

Following Nature

by

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Introduction

Ajahn Puth Thaniyo, the Abbot of Wat Pah Salawan, Nakorn Ratchasima, Thailand is one of the last surviving meditation masters who revitalized and reactivated the forest tradition in Asia. This is the tradition which many believe to most resemble in form and manner the practice taught by the Buddha himself. Essentially, it is a way of practice which is intended to push the envelope to the limit. And then, keep on inclining into the unknown, insecure, and uncertain. This is the way of practice which demands a continuous letting go, letting go, letting go until there is nothing left to let go of or hold onto. No toeholds, no secret hiding places, no worlds of fantasy and hope. Ultimately, all that is left is the transcendent refuge of the Buddhas'...the Crystal Clear Knowing in this Continuous Now Present Moment. Right here is the freedom most of us hunger and aspire for.

The forest tradition revived practice which emphasized strict Vinaya discipline as the primary facilitating factor in the process of development which could, in conjunction with proper practice, literally emancipate us from

the tyranny of all the conditioning, all the programming, all the education, all the rest of the "stuff" which has bound us for so long to the wheel of endless becoming. It is possible to get real.

With the Vinaya as the backbone to practice, the mendicant learns to live more and more simply and further and further away from the demands of the insidious desire system and all the clamoring and whining noises that go along with it. Of course, that which is necessary and useful is maintained, supported and nourished. But that which is superfluous and encumbering to a seasoned spiritual life is left behind like the dolls, tricycles, water pistols and jump ropes of our childhood. In the phase known as adulthood, we have a duty and a responsibility to grow ourselves towards wholeness in order to become compassionate and holy beings. We are here to do just that. Even though, as we look around at the state of the world, we wouldn't think so.

Authentic spiritual practice must be designed to help us in this process. Those of us who have followed behind these pioneering forest monks are grateful beyond words to those who ventured out into the dangerous forests with little more than their bowl, robes, water filter and commitment to disciplined practice. There, under the Buddha's discipline, they spent years humbly enduring whatever the moment would manifest while learning to recognize that whatever arose would inevitably pass away. There was nothing that belonged to them personally. When malaria arose, that was to be seen only as malaria. When tigers, scorpions, snakes, or centipedes arose, they too were conditions that one had to patiently co-exist with, while they ran their course and passed away back into the emptiness which contains everything. When conditions cool down, they naturally and harmoniously flow back into Nature. By following anything and everything in line with Nature, all things are as they are, as they abide in their Actuality.

And so this testing went on for decades until the energies which spin out the world subsided and passed away. Some monks died in the jungles. Some completed the work, returning back to the world to help others and to point the way. It is through the impact of this intense and determined practice that dozens of Westerners have come to practise meditation in forests of Thailand. The disciples of Ajahn Cha have taken this way of practice "back home" so tradition is now living and growing in England, Switzerland, Italy, Australia, New Zealand and America. In these countries

Buddhism is already having a considerable influence upon the social matrix, especially in the areas of conservation and medicine.

Here in Thailand, the disciples of Ajahn Puth Thaniyo number in the thousands. He has given Teachings to the royal family and almost all the important and high-ranking ministers, senators, and district representatives. Even now in his 70's, he gives Teachings everyday in every part of the country.

As this is the first teaching of his to be translated into English, the translator has selected a particularly detailed, refined and comprehensive talk. If the meditator reads this talk carefully, he/she will find before them an easily accessible path of practice which can be entered into immediately and with utter confidence. As you develop the foundation for practice and the practice itself, you will soon find an extraordinary transformation beginning to occur.. an opening; a flowering, a spaciousness; a spontaneity. These are qualities which can only come into being through spiritual practice. Those who can appreciate these noble qualities won't need any further encouragement.

Following Nature

Now I will take this occasion to enrich your understanding of the Dhamma, the Teaching of the Buddha. In studying Buddhism, our intention is to know the Truth - the true nature of all conditions. The Buddhist religion, which is the teaching of the Buddha, is the teaching that points to the actual truth of all conditions within nature.

In order to help you to understand this teaching, I will divide the word Dhamma into two categories.

The first category we call *sabhava dhamma*^[1]. The second category is the conventional Dhamma; the Dhamma that is taught.

The *sabhava dhamma* was already in existence before the birth of the Buddha. We attribute *sabhava dhamma* as belonging to the Buddha in so far as he was the one who penetrated to the truth of all natural conditions. For example, he was the one who realized the Four Noble Truths:

- 1) *Dukkha*, which is the truth of suffering
- 2) *Samudaya*, which is the truth of the cause of suffering clinging and desire
- 3) *Nirodha*, which is the truth of the cessation of suffering
- 4) *Magga*, which is the truth of the path to the end of suffering the Eight-fold Path

The Buddha was the only one to realize all of this fully. Although others before him had partially realized these truths, they hadn't come to understand cause and effect, nor did they know, as the Buddha knew, the truth of impermanence, suffering and not self^[2], which are the characteristics of all conditions.

Prior to the birth of the Buddha these characteristics certainly existed, and there were those who had come to some understanding of the changing action involved within Nature, but they didn't know this reality in such a deep and refined way as the Buddha; they were not able to reach to the heartwood. The Buddha was able to penetrate to the real heart of inconstancy, imperfection and not self. After he fully realized this Truth, he went out to teach it to others.

What is *sabhava dhamma*? What do these words mean? Actually we all have reality within us. What is that reality? It is the body and mind. In addition to the body and the mind, the external environment and events around us are also *sabhava dhamma*. Even learning and sciences are *sabhava dhamma*. It is these conditions of Nature, and in particular the body and the mind, which the Buddha came to understand and to realize. In addition to realizing the truth of these things, the Buddha also knew the causes for their arising.

