence of ‘Piti’ and ‘Sukha’. When the practice has reached part three and whenever there is a need to recall ‘Piti’ and ‘Sukha’ to play its role in this third part of the practice, it is therefore not much of a problem as we can always reverse to part two get what we want (from Pitipatisanvethi) and Sukhapatisarivethi) and may even back to part one if necessary.

In part three the mind has to be restrained so as to make it ‘contented’ and ‘delightful’, and also free from and kind of mental depression and distraction. In short, the mind has to be restrained and trained in such a way that whenever we want a delightful state of mind, we are able to have it at that very minute.

In so far as general principles of life are concerned, a reminding has to be made of the lecture on 'Dhammacivi' or 'Life by adhering to Dhamma'. In it rules have been laid that:

-in whatever we do, do it with mindfulness, wisdom, until there is appropriateness. Tell yourselves: appropriateness.

-when things are appropriate, there is bound to be satisfaction.

-when there is satisfaction, there is happiness, joy, contentment and delightfulness.

If people train themselves in this way, it is ‘Dhammacivi’ or leading a life by adhering to Dhamma.

May everybody have principles of practice: perform duty, no matter what the duty is, with mindfulness, wisdom and mental concentration till everything is appropriately done. So there will be satisfaction with one's own performance. One can feel the bliss of having done something right or appropriate. One is able, upon serious reflection, to respect oneself for being morally right and appropriate while silly people cannot do that!
Even in the duty of earning a living, be it farming, buying and selling as in business, civil service, labourer and even begging, it must be done with appropriateness. All must be rightly done, and there will be satisfaction, joy, contentment and delightfulfulness in the performing of each duty.

In our daily personal activities such as waking up to wash our won faces, to brush our teeth, to urinate and defecate, to bathe, to eat, to wash dishes, to sweep and mop the house and to clean the lavotory, do perform them with mindfullness and also appropriateness, just like one whose life adheres to Dhamma. Carry out all the duties or tasks with the feeling that “This is the right thing to do!” or “I am donning it the right way”, or ‘I am right to be doing this. ‘When there is this feeling of appropriateness, there will be satisfaction, joy and contentment as well as delightfulfulness all the time; but silly people cannot do it and they are not interested in it too! They may even think it is something mad, who knows? They would probably think that we must be mad to have to care so much about appropriateness in such trifles as brushing teeth, washing our faces, washing dishes, sweeping and mopping the house and even urinating and defecating!! Let them think what they like but for us, we know it pays to be always mindful and appropriate for it yields satisfaction, contentment, delightfulfulness and even wisdon! It is a life of adherence to Dhamma.

Or if we think about international social and moral ethics, we would be in praise of such a concept as ‘respecting our won selves’, or in other words: self-respect. It is something which everybody should have. It is a principle of Dhamma in Buddhism. ‘Self-respect’ does not come easily. If we do not think, act and behave respectably and appropriately, no one will respect us and we may not even respect ourselves. We cannot bring our-selves to ‘wai’ (‘wai’ is a gesture of respect in Thailand; it consists of closing two hands in a ‘lotus’ bud
position and place the hands in front of the chest and bow the head down to show respect. It is called ‘wai’. 

ours own selves. When we start loathing our own selves, then it is as if we have become the beasts of hell. Something must have gone very wrong when one cannot respect one’s self. Therefore one should examine as to what has actually gone wrong?

Thus to gain self-respect, we need to think and behave in a way that is worthy of self-respect. Then our mind will be ‘lifted’ to a higher level where satisfaction, joy, contentment and delightfulfulness will emerge to 'nourish' the mind. This self-respect is something that forms the basis of calmness and happiness. It also forms the basis for the progress of ‘the mind following the course of vipasana-meditation, or the wisdom which will eventually lead to the final emancipation- Nibbana.

Therefore let us be interested in this matter of satisfaction over or about our selves until we discover that we can respect ourselves, esteem ourselves, be proud of ourselves till we can proudly with dignity lift up our hands to ‘wai’ ourselves: that would be the most desirable thing most people would have yearned for, both from the view point of Dhamma and that of people in the secular world. The whole world wants it like this: that we, deep down in our hearts, want to be able to respect our own selves! It is a principle of Dhamma that is unanimous with all the other religions, no matter what religions they are!!

Actually we have a small or little 'Nibbana' which is not yet perfect of course, that stays with us all the time when our mind is being filled with the appropriate kind of contentment and delightfulfulness- contentment and delightfulfulness according to the principles of Dhamma. The delights one gets from the indulgence of sensual pleasures is of another kind. It is not the contentment and the
delightfulness which are pure and appropriate. It is a matter of cravings or desires, full of danger or perils. It is a delusive delight for ignorant and silly people. If people were to have more sense, they would not become infatuated with such sensual delights and pleasures. Instead they would turn to Dhamma for the truly appropriate kind of contentment, pleasures and delightfulness.

Now we come to this word ‘appropriate’ (and another word ‘right’)- let us make it clear that we interpret the word in the context of Buddhism, not through logic and philosophy which only help to make things seemingly more complex than ever. If the Dhammic interpretation of the word ‘right’ or ‘appropriate’ helps to 'cool down' problems and set things right without causing any nuisance to the others, then stick to the definition in the Dhammic context. There is no need to prove the ‘rightness’, or the ‘appropriateness’, or the correctness by way of logic or philosophy which even if we were to learn about them, would leave us wondering as to how we would end up with our learning (questions and doubts).

So much for the tenth step of the whole practice of Anapanasati meditation. It is the second step of part three; now we come to the eleventh step of the practice or

Step three of part three know as ‘stablising the mind’.

The tenth step makes the mind delightful, now we come to this eleventh step which makes the mind firm or stable..’ Samahito means ‘making it firm’ in the language of Anapannasati ; ‘Samadahan cittan’ means ‘holding or keeping the mind firm’. Draw in a breath-make the mind firm; draw out a breath- make the mind firm. Do that repeatedly.

Here the mind becomes ‘samadhi’ stably. Contemplate

First point: the mind has become pure-there is nothing to disturb or distract it- no defilement (kilesa) and no five hindrances
Thus, the mind is firm or stable because there is nothing to disturb it.

Second point: This kind of mind is most stable of all because it is in a concentrated state. Normally the 'rays' of the mind spread around just like the rays or light of an electric bulb. It may not be strong but when all the power or current is being channeled into one single point, then it gets stronger. It may be compared to a curved lense which, when heated under the sun, will transmit the heat to ignite a piece of paper placed on the floor under it. Similarly the mind that is being ‘gathered’ to center at one point has the same ‘igniting capacity’ for it is so concentrated that it becomes very firmly established, thereby yielding immense power. It stays firm by virtue of its concentration.

Third point: when a mind is in such a firm or stable condition, it is said to be in a state of ‘Kāmmaniya’ which means that it is suitable for performing whatever duty or duties it has to undertake. It is in an active condition, ready to perform its duty or work. In Pali, it is called ‘Kammaniya’. Though being firm, the mind is not rigid. It has undergone some training by which it has transformed itself into a receptive and flexible mind that can be led to tread in whichever direction. If it were to be led to contemplate on ‘Anicca’, ‘Dukkha’ and ‘Anatta’, it would certainly have done well on the job of contemplation.

Now, the mind that is occupied with 'Samadhi' or concentration needs to have three characteristics.

1. pure - with nothing to disturb or distract.
2. stable - by gathering all the mental energy or power of concentration at one point and....
3. When it has reached this stage, it is ready to perform its duty to the best
When the mind is pure, it is called ‘Parisudho’; when it is stable or firm, it is known as ‘Samahito’; and when it is ready to work, it is called ‘Kamaniyo’. These are the characteristics of ‘Samadhi’ or mental concentration. Has anybody here happened to possess ‘Samadhi’ in his or her daily life? Try to do some self-reflecting and see if anyone has a pure, stable and ready-to-work mind. If the answer is ‘Yes’, then let it be known that the ‘Samadhi’ you have is the same ‘Samadhi’ found in Buddhism, even though you may not have learned about and practised the Dhamma before.

Remember these three words well: Parisudho (pure);
Samahito-stable or firm and Kammaniyo (fit to perform duty).

Think about this: sometimes we want to do a certain task but the mind does not follow our intention. It is being distracted by other things. In such a case, it is not possible for us to write a good letter even if we intend to. We may fidget and feel frustrated over the unwritten or unfinished letter there and then for quite some time to come, because the mind is simply not ready to work. However, if the mind is ready for work, that is, if it is in its proper or right ‘rails or path’, then it will be able to perform the task with great fun or pleasure. Therefore it is obvious that we need a truly firm and purely active mind to perform a seemingly simple task of letter writing and that is exactly the kind of mind we need in our striving to attain Nibbana.

When the mind is filled with ‘Samadhi’, there will be happiness. If one practises meditation just for the sake of this meditative happiness, then that is fine; or if one practises in order to acquire an advanced understanding of Dhamma until one attains Nibbana, that is even better! In fact, that will be the best thing one can ever achieve in one’s life! It should be the main cause for spiritual advancement in anyone’s life. Even if one manages to reach only the
level of just meditative happiness or ‘Sukha’, the benefit one gets is more than one can expect. This will be reason enough for one to strive further for more enlightenment.

Now we will see how the mind can be made firm or stable. Again we have to repeat the same thing that we have previously talked about: In the fourth step of part one-Kayanupassana, we have learned to restrain the body of air or breath (Kai-sangkhan or kaya-sankhara). When the breathing is being restrained and regulated, and the physical body is well-restrained too, there will be firmness or stability of the mind.

In part two-vedananupassana, we restrain ‘Piti’ and ‘Sukha’ so that the mind is restrained (citta-sankhara). By restraining both the ‘Kāya-sankhara’ and ‘cittasankhara, we manage to make the mind firm or stable. We need only to reverse or return to the first two former steps of our practice to make the mind stay firm as best as it possible could.

The word ‘citta-sankhara’ is a double-edged sword. If we fail to control ‘Piti’ then the mind is distracted, and there will be a distracted form of ‘Piti’ or joy in the heart (or mind), and the mind is not able to work or function well as it gets absorbed in the delicious taste of all sorts of sensual pleasures. Therefore ‘Piti’ and ‘Sukha’ need to be restrained. Both can yield benefit to us and yet both can hamper our progress in meditation. That explains why it is a double-edged sword.

When the mind is firm, it is ready to perform any work it is capable of doing; but if the mind is unstable and cannot be controlled, it simply cannot be called upon to carry out any task at all. ‘Piti’ and ‘Sukha’ which cannot be restrained have become cravings and desires, and that simply helps to depress the mind so that it becomes cheerless, discontented and unstable.
The words ‘becoming samadhi’ or just ‘samadhi’ alone contain the broadest, highest and most satisfactory meaning; but most people understand it in a narrow scope, even those monks and novices who learn Dhamma Studies or whatever it may be, fail to understand it well. They would say ‘When the mind contemplates on a certain mind-object, it becomes Samadhi or concentration’. This is all they know!!

