Chapter Six

CULTIVATION OF FOUR KINDS OF ĀHĀRA

The centre of the cultivation in Buddhism is the destruction of defilements (kilesa) and suffering (dukkha.) Suffering or ill being can be described in terms of violence, discrimination, hate, jealousy, anger, craving, and especially ignorance. Out of ignorance, one does many things that make him and others suffer; ignorance is the root of suffering or of āhāras. Hence, in Sammādiṭṭhisutta, Lord Buddha taught the right view is to comprehend foods, their uprising and stopping, and the course leading to the stopping of them; thus, one has rooted out all addiction to attachment, shunning and the latent view ‘I am,’ having got rid of ignorance, having made knowledge arise, is here-now the endmaker of anguish.

As already discussed in the part “āhāra and the Four Noble Truths” of the third chapter, four kinds of āhāra of life stand for the first truth of suffering and the way leading to ending these foods or suffering is the Noble Eightfold Path. Lord Buddha taught the four kinds of food are called suffering because these foods are consumed with greed, hate, violence, conflicts, evil thoughts, etc., without right view, right mindfulness, and loving-kindness on these foods. Thus, the cultivation of

---

435 Dharma, Color, and Culture, ibid., p. 61.
436 M. I, 48.
the four types of food is that of the Noble Truth of suffering\footnote{Why does the Buddha call suffering a Noble Truth? What is so noble about suffering? The fact is that, thanks to suffering, one has a chance to cultivate his understanding and his compassion. Without suffering, there is no way he could learn to be compassionate. This is why suffering is noble. One should not allow suffering to overwhelm him, but if he knows how to look deeply into suffering and learn from it, then he has the wisdom of understanding and compassion. Op. cit.} or the Four Noble Truths. This means that the cultivation is to identify the kinds of foods that have been feeding the suffering and then simply to stop ingesting them as well as to identify the kinds of foods have been nourishing the real happiness. The Buddha said, “When something has come to be, one has to acknowledge its presence and look deeply into its nature. When he looks deeply, he will discover the kinds of foods that have helped it come to be and that continue to feed it.”\footnote{S. II, 47.} He then elaborated four kinds of foods that can lead to our happiness or our suffering - edible food, food of contact, food of intention, and food of consciousness as discussed previously. Shariputra, one of the Buddha’s great disciples, also said, “When this has come to be, if one contemplates it deeply in the heart of reality, seeing its source and the food that nourishes it, he is already on the path of liberation.”\footnote{Ibid.}

Liberation is real happiness. One sees clearly that real happiness is possible, if he can stop ingesting the foods that cause him to suffer.\footnote{\textit{The heart of the buddha’s teaching}, ibid., p. 38.} Right mindfulness is the energy that can help him to investigate the kinds of foods he now ingests and decides which ones to continue to eat and which to resist. If he knows that his body and mind are suffering because of the way he eats, sleeps, wishes, acts or works, he vows to eat, sleep, wish or work in ways that are healthier.\footnote{Ibid.} He vows to refrain from ingesting foods that make or create him suffer, and he also vows to ingest foods that are healthy and wholesome.\footnote{Ibid., p. 39.}
The Buddha advised us to identify the kinds of foods that have been feeding our pain and then simply to stop ingesting them. And the moment we resolve to stop feeding our suffering, a path appears in front of us, which is the Noble Eightfold Path to happiness or well-being. We need suffering or food in order to see the path. This means that we should try to avoid or deny these kinds of foods although Lord Buddha said they are suffering. We should embrace our foods or sufferings and meditate or look deeply on them. We do this as a doctor treats his patient after diagnosing an illness. In doing so, we can identify the origin of suffering or food, the cessation of suffering or food, and the path leading to the cessation of suffering or food are all found in the heart of suffering or food.\textsuperscript{443} And the heart of suffering will be found in each of morsel food (\textit{kabali\textsuperscript{u}kā\textsuperscript{rā}hāra,}) at the moment of touching (\textit{phassāhāra,}) of will of mind (\textit{manosa\textsuperscript{u}cetanāhāra,}) and of flow of consciousness (\textit{vi\textsuperscript{u}nā\textsuperscript{nā}hāra}).

It is said that one of the most important and urgent things in human life that needs to be cultivated and transformed is the four kinds of foods, because these foods have created the so-called ‘man’ and ‘life’ and all things in life, they are the root of the life. Therefore, the cultivation of these foods is to reform or rebuild the root of the life that has been fallen and upset.\textsuperscript{444} For this reason, this chapter firstly focuses on discussing the cultivation of edible food in which the transformation of the purpose of eating, time for eating, and perception of repulsiveness in āhāra; after that, cultivation of mental foods: food of contact, of volition, of consciousness will be discussed.

\textsuperscript{443} Ibid., pp.44-45.
\textsuperscript{444} M. j. 24.
6.1. Cultivation of edible food

People, who often feed or nourish themselves without awareness, or lack of an intelligent way to feed themselves. They are always in a hurry to consume, to drink, to chew, and to swallow. They consume food but it seems not to be connected with the spiritual nourishment. Furthermore, they have consumed food with desire, greed, hatred, jealousy, discontent, competition, and mental evilness; hence, they have to face the troubles. This way of eating seems to become the inherent habit, it is difficult to transform or change. Nevertheless, there is no way for them if they wish to be free from the troubles. Thus, the cultivation of edible food is to learn how to nourish one’s physical body to awaken one’s spirit, this means that one needs to transform the purpose of consumption of edible food, to fit time for eating, and to perceive repulsiveness in it to minimize desire for it.

1. Transformation of the purpose of eating

Lord Buddha many times taught the purpose of consumption of edible food recorded in the Pāli Tipiṭaka as follows:

“One uses foods not for the purpose of sport, not for the purpose of pleasure, of smartening, of beautifying, but just enough for maintaining this body and keeping it going, for keeping it unharmed,\(^445\) allay its desire of food, for furthering the Brahma-faring (Spiritual Life); promote its chastity with the thought: ‘I am destroying old feeling, and I must not allow new feeling to arise’, so that there will be blamelessness for me and living in comfort - thus, he, must train himself.”\(^446\)

\(^445\) Vihiṃsūparatī, or “for allaying the pangs of hunger.” See at the note No. 6 of the Middle Length Sayings I, p.13; G.S. III, 277; Buddhaghosa's Visuddhimagga (ed. Warren and Kosambi) comments (p. 26): Vihiṃsūparatī, vihiṃsā nāma jighacchā abādhaṭṭhena ('allay its pangs of hunger and thirst;' desire for food is called pangs' in the sense of oppression), Untying The Knots In Buddhism, ibid., p. 344.

\(^446\) M. I, 10, 273, and 355; S. IV, 104, 175; A. II, 40, 145; Dhs. 1346; Pug. 21; and Vbh. 249.
The Buddha did know that, his above teaching is difficult to practice for the worldly men - the world of the overwhelming lust, hate, and illusion. But why did He teach thus? Is it useless, meaningless, or unfit for their kamma? In fact, that is the true message that He wants to send to the world in order to save the poisoned stomach of humankind, to guard the nature, to cleanse the environment and to minimize all troubles - that are being warned in over the world. The reason that Lord Buddha taught thus it is because He has seen a lot of troubles from having edible food. And the above teaching requires the detailed consideration on edible food before eating, this means that one must consider to understand the nature and value of life in food. The detailed consideration is explained as insight (praṇāṇā); this is the result of the practice of virtues (sīla) and concentration (samādhi) or of the Eightfold Path. Thus, the cultivation of edible food is that of Tisikkhā (Threefold Training): sīla (right speech, right action, and right livelihood,) samādhi (right effort, right minfulness, and right concentration,) and praṇāṇā (right view and right thought).