For instance, he understood the causes for rebirth as a human being. The underlying cause which supports a human birth comes from a resolve to live within the constraints of the five moral precepts as the bases for skilful action. Whoever is able to keep these precepts purely is assured of a human rebirth (rather than a rebirth in a lower realm). This the Buddha came to know.

Before the arising of the Buddha, nobody taught the truth, particularly truths such as aging, sickness and death. Therefore, the Buddha taught that it is of great importance that we contemplate the cycle of human life; birth, aging, illness, and death, and to understand and clearly see the implications of these facts. Some of you may wonder why it is that the Buddha taught us to look into this matter when everybody knows that all who are born must die? The Buddha wanted us to contemplate these truths because he wanted to offer a skilful means for people to come to know deeply and thoroughly realize these facts.

Although we have observed and seen these truths already, it is merely a perception of truth, not a heart-felt realization. There is something in us that doesn't want to accept these truths. As long as we have not come to terms with these truths, we will come into conflict with nature. When we experience aging there is suffering; when we experience illness and death there is suffering. As soon as the awareness that we may die pops into our

minds, suffering arises immediately. Why is that so? Because we refuse to accept the truth of such things and so we must learn the hard way.

The Buddha knew all this and so encouraged his disciples to realize these truths for themselves, beginning with "*jaradhammomhi*: I am of the nature to age, there is no escape from aging; *byadhidhammomhi*: I am of the nature to get sick, there is no escape from illness; *maranadhammomhi*: I am of the nature to die, there is no escaping death." The Buddha taught these simple and essential truths so that we could arrive at an understanding of them on the experiential level.

Therefore, in studying and practising the Buddha's teachings, our aim is to train the mind to realize the truth of nature on the most profound level. Then our minds will come to accept these truths and will no longer be at odds with the laws of nature. When we no longer oppose the laws of nature, our minds will be at peace. When these conditions arise in our lives, we will not be upset or vexed by them, because we are already prepared for them. This is the very nature of *sabhava dhamma*. We can see this *sabhava dhamma* functioning in all life through these aspects: all things are impermanent, imperfect, and not self. This is natural truth (*sabhava dhamma*), which we also regard as the Buddha's teaching on account of his being the first one to discover and declare it.

Thus the other category of dhamma is Dhamma as teaching. Dhamma in this sense refers to virtue, concentration and wisdom.

Most of you are interested in the practice of Dhamma which concerns training the heart. In order to train the heart, we must first establish ourselves in moral conduct. Virtue or morality is an essential aspect of dhamma practice. It provides the necessary foundation for preparing the body, speech and heart for their return to their normal and peaceful condition. The five precepts which are within the capabilities of any layperson to practice, are especially important. This is our primary moral

foundation on which the eight, ten and 227 precepts are all based. All precepts can be summarized within the basic five. Whoever you are, if you resolve to maintain the five precepts purely and then practise meditation, you will be able to make the mind calm and from there penetrate to the deep truths within all natural conditions. From there, and this is most important, you will be able to realize the Path, Fruit and *Nibbana*.

In the time when the Buddha was still alive and teaching we find many examples of lay disciples who kept the five precepts and attained Enlightenment. The lady Vishaka and Anathapindaka, the merchant, were both wealthy householders with many duties and responsibilities, but although maintaining only the five precepts, and practising the teachings of the Buddha, they attained the level of Sotapanna.

Some people these days feel that practising the five precepts, they are inferior to those who are committed to keep 8, 10 or 227. They believe that with only five precepts, it is not possible to arrive at enlightenment. This is a mistake. The truth is that the five precepts alone can and will remove unskillfulness and weaken the consequences of unskillful *kamma*.

The kinds of actions which lead to rebirth in hellish or unpleasant realms are all prevented by these five precepts. Any other actions which lie outside the confines of the five precepts will lead only to mental turbidity. If we maintain the five precepts purely, we will have a good chance of developing *samadhi*, practising the dhamma and realizing the truth.

Therefore those who are not in a position to keep more than the five precepts should not feel inferior or belittle themselves by thinking that they do not have enough precepts to become enlightened. That is a grave mistake. If you are thinking of increasing your precepts, you should first carefully consider whether you are capable of maintaining them.

Generally lay people are capable of keeping the five precepts, which are : refraining from killing, refraining from stealing, refraining from sexual misconduct, refraining from wrong speech, and refraining from using intoxicants. But many still choose to use cosmetics and perfumes, go to plays, concerts, and movies, and engage in singing and dancing. Also, they choose to sleep on comfortable beds. These are ascetic practices, included in the eight precepts, and do not violate the five precepts.

However, if you want to add the *vikalabhojana* precept but are not able to refrain from eating in the evening, or undertake the *mala gandha* precept but not refrain from using cosmetics and ointments, or take the *naccagita* precept without giving up going to plays and listening to music, or add the *uccasayana* precept but continue to indulge in luxurious beds (which tend to increase sleep), this shows that you are incapable of keeping these precepts. Undertaking the additional precepts without the capability and determination to keep them only increases your storehouse of unskillful *kamma*. Nothing good can come of this. If you want to increase your precepts you must first take a look at your own capabilities.