However, the entire meaning covers more than this. The right or most perfect definition of ‘samadhi’ is a single-pointed mind which has Nibbana as its mind object or main mental object of interest. It may sound strange to those who have not heard about this definition and some may even feel impatient about it. ‘Exagata-citta’ (single-pointed mind) has Nibbana as its mind-object. Do try to remember this.

‘Ekaggata-citta’ is nothing more than a mind that has a single mind-object, or a single purpose, or a single top shoot (just like the top shoot of a plant). ‘Eka’ means one or single; agga means the top point, thus ‘Ekaggata’ means ‘having a single top point, or a single mind-object object formed in the mind’; the mind has one aimed purpose with Nibbana as its mind-object. Being defined in this way, the ‘Ekaggata-citta’ has a broad implication and use. It can be applied to the whole world. We ‘set’ the mind to reach the coolness and calmness at the top point; instead of using the term ‘coolness and calmness’, we use the word ‘Nibbana’.

The mind which has a single purpose aiming at the attainment of the calmness of life is the one and the same thing which is known as ‘Samadhi’. ‘Samadhi’ or mental concentration is something that can be attained at anywhere and any time. So, stop being silly! You do not have to come here to sit with your eyes closed, nor do you have to go to a forest for closing your eyes just to get ‘Samadhi’. It is not necessary for you to contemplate on ‘Kasina’ (meditation devices
such as candle light or water for examples) or even corpses or whatever it may be in order to attain ‘Samadhi’, for if you do, there will tens or hundreds of objects for you to contemplate on, and for all the efforts you have made, they may bring you to nowhere but leaving you with those empty words and forms.

However the real core of ‘Samadhi’ is a mind which makes the purpose of attaining the calmness of life as its main mind-object. Therefore, it is obvious that this does not necessarily have anything to do with religions. It can be a matter of concern for ordinary people in general. So long as people retain the feelings, the thinking and the life of a sane human being, then it is possible for them to strive for a life which is cool and clam. The coolness and calmness of life is the definition for the word ‘Nibbana’.

Nibbana means cool. It does not mean ‘death’! But it has been known that in some schools, there are teachers who foolishly teach their students that ‘Nibbana’ means death of Arahants or the Awakening Ones!! Should any Thai teacher continue to teach in this way, it would be the most outrageously rebellious thing one could ever do to Buddhism!!

Nibbana does not mean death. The word has nothing to do with the word ‘death’. Even the ‘Tripitaka’ does not in any way relate ‘Nibbana’ to the word ‘death’. Instead it has been related to the word ‘cool’, cool because there is no fire, that is, no craving at all. Thus ‘Nibbana’ means cool. Anything that is cool is called ‘Nibbana’, but in Dhamma it means the coolness of the mind that is free from all defilements (kilesa). Kilesa is fire: No fire means ‘cool’. Whenever the mind is not being possessed by ‘Kilesa’ or craving or, defilement, then it becomes cool and the mind stays with ‘Nibbana’ and there it remains, cool and comfortabel. If the mind aims at reaching this coolness and sets about trying to attain it, then the mind becomes
filled with the right kind of ‘Samadhi’. Nowadays, we tend to use the word wrongly, in rituals and ceremonies of various kinds, the word ‘Nibbana’ is being invoked to ‘add weigh’ to the whole scene; and things or matters become so vague and complex that we often find ourselves caught in the absurdity of some strange, silly and meaningless rituals and ceremonies.

We should direct our mind solely to the purpose of building up ‘Samadhi’. Allow the mind to be ‘Ekaggatacitta’ which has ‘Nibbana’ as its mind-object. Everybody should have some understanding about ‘Samadhi-citta’ or the mind of ‘Samadhi’ and strive for a life of coolness and calmness.

‘Samadhi-citta’ or a mind of ‘Samadhi’ - is also a mind of calmness or happiness, but it is not yet the highest form of the mind. If it were to be the highest, it would have to be able to become the factor for the attaining of Nibbana. Therefore a mind of ‘Samadhi’ and the extinguishing of all cravings or defilements are a matter of real Samadhi.

May you all become interested in training your mind to be firm or stable for it is something which we may, in a general sense, hold on to or regard as a matter of the heart and mind.

Now we are coming to the twelveth step of the whole practice or Step four of part three: that is-let go the mind or ‘Abhimocayan cittan’ meaning ‘make the mind let go...’

The words ‘let go’ (or release, set free) can be taken to mean two things: (1) the mind is the side which ‘lets-go’ or ‘sets free’ and (2) The bad mind-object or emotion or whatever it is, leaves the mind on its own accord; it releases itself from the mind.

The mind has enough of mindfulness and wisdom to drive out whatever bad emotions or elements from it and prevent all defilements from re-appearing. In a case like this, the mind is the side
that ‘lets go. Now let us take a reversible stand: Bad emotions and defilements of all sorts such as the five hindrances, lobha (greed), dhosa (anger) and moha (ignorance) and other defilements which are disturbing the mind are now being restrained till they leave the mind.

Whether it is the defilements which leave the mind or the mind that leaves the defilements is irrelevant because it all amounts to the same thing. What matters is that we must have the power over the mind, or do something that will enable us to have power over the mind, but this power over or above the mind has to be right and proper, or appropriate. It can be done by the ordinary way of people in general or it can be achieved through the ‘technique’ of the Dhamma of religion.

As in the case of the common people, they may be so hard pressed by all sorts of problems which make them feel worried, impatient and fidgety that finally there comes a moment when they feel they can take it no longer. They start throwing away whatever they do not want or cannot accept any more. It comes to a point when they would say aloud what is inside the bottom of their hearts: ‘Oh! I won’t have anything to do with you anymore!’ So, the mind can get rid of the undesirable defilements in this way. Just chuck it away and be finished with it.

For example, if something has happened which results in the possible loss of money or property and is causing a lot of suffering to us, then we should not allow it to torment us; just throw the anguish out of our mind. Do what is the best thing to do and accept the fact if we cannot avoid losing the money or property, then erase it from our mind. Do not let it be a source of torment for our hearts. It is extremely important that we should be able to let go all our tendency to cling to and grasp at something which we may either like or dislike. Most people do not understand and they find it difficult to let
go; instead they would embrace their problems and worries, and inflict self-torment upon they themselves till they become sleepless, complain of headaches and in some cases, even become mad. Actually if it is inevitable that one has to lose money or other material possessions, then one should be prepared to face it with a detached mind a mind that will ‘let go’ and not trying to clinging to anything.

However by willing to ‘let go’ does not mean one simply let to go and does nothing to protect one’s own interest. On the contrary, one will have to do one’s best to protect anything and everything that will not have to be given up. As for the loss of money and material things, learn to be reconciled with the fact in order not to have to suffer much, and to whatever is right or appropriate, then there will be no more losing and no more suffering. We are thus being protected from a double loss.

Now we are not suffering. Evan if we actually lose the money and some material possessions, we would not be feeling the pain or the suffering. If we could maintain this attitude all the time, then our suffering would be much lessen, or even totally extinguished. This is the right way to fight against the odds.

To be able to let go things which disturb and distract the mind is an art above all arts. It is the top art of all arts which all Buddhist should have and make use of. May each and everyone of us get interested in the emancipation of the mind from the disturbance of all undesirable cravings and defilements.

Now we are said to possess power over the mind. We become the masters of the mind, exerting power over it and we are able to control it and command it to act in any way we see fit, that is, the way that will lead us away from suffering; other wise we will be dragged into experiencing pain and suffering more than what is necessary for us to experience; or we may suffer over matters which should not be a
source of suffering at all, but we get trapped and suffer because of our stupidity.

We should not be suffering no matter what circumstances we are in. Throw away matters which bring us mental suffering; or accept them as they are but do not feel anguished over them, and find ways to solve the problems later.

There may be some trifling matters which are a source of irritation for the mind, still remain; they too should be discarded out of the mind. These trifling matters consist of the Five Hinderances such as ‘Kamachanda’ or sensual desires, ‘Byapada’ or ill will, ‘Thina-middha’ or sloth and torpor, ‘Uddhaca-kukkucca’ or distraction and remoarse and ‘vicikiccha’ or doubt, all of which must be eliminated from the mind. Do it the natural way.

For how many years has Anapanasati been a topic for Dhamma discourses? Don't know: 20-30 years perhaps; and I wish to know that who can do it and how many? Not many, I believe. It is because there is no real interest in it. People do not learn in the right, real and perfect way, so they cannot do it! They should be able to do it because it is the most useful thing for them! When every there is free time, people should learn about it which would be better than any other things because this is the development of the mind. The aim is to lift the mind to a higher to a higher level, call it ‘samadhi-bhavana’ meaning ‘making the mind progress by way of Samadhi’.

Now that we were born as human beings (not lower animals), we should give ourselves the chance to develop our mind so that it may become most lofty and sublime and at the same time we would, by ‘upgrading’ the quality of our mind in the moral sense, have not wasted our entire life span on earth. Do pay some interest to this matter about setting the mind free from all defilements.
The practice which we have had gone through in Part two or Vedananupassna, is to control or restrain ‘cittasankhara’ or mind and body. Apply this in more and further practice; or to put it in simpler way:- turn the mind into ‘Samadhi’. If the mind is made to discern impermanence (Anicca), suffering (Dukkha) and non-self (Anatta), then it will ‘let go’ by the power of vipassana.

To ‘let go’ by the power of ‘Samadhi’ is temporary in nature, but to ‘let go’ by the power of vipassana is absolute and ever lasting. Thus the training and practice of the mind should not stop at only ‘Samadhi’, it should be advanced to the level of vipassana and the whole matter ends here.

When the practice of Anapanasati reaches this stage, it is considered as quite reaches this stage, it is considered as quite perfect as the meditator is able to ‘let go’ all the things that he or she uses to cling to. In other words, the mind is comparatively free from disturbing or distracting objects or emotion or whatever it may be. If we fail to let go, then we have to put up with things which disturb the mind or are a source of danger for it. When the peril is still small or not too significant, we may suffer from sleeplessness and find no peace and happiness. In serious cases, it leads to insanity. Do learn how ‘let go’, restrain emotions and protect the mind from all kinds of disturbances.

When it is time to work, then work to the fullest. After work, there is nothing else to disturb and cause unease to the mind. It is like pulling out a drawer while busy working, after having used whatever things from the drawer, pack and keep them all neatly back in the drawer. All are neat and orderly. So should the mind be in such a tidy and healthy condition. Everyone should have such a mind for it helps to make one feel good, cool and calm and able to make progress in whatever one chooses to do.
So far we have dealt with the twelveth step of all the sixteen steps, or step four of part three - cittanupassana; we have finished with this part three.