By insight, one observes trouble of morsel or edible food. Having become averse by seeing the trouble, he ingests food. The trouble is associated with enjoyment, transformation, or search for whatever morsel food.

The trouble associated with enjoyment is understood that, at the time someone eats food that has perfect color, odor, and taste and is well-prepared immediately upon the morsel food being cast into his mouth. Whatever was the former agreeability, it entirely abandons that and undergoes a thorough change. That change is explained as comparable to vomit. When one has mastered the enjoyment of food by means of that succession of steps in eating and those multiple appearances of that state, whatever was the seeming good color disappears, and the trouble involved in the unclean becomes apparent. This is called 'trouble
associated with enjoyment' concerning food. The trouble associated with transformation is that after eating and ingesting that food, it makes flourish in the body by numerous kinds and many different sorts of unclean substances, such as blood, flesh, sinews, bones, skin, urine and ordure as well as other problems such as itching, leprosy, febrile eruption, cough, epilepsy, and so forth. And what is eaten goes wrong for him. Thereby indigestion attended with purging in both directions occurs in his body. This is the trouble associated with transformation concerning food. The trouble associated with search of food is of multiple kinds: created by struggle, created by protection, created by breakdown of affection, created by dissatisfaction, created by servitude, and created by evil action.

If one looks deeply those troubles he can reduce his desire for edible food and his physical body.

Again, 'Eats food not for the purpose of sport' means one possessed of hearing, with the power of detailed consideration, seeing the trouble, eats knowing the way of deliverance, but not as those with enjoyment of passion eat. Therefore, it is said, 'not for the purpose of sport.' 'Eat for the purpose of sport' means those with enjoyment of passions, who eat thinking: "We have bodies delighted, bodies satisfied by food. We will indulge in unrestrained sport." Those addicted to sensuous passion, carnality, possess sinful, unvirtuous natures, being oppressed with discursive thoughts has dissolute senses, a swaying mind, an unstationed and unpacified mind.

'Not for the purpose of pleasure, of smartening, and of beautifying' means a case in point - those with enjoyment of passions, who eat food thinking: "Today we are eating food with large quantity, is nourishing,
nutritious, has perfect color, perfect odor, perfect taste, is heated. When night is past, we shall be capable, be powerful, have the skill of athletic exercise, namely, for drawing the bow, rubbing the body, lifting the contest stone, etc. We shall live for a very long time, and we shall be able to eat much; and there will be proper transformation of what is eaten, and there will be effected a reduction of faults.” Thus, one eats for the purpose of pleasure with freedom from illness, pleasure with youth, and pleasure with life.\textsuperscript{451}

Further, “Having done the athletic exercise we shall go through the bathing, combing, and anointing procedure.” This is called their smartening and by those who are characterized by smartening in that way is called beautifying or embellishment. When they eat for the purpose of smartening and embellishment, they thus are intoxicated with intoxication, and have bodies of the smartening class and embellished. When midday is present at the time of eating, having become thirsty and hungry, with exceeding satisfaction, delight, joy, not seeing the trouble, not knowing the way of deliverance, eat food according as it is provided, simply again and again for the purpose of sport, of smartening, and of embellishment. The noble disciple, possessed of hearing, having the power of detailed consideration, seeing the trouble, eats knowing the way of deliverance, but not as those with enjoyment of passion eat\textsuperscript{452} as said.

“How does one eat for maintaining?” There are two kinds of sustenance: sustenance with difficulty and without difficulty. Whatever food of such material eats, there is desire for food, or weakness; or he suffers with severe illness. He eats with clinging, desire-fettered, infatuated. His body is heavy, inefficient; he is without patience for the elimination-exertion for which reason his

\textsuperscript{451} Ibid., p. 356.
\textsuperscript{452} Ibid.
consciousness (*citta*) is not speedily concentrated. This is called ‘sustenance with difficulty.’ The opposite way is called ‘sustenance with little difficulty.’

One eats with the purpose ‘to allay the body’s desire for food’ means when eating time is present and hunger has arisen, and he eats, and he eats that particular amount for dispelling his possession by hunger and his weakness through desire for food. Further, he eats ‘to promote chastity’ means he eats that particular measure. He eats food so formed. Thereby, the one practicing in the virtuous sides in this very life has a light body immediately after eating. And he has an efficient body, and patience for the elimination-exertion, for which reason his consciousness is very speedily concentrated. Thereby he has the fortune and is able quickly to attain the unattained, comprehend the uncomprehended, see in immediacy what has not been seen in immediacy. Thus, he eats to promote chastity.

If one feeds himself with such purpose he will be without illness, no harm for him, keep his longer lifespan. He does not grasp old and not give rise to new feelings from eating; hence, he can give up passion, delight and craving as to edible food. Such is the purpose of eating taught by the Buddha. If one does an opposite way, he will encounter many troubles in his life.

It can be said that in order to achieve the purpose of eating as mentioned the basic step should be done that is “moderation in food” (*bhojanamhi ca mattanñum,* this is regarded as the strict rule for one who wishes to free from troubles and tends to the liberation. This rule was taught in many times not only in *Pañcanikāya* but also in

---

453 Ibid., p. 357.
454 Ibid., p. 538.
455 See in the part “Sense of kabalīṅkārāhāra” of chapter IV.
For modern men, the rule of ‘moderation in food’ seems to be broken through and ‘taking immoderate in food’ (bhojanamhi cāmattaṇnum) becomes their inherent habit; therefore, it is not easy for them to give up. Nevertheless, there is no way for one who wishes to transform ways of nourishment, or to feed himself rightly in connection with a source of life.

The Donapāka sutta (Heavy meal) recorded that the Pasenadi king dined off a large quantity of curried rice, after being full of repletion and puffing, he came to see the Buddha. Then the Buddha, discerning the king’s state of repletion and stertorous breathing, uttered in that hour this verse:

“To sons of men who ever mindful live,
Measure observing in the food they take,
All minished become the power of sense.
Softly old age steals on, their days prolonged.”

As soon as the king listened to the verse from Buddha’s word, he realized the danger of taking immoderate in food. Then he cultivated moderation in food. After a long time, both his body and mind became strong. Thus, it is said that the cultivation of the rule ‘moderate in āhāra’, which will help us to improve the physical and mental crises, refers to minimizing human’s desire for material things and developing the spiritual life. The practice of the moderation in food is that of the spirit of the Middle Way, neither mortification nor indulgence in edible food. This is also the foundation of the liberation and enlightenment.