If we maintain the five precepts purely, and develop meditation practice, our practice will naturally progress and the precepts will increase on their own. When the five precepts are in order, *samadhi* and *panna*, insight into the true nature of reality, will follow. The state of mind that arises when it is in *samadhi*, when it is at peace and contains understanding of the true nature of conditions, will ensure that the mind abides in a state of normalcy, which will initiate the maintenance of additional precepts. Not merely the 227 precepts of a monk, you can increase your precepts to 10,000 or even 100,000 if the fundamental condition of the mind is sufficiently developed. Once the fundamental stages of the development of our mind is good and proper, we can uphold any number of precepts.

Therefore, when you are considering increasing the level of your dhamma practice, be aware of your capabilities and limitations, and practise accordingly. Don't be foolish. Even though the wise praise the eight

precepts and recognize it as meritorious, if you find that keeping the eight precepts brings up discomfort and distraction, then you don't have to keep the eight precepts.

When I was a young monk practising under Ajahn Sao, we were all interested in fasting. There were times when we would fast for three, five or seven days. Sometimes I would fast for nine days, but the result was always weakness and hunger. In fasting, the body gets weak, and if there is no nutrition to energize it, the body becomes exhausted. Being so drained of energy it is not possible to practise a good standard. So, rather than enhance our practice, the end result was more negative than positive. Fasting can even lead to ulcers and intestinal diseases which are painful and take a long time to heal. So if you want to practise in the right and proper way, don't just fumble about. Practise intelligently, taking into account the state of your body and mind to see if you are up to the practice you are contemplating. I ask you to take note of this warning in your own practice.

Now let us talk about meditation practice. The activity of practising meditation includes both *samatha*, calm, and *vipassana*, insight meditation. You have probably heard and read a great deal on meditation practice, but some of you may be wondering what's the best and most effective way to practise it. Some of you have come to ask me - "Luang Por, I want to practice in a way which will produce the fastest results. Is there some skilful means which will bring fast results? How shall I practise?" In answer to this I say, "There is no such thing. Not in this world anyway". The way to produce the quickest results in practice is to resolve to practise with the utmost persistence. We must practise in a way which goes beyond all hesitation and all doubt so that practice is sustained.

Take for example, you go study a method of meditation from one particular teacher who teaches his disciples to observe the breathing as it occurs in the abdomen. The student practises observing the sensation in the abdomen as it rises on the inhalation and falls on the exhalation. So you

resolve to undertake that practice. Then you go to study with the Abbot of Wat Paknam. There they use the mantra **Samma Araham**. Then you resolve to practise in that way. If you went to Ajahn Sao or Ajahn Mun for instruction in meditation, they would teach the mantra **Bud-dho**. They instructed their disciples to practise entirely with this mantra and stick with it.

There is an important point here which needs to be clearly understood. Which way is the straight and genuine way? The answer is that any meditation object which you choose to work with can provide all the benefits, provided that you sit in *samadhi* wholeheartedly three or four times a day - and that each of those times you sit for a full hour. Each time you sit, you sit resolutely. From such resolute efforts benefits will automatically arise. If the benefits are not equal to our efforts it is because we have not yet been able to cut off our worries and suspicions regarding the particular technique that we are using. This undermines the practice.

Today you are here at Wat Pah Salawan and here the Ajahn (meditation teacher) instructs meditators to use the mantra **Bud-dho**. Tomorrow you may go and listen to Dhamma talk at Wat Mahathat and their Ajahn will demonstrate the technique of observing the rising and falling of the abdomen. The day after that you may go to Wat Paknam and they will teach *samma Araham*.

After this experience your suspicions will deepen and you will ask, "How is it that all these Ajahns do not teach the same method?" If your mind falls into

doubt like this, you will be unable to grasp the essence of meditation and settle on a technique. This is an obstacle to practice.

Therefore, regardless of what technique or mantra you use, I recommend that you stay with just that one skilful means. Further I suggest that you firmly take a hold of one of these tools of practice and resolutely get on with the work. All of these meditation techniques are skilful means for centering the heart on one object so as to prevent it from wandering out into all kinds of distracting thoughts and feelings. In the initial stages this is all that is required in meditation practice.

Now I will describe the meditation technique taught by Venerable Ajahn Sao. He separated practice into three steps. The first step is to contemplate on the mantra **Bud-dho**. The second was the contemplation on the unattractive aspects (*asubha*) of the human body. The third step was to contemplate the four elements (earth, water, air, and fire) which comprise all material phenomena.

As for the practice of concentrating on **Bud-dho**, Ajahn Sao instructed that immediately after completing chanting (*Puja*), we have a short session when we spread loving-kindness (*metta*) for a short while, then focus and concentrate on the virtues of the Triple Gem - Buddha, Dhamma, Sangha - a couple of times. Following that practice, we begin developing the meditation mantra, **Bud-dho**. The meditator should think *Bud* at the time of inhalation and *dho* at the moment of exhalation. If you find that while concentrating on the inhalations and exhalations and reciting the inner sound *Bud-dho* the mind drifts off into vagrant thought, then let go of the breath and speed up the rhythm of the mantra. Thus you will be able to re-connect with the meditation object and reestablish yourself. Don't concern yourself over when the heart will become calm, or when you will experience insight or *samadhi*. Don't think about these matters. Your duty is to maintain the mantra **Bud-dho** and not to sink into any of the passing mental states. Lightly recollect the meditation object. Don't force the mind or tense or

contract the muscles in your body. Sit comfortably with the mantra. Rest your heart in **Bud-dho**. Make the heart as light as possible. Pay particular attention to this **Bud-dho**. Take it into your heart. When you meditate on **Bud-dho**, it blends into the heart. The heart is one with **Bud-dho** and **Bud-dho** is one with the heart.