**Dhamma-nupassana-Satiatthana**

These may choose to practise by following the steps in their proper order, right from part one, part two, part three till part four; or you may take a short cut, that is, to practise all the steps in part one, and when ‘Samadhi’ begins to appear, take a short cut and cross to part four. That will be a convenient way, besides, it saves time.

Now, the word ‘Dhamma’, in the general sense of the word, refers to the existence of all things and phenomena, without any exception. But in this case of Anapanasati, part four, step one in particular, the word ‘Dhamma’ refers to ‘things which appear in our feelings’.

‘ Appearing in the feeling!’ . May you all try to understand properly what it means by saying ‘Things are being perceived in the inside’; which implies that when ‘all things and phenomena appear in our mind (and feelings) during meditation, it becomes convenient or possible for us to contemplate on those things and phenomena which have appeared, and allow us the chance to learn how they are like by their true nature’.

However, by the reason that everything, no matter what it is has its own meaning and value or worth, we may therefore contemplate on the meaning and value of a particular thing until this particular thing appears in our mind; and then we continue to contemplate on it until finally we manage to know the truth about it.

Everything has its value and meaning. Take that as the mind – object of contemplation.

- and see: How is it like? Especially with regard to the characteristics, what or how they are like?
-what will the consequences be like if we hold on to the thing in concern. Do pay heed to this point!

‘Dhamma’ such as this is called ‘external mind-objects’

The Dhamma which is internal is within or inside us. We can contemplate on external things till they become internal mind-objects which we proceed to contemplate upon till we can see or realise their true nature. This is what we call ‘contemplation on things called Dhamma, both internal and external’.

We may even contemplate in other people’s affairs, assuming those affairs as our own. By doing so, we would be able to see ourselves in other people’s situation, thus enabling us to learn more about life and its problems which can be of a material or non-material (spiritual) nature.

We, rely on contact through the eyes, nose, tongue, body and mind. We can use the external factors for internal contemplation; or we may rely on contact through the mind only and use that as the mind – object for deeper contemplation.

Thus it is quite discernible that we are able to take the whole world, both external or internal, as our mind-object for contemplation until finally we are able to abandon our attachment or clinging to anything which we may regard as having or belonging to a ‘self’, or as found in ‘satipatthana’ (the foundations of mindfulness) that there is to be no aversion or dislike for anything at all, just as there is to be no infatuation or clinging to anything at all too. In other words, we do not see things as being positive or negative. There is nothing for us to be crazily in love with and there is nothing to be hated like mad. See things as they truly are. It is simply like that.

Now let us move on to the first step of part four. It is called ‘Aniccanupassi’ meaning ‘the contemplate of all things and phenomena. Breathe in and breathe out- see and realise the
impermanent nature of things and phenomena. While breathing in and out, take a look back at all the former twelve steps which we have practised in part one, two and three, and let them ‘enter’ our feelings, then observe how they are. Reverse to the long-breath practice. Draw long breaths and observe how impermanent they can be. Then look for the impermanent nature of short breaths too. See how the body of air or breaths interacts with the physical body and observe the impermanence in it. Even our efforts in trying to restrain our breathing has the characteristics of being impermanent. So, peruse carefully:

- long breaths  - impermanent
- short breaths  - impermanent
- the breathing and the physical body which the breathing manipulates, are both impermanent by nature.
- the restraining itself is impermanent

These are the four impermanent cases in part one. Now we come to the part about Vedana:-

- ‘Piti’ arises  - it is impermanent
- ‘Sukha’ arises  - it is impermanent
- both ‘Piti’ and ‘Sukha’ condition or manipulate the mind: the ‘conditioning’ of the mind too, is impermanent.
- to restrain ‘Piti’ and ‘Sukha’ is to restrain ‘cittasankhara’ or mind –condition; the restraining of ‘Piti’ and ‘Sukha’ is also impermanent.

So, there are another four cases of impermanent in part two. Now, we come to the part about ‘citta’, the mind. Normally the eight pairs of symptoms or conditions of the mind are impermanent. The mind can be conditioned to give rise to contentment and
delightfulness, but yet these contentment and delightfulness are impermanent.

- making the mind firm: the firmness is impermanent.
- making the mind ‘let go’: the letting-go is impermanent. Here we have four more cases of impermanence.

So all three parts have four cases of impermanent nature each, making up a total of twelve kinds of mental states, all of which can be contemplate and discerned clearly within the inside feelings of the mind, and enabling us to detect the inevitable changes and impermanence of life.

Now, if we want to show the world that all things and phenomena are impermanent, in other words, to make people see the impermanence of all existence, we have to commence with the feelings, that is, allow our feelings to perceive how things and phenomena are like, see or realise their worth or value, contemplate on their enduring nature. \((\text{if they are forever lasting})\), then only will people be able to see or realise the impermanent nature of a certain or particular thing and phenomenon.

Let us turn to the meaning of the world ‘Anicca’ or impermanence. It is the commencing point of perceiving ‘Dhammathitinna’ or ‘existing’ by the common laws of nature. As to there are how many kinds of truth regarding the existence of all things and phenomena by natural laws, we will take a look at that:

- the first is impermanence:- it is the starting point revealing to us that all existence are impermanent by nature; they keep changing all the time.

- the second is suffering :- the fact that we have to associate ourselves with things and phenomena which keep changing and are impermanent by nature brings us a lot of pain and sorrow. Thus we suffer \((Dukkha)\).
-since all things and phenomena are impermanent, they are not real, thus there is no ‘self’ in them. So the third notion of truth is ‘Anatta’- no self; and there is nothing to check the forces of ‘Anicca’ and ‘Dukkha’. There is no ‘self’ to check impermanence and suffering.

Having seen ‘Anicca’, ‘Dukkha’ and ‘Anatta’, we are bound to see ‘Dhammatthitata’- that is, the state of existing by the common rules of nature, and these common rules of nature are the three characteristics found in all things: impermanent, suffering and not having a ‘self’.

Nature has its own laws which confine all existence to succumb to its power and it is called ‘Dhammaniyamata’. It is dictated by the laws of nature that things and phenomena have to be what they are, which means they all have those three characteristic: Anicca, Dukkha and Anatta. When we manage to see things in this context, then we are said to have seen ‘Dhammaniyamata’.

The more we look deeper into all things around us, the more obvious it appears to us that all things and phenomena change according to all kinds of reasons cause and factors: there must be causes at first, which then lead to results of consequences; then these results (or fruit) become the causes for more striving to get the results, and the results from the causes to.....; there is no end to it. This is known as ‘Idappaccayata’- a state of having to change according to causes and factors.

Thus here we have: ‘Dhammatthitata’ or ‘existing according to the common rules of nature. ‘Dhammaniyamata’ or a state of having some natural laws restraining is their particular way; and ‘Idappaccayata’ or changing according to causes and factors.

Now, continue to scrutinize, and then we can see oh! Free from ‘self’! Free from the conventional concept of having a ‘self’!
There is no part to which we can claim to be a ‘self’. This is known as “suññatā”.

When we can see ‘suññatā’ till reaching its end, we will see ‘tathata’ too (it is simply what is, or it is simply like that!) It is simply what it has always been. To conclude, since Anicca until this point here, it has been a case of ‘tathata’-or it is simply like that- it is what it is. So, here we see ‘tathata’.

Having seen ‘tathata’ to the end, we will feel that ‘Oh!’ We cannot rely on it anymore. We cannot carry on grasping at or clinging to things that we use to get attached to. No more of those grasping and clinging. It is enough! Enough is enough! None of that nonsense! This state of awakening to the futility of clinging and grasping and the feeling of having enough of it and wanting to have nothing else to do with it is called ‘Atammayata’.

‘Atammayata’ means ‘the state of feelings that enough is enough’ coupled with a desire ‘to break away from...’. In the language of ordinary folks, it is simply like saying

“I won’t have anything to do with you anymore!”

Here the last piece of feelings which sees the arising of ‘Dhammatthinana’ by the stages and ends up with realising “I won’t have anything to do with you anymore from now onwards!” or “I cannot be with you anymore from now on, I can’t associate with you anymore”. This is ‘Atammayata’ - the sacred and highest Dhamma most needed in any attempt to abandon whatever things that we get attached to.

If we wish to abandon anything which we use to get attached to, we need to behave or carry ourselves in such a way until there
arises in the depth of our hearts a feeling of ‘Atammayata’ with regard to the thing or things which we cling to. In order words, we need to have this feeling of ‘enough is enough’ or ‘I won’t have anything to do with you anymore’, in our mind. For example, if we want to quit smoking, or abandon the drinking habit, we need to contemplate deeply until we manage to see clearly and feel that ‘I will definitely not have anything to do with you from now onwards’, then only will it be possible for us to really quit smoking and drinking; or even in the matter of divorce between husband and wife, or any kind of separation, there needs to be this ‘Atammayata’ in the feelings to ensure a true separation. Each party must be able to see the futility of living together to the extent that each will feel: ‘No. no, no! No more association from now onwards!’.

No matter what the things are that we wish to give up or abandon, say some very bad moral misdeeds for example, there has to be the feeling that. ‘No, no, can't afford to have anything to do with it anymore in the future!’

Now we want to divorce ourselves from all conditioned things, from our attachment to things which we regard as having a ‘self’ and we want to have no more ‘upadana’ (clinging to) in the future, so what we have to do is to contemplate by the steps or stages until finally we feel ‘Atammayata’ arising in us, ‘telling’ us that it will not be good for us to carry on associating with things which we cling to.

Let us make a revision: first we see Anicca, Dukkha and Anatta the first group of Dhamma, next we see Dhammatthita, Dhammaniyamata and Idappaccayata the second group of Dhamma. Then we see suññatâ, tathata and Atammayata, the third group.

So, it all begins with our seeing Anicca, and as we see deeper and deeper into the notion of Anicca in relation to all things and
phenomena and as we expand our scope of view border and border, we end up with seeing and feeling ‘Atammayata’.

‘Atammayata’ can be used to eliminate the most refine and highest of ‘Upadana’ or attachment but it also can be ‘brought down’ to eliminate our attachment to more common things. Whatever thing we wish to abandon, it should be abandoned by our realising that the thing concerned is not special, it is simply like that, It is simply ‘tathata’- we cannot afford to be associated with it anymore.

May you all pardon me, but do allow me to those so-called tourist as an example. Many tourists love to visit Kok Samui; sometimes they go to P.P. Island or whatever islands there are as well as some cities which they consider exotic. Well, they go because they have not yet seen ‘tathata’. They have not realised that those exotic island and cities are simply what they are or have always been what they have always been. They are simply like that. It is ‘tathata’, nothing surprising. When people do not see ‘tathata’, it is natural that they become very attracted with those so-called ‘exotic’ places.