In Mahāyāna tradition, there are the “Five Reflections” or “Five Remembrances” that are done before and after meals to express gratitude:

“First, let us reflect on our own work and the effort of those who brought us this food. Second, let us be aware of the quality of our

---

456 M. 1, 273; Dhp., verses No. 07, 08, and 185.
457 S. 1, 81.
deeds as we receive this meal. Third, what is most essential is the practice of mindfulness, which helps us to transcend greed, anger and delusion. Fourth, we appreciate this food, which sustains the good health of our body and mind. Fifth, in order to continue our practice for all beings we accept this offering."\textsuperscript{458}

The above teaching can be explained respectively as follows:

First: The food, of course, did not grow and cook itself. There are cooks, farmers, groceries, and transportation. If one thinks about every hand and transaction between a spinach seed and the pasta primavera on his plate, he realizes that this food is the culmination of countless labors. If one add to that everyone who has touched the lives of the cooks and farmers and grocers and truck drivers who made this pasta primavera possible, suddenly his meal becomes an act of communion with vast numbers of people in the past, present and future. Give them his gratitude. Second: One has reflected on what others have done for him. What is he doing for others? Is he pulling his weight? Is this food being put to good use by sustaining him? Third: Greed, anger and delusion are the three poisons that create evil. With his food, he must take particular care not to be greedy. Fourth: One reminds himself that he eats to sustain his life and health, not to indulge in sensory pleasure. (Although, of course, if his food does taste good, it is fine to mindfully enjoy it.) Fifth: One reminds himself of his bodhisattva vows to bring all beings to enlightenment.

When the Five Reflections are chanted before a meal, these these lines are added after the Fifth Reflection:

"The first morsel is to cut all delusions.
The second morsel is to maintain our clear mind.
The third morsel is to save all sentient beings."\textsuperscript{459}

\textsuperscript{458} Source: http://buddhism.about.com/od/becomingabuddhist/a/mealchants.htm.
\textsuperscript{459} Ibid.
Right view and right mindfulness play an important role in adjusting the purpose of eating from bad to good. According to Venerable Thich Nhat Hanh, “much of our suffering comes from not eating mindfully. We have to learn ways to eat that preserve the health and well-being of our body and our spirit. When we smoke, drink, or consume toxins, we are eating our own lungs, liver, and heart. If we have children and do these things, we are eating our children’s flesh. Our children need us to be healthy and strong. We have to look deeply to see how we grow our food, so we can eat in ways that preserve our collective well-being, minimize our suffering and the suffering of other species, and allow the earth to continue to be a source of life for all of us. If, while we eat, we destroy living beings or the environment, we are eating the flesh of our own sons and daughters. We need to look deeply together and discuss how to eat, what to eat, and what to resist.”

Both Theravāda and Mahāyāna Buddhism believe that from time without beginning, all sentient beings and we have been each others’ parents or children or have been parents mutually, etc., and, therefore, have some grace in relationship to each other. Because who knows for certain that flying insects, various verminous creatures, and the higher animals were not our previous relatives. Therefore, while eating meat, we should be aware that maybe we are eating our flesh of parents or children. For this reason, we practise to eat vegetarian food and practise not to kill animals.

Thus, the purpose of eating in Buddhism is to nourish loving kindness, gratitude, to eliminate evil deeds, and to save all beings. Each

---

460 The heart of the buddha’s teaching, p. 32.
individual in society practise having food in this way, conflicts, steals, rioting will be minimized.

2. Time for eating

According to the spirit of the Middle Way edible food should be had in just sufficient quantity to keep the body healthy; it is regarded as medicine to dispel the hunger of the body, not as a pleasure and a sport. Thus, the proper time for eating should be reviewed. In the *Kitāgiri Sutta*, Lord Buddha has taught:

"Once when the Buddha was touring in the region of Kasi together with a large Sangha of monks he addressed them saying: ‘I, monks, do not eat a meal in the evening. Not eating a meal in the evening I, monks, am aware of good health and of being without illness and of buoyancy and strength and living in comfort. Come, do you too, monks, not eat a meal in the evening. Not eating a meal in the evening you too, monks, will be aware of good health and ... and living in comfort.’"\(^{462}\)

Thus, time for eating that is only in the period from dawn until noon became the tradition for Buddhist monastic. The wrong time of eating was after sun-turn. This is to say that a review of evidence will show that the daily meal of the bhikkhu would commence with a slight repast of fruit and cakes with milk or water as the beverage in the early morning, to be allowed by the principal meal of the day usually made up of rice which was had between eleven and twelve.\(^{463}\) This is evident from the regulation that meal was not to be prolonged beyond the time when the sun cast a shadow,\(^{464}\) but must be had “before and up to noon.”\(^{465}\) However, it is not

\(^{462}\) M. 1, 472.
\(^{464}\) Cāḷav., xii, 2-8, and Pāṭ., P. 40.
\(^{465}\) Mahāv., vi, 40, 3.
without some resistance for the time of eating at first. In the Latukikopama Sutta, Venerable Udayin spoke thus to the Buddha:

"We, revered sir, used to eat in the evening and in the morning and in the afternoon. Revered sir, the Lord at that time addressed the monks saying: 'Please do you, monks, give up eating at this wrong time during the afternoon.' I was depressed because of this, revered sir, I was sorry and thought 'The Lord speaks of our giving up that sumptuous food which faithful laypeople give us in the afternoon and of our rejecting it.'"

Then we used to eat (just) in the morning and in the evening. It was at this time that the Lord addressed the monks saying: 'Please do you, monks, give up eating in the evening.' I was depressed because of this, revered sir, I was sorry and thought 'The Lord speaks of our giving up that which is reckoned as the more sumptuous of these two meals and of our rejecting it.'"

But Venerable Udayin, who, by the way, was known for being fat, soon got over his disappointment and realized the benefits of restraint in eating. Moreover, he appreciated that as monks obtain their food mainly on almsround, going out for almsfood in the evening had certain disadvantages. The same sutta continues:

"Once, revered sir, when monks were walking for almsfood in the dense darkness of the night, they would walk into a pond at the village entrance, or they would stumble into the village cesspool, or they would blunder into a thorny hedge or stumble into a sleeping cow, and they would meet young men up to no good and wanton women. Once, revered sir, I walked for alms food in the dense darkness of the night and a certain woman saw me during a

466 M. II, Sutta No. 66.
467 M. I, 448.
lightening flash as she was washing a bowl and, terrified at seeing me she uttered a scream of horror: 'How terrible for me, indeed there is a demon after me.' This said, I, revered sir, said to this woman: 'Sister, I am no demon, I am a monk standing for almsfood'. She said 'The monk's father must be dead, the monk's mother must be dead! It were better for you, monk, to have your stomach cut out with a sharp butchers knife than to walk for almsfood for the sake of your belly in the dense darkness of the night.'

According to Pātimokkha, a monk or nun who eats food outside of the proper time, from dawn until noon, commits an offence called pātittiya. To free themselves of the offence they have to approach a fellow monk or nun and tell them of their misdeed. This simple acknowledgement is all that is required for it serves to heighten one's sense of duty, and of responsibility, and so it is a strong incentive to be more punctilious in the future. Thus, these rules of Vinaya do not rely on punishment but rather urging greater mindfulness and restraint so that the same mistake will not be repeated.

Though solid foods are disallowed outside in the morning period, other substances were allowed in the afternoon or evening, especially where there is a need such as sickness. Strained fruit and vegetable juices are allowable in the afternoon, especially for thirsty monks and nuns. Then the five traditional Indian 'medicines' of ghee, oil, butter/cheese, honey and sugar were allowed in the afternoon as a 'tonic,' to be used for such reasons as when a monk or nun had been working hard, when it was very cold, or when they had received insufficient alms food that morning.