Practice like this until the heart settles into peace. As the heart approaches calm, observe that a state of tranquility, almost like sleepiness, arises. Don't mistake this tranquility for sleepiness or sleep. When this feeling of tranquility or sedation is present the meditator should be with it and carry on with the **Bud-dho**. Don't try to resist it. The mind becomes half-sleepy and may seem to drop into a deeper state. When this occurs, some meditators may get startled and have to re-establish themselves all over again. So the mind never becomes peaceful because we keep getting startled by the dropping off into the calm.

In this practice our duty is to follow the mind states with awareness. Whatever arises is allowed to be. Our duty is to stay with the awareness of that which arises, all the time continuing with the mantra **Bud-dho**. So, when this calm feeling of tranquility arises we just stay with it.

As it develops the heart will brighten and the word **Bud-dho** will vanish. When the mantra **Bud-dho** has disappeared from the mind, don't think that you have forgotten your meditation object. This is just the natural state of when the heart has settled into peace. We practise with the mantra **Bud-dho** until the heart drops into a state of peace and light, and releases the mantra word. Those who do not understand the dynamics of this natural process may think that they have let go of their mindfulness. Actually, this is a natural transformation within the mind. The mind is beginning to become calm, and this phenomena occurs which is similar to the sleep state. Quite suddenly we feel as if we are being pulled down into sleep. But just as suddenly, that condition changes and there is only brightness. If, in fact, we are actually going to enter into sleep that sleepiness would just carry through into dullness until we are fast asleep and we would be completely unaware

of what was going on. This is the initial stage of developing the meditation object.

When the heart is quiet and slips into a state of restful and still brightness, what should the meditator do then? Ajahn Sao taught the the meditator should then pay close attention to this bright mind, to peer straight into the bright heart and become aware and mindful of the brightness. The brightness itself then becomes the object of meditation. The meditator should continue to look into this brightness until the heart becomes progressively more refined. If at this stage the mind happens to become aware of the breathing again, Ajahn Sao instructed that we should then observe the breath. We should simply focus on the breathing as it goes in and out without interfering with it or questioning it. We don't have to distinguish whether the breathing is fine or coarse, but just notice it. If we begin to note the mode and texture of our breathing, the mind will change and our mind will withdraw and *samadhi* will dissipate. For that reason you just notice the breathing as it is, without any involvement. At this time the heart will be bright and peaceful. We just let go of any intruding thoughts which beckon us to investigate the breath, and continue to note just the breathing. When the heart knows the in and out breath just let it stay like that. The breathing becomes our object of awareness and object of recollection.

Eventually the heart will become peaceful and subtle. The breath becomes very subtle as well. The level of subtlety of the breath corresponds to the level of subtlety of the heart. Finally, the breathing just seems to stop and the body seems to disappear. At this time the heart will be still and bright. In this state, the mind doesn't think about anything. There is no awareness of the breathing or even of the body. At this moment the heart is absolutely one pointed - still, bright and calm. The heart has now been raised into *appana, samadhi* (absorption or attainment concentration). This particular state of *appana samadhi* is not particularly useful (for developing wisdom), but it is necessary to develop this state, and to practise it often. When the mind is able to attain this state more fluently, it enables us to know what the original nature of our heart really is.

Formerly, we would perceive our mind getting involved in all sorts of thoughts and mental objects. When our practice penetrates into the peaceful and quiet of **appana samadhi**, the heart abandons all these external objects and is free of all thoughts and feelings. There is only a still, bright state of peace. We know that, actually, the original state of the heart is like this. This state of consciousness is called *pabhassaramidam bhikkhave cittam* - The original state of our mind is pure: calm, bright and clean. But it is made impure by the defilements, which withdraw into the shell of the mind; they lurk deeply within the mind and do not readily show themselves. At this stage, mindfulness and clear comprehension (*satisampajanna*) are not yet completely operational. There is only sufficient development to sustain peacefulness momentarily or for a short period.

This state of mind is called *pathoma citta* (the 'first' or 'original' mind), or *pathoma samadhi* (basic concentration) or *manodhatu* (the mind element). It is similar to a baby chick still inside its egg; it can't yet do anything, all it can do is sit around inside the egg. However, it is this state of mind which allows us to recognize the original nature of our heart. This is a fruit of the initial levels of meditation practice. When we repeatedly practise bringing the heart to this level of *samadhi*, the heart becomes adept at this first level of meditation. In the beginning stages, the heart may unexpectedly drop down to a point of stillness. We may be able to perceive the mind in the beginning, but by the time we come to the middle stage we are no longer in contact or associated with it. Then we may regain awareness at the end when the heart is one pointed, still and peaceful. This *samadhi* occurs almost as a fluke. we have yet to establish it in its full and proper sequence. However, if we practise in this way often we will become experienced in concentration and will be able to perceive the various factors of *jhana* (absorption) as they arise, beginning with *vitakka* or initial application. This refers to the application of the mind to its object of concentration. Then there is *vicara*, (sustained application), the sustenance of the mind on its object which leads to brightness and peace. This is followed by *piti*, rapture, and *sukha*, happiness. When the heart contains rapture it is at peace. When the heart is still and at peace it is at the stage called *ekaggata* (one pointed concentration).

These are the characteristics of the original mind, at the level known as *pathoma jhana* (first absorption). It is the *samadhi* which consists of all these factors of jhana which can be used for the development of insight meditation. The mind is malleable, easily inclined towards reflection on the Three Characteristics. We must try to train the mind in this way with persistence and patience. The practice must be maintained calmly, because the agitated mind will not lead to the desired results.