So those tourists go to any place that entices or attracts them. For instance, they go to Kok Samui again and again. It is silly. It is silly infatuation which blinds them, rendering them blind to the ‘tathata’ of Kok Samui, or the simple fact that Kok Samui is simply the place it has to be – a place which owes its natural beauty to its geographical position and other natural as well as man-made-factors. There are solid causes or reasons contributing to the Island of Kok Samui as we see it today. There is no mystery or magic about it. Various natural and man-made causes and factors contribute to make Kok Samui the island those tourists love to visit; but Kok Samui has always been what it has always been. There is no magic about it. It is simply like that! It is 'tathata'. Nature makes it what it is, and we, human beings, add more to make it what it is too! No mystery! No
magic! It is simply like that; but people do not realise ‘tathata’ about Kok samui, so they go to and again. Similarly they come to Suan Mokh without realising the ‘tathata’ of everything here, so they will come again.

Therefore it will be only ‘tathata’ that can make people realise their folly and feel that ‘It is enough! Enough! No more of it, no more!’ Whatever this ‘it’ may be, when people have come to the point at which they realise ‘tathata’ and see through the nature of ‘it’, they are bound to realise the ‘meaninglessness’ or futility of their own attachment to ‘it’. Do understand about ‘tathata’. It is of great significance to everybody; especially to those tourists who are willing to spends lots of money (and to mind spending it) just to tour places of interest to them. However frequent they visit, they never see or realise the ‘tathata’ behind all the beautiful things they see. So they go to those place again and again out of their infatuation. Should they manage to realise that ‘Oh! It is simply just like that! Nothing special!’ then they would not go again and again (and they would not be wasting their money for a pleasure which is, after all, not lasting). Therefore this word ‘tathata’ has a lot of significance for it makes people give up their clinging to things they use to get attached to; and it leads to Atammayata –the feelings of having had enough of something and wanting to breaks away from it!

When ‘Atammayata’ arises, there will be no more clinging to the things we use to cling to. ‘Upadana’ or attachment stops, anxiety, worries, anguish or whatever it is stops too. There is no need to turn here and there in search of things we used to get attachment to. We will not get stuck at any place or become deluded in any way. This is ‘Atammayata’– the result from having seen or realised the impermanence of all things and phenomena.
Let us revise:

-seeing Aniccata-impermanence, seeing Dukkhata-suffering, seeing Anattata-the state of possessing no self.

-seeing Dhammatthitata - the state of existing by the normal rules of nature, Dhammaniyamata - because there are laws of nature to restrain in that way, Idappacchayata - following causes and factor, and suññatâ – free from ‘self’, then ‘tathata’ – simply like that - the way it has always been, and now this Atammayata - enough of association and wanting to break away! Enough! Enough! Stop once and for all!

See, just only one word ‘Aniccata’, and it leads to such a broad magnification of its meaning.

It is this Anapanasati –bhavana in particular that drives us to reach the juncture by which we see ‘Anatta’ and realise on our own this notion about ‘tathata’.

So, we see things are simply what they are by reason of the causes and factors which shape or condition them. They are simply abstract forms (namarupa). whatever things are beautiful or not beautiful to the eyes, delicious or not delicious to the tongues, or whatever it is, they are all a matter of abstract forms and concept. There is nothing more than that.

Or, to be more specific, they carry no ‘selves’. It is a non-self existence. It is simply like that. It is ‘Anatta’ - without any ‘Atta' or self in it.

The fact that one is able to penetrate the real nature of all things and phenomena is made possible by the mind that possesses wisdom. The mind works on its own to acquire wisdom. There is no need for any agent (or anything supernatural or divine) to enable the mind to attain wisdom. There is no need for that. Just no need.
The mind, only the mind alone: when it is being well-informed and trained, the mind ‘generates’ wisdom or views based on true facts, and it can see by itself; it can see without needing any Atta or an agent which has a ‘self’ to help it.

Now there is a point of doubt which asks why the Buddha only mentioned about ‘Anicca’ in Dhammanupassana-satipattha and did not mention about other related characteristics of the Dhamma in concern, and he went on to talk about ‘viraga’, ‘nirodha’ and ‘Patinissakkha’ instead. Do understand that just one, single word ‘Anicca’ alone would be sufficient to cover a very broad scope of Dhamma including all of Dhammathitinana.

There are two groups of Nana (insight or knowledge): one group is known as ‘Dhammathitinana’ which enables us to see the truth of all conditioned things as to what or how their true nature is like. At the farthest and of ‘Dhammathitinana’ is ‘Nibbananana’ - or the nana (insight) which leads to Nibbana, that is the ‘slipping out’ of the mind into a total extinction of ‘self’.

There may be tens or hundreds of ‘nana’ but they are all classified into two main groups: Dhammathitinana - the state of being existing by normal and natural conditions and Nibbananana - the insight which leads to final emancipation of the mind, that is nibbana.

Notice that ‘Atammayata’ arises when there is a clear and true understanding about the nature of all things and phenomena, and a realization not to get further entangled to anything at all. It is like a sudden awakening and is comparable to two legs: one sets the foot on the mundane or secular world while the other sets its foot on the “Lokuttra or Supermundane plane”. The moment when ‘Atammayata’ or this feeling of disenchantment arises, the foot which steps on the side of the secular world immediately crosses over to be on the side
of the ‘Lokuttara’ plane. The mind has realised the truth about Anicca, Dukkha and Anatta.

**Now practise the following:**

- when seeing ‘anicca’ in anything at all, just contemplate on the perception of ‘anicca’ or impermanence in that particular thing. Breathing in - anicca; breathing out-anicca.

- when seeing ‘anicca’ in the inside feeling, just contemplate on the presence of ‘anicca’ in the feelings within and while drawing a breath in, contemplate on ‘anicca’, do the same with outgoing breath. There is no need to recite the word ‘anicca’. No need to use the mouth. It is the ‘sighting’ of ‘anicca’ or impermanence by the feelings within. Draw a long breath and notice that it can by ‘anicca’ ; blow short breath, it too can be impermanent or ‘anicca’. Breathe in - see ‘anicca’ ; breathe out - see ‘anicca’ too. The result: ‘anicca’ or impermanence in all things and phenomena. This is the practice on ‘anicca’ or ‘aniccam’.

Now we come to the fourteenth step of the whole practice or...

Step two of part four: Here at this stage, the mind sees ‘viraga’ - a state in which there is the beginning of the loosening or fading of the sense of clinging or attachment. It is known as ‘Viraganupassi’. Thus, taking in a breath, see ‘viraga’, letting out a breath, see ‘viraga’. Do that repeatedly and see the fading of the sense of clinging or ‘Upadana’ of the mind!

‘Viraga’ is the ‘loosening’ or fading of the sense of attachment which the mind has in relations to things or people or phenomena. It all starts with a mind that feels ‘nibbida’ or bored. It get tired of its clinging to all sorts of things. It feels it has had enough of everything (or a particular thing). In fact the mind has come to the point when it decides it will take no more of whatever things it uses to get attached to. It begins to get tired of what it once used to crave for so much so
that it decides it will break away from those things. This is ‘Atamkayata’ - the desire to withdraw from senseless attachment after having perceived the impermanence of everything in life. The mind may get tired of ‘Kamupadana’ or the attachment to sensuality; or it may be tired of ‘Ditthupadana’ or the clinging to views; or it may feel bored with ‘Silabbatupadana’ or the clinging to rules and rituals and finally it may get sick of ‘Attavadupadana’ or the clinging to ‘self’ or ‘ego’. A deep sense of boredom creeps in to loosen our hold on the tendency to cling to things and phenomena. It causes us to ‘let go’ things we get clinged to. The intensity of loosening or letting go depends or varies according to people, occasion and time. The more ‘viraga’ one has, the more one will ‘let go’. If on manages to ‘let go’ one’s attachment and clinging to all desires, then one becomes an ‘Arahanta’ or the ‘Awakened one’. If the ‘letting go’. is not absolute, but is being achieved at various levels during periodic intervals, then one may become only a Sotapana (one who has entered the stream), or a Sakadagami (one who is a Once - Returner), or Anagami (One who is a nonreturner).

The strength of ‘viraga’ depends on how much of ‘Anicca’, ‘Dukkha’ and ‘Anatta’ one sees or realises. In other words, it depends on how much of ‘Dhammathitinana’ one sees?

If one sees the most, then the attachment to all desires and cravings will fade away totally. If the ‘sighting’ of ‘Dhammathitinana’ has not reached its utmost, then the ‘Upadana’ will not fade away totally, but it will be diminished to the degree or level known as ‘Ariya – puggala’ (nobel or holy person).

Bear in mind that the more ‘nibbitha’ or boredom one has, the greater will be the force or power of ‘viraga’.

The word ‘viraga’ can be ambiguous. Sometimes it means the ebbing of lust or desires; but in some cases, it is used to mean
Nibbana as is found in the Pali quotation ‘virago nirodho nibbana’; but ‘viraga’ at this step of this particular part of Anapanasati meditation practice simply means ‘that which will become the cause for reaching Nibbana’; how much ‘viraga’ there is, how much Nibbana there will be. ‘Viraga’ at the level of ‘Sotapana’ means Nibbana there will be.

‘Viraga’ at the level of ‘Sotapana’ means Nibbana at the level of Sotapana! Viraga at the level of ‘Sakadagami’ means nibbana at the level of ‘Sakadagami’.

Viraga at the level of ‘Anagami’ means nibbana at the level of ‘Anagami’. Finally, ‘viraga’ at the level of ‘Arahanta’ means the meditator has become an Aradhanta - the Awakened One.

To call viraga a factor of Nibbana is something not proper because the real Nibbana does not have factors; but there can be factors solely for the attaining of Nibbana. In other words, Nibbana itself is not constituted of factors, but the way to attain Nibbana consists of many factors. So, ‘viraga’ is a factor of the attaining of Nibbana. Thus how much of ‘viraga’ one has, that much of factor one will have for the attaining of Nibbana. Therefore do understand that in some cases; ‘viraga’ is the word used in place of the word ‘Nirodha’, or the word ‘Nibbana’. However it is mostly used to mean the Noble Path (Ariya-magga).

The relaxing of the state of clinging to something is the highest thing in Dhamma which can be both ‘Sankhata’ or conditioned and ‘Asankhata’ or the unconditioned i.e. Nibbana. It is a Dhamma of great value, it is most excellent. If there were to be no ‘Viraga’, attachment to ‘Sankhata’ or conditioned things would not have gone extinct and ‘Asankhata’ i.e. Nibbana the unconditioned thing, would not have been ‘born’ or existed.
Thus the practice at this step is to contemplate on the relaxing and fading away of attachment or ‘Upadana’, the result of which is the arising of ‘Anicca’ only to be followed by ‘Atammayata’ at a later stage. There is a relaxing of ‘Upadana’ or attachment and craving and suffering. They fade away gradually... fade away gradually.