---

468 Ibid.
470 Ibid.
Whatever is allowable and what is not and when, a monk or nun always remembers the purpose of eating as said.

For laymen, most of lifetime, they have pursued the taste of sensual pleasure, of fame, and of position; hence, it is difficult for them to have self-control and to keep the proper time of eating as discussed. Nevertheless, the teaching on the proper time always reminds them about the danger of the wrong time of eating so that they can train gradually.

3. Perception of repulsiveness in āhāra

Edible food is one of the forty meditation subjects as described in the Visuddhimagga (The Path of Purification) of Buddhaghosa called “Perception of repulsiveness in edible food,” it is also one of the important steps of the practice of meditation. Although edible food is the basic need for maintenance of human life, if looked deeply a process of search for it, of ingesting and digesting, finally outflowing and smearing, one will feel shy with it.

One who wants to cultivate that perception of repulsiveness in nutriment or food, he should go into solitary retreat and review repulsiveness in ten aspects in the physical food classified as what is eaten, drunk, chewed, and tasted, that is to say, as to going, seeking, using, secretion, receptacle, what is uncooked (undigested,) what is cooked (digested,) fruit, outflow, and smearing. These ten aspects of repulsiveness in food can be presented in details in the Path of Purification\textsuperscript{471} as follows:

1. Repulsiveness in food should be reviewed as to going:

When a man has gone forth in so mighty a dispensation, still after he has perhaps spent all night reciting the Enlightened One's word or doing

\textsuperscript{471} Tran. by Bhikkhu Ññamoli, The Path of Purification, pp. 372-379.
the ascetic's work, after he has risen early to do the duties connected with
the shrine terrace and the Enlightenment-Tree terrace, to set out the water
for drinking and washing, to sweep the grounds and to see to the needs of
the body, after he has sat down on his seat and given attention to his
meditation subject twenty or thirty times and got up again, then he must
take his bowl and [outer] robe, he must leave behind the ascetics' woods
that are not crowded with people, offer the bliss of seclusion possess
shade and water, and are clean, cool, delightful places, he must disregard
the Noble Ones' delight in seclusion, and he must set out for the village in
order to get food, as a jackal for the charnel ground.

In due course, after standing in the debating lodge when he has
finished paying homage at the Enlightenment Tree and the shrine, he sets
out thinking 'Instead of looking at the shrine that is like a cluster of
pearls, and the Enlightenment Tree that is as lovely as a bouquet of
peacock's tail feathers, and the adobe that is as fair as a god's place, I
must now turn my back on such a charming place and go abroad for the
sake of food;' and on the way to the village, the view of a road of stumps
and thorns and an uneven road broken up by the force of water awaits
him. when he reaches the vicinity of the village gate, perhaps the sight of
an elephant's carcase, a horse's carcase, a buffalo's carcase, a human's
carcase, a snake's carcase, a dog's carcase, awaits him, and not only that
but he has to suffer his nose to be assailed by the smell of them.

This repulsive (experience) beginning with the carpet that has to be
trodden on and ending with the various kinds of carcases that have to be
seen and smelt, (has to be undergone) for the sake of nutriment: 'Oh
nutriment is indeed a repulsive thing!'
2. Repulsiveness should be reviewed as to seeking:

How as to seeking? When he has endured the repulsiveness of going in this way, and has gone into the village, and is clothed in his cloak of patches, he has to wander in the village streets from house to house like a beggar with a dish in his hand. And in the rainy season wherever he treads his feet sink into water and mire up to the flesh of the calves. He has to hold the bowl in one hand and his robe up with the other. In the hot season, he has to go about with his body covered with the dirt, frass and dust blown about but the wind. On reaching such and such a house door he has to see and even to tread in gutters and cesspools covered with bluebottles and seething with all the species of worms, all mixed up with fish washings, meat washings, rice washings, spittle, snot, dogs' and pigs' excrement, and what not, from which flies come up and settle on his outer cloak of patches and on his bowl and on his head. And when he enters a house, some give and some do not. And when they give, some give yesterday's cooked rice and stale cakes and rancid jelly, sauce and so on. Some, not giving, say 'Please pass on, venerable sir,' others keep silent as if they did not see him. Some avert their faces. Others treat him with harsh words such as 'Go away, you bald-head.' When he has wandered for alms in the village in this way like a beggar, he has to depart from it.

So this (experience) beginning with the entry into the village and ending with the departure from it, which is repulsive owing to the water, mud, etc., that has to be trodden in and seen and endured, (has to be undergone) for the sake of nutriment: 'Oh nutriment is indeed a repulsive thing!'

3. Repulsiveness should be reviewed as to using:

How as to using? After he has sought the nutriment in this way and is sitting at ease in a comfortable place' outside the village, then so long as he has not dipped his hand into it he would be able to invite a respected
bhikkhu or a decent, person, if he saw one, [to share it:] but as soon as he
has dipped his hand into it out of desire to eat he would be ashamed to
say ‘Take some.’ And when he has dipped his hand in and is squeezing it
up, the sweat trickling down his five fingers wets any dry crisp food there
may be and makes it sodden.

And when its good appearance has been spoilt by his squeezing it up,
and it has been made into a ball and put into his mouth, then the lower
teeth function as a mortar, the upper teeth as a pestle, and the tongue as a
hand. It gets pounded there with the pestle of the teeth like a dog’s dinner
in a dog’s trough, while he turns it over and over with his tongue; then the
thin spittle at the tip of the tongue smears it, and the thick spittle behind
the middle of the tongue smears it, and the filth from the teeth in the parts
where a tooth-stick cannot reach smears it.

When thus mashed up and besmeared this peculiar compound now
destitute of the [original] colour and smell is reduced to a condition as
utterly nauseating as a dog’s vomit in a dog’s trough. Yet, notwithstanding
that it is like this it can still be swallowed because it is no longer in range
of the eye’s focus.

4. Repulsiveness should be reviewed as to secretion:

Buddhas and Pacceka Buddhas and Wheel-turning Monarchs have only
one of the four secretions consisting of bile, phlegm, pus and blood, but those
with weak merit have all four. So when [the food] has arrived at the stage of
being eaten and it enters inside, then in one whose secretion of bile is in
excess it becomes as utterly nauseating as if smeared with thick madhuka oil;
in one whose secretion of phlegm is in excess it is as if smeared with the juice
of nagabala leaves; in one whose secretion of pus is in excess it is as if smeared with rancid buttermilk; and in one whose secretion of blood is in
excess it is as utterly nauseating as if smeared with the dye.
5. Repulsiveness should be reviewed as to receptacle:

When it has gone inside the belly and is smeared with one of these secretions, then the receptacle it goes into is no gold dish or crystal or silver dish and so on. On the contrary, if it is swallowed by one ten years old, it finds itself in a place like a cesspit unwashed for ten years. If it is swallowed by one twenty years old, thirty, forty, fifty, sixty, seventy, eighty, ninety years old, if it is swallowed by one hundred years old, it finds itself in a place like a cesspit unwashed for a hundred years.