Concerning the development of *samadhi* with a meditation word or mantra as described above, is the proper way to develop meditation. However, if, as we continue to repeat the mantra, the mind becomes progressively calmer and brighter, it may happen that the mind stray outwards in the form of *nimittas*, or images. If a *nimitta* arises and then the meditator hesitates or is perplexed or startled by it, the mind will be alarmed and the *samadhi*, and the *nimitta*, will dissipate. If you wish to observe the *nimitta* for a long time, then you must bring your attention right into the *mind*, which is the point of serenity. Reflect to yourself that the *nimitta* which has arisen is a result of this concentrated mind. If we leave our base of concentration, and go after the *nimitta* that arise, there are two possibilities that may occur: The first is that our *samadhi* will withdraw. The second possibility is that our mind will follow the *nimitta*. If you see the *nimitta* in the form of a person, the mind will follow that person. If you see a *nimitta* which is a *devata* (angel), consciousness may go **and** follow the *devata*. If you want to see heaven or hell you will follow the *devata* into heaven or you will follow a demon into hell. This is the mind flowing outwards, taking an interest in external concerns outside of our sphere of deliberation. If you have sufficient presence of mind you can follow whatever is occurring and observe what is out there. You can take awareness of this movement as your meditation object which can then be a tool for knowing and an object for mindfulness. But there is a potential problem here. External *nimittas* tend to have a deluding effect on meditators. People tend to take them as the truth. If they see a person they can be misled into blindly thinking that they are really looking at a person. This is especially so in the case of ghosts. We may believe that some kind of spirit has come to beg punna (merit), and so we are distracted into trying to share our merit with them. When the mind

begins to think about sharing *boon (merit)*, *samadhi* will slip away and the *nimitta* will disappear.

Therefore the ardent meditator should carefully monitor the events that arise in the course of meditation practice. And how do we do this? By trying to observe and be aware of the heart, at the point where there is *samadhi* or the state of calm. Whatever arises, don't get interested in it: rather, maintain the heart in peacefulness. When we are able to sustain the mind in peacefulness, or *samadhi*, continuously, the *nimittas* will appear for longer periods of time, and can even be skilful means for realizing and seeing the Dhamma. I want to emphasize this point for you.

I have often said that all mantra meditation is capable of making the heart peaceful and still all the way up to the dimension of *upacara samadhi*. I would like to discourse further on the Ten Recollections, beginning with the reflection on the Buddha up to the eighth one. Whoever is practising any of these first eight recollections will be able to question the heart up to the level of *upacara samadhi* though not beyond that point. These eight recollections cannot take one to *appana samadhi*. Only the last two reflections, that is, *anapanasati* (mindfulness of the breath) and *kayagatasati* (mindfulness of the body), possess the means to bring the *citta* up to the level of *appana samadhi* or the level of *samatha*. Therefore, Venerable Ajahn Sao taught that once the mantra has brought the mind to a sufficient level of concentration, the meditator should further develop the reflection on *asubha kammattana* (meditation on the unattractiveness of the body). This is Tan Ajahn Sao's second level of exhortation.

When contemplating the meditation on unattractiveness, we take the objects or parts of the body as our object of attention. Ajahn Sao recommended beginning the practice with these five meditations: hair of the head, hair of the body, nails, teeth, and skin. When a monk or novice ordains, his preceptor explains these five objects of meditation forthwith. In the Pali language this is called *tacapanca kammattana*. The preceptor, right in the ordination ceremony itself, teaches the initiate that these five parts of the

body are not beautiful but unattractive and unclean. Because of this, the owner of these things must constantly look after and take care of them to prevent them from becoming foul and ugly. If we disregard the care of the body it becomes dirty, foul-smelling and unattractive. Why are newly ordained monks and novices taught to see these things in this way? The Buddha taught in this way in order to open the mind to the truth regarding these parts of the body and the nature of the body itself.

If we carefully look at the parts of the body we will come to see that the hair of the head, the hair of the body, the nail, teeth and skin are all symbols which designate beauty or non-beauty. Beauty closes our eyes and ears to further consideration, we don't see the true condition. We don't see the truth hidden within the body. Therefore, the Buddha presented these five parts as the first meditation objects.

These five parts of the body should be humbly contemplated as unattractive, that is, seeing that these parts of the body are unattractive, repulsive and unclean. Even when our bodies still have life within them, they are filthy and unattractive. When life is no more and the body becomes a corpse, the stench it produces will thunder home this fact. We are urged to consider this fact over and over again until the heart enters *samadhi*. A *nimitta* of one or more of these five parts of the body arises, and you will see them as foul and unattractive. This technique can be a skilful means for uprooting lust and preventing it from overwhelming the mind. The Buddhist monk can take this excellent opportunity to practise in a way in which he can see the truth of things so that he can be cool and happy within the Dhamma-Vinaya. In practising in this skilful manner we are following the advice and guidance of a great meditation master, Tan Ajahn Sao.

Now we come to the last aspect of his teaching. If the meditator comes to recognize through the practice of *asubha kammattana* that the body is unclean and unattractive, and has become proficient in his practice, the following step is required to progress further to *vipassana*, or insight practice. Venerable Ajahn Sao would recommend that we practise

analysing the entire body into 4 components: Earth, Water, Wind, and Fire. Hair of the head, hair of the body, teeth, skin, nails, bones, etc. all have the predominant characteristic of the hardness, which is characteristic of earth. Why should hair be regarded as the earth element? Because when the hair decomposes it must change into earth. The meditator practises to see that all these aspects of the body are actually earth element, and continues to practise until a *nimitta* of this appears. This is the realization which goes deeper than just intellectual or surface understanding.