Now contemplate on the fading away and relaxing of the attachment of the thing or object held by the mind. Breathe in and breathe out, and contemplate on ‘the fading away’.

Feel the ‘fading of attachment to desires’ with the mind. While breathing in and out, there is no need to recite anything; feel the fading away of attachment by way of the mind, not the mouth. Breathe in and breathe out, contemplate on the fading way and relaxing of our clinging to defilements.

This step of practice is the fourteenth step of the whole practice or step two of part four: it is about the practice on the contemplation on the relaxing and fading away of our sense of clinging, craving and desires and suffering. Whether it is the sense of clinging or ‘Upadana’, craving of suffering, it makes no difference. They are all one and the same thing.

The next step is the fifteenth step of the whole practice, or Step three of part four. This step is called ‘Nirodhanupassi’.

‘Nirodhanupassi’ means ‘follow to see the extinguishing...’ Here, it can mean ‘to see the extinguishing of, say, Upadana, for example, and of suffering’. Breathe in, breathe out, follow to see how ‘Upadana’ or the sense of clinging is being extinguished. Breathe in and breathe out, follow to see how suffering is being extinguished in the feelings of the mind while we are doing the breathing practice. This is called ‘Nirodhanupassi’ - the extinguishing of the ‘Kilesa’ or defilements. Lobha (greed), Raga (lust), Dhosa (anger) and Moha (ignorance) are being-extinguished. Upadana (clinging to) is being
extinguished; Dukkha is being extinguished. i.e. suffering is being extinguished. How quick can all these defilements be extinguished depends on how much ‘viraga’ (detachment) we have. The more we have, the faster it will be.

Thus our defilements can be extinguished by ‘viraga’. The rate of extinguishing varies according to cases. In the case of a strong ‘viraga’, then the extinguishing is bound to be faster and vice versa. Therefore ‘Nirodha’ can happen many times or at many different levels in accordance to the attainment of the path (magga) and fruition. Thus we have ‘Nirodha’ (extinction of suffering) at the level 1 of ‘sotapana’, ‘nirodha’ at the level of ‘Sakadagami’ ; ‘nirodha’ at the level of ‘Anagami’ and ‘nirodha’ at the level of ‘Arahanta’. If the ‘viraga’ or detachment is fully ‘ripe’ and forceful to its utmost, then the meditator will become an Arahanta or the Awakening one ‘at one shot’, i.e. at a quick instance. If not, he has to go by the steps.

The word ‘extinguishing’ can be examined from two viewpoints: one from the manner of extinguishing and the other from the results of the extinguishing. If we were to view from the aspect of result (or fruit), then ‘Nirodha’ (or extinguishing) would be Nibbana or collness-cool, coll and cool, that coolness is Nibbana. If view from the stand point of the manner of extinguishing, then we can see the extinction of ‘Upadana’, the extinction of ‘kilesa’ or defilements and the extinction of suffering. So; if we were to look at the result of the extinguishing, we would find coolness in the end, that is, we find Nibbana.

- contemplate on the extinguishing of the heat, extinguishing of suffering, the extinction of defilements, and breathe in and out.
- try to feel the extinguishing of ‘Upadana’ or the sense of attachment. Do not utter words or recite any phrase. It is not feeling by recitation. It is feeling by the inner feelings within the mind.
Breathe in and out, feel the extinguishing; breathe in and breathe out, feel the extinguishing.

- if there is a need to speak, then speak in the mind. Breathe in, say ‘Oh, it is extinguishing!’ in the mind; let out a breath; say in the mind, ‘Oh! It is extinguishing!’ Say it and feel it in the mind.

This is called ‘Nirodhanupassi’. It is the fifteenth step of the practice. Now we to the last step - the sixteenth step or 

Steps four of part four; it is called ‘Patinissakkhanupassi’. It is a long name or a difficult one for the ears. Learn to get used to the word : ‘Patinissakkhanupassi’ means ‘follow to see the giving back or returning of....’ Breathe in: giving back; let out the breath: giving back. This step is not a step for practising because the practice is already successful. Here we just observe the success. We see our giving back of all the things which we once get attached to or infatuated with to wherever or whoever they belong to. We give them back and return them to where they belong. So, this step is different from the proceeding steps in that we see our success in our giving back.

Giving back of what? Giving back of things which we regard as ‘self’ or ‘selves’ ; giving back objects of ‘Kilesa’ or defilements, and of suffering which we regard as having a ‘self’ or ‘selves’.

For example, it has been known that we human beings are dishonest and exploitive living beings; we have been thieves and robbers because we used to rob all sorts of things from Nature and claim them as ours. The forests are ours; the rivers are ours; life is ours; happiness is our, sadness or suffering is ours; birth is ours; aging is our; sickness or pain is ours and death is ours;

In reality, they all belong to Nature. We rob them from Nature and make them our own property: and so now those things bite back. Nature fights back and we deserve the revenge from Nature.
However, if we know how to give back to Nature after having decided not to have anything else to do with the things we robbed from her, then Nature would stop biting back.

Anything which torments the heart or mind on and off, on and off or in and out, in and out, just give it back to Nature. Return it to where it belongs, and it will stop ‘biting’ back. Give back, have nothing else to do with it. Enough is enough! Atammayata!

Therefore do know that this ‘giving back to the former real owner’ is like the core of a practice. It is the last step by which we experience success in giving back whatever things they are to their original owners.

Even life is not ours, it belongs to Nature. When we regard it as our own, it sits on us like a big, heavy burden. It sounds awful, but it is true! Don’t we always worry a lot about our lives? We return it to Nature, Life needs not necessarily be ours, and it will not ‘bite’ us back.

Similarly, gold and money, wealth and properties, power and status and fame are often much sought after and fiercely protected and guarded as ours of belonging to us; and all these things fight or bite back. So we become sleepless, mad and even commit suicide. So, listen, as soon as we realise we cannot associate with them anymore, just return them to Nature or to wherever they belong; and then they will stop biting.

Hence we know what ‘giving back’ means. The extinguishing of ‘Upadana’ or attachment leads to the cessation of all craving (Nirodha) and the act of extinguishing itself is ‘giving back’. When there is no more attachment, automatically there will be this ‘giving back’ or ‘returning to’ the original owner, It is just like an animal that has been tied to a rope, as soon as the rope is being untied, is simply goes anywhere it likes. Similarly when we cut the knot which binds
us to ‘self’ and ‘ourselves’, it is the same as we are actually liberating ourselves back to nature.

‘Vimutti’ means final emancipation. Emancipation from the association between one and another. When one side is tired of the other, it wants to break away and have no more association. It is an ‘Atammayata’ case, so it gives up its attachment and achieves ‘vimutti’ - the final emancipation. We can contemplate on the standpoint of Vimutti, or we can contemplate from the standpoint of giving back.

We may even contemplate in the context of Nibbana. The result of giving back all forms of attachment to Nature or wherever they belong and the result of emancipation is Nibbana or coolness; cool, coolness in the chest, coolness in the heart; there is no fire burning, there is no craving burning to make it unbearably hot. Contemplate from the aspect of coolness or Nibbana.

Now we come to contemplate from the aspect of having completed the practice of Brahmacariya. The practising of Dhamma and all other religious is known as practising Brahmacariya. When we have practised until we reach this present step, it is said that we have completed our learning about ‘Brahmacariya’. The learning ends, there is no more learning, no more behaving and no more practicing, One who has reached this step feels like this as one reaches the end of Brahmacariya or virtuous living. It is called Patinissakkha - the end of practising Brahmacariya. There is no more tasks to be done. It is the end of a ‘Cati’ or realm of birth. Whatever work or task needs to be done in order to achieve ‘no-rebirth’ is nil. There is nothing else to be done. ‘Patinissakkhanupassi’ implies the final step or end of virtuous practice.

Now let us come to perceive the feelings of having emerged from the binding of all forms of attachment or ùupadanaù and of
having given back all the things we once get attached to and infatuated with to where they belong. Draw a breath in, let a breath out. Draw a breath in and let a breath out with the feeling that ‘all the undesirable things which bind us have been given back! No more trouble! No more matter!

This is the last step, or the sixteenth step of Anapanasati. Now, let us make a conclusion: there are four steps in this part four; in this section about Dhammanupassana, we contemplate on all things as being mind and matter (nama-rupa) which possess no ‘self’ (Anatta).

- right from seeing ‘Anicca’, ‘Dukkha’ and ‘Anatta’ till ‘Atammayata’, we have contemplated and seen this ‘Anatta’ and realised the futility of getting clinged to our desires or things, thus wanting to break away.

- and there arises a relaxing of ‘attachment’, this attachment to all sorts of things is beginning to fade out of the mind.

- and we see the extinguishing of attachment.

- and this extinguishing of attachment leads to the end of the extinguishing of suffering. So it ends up like this.

The practice in Brahmacari or virtuous living for the purpose of ending suffering, when reaching this step, has reached the end of suffering. We have let go our attachment to all things and we no longer cling to the Five Khandas: rupa, vedana, saññâ, Sankhara and viññâna: no more attachment to the delusive notion of ‘self’ or ‘selves’. So ends the matter!

When ‘Upadana-Khandas’ do not exist anymore, there will be no suffering since there is no more clinging to the five Khandas. So now we are about to close this matter about Brahmacariya and Dhammanupassana-Satipatthana, the fourth or the last part of the entire practice of Anapanasati-bhavana.

254
This is a rough structure of the last part of Anapanasati. The most important thing is, if one aims at a short-cut practice, then come directly to this part or this section. If one chooses a full-course, then practice all the steps in all the four parts on a step-by-step basis.

In one chooses a short-cut practice, then come directly to this part: meet the challenge by ‘Anicca’, ‘Dukkha’ and ‘Anatta’.

I hope all of you will have a proper knowledge and understanding in this matter about the core or heart of Buddhism. It is something which you all ought to know. It is necessary that you all ought to know.

The Dhamma discourse for today is enough for the time being. May you all be benefitted from this discourse. May each and every one of you manage to meditate by using this short-cut practice.

Do not forget the word ‘Attamayata’. ‘Attamayata’ - I don’t want to have anything to do with you from now onwards! Whenever it arises, be sure it will help you!

Synopsis

Humans: we are living in an age of technology. We have been trying to make use of advanced technology to facilitate and improve our lives as much as we can. However, it seems that many things in our lives still go wrong and the world that we dwell in still remains a much chaotic, unpredictable and topsy-turvy place. Human society has become a consumers’ society in the world of monetary and market economy, the main concern is the maximum satisfaction of wants and the making of profits. Economists are not concerned with the ethical and moral aspects of life. Thus we often have to pay a high price to realize our economic goal-the realization of which does not necessarily make us happy. However it is true that for a society to be stable, its people need to be well-fed, clothed, housed and medically well taken care of.
Therefore we should not overlook the material concern of life. Nevertheless, the contentment derived from the consumption of the abundant material goods and other services does not always mean happiness. Human wants or desires know no limit. We seem to be always discontented with what we already possess and crave for more. The unsatisfactorily craving drives us to compete fiercely with one another to get what we want. Thus we become coldly scheming, exploitive and ruthlessly selfish. We try to subjugate nature and exploit the natural resources to meet our economic demands or wants, resulting in the upsetting of the whole balance of nature. We inflict great damage to nature which supports our own existence, and nature retaliates in the form of global warming and an inconstantly changing weather pattern.