6. Repulsiveness should be reviewed as to what is uncooked:

How as to what is uncooked (undigested)? After this nutriment has arrived at such a place for its receptacle, then for as long as it remains uncooked it stays in that same place just described, which is shrouded in absolute darkness, pervaded by draughts, tainted by various smells of ordure and utterly fetid and loathsome. And Just as when a cloud out of season has rained during a drought and bits of grass and leaves and rushes and the carcases of snakes, dogs and human beings that have collected in a pit at the gate of an outcaste village remain there warmed by the sun's heat until the pit becomes covered with froth and bubbles, so too, what has been swallowed that day and yesterday and the day before remains there together, and being smothered by the layer of phlegm and covered with froth and bubbles produced by digestion through being fermented by the heat of the bodily fires, it becomes quite loathsome.

7. Repulsiveness should be reviewed as to what is cooked:

When it has been completely cooked there by the bodily fires, it does not turn into gold, silver etc., as the ores of gold, silver, etc., do (through smelting). Instead, giving off froth and bubbles, it turns into excrement and fills the receptacle for digested food, like brown clay squeezed with a smoothing trowel and packed into a tube, and it turns into urine and fills the bladder.
8. Repulsiveness should be reviewed as to fruit:

How as to fruit? When it has been rightly cooked, it produces the various kinds of ordure consisting of head hairs, body hairs, nails, teeth, and the rest. When wrongly cooked it produces the hundred diseases beginning with itch, ringworm, smallpox, leprosy, plague, consumption, coughs, flux, and so on. Such is its fruit.

9. Repulsiveness should be reviewed as to outflow:

How as to outflow? On being swallowed, it enters by one door, after which it flows out by several doors in the way beginning “Eye-dirt from the eye, ear-dirt from the ear.” And on being swallowed it is swallowed even in the company of large gathering. But on flowing out, now converted into excrement, urine, etc., it is excreted only in solitude. On the first day one is delighted to eat it, elated and full of happiness and joy. On the second day one stops one's nose to void it, with a wry face, disgusted and dismayed. And on the first day one swallows it lustfully, greedily, gluttonously, infatuatedly. But on the second day, after a single night has passed, one excretes it with distaste, ashamed, humiliated and disgusted. Hence, the Ancients said:

‘The food and drink so greatly prized-
 ‘The crisp to chew, the soft to suck-
 ‘Go in all by a single door,
 ‘But by nine doors come oozing out.
 ‘The food and drink so greatly prized-
 ‘The crisp to chew the soft to suck-
 ‘Men like to eat in company,
 ‘But to excrete in secrecy.
 ‘The food and drink so greatly prized-

Sn. Verse No. 197.
‘The crisp to chew, the soft to suck-
‘These a man eats with high delight,
‘And then excretes with dumb disgust.
‘The food and drink so greatly prized-
‘The crisp to chew, the soft to suck-
‘A single night will be enough
‘To bring them to putridity.’

10. Repulsiveness should be reviewed as to smearing:

How as to smearing? At the time of using it he smears his hands, lips, tongue and palate, and they become repulsive by being smeared with it. And even when washed, they have to be washed again and again in order to remove the smell.

And, just as, when rice is being boiled, the husks, the red powder covering the grain, etc., rise up and smear the mouth, rim and lid of the cauldron so too, when eaten it rises up during its cooking and simmering by the bodily fire that pervades the whole body, it turns into tartar, which smears the teeth, and it turns into spittle, phlegm etc., which respectively smear the tongue, palate, etc.; and it turns into eye-dirt, ear-dirt snot, urine, excrement, etc., which respectively smear the eyes, ears, nose and nether passages. And when these doors are smeared by it, they never become either clean or pleasing even though washed every day. And after one has washed a certain one of these, the hand has to be washed again. And after one has washed a certain one of these, the repulsiveness does not depart from it even after two or three washings with cowdung and clay and scented powder.

As he reviews repulsiveness in this way in ten aspects and strikes at it with thought and applied thought, physical nutriment becomes evident to him in its repulsive aspect. He cultivates that sign again and again,
develops and repeatedly practises it. As he does so, the hindrances are suppressed, and his mind is concentrated in access concentration, but without reaching absorption because of the profundity of physical nutriment as a state with an individual essence. But perception is evident here in the apprehension of the repulsive aspect, which is why this meditation subject goes by the name of “perception of repulsiveness in nutriment”.

When a bikkhu devotes himself to this perception of repulsiveness in nutriment, his mind retreats, retracts and recoils from craving for flavours. He nourishes himself with nutriment without vanity and only for the purpose of crossing over suffering, as one who seeks to cross over the desert his own dead child’s flesh as mentioned. Then his greed for the five cords of sense desire comes to be fully-understood without difficulty through the means of the fully-understanding of the physical nutriment. He fully-understands the materiality Aggregate through the means of the full-understanding of five cords of sense desire (see in chapter IV.) Development of mindfulness occupied with the body comes to perfection in him through the repulsiveness of ‘what is uncooked’ and the rest. He has entered upon a way that is in conformity with the Perception of Foulness. And by keeping to this way, even if he does not experience the deathless goal in this life, he is at least bound for a happy destiny.\textsuperscript{473}

It is said that whenever there is repulsiveness in food, there is repulsiveness in physical body; therefore, the cultivation of edible food is that of the body. In \textit{Satīpāṭhāna Sutta} (Discourse on the Application of Mindfulness,) the cultivation of body is to contemplate the impurities in body. Indeed, if one reflects on precisely this body itself, he will see encased in skin and full of various impurities, from the soles of the feet up and from the crown of the head down, that “there is connected with

\textsuperscript{473} Ibid., pp. 379-380.
this body hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, membranes, spleen, lungs, intestines, mesentery, stomach, excrement, bile, phlegm, pus, blood, sweat, fat, tears, serum, saliva, mucus, joint fluid, urine." The repulsiveness in body as described is the results of the assimilated food.

From the perception of repulsiveness in āhāra and body as presented, one can draw out a valuable lesson and help him know how to minimize desire for edible food and body to get true happiness in this life.

In short, the cultivation of edible food is to realize that what one ate, is eating, and will eat that is made and processed by so many hands and services, including sun and moon, earth and water, cloud and rain, wind and fire, day and night. Hence, edible food should be consumed with the spirit of non-self: "this food is not mine," "this food is not myself, "all in this food." Eating with this way, he will eliminate the attachment to edible food, give up mental evilness, develop his loving-kindness, and tend to the development of spiritual life, which means transformational nourishment of mental foods.

In Dhammadāyāda Sutta (Discourse on Heirs of Dhamma), Lord Buddha advised his disciples to become his heirs of dhamma, not heirs of material things, because material things which will stimulate a human’s desire to arise, do not bring true happiness to him. In four types of food, edible food is also one of the first basic material things to sustain physical body of human; it needs to be cultivated. But according to the spirit of the Discourse on Heirs of Dhamma, Lord Buddha has attached special importance to the spirit of heirs of dhamma, which is meant that the cultivation or transformation of mental foods: food of contact, of volition, and of consciousness is more important than edible food. The phrase “He

---

474 M. I. 57.
475 Ibid., 11.
who lives with his senses controlled, moderate in his food,” that taught many times in Pāli Nikāya has showed out this spirit. This is to say, if one wishes to transform the goal of eating, firstly he has to guard his senses. Why is it? Because if the six senses or mind of a person is not controlled or ill, viz his mind is full of lust, hatred, and jealous, he is not happy to eat food at all, even if he is hungry. This is discussed next.