The next element is water. This contains pus, sweat, blood, spittle, mucous, urine, and whatever other parts of the body having the characteristic of liquid. Parts of the body which are imbued with the characteristic of water, we call the water element. We are told to contemplate this and see that these things are really just water.

The warmth or heat which is in the body is called the heat element (fire element).

The wind element is the wind in the upper and lower parts of the body. The in and out breath is an example of the wind element.

We are told to investigate the body as a thing which is composed of the four elements: earth, water, air and fire. There are only elements, not a person or a self. This body is merely a heap of four elements coupled with the impersonal birth consciousness (*patisandhi vinnana*). We grasp onto the perception that there is a self. The perception of self is defilement, manifesting as craving, conceit, views and clinging. When you see this body as only four elements, not a person, a self, a human being, or a *him, her, we or us*, the meditator realizes the perception of *anatta* or non-self. That is, he or she will come to see that this body is non-self. By reflecting on the four elements, the meditator will come to see in a deep and profound way the truth of *anatta*. A *nimitta* of not self may arise. The meditator will see deeply that this body is truly the four elements: earth, water, air, and fire. The

heart will realize intuitively that there is nothing in the body other than these four elements. When the mind realizes that there is truly no self, no person whatsoever, how can it not progress in the development of *vipassana*? I would like to request that you all consider this entire body as nothing more than the four elements. In practising in this way you will be able to intuitively realize that this body is not self. This truth accords with the Pali words of the Buddha "*Sabbe Dhamma Anatta*" - all things are not self.

If you are truly sincere in your practice, don't go and suspect these methods of practice. What I have related to you today is the teaching of Venerable Ajahn Sao. What the great masters teach is always absolutely correct, but of course, it is up to you to realize the truth for yourself.

Nuggets of a Teaching

1 Meditation, the natural way

The teaching of the Buddha is a teaching for intelligent people. It isn't a teaching for someone to believe in blindly without reason. The Buddhist religion teaches people to learn about nature and the laws of nature. If someone asked me, "What is Dhamma?" I would answer, "Dhamma is nature". "What is nature?" To this I answer, "it is our body and mind."

The *samadhi* of the Buddha is the *samadhi* which notes what is going on in everyday life. This is more important than sitting in formal practice. The teaching of *samadhi* which must be taught is the *samadhi* that is concerned with the things which are closest to us. You don't need to know about or be interested in the things which people boast about. You need to know thoroughly your own body and mind. As for the body, you need to know the coarse nature of the body as it must always be in a state of constant change

and movement, be it standing, walking, sitting, lying down, eating, drinking, doing, talking and thinking.

This is the way of body and mind.

2 *Samadhi* - What is it for?

An important problem with the practice of *samadhi* is the confusion people have about the fundamental principles.

One kind of *samadhi* is the *samadhi* we practise in order to attain a still, peaceful mind.

A second kind of *samadhi* is the *samadhi* we practise in order to develop mindfulness and clear comprehension, so that we are aware of whatever is going on in each and every moment.

Some kinds of *samadhi* are of the kind which we practise in order to attain special realizations. For instance, we may practise to see extraordinary things like insights into the past and into the future. By insights into the past I mean recollection of past lives. By insight into the future I mean insight into one's future destination. This is the kind of practice aimed at special insights.

Now if we really contemplate these matters with integrity we will see that the past is already gone, and the future has not yet arrived. Therefore should we not be more interested in the present moment?

Some teachers teach that meditation will enable you to see this and that, but these special effects are useless. You must come to see your own mind.

Don't get caught up in the concept that in practising *samadhi* you will see the hell realms or the heaven realms or all sorts of miraculous things. The things you see in this practice are not different from the images in your dreams. What we must really come to know is our own body and mind.

3 The universal principle for practising *samadhi*

In practising meditation for the development of *samadhi*, mindfulness and wisdom, there is a principle which meditators should adhere to: train the mind to sustain awareness on a meditation object, train mindfulness to have an object of recollection. Whatever the mind experiences, let mindfulness register it at that moment.

Standing, walking, sitting or lying down, eating, drinking, doing, talking and thinking ... let mindfulness be aware at all times. No matter what anybody should do, just have mindfulness. When you are going to sleep, let the mind think as it will, but follow the thoughts with awareness until you drop off to sleep. This is a universal principle for practising *samadhi*.

If anyone asks how to practise meditation, the answer is quite easy. Practising meditation is to give the mind an object of awareness, to give mindfulness an object of recollection. This comes down to whenever your mind thinks of anything, let there be mindfulness at all times, no matter what arises in any mind moment.

If you practise in this way, you will feel as if you are practising meditation continuously.

4 *Samadhi* is not just sitting with the eyes closed

If we regard *samadhi*, as the state of concentration which can only arise when we are sitting with our eyes closed we are still clinging to the common perception of *samadhi*. But we should know that the state of *samadhi* is a quality of mindfulness and awareness at all times, no matter whether we are standing, walking, sitting, lying down, eating, drinking, doing, talking or thinking. That is, the matters and modes of daily life. In this way we will have a very broad understanding, and we will come to see that meditation practice is not just sitting with the eyes closed and concentrating on a meditation object. When we leave the meditation session, we continue to have mindfulness while standing, walking, sitting, lying down, eating, drinking, doing, talking or thinking, even though we may not be sitting meditation as it is usually taught. This is because we are developing mindfulness at all times. When we lie down to go to sleep, all people, be they intellectuals or simple workers, have thinking. At this time, as we are going to sleep, let the mind think, but have mindfulness, follow the thoughts until you drop off to sleep.