The world is also not a stable place politically. There are political problems everywhere on earth. Dirty politics smear the political scenes on the world political stage. Corruption is rampant—There is no such thing as ‘clean politics’. Worse still people flight and kill on account of religious differences. Religious deviation has turned people into fanatics who cannot tolerate people with different religious views or beliefs. Their mind is full of hatred and vengefulness and so they often commit unspeakably evil deeds, yet they claim to be believers of religion. No religion on earth ever teaches its adherents to commit evil acts but appallingly evil deeds have been carried out often in the name of religion and religion is supposed to bring calmness and peace.

What has or have actually gone wrong with us? Clearly we have not been conducting ourselves in the right way. We claim that we have conquered the world but we have not learned to conquer ourselves. We have moral teachings and religious principles to guide us, but we make use of them in the wrong way, or we never use them
at all. Many people have failed to practice the teaching of their religion—which is to do good and abandon evil. Many of them appear to be religious for they always go to their places of worship, but when they leave, they also leave the teaching behind. In such a case, religion becomes meaningless.

Thus what we need is to be truly enlightened. We must try to search the core or the heart of religion. Religion is the ancient cure for modern days’ problems. It could be effective if it were rightly applied. We must not be at war with each other or with ourselves. We need to have a cool, clear and stable mind. In short we must always be mindful of what we are doing. So, mindfulness is something very important. It helps to keep us from the peril of making regrettable mistakes. Can mindfulness be cultivated? The answer is “yes”.

In this appendix had revealed to us all the sixteen steps of breathing-meditation practice needed to attain the “coolness” (or nibbâna) of life. It is only when the mind is truly cool and calm that wisdom or insight (vipassanâ) can arise. With the help of wisdom or insight, we will be able to discern the futility of clinging or attaching ourselves to all thing: no clinging to material goods, no clinging to love, hatred, fame, wealth etc., and no clinging to racial, political and religious differences. We have been adhering to our inclination to get attached to all things for too long already, now we have reached or perhaps even crossed over the point of saturation. Enough! Enough is enough! Things and matters are just the way they are (tathata). They possess not a self for anyone to cling to. Discern and feel the ‘emptiness’ (or voidness) in them and abandon all the feelings of attachment in them and in the end ‘liberation’ and hence ‘nibbâna’ can be attained.

Buddhadasa Bhikkhu had written Ânâpânasati Bhavanâ the sixteen steps and had shown the unique way of applying mindfulness
in a systematic manner of controlling the breathing to bring the ‘coolness’ (nibbâna) of life. It was the method used by the Lord Buddha himself in his strive for enlightenment. The total abandonment of attachment (upâdâna) and hence the mental defilement is the total abandonment of mental defilement too. The mind is totally free and is devoid of any extreme trend of thought (and hence action). To have a harmonious life, we need to avoid the extremes and take the Middle Path.\textsuperscript{186}

In his address to his subject, the king of Thailand told the people to curb their wasteful habits: no excessive craving, no excessive spending, no excessive consumption, no corruption and no over dependence on foreign economic factors. The king also stressed on the importance of having a self-sufficient economy. In fact, it was a Middle Path that the King pointed to his subjects. He believes in and practices the religion he adheres to.

For life to be harmonious, we need to take good care of both the material and spiritual aspects of our lives. We have to be mindful of our thinking and deeds. Before we can achieve social and world peace, we have to bring the peace of the mind. Before our mind can have peace, it has to be set free, free from all clinging, grasping and attachment.

Knowledge is necessary and useful in life. Cognitive development or capped, knowledge requires knowledge that is practical and useful to society. So valuable to the continued preservation. Knowledge or enlightenment in Buddhism is divided into two broad levels

(1) Lokiya

(2) Lokuttara.

\textsuperscript{186} Buddhadasa Bhikkhu, Ânâpânasati Bhavanâ, Ibid.
The appropriate level of knowledge, in response to the knowledge that “the Sufficiency Economy philosophy” is “Lokiya level or Lokiya Sammâditthi”. “The Sufficiency Economy” and the whole system as part of Lokiya Sammâditthi. Therefore, wisdom is knowledge of Theravada Buddhist philosophy encompasses the knowledge of the philosophy of sufficiency economy. That is: “Vijjâ consistent support Knowledge Condition of Sufficiency Economy Philosophy”.

5. Carana

Ethics is important in every society. And the foundation of the philosophy of sufficiency, economy to build up in a person, operation of any need to set it in principle, honesty, integrity, objectivity, not persecuted and exploited, with perseverance, consciousness and wisdom in life, always. As the Buddha said. Keep reminding yourself. People should not forget himself. You shall do as a precaution and prepared. Among men who trained well, precious. Because the mind is comparison of the water, the natural flow downwards. A person must practice the value to avoid negligence, promote personal development, prevent treachery and mental self. The defense should not be returned and prosperity. As a result of good faith in the people who practice it.

Normal mortals would wish Loka-dhamma (worldly conditions; worldly vicissitudes) in good set as:- There desires to gain. There desires fame; rank; dignity. There desires praisa, wish to say to the good. There desires happiness. There was not desire to lose.

187 Office of the Royal Development Projects Board. concepts and theories developed as a result of the initiative. Ibid, P81.
188 Tripitaka Thai text: Dh. 25/22/25.
189 Tripitaka Thai text: A.I. 21/17/23.
190 Tripitaka Thai text: Dh. 25/33/40.
There was not desire to obscurity. There was not desire blame. There was not desire pain.

The person must have be conscious, be cautious and be not forget, remind himself, precaution. The practice is against the current unbridled, greed and delusion of the mind. He was sustained with patience, efforts with patience, to guide their lives as a framework for action and livelihood. The lifestyle, the decision to operate, was not under Agati (wrong course of behaviour; prejudice : (1) Prejudice caused by love or desire (2) Prejudice caused by hatred or enmity (3) Prejudice caused by delusion or stupidity (4) Prejudice caused by fear).\textsuperscript{191} Conscious in mind that the decision will have an impact on society, must be careful not to underestimate. Such a practice is called “Carana” or “Carana-dhamma”.

**Definition of Carana**

Carana mean (1) the virtue ethics for mind control themselves. (2) Good rally, rally, careful, calm demeanor to achieve.\textsuperscript{192}

Carana is the foundation of wisdom, the scandal, what behavior is normal. They will be focusing primarily, incomplete that. All Buddhist were not finished in job monk (“Arahanta”). The Carana worshipers were viable and called “Kalyâna-person”.\textsuperscript{193}

Conclude: Carana is the scandal, careful focusing, the way of mind, base to achieve contemplation and ready to build on “ fruition”.

**The importance and benefits of Carana.**

Considering the goal of Buddhism by the action or practice. Be seen clearly, Buddhism does not force a person to respect. Views as regards the brightest. Considered – discretion self so well respected.

\textsuperscript{191} D.III.182,228.  
\textsuperscript{192} Tripitaka Thai text: S.V. 19/840/184.  
That is self respect, follow the teachings of the Buddha, with others not being enforced or say that, “Buddhism is the religion of the force itself.” Non religious pleading from God authority. Or the religion of the exchange, trade, swap charity heaven Because it is self-imposed, is reason enough to own. This religion has known “Rationalistic”.

As teaching exercise self-control, only one instruction not a staple, or that is not a genuine. Although the term “religion” refers to teachings given. The true religion or morality, including the implementation of the teaching. Calling in the Buddhism is “Sikkhâ (the Threefold Training)”

Many Buddhists have known that “ Sikkhâ mean to study only ” by words. The Buddha said that a study book is not virtue. But the real action was to include self-control. In part to prevent the deterioration of physical and verbal called “Sîla-sikka” (training in morality). Protect the heart is called “Citta-sikka” (training in mentality). And protection in connection with wishful thinking to know what life would be like is called “Panna-sikka” (training in wisdom). Simply that; morality, concentration and wisdom)\textsuperscript{194} Sîla-sikka is to force himself for the establishment or operation, by body, speech, as a rule, regulation or ethics etiquette. They will conduct themselves with others and with objects. In relation to a fixed rule is called Pâtimokkhasañvara-sîla (restrain in accordance with the monastic disciplinary code). [There are many traditions about the priest, about the health of the body, talking about respect, ministering to others, about keeping up their items or categories and there are other. Which is to know and do basics. Similarly, the relatively secular and clamored. This is invigilation eye, ear, nose, tongue, body. not to recurrent according to sound, smell, taste, touch, as in

\textsuperscript{194}D.III.220.
Lokadhamma. This is called Aindriyasanvara-sīla. For control their quest, receiving, the use, care and housing factors, necessary to life purely, not deceive themselves and others. This is called Ājīvapārisuddhi-sīla. And control their conscious mind to preserve life, the use, and care and housing factors, not consumed with lust to call Paccayasannissitta-sīla. The condition of the real action is called Śīla-sīkka.

To control for themselves directly, prepare initially. But only with respect to the purpose, physical and verbal only.

In Citta-sīka is forcing his mind to stay in the loop of their needs, within the limits of nature enforceable. There is a stop along the kama, vindictive or for drowsiness, distraction, unstable unstable. Overall, the training as well as needed; must stop it- can stop; want to think-can think; the only thing this - can do, by all the power of the mind fully, without any sly. Trying to do this training, this is called Citta-sīka. When he does have the power to calm the mind. Subsequently, it was used as a device in Pañña-sīka and very Important. Pañña-sīka is the mental training in power until under his control. The ideas and thoughts. Even clearly understood for the problem of life, or is necessary for life. Brief is the problem, what is the cause of suffering. How to be free from suffering, cause of all things including the welfare of life as a matter of mind. That is suffering because it does not fall down. In what they misunderstanding and adhered to be happy is by the force of the idea strongly. To sail to pierce through enlightenment until to stoical, and what they abide by passion; in love, anger, fear, hates, etc., without quitting, to be like that anymore. Trying to do. This is called

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195 Vism.16.
196 Comp.212.
Pañña-sîka. Which is great and also the work of celibacy, celibacy is the finished work to be done in religion, not have to be made longer, in addition to the Happy.