6.2. Cultivation of food of contact

As discussed the six objects are foods for the six senses. Everyday one is exposed to many forms, colors, sounds, smells, tastes, objects of touch, and ideas that are toxic and rob his body and consciousness. If one is mindful, he will know whether he is ingesting the toxins of fear, hatred, and violence, or eating foods that encourage understanding, compassion, and the determination to help others. With the practice of mindfulness, he will know that hearing this, looking at that, or touching this, we feel light and peaceful, while hearing that, looking at this, or touching that, he feels anxious, sad, or depressed. Hence, cultivation of food of contact is to identify what to be in contact with and what to avoid.

For the cultivation of food of contact, one should post a sentinel, namely right mindfulness (sammāsati,) at each of his sense doors to protect himself, and mindfulness plays an important role in controlling the senses as taught by the Buddha:

“Monks, consider the monks who with conscious purpose lives controlled by controlling the eye-faculties. Whereas, were he to live uncontrolled, the cankers, vexatious, tormenting, would arise; since he lives controlled by controlling the eye-faculties, the cankers are not. So, too, as to the faculties of the ear, nose, tongue, body, mind.
... These, monks, are the cankers to be got rid of by control, which are got rid of by control.\textsuperscript{476}

If the six senses are not controlled, the countless toxins that will destroy both body and consciousness, individuals, families, and society, will became tangled and troubled. Indeed, since when the six objects cognizable by the six senses, the objects desirable, pleasant, delightful and dear, since then the world or the earth on which devas, Māras, Brahmacās, hosts of recluses and Brahmīns, and mankind, is for the most past plunged herein, become tangled like a ball of thread, covered with blight, become like a woven rope of grass, unable to cross over the downfall, the way of woe, the ruin, and the round of rebirth.\textsuperscript{477}

Food of contact is the very contact element of Dependent Origination, since when there is the arising of contact, there is the arising of ill and of the world; hence the cultivation of contact is to tend to ending ill according to the spirit of Dependent Origination as the Buddha taught:

"The arising of ill and of the world because of sight and visual consciousness arises, contact is the clash of the three; feeling is conditioned by the contact, craving by the feeling. This is the arising of ill and world. Such is it also in the case of the other senses. However, by the utter fading away and ceasing of the craving, grasping ceases, by the ceasing of the grasping, becoming ceases ... suffering, despair cease. Such is the ceasing of the entire mass of ill and world."\textsuperscript{478}

It can be said that the eye, ear, nose, tongue, body, and mind are regarded as the mouths of the mind or consciousness. These six mouths are constantly eating or in contact with sense objects to feed

\textsuperscript{476} A. III, 387; M. I, 9-10.
\textsuperscript{477} S. IV, 157.
\textsuperscript{478} S. II, 71, 73.
consciousness, even while sleeping. Therefore, the cultivation of food of contact is firstly to post a sentinel called mindfulness. The work of a sentinel - mindfulness is to consider and know how to choose foods to nourish the six senses and objects. The mindfulness will generate the understanding by means of a long training. So, the cultivation of contractual food is also to develop higher or promote to the liberated mind and wisdom.

From the above description, we realize that cultivation of food of contact is the cultivation of the six senses and the six objects. Indeed, there are the six objects cognizable by the six senses pleasant, passion-fraught, inciting to lust, there comes a lure upon him. Where there is a lure there is infatuation. Where there is infatuation there is bondage. Because of the arising of the lure is that of ill. This is called the nourishment of the contractual food that creates the suffering.

With the strength of a sentinel - mindfulness and understanding one can observe and identify that the six senses and six objects are impermanent, ill, and no-self, he should put away desire for that, both in the past, the future and the present, he cares not them that is past, not in love with them to be, in the present he sees they are not his, not himself, he is not them. So seeing, he is repelled by them and lust not for them. In this way, he gets true happiness. This is called the transformation of food of contact that brings about true happiness.

The methods of the cultivation or transformation of contractual food taught by Lord Buddha many times in Salāyatanavagga of Samyutta Nikāya IV that is the practice of the three contemplations: The contemplation of the eye and forms ... mind and mind objects are impermanence, no-self, and suffering. In doing do, the eye will not be

---

479 S. IV. 36, 37.  
480 Ibid., 2, 3, 4.
tied by forms ... mind will not be attached to mind objects, one will free from greed, hatred and ignorance, he becomes utterly well.

The cultivation of food of contact is the transformation of the three feelings: pleasant (sukha-vedanā, unpleasant (dukkha-vedanā) and neutral (abyākata).

In short, in order to save the bleeded consciousness like a skinned cow, the foods of the six senses should be changed. Give them the foods that bring about peace and happiness, do not give the foods that cause violence, conflict, and grief to them.

6.3. Cultivation of food of volition

It is said that wish or dream is a never-ending process in human’s consciousness. Wish that is a kind of mental food has nourished a man’s life can cause happiness and create suffering. And man’s happiness is often evaluated by the success in wish or dream, such as wish to become a doctor, a president, a businessman, a scientist, a dean, an actor, an artist, a singer, and so forth. Such wish is to aim at asserting the so-called “I am” or “I will be” in society. This means that man will not be happy if he does not achieve as what he wishes. Even if he achieves his wish as above, happiness which comes in him is a kind of the pleasant feeling,\textsuperscript{481} it is the cause of unwholesome dhammas grow and wholesome dhammas decline.\textsuperscript{482} Such is the pursuit of ephemeral happiness, which is called the happiness of the worldly life, is synonymous with suffering, it is the operation of the third kind of food that is volition, intention, or will as said. Thus, the cultivation of volitional food is to eliminate wrong wishes and activities.

\textsuperscript{481} The pleasant feeling is one of the six types of pleasure of worldly life; cf. S. IV, 232; Vbh. 381.
\textsuperscript{482} M. II, 475.
What are the wrong wishes? The wrong wishes according to Buddhism that are in relation to unwholesome dhammas or evil things, lust, hatred, delusion, evil mentality, sensual pleasures, wealth, fame, possessions, position, revenge, violence, conflict, immorality, disharmony, especially the wishes that fortify “self” - “I am”, “I am this” “I am that,” “I am not this,” “I’m not that,” “I was,” “I was this,” “I wasn’t this,” “I was that,” “I wasn’t that,” “I will be,” “I will be this,” “I will be that,” “May I be,” “May I be this,” “May I be that,” etc., are the wrong wishes that cause much suffering. Such wishes, humankind has created the ocean of the suffering with no end of disasters and death.