If we practise in this manner continually, day in and day out, we can attain a remarkably strong level of *samadhi*.

If we understand *samadhi* in this way, *samadhi* is not an obstacle to everyday life, to work and progress in society. But if we think that *samadhi* is simply concentrating on a single object and abiding in stillness, everything

will seem like an obstacle and everybody we meet will get in the way of our practice. This is the *samadhi* of hermits.

5 Practising in the right way is not running away from the world of problems

The meditator who is practising correctly will respond properly to the world. For instance, suppose you have a family. As a meditator, you should love your family more and more. As your love increases, it should become transformed from the common kind of love into goodwill and kindness.

We have to brave the confusion of the work place, but whereas before we felt entangled in the confusion, now, through our *samadhi* practice, we are able to work without any confusion. The mind will change radically, in a way which can automatically rectify any unexpected problems that arise. Whenever a problem arises, it's as if we have a manual to refer to and the mind instantly accesses the answer. This is the *samadhi* which is involved with everyday life.

Any kind of *samadhi* which takes no interest in everyday life and seeks only to escape to somewhere far away from the world causes the world to degenerate further, and is not nutriment for enlightenment; the Path, Fruit and *Nibbana* itself.

6 Everyone has already practised *samadhi*

Everything that we do is only accomplished through the power of *samadhi*.

Without *samadhi*, how could one complete a degree?

Without *samadhi*, how could one teach students?

Without *samadhi*, how could one complete big work projects?

Without *samadhi*, how could one run a country?

(Actually) we have been practising *samadhi* way back from the time we were nursed and our parents taught us how to eat, to sleep, to read and to recognize people. The beginning of our *samadhi* practice started way back then.

When we go on to higher education we begin learning to practise *samadhi* in earnest. However, when we meet highly regarded meditation monks and they ask us, "Have you practised *samadhi*?" people tend to think that they haven't yet practised it since we have not yet done so formally. This comes about because we think of *samadhi* in a limited way that it is only sitting with the eyes closed that meditation can be practised.

7 You don't have to live in a temple to practise *samadhi*

Anyone who hasn't had the opportunity to stay in a Wat (meditation centre) and practise formal meditation, sitting still with the eyes closed as it is usually taught, can practise in this way. Take standing, walking, sitting, lying down, eating, drinking, doing, talking and thinking as your meditation objects and thereby establish mindfulness continuously.

Everyone who has already practised *samadhi* naturally from since they were toddlers just beginning to know the world. Now we are going to train anew, in other words, reinforce our old training.

Please don't misunderstand me. Standing, walking, sitting, lying down, eating, drinking, doing, talking and thinking are objects for mindfulness. We perform these tasks with mindfulness, knowing them thoroughly at all times. When lying down to go to sleep, note what the mind is thinking. Let it go on thinking but have mindfulness, follow the thinking until you fall sound asleep. Practise continuously on a daily basis and you will find yourself, unexpectedly, maintaining *samadhi*.

While working, use your concentrated mindfulness to be fully aware of the work. When you are engaged in thought, include mindfulness with the thinking. Take working and thinking as your meditation objects. If the mind is being aware of sense objects as they come and go with mindfulness, the mind is naturally inclined towards calmness. Joy (*piti*), ease (*sukha*) and one-pointedness (*ekaggata*) can arise at any time if the meditator practises earnestly.

8 A business person who practised *samadhi* while working

A lady came to see the Master and asked, "Venerable Father, I want to practise meditation but don't know how to."

The Master answered, "If you don't know how to sit, you don't have to sit. Just train mindfulness to be with your every action, standing, walking, sitting, lying down, eating, drinking, doing, talking and thinking. " If we develop

samadhi in this way, we will come to feel that everything we do, say and think is part of meditation practice, *samadhi* will harmonize with your daily life.

Look at the kinds of work which used to bring on confusion. After *samadhi* is stabilized you won't be caught in that entanglement again. The mind will be unconfused and able to solve problems. Sometimes when we are stuck, the mind will collect into one pointedness and the answer to the problem will spontaneously arise, even the nasty problems which concern work can be resolved in this way.

We tend to attach to the idea that we shouldn't think about the world, but only about the Dhamma, but in fact the things of the world are objects of awareness for the mind. Because the mind is that which knows the truth of the world, it must use the world as a stepping stone to go beyond the world.

The world is an object of awareness for the mind. Our body and mind are the world. All the situations and experiences we come into contact with are the everyday activities of the world. When we develop mindfulness and are aware of the world, we detach from it. Even though we live in the world, we are only lightly involved. We see all our duties as simply duties. We will be aware of our duties and take responsibility for them, carrying them out in the most direct way.

9 Practising meditation as a novice

There was once an Ajahn named Ajahn Soowan Sucinno who was a senior disciple of Ajahn Mun. One day he noticed me carrying a book and reciting Pali scriptures while I was walking to and from **on** my walking path. He said

to me, "Novice, if you are studying just study. If you are going to practise walking meditation, then just do that. You need two hands to carry a fish."

We can apply this principle when we fix our attention on a *kasina* ^[3]

Fire *kasina* - fixing the attention on fire

Earth *kasina* - fixing the attention on earth

Air *kasina* - fixing the attention on air

Space *kasina* - fixing the attention on space

Consciousness *kasina* - fixing the attention on consciousness

Our body contains all these teachers: earth, water, air, fire, space and consciousness. We can take these *kasinas* as objects of meditation. They can be both objects of awareness and places to establish mindfulness.