Which can be seen that implied. Buddhism was the religion of the force himself. If this was teaching, that was the teaching of the force himself. If that meant to do or perform. That was, the act of forcing himself. And when the final result was absorbed the result of the force himself. When learning or doing, or when there was a cause and effect of making that, to ensure their reliability without faith by others. There was self-imposed by reason of their own for themselves which sure was a cult of ignorance to entice or coerce any speculation. Thematic focus of profound fairly spacious. When the mistake was realized that any new knowledge added. Be screened by the principles. There were only three, (1) sîla (2) Citta-sîka (3) Pañña-sîka (mentality).

In Theravada Buddhist philosophy and principles, bound to the good behavior (Sîla and Carana) on moral knowledge. But the word “Vijjâ” or “knowledge” in Buddhist philosophy refers to the enlightened. The knowledge of jhânâ\(^{197}\) (meditation; scrutiny; examination) or the knowledge of good and evil, not the kind of knowledge arts, because all knowledge that is known in only a knowledge of the arts.

Levels of Sîla in Buddhism is divided into three levels. (1)The basic level is Sîla 5 and Âjîvatthamaka-sîla (virture having livelihood as eighth or the set of eight precepts of which pure livelihood is the eighth) for householder. (2) The medium level is Sîla 10, this Sîla for novices routine treatment. Upâsaka, Upâsikâ who have tried to treatment. (3) The upper level is Sîla 277, Sîla311 for who have Upasampadâ.

\(^{197}\) AA.II.41.
The basic levels were adopted to sample.

Overcoming self requires a strong mind power, and consistently. To avoid exceeding the intended start with, but lost in the end. The big problem is what to do to win his mind's in every times. Bring success to life, both physically and mentally.

Walter Mischel, a psychologist from Columbia University, New York. Said, he could put the future of their child by Just Desserts Mary Marsh Mallow one bag. Walter Mischel was able to comprehend. Caused by the behavior of children aged 4 years. Found that the child restraint itself wherever possible. And do not even eat dessert Marsh Mallow he left the children alone. Often grown as a teenager at college entrance exams with higher scores. And step up to become adults who can work with the better. Including marriage successful. And healthier than children who eat secretly.\textsuperscript{198}

There is rules law (prohibition was Sīla),\textsuperscript{199} ethics morality (in part should behave - practice). Control actions are appropriate in Buddhism, There is called Carana.\textsuperscript{200} Specimens:-

\textsuperscript{199} D.III.235.
\textsuperscript{200} D.III.269,290.
### Significant difference in Sīla: Carana.

<table>
<thead>
<tr>
<th>Sīla (interdiction) : Rules of law.</th>
<th>Carana: should behave – practice Panca·dhamma</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Panca·sīla</strong></td>
<td></td>
</tr>
<tr>
<td>1. to abstain from killing.</td>
<td>1. loving-kindness and compassion.</td>
</tr>
<tr>
<td>2. to abstain from stealing.</td>
<td>2. right means of livelihood.</td>
</tr>
<tr>
<td>3. to abstain from sexual misconduct.</td>
<td>3. sexual restraint.</td>
</tr>
<tr>
<td>4. to abstain from false speech.</td>
<td>4. truthfulness; sincerity.</td>
</tr>
<tr>
<td>5. to abstain from intoxicants causing heedlessness.</td>
<td>5. mindfulness and awareness; temperance</td>
</tr>
</tbody>
</table>

Summary of the guidelines include Carana achieve enlightenment or practice to reach perfection, the merits of different levels. Included are the eyes, ears, nose, tongue, body and mind. In a shameless act of sin, fear to be afraid to sin, corruption, sin and the consequences of sin, And has attained a heroic effort against obstacles, etc.

Theravada Buddhist philosophy is called “moral ethics or Carana”. Whoever grew up in his mind's, he was a very good person, and extremely useful as the saying Sīlasamphadī. The person who complete in Sīla was stable and not shaken. Mind no Sīla would lack merit, think the worst bullies hurting others, would like to have of others. Although he does not give but trying to find out how to have a cherished treasure of others. Seldom welcomed in their rights and duties. which would think that others believe the rule, The tidy was lost, glory of men and women, too.
As the Buddhist proverb says:
Sīla is in a person. Intelligence is there in too.
Intelligence is in a person. Sīla is in too.
Intelligence is for a person who has Sīla.
Sīla is for the person who has intelligence.\(^{201}\)
In regard to moral conduct, am I still beyond self-reproach?\(^{202}\)
Sīla is Kusala, will develop a full Arhat.\(^{203}\)
All wise men are said to have Sīla and intelligence that is the best in the world.\(^{204}\)

Shows, people at all levels are well placed with peace because each person appreciate moral principle he need to behave. And coexistence as rational animals, can create a more moral in their minds.\(^{205}\)

One with the moral virtue or manussa-dhamma [qualities that make one human], who can be rightfully called civilized, conducts himself as follows:

A: He has the threefold sucarita, the three kinds of good or proper conducts: (1) Kāya- sucarita: righteous bodily conducts; he does things that are virtuous and proper; he has good bodily conduct. (2) Vacī- sucarita: righteous speech; he says things that are virtuous and proper; he has good verbal conduct. (3) Mano-sucarita; righteous mentality; he thinks that are virtuous and proper; he has good mental conduct.\(^{206}\)

\(^{201}\) Tripitaka Thai text: D.I. 9/158/193.
\(^{202}\) A.V.87.
\(^{203}\) Tripitaka Thai text: V. 24/336/208.
\(^{204}\) D.III.215.
\(^{205}\) Tripitaka Thai text: D.I. 9/158/193.
\(^{206}\) Phrakroo,Wividhammakosaka(Chaiwat Dhammavattano), Mudhitanuson. (Bangkok: Maha chulalongkonrajaviyala, 2005), P398.
B: He abides by the noble qualities (ariya-dhamma) by practicing properly according to the ten courses of wholesome action (kusala-kamma):

**Three of the body:**

(1) Abstaining from killing or taking life, oppression and harassment; possessing kindness, compassion and helpfulness. (2) Abstaining from filching, theft and exploitation; respecting the property rights of others. (3) Abstaining from misconduct and violation of others’ loved or cherished ones; not abusing them, disgracing or dishonouring their families.

**Four of speech:**

(1) Abstaining from false speed, lying and deception; speaking only the truth, not intentionally saying things that stray from the truth out of a desire for personal gain. (2) Abstaining from malicious speech inciting one person against another; speaking only words that are conciliatory and conducive to harmony. (3) Abstaining from coarse, vulgar or damaging speech; speaking only words that are polite and pleasant to the ear. (4) Abstaining from worthless or frivolous speech; speaking only words that are true, reasonable, useful and appropriate to the occasion.

**Three of the mind:**

(1) Not being greedy; not focusing only on taking; thinking of giving, of sacrifice; making the mind munificent. (2) Not thinking hateful and destructive thought or having a destructive attitude toward others; bearing good intentions toward others, spreading good will and aiming for the common good. (3) Cultivating Right View (Sammâditthi); understanding the law of kamma, that good actions bring good results and bad actions bring bad results; having a thorough grasp of the truth of life and the world; seeing the faring of things according to causes and conditions.
These ten qualities are variously known as usala-kammapatha (whole-some courses of action), dhamma-cariyā [principles for virtuous living] and ariya-dhamma [noble qualities]. They are a more detailed description of the threefold sucarita mentioned. \(^{207}\)

C: At the very least he observes the five precepts: the ten basic principles of conduct given above are a comprehensive description of the moral conduct or noble qualities through which personal development of body, speech and mind can be made. For those who are not yet firm in these noble qualities, however, it is recommended that at least moral restraint through body and speech should first be developed by observing the five precepts, which are among the first factors of the ten principles for virtuous living (dhamma - cariyā).

**The five precepts are:**

1. Abstaining from killing: not taking life or doing bodily harm.
2. Abstaining from taking what is not given: not stealing, pilfering or filching; not violating [others’] properties.
3. Abstaining from sexual misconduct: not violating the loved or cherished ones of others, thereby destroying their honor and dignity and confusing their family lines.
4. Abstaining from lying: not telling lies or using deceptive speech; not violating other people or their interests through speech.
5. Abstaining from alcohol and intoxicants: not taking wines, liquor, intoxicants or addictives, which are causes for heedlessness and drunkenness, and lead to damage and blunders such as accidents due to lack of mindfulness. An intoxicated person at least threatens the sense of security and well-being of fellow community members. \(^{208}\)

\(^{207}\) M.I.287.

\(^{208}\) A.III.203, 275.
On a fair basis to perform correctly, classified as a disorder by materially, speech, mind; not harm each other. This is the practice of Theravada Buddhist philosophy, has put appropriate practices, the major are 3: (1) not to do any evil. (2) to do good; to cultivate good. (3) to purify the mind.209

The practical principles doctrine in Buddhism. It can be seen that is intended to provide practitioners to refrain from do "no good everything". The deed was done either on to see or the secret, the result is not useful. Birth is suffering, suffering punishment both now and in the future. After undo any bad deed, must be efforts to diligence assembly to do good. Because doing good is natural to clean mind in a good person, the nature is peaceful happy, not suffer the penalty to troubles whatsoever. After that practice spiritual purification, get rid the passion in the basic, the middle level and the end. As the most important objective in the Theravada Buddhist philosophy. Which focus of the action is the action of the individual. That affect the prosperity and decline of life. To consider the behavior of a person is good or bad in their action. And there was “The five Sīla” a standard measure of human behavior. In the basic level was called “Humanity Dhamma” for those who have substandard conduct and unreliable behavior. Because a person who has substandard conduct and has decision similar brute instincts. Addition, there was Carana at the humans must more act together.210

Sample: In the words are Vijjâcaranasampanno, Responsible, Middle way, Karma, Gratitude appreciation.

These virtues are part of the Theravada Buddhist Ethics, make to keep a healthy heart is normal, comments are legitimate, abide

209 D.II.49.
210 Sanid, Srisundang, Theravada Buddhist philosophy. (Bangkok: ahachulalongkornrajvidyalaya, 2001), P251.

269
essentially accuracy, and can perform to live with wisdom. Or simply called that “knowledgeable people”. He knows to what is good or evil. He knows to what is right or wrong. He knows to what is useful or un-useful, etc.

**Vijjâcaranasampanno:**

The Lord Buddha is completed with Vijjâ and Carana, means completed in Vijjâ (all knowledge) and Carana (Pure life). Vijjâ (knowledge) know to what is good or evil. Knowledge caused by the practice of the moral mind. Sammâditthi grow up and prepare to show off behavior the performance in mercy. Carana means that the behavior is correct righteousness, discipline within the framework of the rules of society, do not make trouble, hurting themselves and others live in poverty. And can be very convenient until to achieve the final goal of life. Layman householder. Monks have Sila 227. Completing with Vijjâ and Carana have another called “Moral – Knowledge”. Along with the knowledge and behavior. (good knowledge and good behavior), will happen moral–knowledge because requires the moral knowledge. If who have specific technical knowledge or lack of virtue, but is not considered a true knowledge, that becomes the knowledge of amputated a tail dog. Lack of awareness which will act as a rudder for “Mind Control”, the idea of sin.