Wish or will of mind is the very Activities aggregate or Volitional formation (sankharakhandha) of the Five Aggregates, also the very Activities element of Dependent Origination. It is a compound of mental activities, oral activities and bodily activities. It is also regarded as one’s will to live^483 and defined by Lord Buddha as follows:

“And what, brethren, are the Activities? These six seats of will: the will that is in body, sound, odour, taste, touch, and in mental images. These, brethren, are called the Activities. From the arising of contact, comes the arising of the activities. From the ceasing of contact is the ceasing of activities.”^484

The teaching shows that: All thoughts of and desires for body, sound, odour, smell, taste, and mental images of a person make up Activities aggregate (sankhāra khandha.) If contact is not present, his feeling is absent; and his desire for things does not exist, his thought of thing does not come into existence either. This means Activities aggregate is an empty entity. All psychological activities of a person - such as wishes, vows, wholesome and unwholesome thoughts, hate, love,

---

^483 The Concept of Personality revealed through the Pañcanikāya, ibid., p. 164.
^484 S. III, 63-64.
jealousy, self-pride, mental reactions to life which have created his life in
the present and in the next existence are of Activities aggregate. These
things make sense for life, without them life becomes meaningless.
However, the operation of them is but the operation of an illusion of a
self (or ignorance) which says the true meaning of all values of ahuman
life is very shadowy. In order to know further about that operation, let
us listen to the Buddha’s word:

“What is the undertaking of dhamma that is suffering in the present
and results in suffering in the future? In this case, someone, even with
suffering, even with grief, becomes one to make onslaught on
creatures he experiences suffering and grief. Even with suffering,
even with grief; he becomes one who takes what was not given ... he
becomes one to behave wrongly in regard to sense pleasures ... he
becomes a liar ... a slanderer ... a harsh speaker ... a frivolous talker ...
he becomes covetous ..., malevolent in thought ... of wrong view, and
because of his wrong view he experiences suffering and grief. He, at
the breaking up of the body after dying uprises in a sorrowful state, a
bad bourn, the abyss, Niraya Hell.”

The above teaching describes the ten actions of an evil worldly man:
three of them relate to body; four relate to speech; and three relate to
mind. Those ten volitional actions, good or evil, are of the operation of
Activities aggregate or that of wrong wishes in the sphere of
psychological conditions of the sensual world, which is dominated by the
five mental factors called five hindrances (pañca nīvaranā): sensual
desire (Kāmacchanda, ill-will (vyāpada,) sloth and torpor (thinamiddha,)
flurry and worry (uddhaccakukkucca,) and doubt (vicikicchā.) Those

486 M. I, 310, sutta No. 46.
487 A. III, 65.
hindrances overspread the heart of a person, weaken his insight, and cause the wrong wishes and activities.

In order to control and erase from them, one should cultivate his wishes or Activities aggregate through the practice of two conditions of meditation: Calm (samatha) and Insight (vipassanā) as Lord Buddha showed in the Discourse on “The Applications of Mindfulness” (Satīpūṭṭhānasutta,) and “The Uninterrupted” (Anupadasutta) - Middle Length Sayings Vol. I and Vol. III and many other discourses in Middle Length Sayings.

The cultivation according to those suttas will help us to eliminate the volitional food that cause the suffering and develop the food of volition that cause true happiness in this life and next.

6.4. Cultivation of food of consciousness

In the four foods, food of consciousness is the fourth, this does not mean it is less important than the former, but it governs and accepts all the good or bad results that have been done by the three foods former, it is the foundation of operation of psychological and biological life. It is like a king who lives into his palace commands the subordinate and he must choose good inferiors who are devoted to a country. This is the reason why both the Theravāda and Mahāyāna Buddhism hold “all originates from consciousness (citta).”

According to the psychology of Theravāda Buddhism, consciousness is divided into the six groups of consciousness as mentioned in the part “the sense of viññāṇāhāra” of the fourth chapter, but in Mahāyāna, our consciousness is divided into eight parts, including mind consciousness (manovijñāna) and store consciousness (alayavijñāna.) Although the groups of consciousness is different in division, the two Buddhist traditions described consciousness as a field in which every kind of seed
can be planted - seeds of suffering, sorrow, and anger, and seeds of happiness and hope. When these seeds sprout, they manifest in our consciousness, and when they do, they become stronger. The Buddha describes this meaning as follows:

"There are five sorts of seed. Root-seed, trunk-seed, seed from shoots, seed from joints, grain-seed. Suppose, these five seeds are unbroken, not rotten, unspoiled by wind and heat, capable of sprouting, and happily planted, but there is no soil and no water, or not happily planted but there are soil and water, these five sorts of seed cannot grow and increase. But if these five seeds are unbroken, not rotten, unspoiled by wind and heat, capable of sprouting, and happily planted, there are soil and water, these five sorts of seed come to growth, increase, and abundance. As the earth-element, so should the four stations of consciousness be considered. As the water-element, so should the lure of lust be considered. As the five sorts of seed, so should consciousness and its food be considered."^488

The teaching shows that the earth-element that is understood as body, feeling, perception, and activities of the five aggregates is the four stations of consciousness; the water-element is understood as the lure of attachment, and the five sorts of seed are understood as consciousness and its food (cause.) If one has the lure of attachment to the four stations, consciousness has a standing and anguish. This issue continues to be taught by Lord Buddha that:

"By attachment to body, consciousness if it got a standing, would stand. With body for its object and platform, seeking a means of enjoyment, it would come by growth, increase, abundance. By attachment to feeling, to perception, and to the activities ... these

^488 S. III, 54, Bija Sutta.
would come growth, increase, abundance. If lust for body is abandoned, its foothold is cut off. Thereby there is no platform for consciousness. Likewise as regarded feeling, perception, the activities ... Without that platform consciousness has no growth, it generates no action and is freed: by freedom it is steady: by its steadiness it is happy: owing to happiness it is not trouble. Being untroubled, of itself it becomes utterly well."\textsuperscript{489}

The teaching also pointed out that we are the manifestation of our consciousness that contains the Five Aggregates and our surrounding circumstance. Because consciousness is watered by lust, it becomes painful. If not watered by greed, it will become utterly well.

As mentioned, while doing the work of cognition, consciousness is like a physical body that absorbs the food; however, due to ignorance and craving, it merely knows to accept but does not know how to select and purge the good to nourish it. It eats all the time, it is composed of all the positive and negative seeds (\textit{bīja}) sown by our past actions and the past actions of our family and society. Every day our thoughts, words, and actions or what we hear, see, smell, taste, touch, think, and image, all those things are like the hundreds of rivers that flow into the sea of our consciousness and continue to create our body, mind, and world.

For a long time our consciousness has eaten many evil and toxic seeds such as greed, hatred, jealousy, fear, pride, and discrimination, and so forth; all these have become its habitual and inherent food. Thus, the cultivation or transformation of food of consciousness is the task for deliverance of bondage of habitual and inherent food - food of defilement and suffering, and the task for watering and developing the seeds of happiness and peace, which is the cherished dream of a man.

\textsuperscript{489} Ibid.
The method of the cultivation of food of consciousness can be known through the Sutta on the discourse of the four Establishments of Mindfulness (*Satipthāna Sutta*) and the Compassion or Loving-Kindness (*Metta Sutta*).

In the *Satipthānasutta*, Lord Buddha taught the four methods of the cultivation in order to eliminate the suffering of body and mind. That are the cultivation of the body, the feelings, the mind (or consciousness,) and the objects of mind in which the method of cultivation of the mind is the very basic step of that of the food of consciousness. This method instructs that a person contemplates his mind, with the constant mindfulness he is aware of the arising of the greedy mind and that of the ungreedy mind, the arising of the hatred mind and that of the mind without hatred, the arising of delusion mind and that of the mind without delusion, the arising of the contracted mind and that of the uncontracted mind, the arising of the great mind and that of the mind without greatness, the arising of the concentrated mind and that of the inattentive mind, the arising of the free mind and that of the mind without free mind. Thus he fares along contemplating the mind in the mind internally or externally, or internally and externally; or he fares along contemplating origination-things or dissolution-things, or origination-dissolution-things in the mind. He thinks 'there is mind,' his mindfulness is established precisely to the extent necessary just for knowledge and remembrance. He fares along independently of and not grasping anything in the world.

From the above description, we see that ignorance or delusion, is the erroneous perception of things that has fed our consciousness or mind for a long time. In order to correct our erroneous perception, the Buddha teaches us a method of discriminative investigation, which relates to the

---

*490* M. I, sutta No. 10.
*491* A. II, 128; see also Mettāsutta of Suttanipāta of Khuddakanikāya.
Establishment of the mind and the Establishment of the objects of mind (also called dhammas.) They include the six sense organs, the six sense objects, and the six sense-consciousnesses. All dhammas are contained within eighteen realms, which include all psychological, physiological, and physical aspects. All eighteen realms are also called objects of mind, including mental formations. When mind is observing mind, the mind becomes an object of mind. As discussed, the basic characteristic of all dhammas is interdependent origination. All dhammas arise, endure, and fade away according to the law of interdependence, no single dhamma can arise, endure, and fade away by itself. Through the discriminative investigation, we realize all dhammas either wholesome or unwholesome, they are impermanent and no-self, this is to say our consciousness and its good or bad food are also impermanent, no-self. If there is a dhamma that arise in mind one should contemplate it in this way, and he will be free from the toxic in his consciousness and will be liberated.

In the Mettāsutta, we can nourish or cultivate our consciousness by practising the Four Immeasurable Minds (cattāri brahmavihārā: Loving-kindness, compassion, joy, and equanimity. These seeds are regarded as the source of the pure mineral that waters our consciousness in order to cleanse the toxins out of it. The method of cultivation is to share four immeasurable minds to others everywhere taught by the Buddha as follows:

“And again, Brahman youth, a monk dwells having suffused the first quarter with a mind of friendliness (loving-kindness), of compassion, of sympathetic joy, equanimity, likewise the second, like wise the third, likewise the fourth; just so above, below, across; he dwells having suffused the whole world everywhere, in every way, with a mind of friendliness … equanimity that is far-reaching, wide-spread,

---

492 See at the part “Buddhist view on man” of the fifth chapter.
immeasurable, without enmity, without malevolence.”

The development and cultivation of food of consciousness according to this way is also taught through the discourse of Compassion or Loving-Kindness (Mettāsutta) in Suttanipāta of the Khuddakanikāya, that is: Practising mindfulness of compassion when he is lying, standing, sitting or walking; wishing all beings joy and happiness to make arise thought of loving-kindness in his mind; wishing all beings not wishing each other ill or harm; concerning about other’s pain and protecting them from suffering as a mother’s doing for her only child.

All the methods of cultivation of food of consciousness mentioned above are very helpful for the development for the perfection of man whose consciousness is free from the food of suffering, and may have good contributions to the amelioration of the problems of human as said.

Although the cultivation of the four foods is discussed respectively, this does not mean the practice of this kind of food that does not relate to the other kinds of foods. In fact, when each kind of food is perfectly cultivated or transformed, that also implies the cultivation of the others. This significance also found in the Khaggavisānasutta (Discourse on A Rhinoceros) of Sutta Nipāta, and the Sabbāsava-sutta (Discourse on All The Cankers) of Majjhimanikāya I. In the Khaggavisānasutta, the Buddha taught the methods of the cultivation of the four foods or the destruction of suffering by practising living alone, sit alone. When one lives alone in a quiet place, he has many chances to touch with the wonderful things of life through the practice of breath, the development of mindfulness; he has a chance to practice of moderation in food, to control his senses, to minimize his wrong wishes, to improve loving-kindness, compassion, joy, and equanimity - the good seeds of consciousness.

494 M. II, 208, sutta No.99.
In the *Sabbāsava*utta, the Buddha showed the seven methods to eliminate or control all the cankers - sufferings or foods. He taught there are the cankers that should be got rid of by vision, there are the cankers that should be got rid of by control, there are the cankers that should be got rid of by use, there are the cankers that should be got rid of by endurance, there are the cankers that should be got rid of by elimination, and there are the cankers that should be got rid of by development. When a monk's fermentations that should be abandoned by seeing have been abandoned by seeing, his fermentations that should be abandoned by restraining have been abandoned by restraining, his fermentations that should be abandoned by using have been abandoned by using, his fermentations that should be abandoned by tolerating have been abandoned by tolerating, his fermentations that should be abandoned by avoiding have been abandoned by avoiding, his fermentations that should be abandoned by destroying have been abandoned by destroying, his fermentations that should be abandoned by developing have been abandoned by developing, then he is called a monk who dwells restrained with the restraint of all the fermentations. He has severed craving, thrown off the fetters, and through the right penetration of conceit - has made an end of suffering and stress.

All teachings of Lord Buddha recorded in *Pancani<sup>495</sup>ya* are aimed at transforming troubles in this life. They have a function of helping an individual see the way to make arise the skilful thought, to release the opposite evil thought controlling his mind: for example, the five meditative mental factors releasing the five hindrances:  compassion or <i>mettā</i> (or <i>adosa</i>) releasing ill-will (<i>dosa</i>); detachment or non-greed (<i>alobha</i>) releasing greediness (<i>lobha</i>); wisdom or non-illusion (<i>amoha</i>)

<sup>495</sup>The five meditative factors: initial thought, sustained thought, rapture, joy, and one-pointedness of mind. The five hindrances: sloth and torpor, doubt, ill-will, flurry and worry, and sensual desire.
releasing illusion (*moha*); perception of selflessness, impermanence and suffering releasing conceit "I am" etc. This task called the cultivation of the four foods, or the suffering, or the five aggregates or mind-development is done by the individual himself and by his effort itself in the present. The following verses imply the spirit of the cultivation of the four foods or the suffering that should be practised daily:

"Let him be with an empty stomach, taking little food, let him have few wants and not be covetous; not being consumed by desire he will without desire be happy."\(^{496}\)

"Not to blame, not to strike, to live restrained under the law, to be moderate in eating, to sleep and sit alone, and dwell on the highest thoughts, - this is the teaching of the Awakened."\(^{497}\)

The Buddha delivered those Suttas to an audience of bhikkhus and bhikkhunis. But this does not mean that the practice that is only limited to monks and nuns. Anyone can practice those methods to end the suffering.

In short, the cultivation of the four kinds of food is to abandon wrong deeds: taking life, taking what is not given, doing sexual misconduct, lying speech not doing what is caused by attachment, ill-will, folly or fear, strong drink, gambling, keeping bad company, and habitual idleness.\(^{498}\) Furthermore, the cultivation is to free from the desire for body, to free from thought of self and permanent world, to free from the bondage of *kamma* food, to eliminate the seeds that cause anguish. Through the practice of mindfulness and right view, the truth of the five senses, of the ten fetters, of the three feelings, of the three cravings, and of the nama-and-body will be extricated, for whom real happiness is here and now; and the fourfold food is no longer causes pain but means and

\(^{496}\) Sn., Verse No. 707.
\(^{497}\) Dhp., Verse No. 185.
\(^{498}\) D. III, sutta No. 31.
supports for leading to the liberation and enlightenment. Especially the cultivation is to improve the source of the nutrition for each individual and community and to balance. The present chapter underlines the importance of cultivating food that there will not have the positive solutions for the current crises if these four kinds of food are not transformed.