Vijjâcaranasampanno was another name of Lord Buddha, all Buddhist have chant the quality Lord Buddha in one of the nine chapters. Lord Buddha had Enlightenment 3, had Enlightenment 8 and Carana 15\(^2\) be completely. The Enlightenment reached with the creation of an enlightened Buddha. Section along with Carana, blessed with a kind-heartedness as unto the Lord Buddha. After he

\(^2\) M.I.354
knew “what is useful or un-useful” by the enlightenment. Lord Buddha left what is not useful, introduced in something useful and highest kind-heartedness for all creatures.

**Responsible.**

The word “responsible” means the duties assigned to do so, failure to avoid, or called "moral duty". As society that would set a moral duty for the practice. Moral duty was unliked previous legislation. Because it have not legislate mandatory or written. It is a common practice, even those who abuse or neglect will not be punished by law. It was defect of society, or no one even ostracized. The word “responsibility” means to oriented ethics, there is not the penalty or punishment either to accept the mistakes of their own hearts and the word “likeable” was not mean to be won or get the compliments. It meant recognition accuracy, including the intended accuracy, correct technical basis. This will bring benefits to know how to make this work is completed. Shall be adhered to.\(^{212}\)

**Middle way**

The word “Middle way” practice appropriate in his life. Opening dark eyes (unknown) go to light or knowledge, and open his ears in every thing. That way bring to un-fatigue, leads to knowledge and emancipate to “Nirvana” (faith properly, have been considered, the speech was, have been made, a living being, has been attained, the idea was, concentrate properly).

**The ideas and practice**

In the latter one, many person were together to enjoy be immersed in pursuit happiness, and give priority to the maintenance treatment beyond body fit, not see the importance of the mind. The

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\(^{212}\) Phra Buddhavarayana,(Monkol Wirojano), *The Scrape*. (Bangkok : Mahachulalongkornraja - vidyalaya, 2005), P61.
Buddhists called “Kâmasukhālikânuyoka” (Self-Indulgence; sensual indulgence; the constant attachment to sensual pleasures). In another era later, many people, some of them were tired in undesirable physical pleasure. Aside, take pleasure in the mind fully. They forgo the pleasure of the body altogether torture his body in various ways. In order to achieve the highest state of mind then it becomes a mental addiction. Which the Buddhists called “Attakilama- thânuyoga” (the constant attachment to Self-Mortification).

The pursuit of truth is different for those two. Buddhism had declined by the end. Because it has not any benefit for practice to achieve moral, or has benefits in all aspects of human life. The canonical form of the new "middle way". Which is practically in the middle between the two extreme. Causing sufficiency and best practice match reality. 213

The King has brought applied “Middle Way” to the livelihood of humans. Which he referred “Sufficiency economy philosophy”, approach and way of life at all levels of undesirable people. Enough to eat and highlight the "Sufficiency" is the key. “Sufficiency has significantly larger than the self or the ability to stand on their own legs. Because it just means that there is enough, is a little greedy. When greedy little less persecuted others. Which country has this idea that They have done enough, means not greedy, falsely, modest people happy. This may be good enough to also have the luxury, Do not trouble yourself and others do not too…” Such a concept is consistent with the nature of Buddhist economics, the guidelines in the balance between the subject's mind, or creating Middle Way, to

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213 Vin.I.9,10
seek the true basis of life. That is a valuable mental than physical pleasure. This will cause selfishness and lead to social problems.  

**Kama**

The term “action” refers to action that includes intent or intentionally made things. And the word “karma” into the middle of this used in conjunction with another word. And connotation to the word. Such as: Kusalakamma is good karma(good action). Akusalakamma is bad karma(bad action). The human was closely related to action throughout, from waking to sleep. They had deliberately done something different by speech or to think every times. Normally common mortals have not anyone to stop action. There body does not action but mouth talks, If mouth does not talks but have to thinking. Good or bad must see from after the action. If fringe benefits to themselves and others is good karma. Karma means the deeds of the wise activities. Good action that merit is to clean evil. Such, they practice Sīla or conduct Dhamma couple Sīla. There are good, legitimate, honestly as they intended to help parents do the work. The children were studying hard, intended act for good, aid his friend, working in public housing, etc. There were consider good karma too. The action was taken to give effect to hurting himself and others suffer, regarded as evil or bad deed. It’s a mission of retribution for the sin is not wise. Such moral misconduct, corrupt conduct and deeds contrary to the ensemble. Shows, life of every person in the world is the force that has entered into deeds, and the effects of it. This was made his life change for the good and bad. They have suffered a decline or advancement by action himself. Because karma is a natural outcome. Which will act frankly without mercy. As, if we

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214 Chaipattana Foundation, *the essence of the works and philosophy of sufficiency economy*. Ibid, P65,74.
place the baby for two months. Winter vacation naked body. That child will be cold. Nature will not take into account that children love. Not to catch a cold. Nature will not forgive those who break the law. Who stepped on the fire is hot. Who down in river if can not swim be dead. The rule of reason is the law of nature, precision, of course, does not discriminate. Who will not escape. Justice and widely circulated. “Justice” is a natural law. On the subject of Karma in Theravada Buddhist philosophy. Focus or motocross the most righteously. As natural law, assigned to the sun is hot, moonlight is comfortable. Parts of the world that are in the path of the sun, the heat and light is always the same. Natural law forcing the world revolves around the sun. The moon revolves around the Earth and rotation. State of nature is not an escape. At the heart of justice in the display. 215

“Kataññûkatavadi” or “Gratitude” is the unappreciative people then you make a good return, that way, either. Because person know Kataññû from another people have done for him then act in return. Considered as a principle of justice and fairness is one of human society. There is consistent with that doctrine. “My kamma is my own; whatever kamma I do, whether good or evil, of that I will surely be the heir”. 216 Because someone made me a good lender and I get the benefits of the good. Such as; be lucky, the rank, received praise, blessed. If adopted, the benefits occur, not recognize his good. That is not fair to well. Lord Buddha said Dullabha-puggala (rare persons 2) : (1)Pubbakârî : one who is first to do a favour. (2) Kataññûkatavadi : one who is grateful and repays the done favour. 217 People who have an appreciation for the parents, teachers, throughout the various

215 DA.II.432.
216 A.V.87
217 A.I.87.
functional objects. They have prosperity achieve success in life. Who has not Kataññûkatavadî, will suffer a catastrophe. Compare that, “The ungrateful person were worthless, his mind relentless rough same boulder, how did he can help any persons? Therefore someone has a good action to him but he repented not”. 218

The 5 reasons have mentioned to gratitude. (1) Gratitude to the individuals who have been gracious to us: That much profit, will be grateful to them, follow remember always and can try to seek compensation. By Lord Buddha, monks, parents, and teachers to the remembrance of them. He practice the good son to his parents, a good disciple of the great teachers, citizenship of the country and he practice Buddhist.

(2) Gratitude for animals for us: Such as elephants, horses, cattle, used to be with kindness, do not more hit it, do not use a heavy torture. Do not let hunger and raise food to eat, sleep, relax time. For example, in the story. Appreciation for this animal exists. One day earlier era. King of Rajgir has trip to the park. He lay asleep in the park. Cobra has a bittersweet moment came. And it is expected to snake bites him but has already seen a chipmunk vocals. He startled and chased the snake away to catch up. King was remembered as the savior of the gong him. And he sent and given to the victim for Chipmunk in the park every day. And do not let anyone harm animals in the park. They called that park name “Weruwan” means bamboo forest as the royal victim to Chipmunk. Which later it was “Weruwan Mahawihara”, the first Buddhist temple.

(3) Gratitude to the object is anything that have for us: Such as; books, textbooks education. Trees forestry equipment used to earn a living, etc. To treat these things as well, not humiliating snub, not

destroyed. (4) Gratitude for merit: They know that “someone” born longevity, Good body surface species IQ wise. Happy prosperity, has progressed, there are many goods, as a result of merit, will go to heaven or nirvana therefore favors. Saying that everything is finished by merit, merit has retained the old well and created a new and painstaking assembly, will have knowledge of modesty in merit. Do not insult merit by recalling to mind the old skin and no careless in building new merit, give more and more. (5) Gratitude on their own: He knows that his body is important to live in a good cause, used to create a variety of merit. For the happiness and prosperity to himself. So nurture body, maintain good health, not destroyed by drinking, drugs, hang the wrong time and do not use this body, to the evil, such as ; kill, thievery, womanizing, self-destructive act.

**Conclusion that**, “morality” is intended to serve as a base of human behavior at all levels. If a man has no moral base behavior, shows that humans have not yet reached the so-called knowledge, “Natural ability”, what men try to practice it. To provide access to the truth, the good of all. Became so ingrained in the moral mind. and behavioral output explicitly by righteous bodily conduct, righteous speech, righteous mentality. Carana or moral mentioned above is a well know and good Carana. Knowledge and Carana must go together.

Theravada Buddhist philosophy: Knowledge and Carana are not the same thing. Separate knowledge of the world.( Liebe, which also has eight of the main highlights.) and knowledge of Dharma (virtue). Worldly knowledge refers to knowledge. The study of the academic world and practice or perseverance. Be attributed to an experienced professional. The goal is gain, repute, praise, happiness. But at the same time, there is loss, disrepute, blame and suffering.

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219 D.III.215.
The knowledge of the world can not help, deterioration problem like this.

Dhamma knowledge means a knowledge of learning. And access to the truth of the fact that the Exhortations of the Buddha: (1) no to do any evil. (2) to do good; to cultivate good. (3) to purify the mind.\textsuperscript{220} Which brought into practice an intellectual enlightenment, cause of the fact that the situation fairly, “All conditioned states are impermanent: All conditioned states are subject to oppression, conflict or suffering: all states are non-self or soulless”\textsuperscript{221} Treated appropriately, he would be away from suffering altogether.

Knowledge level of "enlightenment" that is, knowledge of "disproved". Through a practice Carana guide to achieve authenticity. “Enlightenment 3 and Enlightenment 8” this knowledge is to know “the highest in Buddhism”, higher level of general logic and who have reached the “Nibbhanâ”.

This person is known as a rarity, treat benefits self and benefits of social.\textsuperscript{222}

Carana is using knowledge with virtue ethics for mind control themselves, promote, protect, use knowledge appropriately and to the delight of the public, support in line with the moral philosophy of sufficiency economy.

So, in other words.

**Carana in Theravada Buddhist Philosophy Supported**

**The Moral Condition of Sufficiency Economy Philosophy.**

\textsuperscript{220} D.II.49.  
\textsuperscript{221} A.I.285.  
\textsuperscript{222} Tripitaka Thai text: Nd\textsuperscript{2} 30/673/333.