10 Studying is Dhamma Practice. An student can practise *samadhi*.

These days you students are spending long hours studying. The important question for you is: How can *samadhi* and mindfulness be of help in your studies?

I will instruct you on how to practise *samadhi* right in your classrooms. Suppose that, at this moment, I am your teacher in your classroom. Look intently straight at me. Be interested and observe everything I do. When I raise my hand, you know, when I write, you know. Whatever I say, you determine to hear. If you can observe even the slightest movements,

sounds, and every blink that occurs, all the better. When you enter the room, gaze straight at the teacher, Put all your attention on him or her. Don't give your attention to anything else beside the teacher. This is all there is to practise *samadhi* in the classroom. If you can remember this technique, you can begin practising *samadhi* right from the time you are in kindergarten.

In the beginning it may be difficult for you to control your line of vision and to maintain your attention directly on the teacher, but you must try. Train yourself until you become proficient with this technique and you will find that it will take hold of you and happen on its own. Later on, without even trying, as soon as you see someone pass by, your attention will focus on that image. As soon as your teacher enters the room your attention fixes onto him. Think carefully and deeply on this question; if you concentrate your attention solely on the teacher, will you still be able to take in the lessons?

After you become adept in this skilful technique you will find that even while your line of vision is on the teacher, your attention is turned inward toward your heart. You are concentrated toward yourself in a profound way. At this point in your development, regardless of what the teacher is saying, as soon as he finishes his sentence your mind will already have moved in advance and will recognize what he is going to say next. So that, when taking an examination, as soon as you finish reading the question, the answer will pop into your mind and you will respond immediately.

This is the *samadhi* technique which has worked well for me.

11 What is the benefit of *samadhi* while studying?

Sometime ago there was a girl who I sponsored to go to university who was reluctant to continue her studies because she thought her brain wasn't good enough. I urged her to enter and she agreed. I advised her that she should

practise meditation when studying in the university. She said, "If I have to practise meditation, when will I find the time to study?"

Superficially there seems to be a problem here. I explained that it is possible to practise *samadhi* in the university without it interfering with one's studies. I said, "When you are in the classroom, simply concentrate your mind so that mindfulness is present, that is, make the mind aware. Wherever attention is needed, fix the mind right there. For instance, when the professor enters the room, bring your complete attention to the professor. Do not let the mind wander. "

She graduated after only 4 years. At first, she thought she would probably need at least 6 years to earn her degree. But, unexpectedly, everything changed. Her initial feelings that she wasn't clever enough for university changed around until she eventually felt that her mind was quite a good one. She was quite capable of practising *samadhi* and where there is *samadhi* there is mindfulness and clear comprehension (*sati sampajanna*) which support and encourage awareness in the present moment.

If a student tries to practise *samadhi* in this manner, several benefits will result. Feelings of respect, appreciation and gratitude will arise towards the teacher. These feelings will go deep into the heart and a radical change will occur. No longer will one harbour negative feelings for the teacher. Instead, one will hold him or her in high regard. In the end, you will find that your grades are much better than you thought they would be!

12 The intuitive inventor

Not long ago one of the leading members of the business community took a break from his work so that he could come up here from Bangkok. As soon

as he arrived he came to me and said, "I have come here to ask you to accept me as your meditation disciple. It is said that you teach meditation in a clear and thorough manner. "

I asked him, "Sir, what is your occupation?"

He answered, "I invent things which can be profitably marketed.

"Tell me, while thinking about an invention or creation, what happens?"

He then went on to relate an actual example of the process: "Suppose I want to create a doll. I have to think of how the face should look, how the hair style should be and how the shape of the body should be designed. I then consider these features many, many times. I consider this image backwards and forwards and from all sides until I become drowsy from thought. This is followed by a feeling of dropping off to sleep. During that period which is sleep-like, the mind becomes bright and I can see clearly a model of the very doll I would like to design floating in the air right before me.

"Then I continue to consider this doll until I am certain it is the doll I want. After that happens, this state of mind withdraws and I awaken from the daydream. At the time the mind entered into this sleep I would dream the image of a doll hanging suspended in the air. So I would go ahead and construct this doll from the memory of the one in my dream. Afterwards, the dolls were manufactured, marketed, and shipped off to the market where it was a hit with the customers.

I responded to this, "Sir, you are already proficient at practising *samadhi*. You don't have to come here to find a competent meditation monk. You can

just continue developing *samadhi* by creating dolls. That is the very *samadhi* practice you want to learn from me.

"Now, if you want to enhance your *samadhi*, you should vow to uphold the 5 precepts. Then your *samadhi* will incline towards abandoning defilement, attaining virtue and making the heart pure and clean. "

13 Developing *samadhi* with a Meditation Word

To practise *samadhi* with a meditation word means that we recite a meditation word of one sort or another such as ***Bud-dho***, rising-falling, or *samma araham*. The meditator keeps on reciting the meditation mantra until the heart is at peace. As they practise, the factors which compose *jhana* are developed. These factors are: *vitakka* (initial application), *vicara* (sustained application), *piti* (rapture or delight), *sukha* (happiness), *ekaggata* (one pointedness of mind). As these factors are developed the sense of the body disappears (for the mind is being made calm and tranquil) leaving only the still, bright and peaceful heart. There is no thinking going on.

When the heart withdraws from *samadhi* so that body sensation and thinking returns, one should immediately apply mindfulness (*sati*) in order to be fully aware of conditions as they are in the moment. Don't rush off from your sitting place. If you practise in this way, wisdom will arise quickly.

If, in this period, you refrain from rushing off, the *samadhi* will continue to examine the objects of mind as they arise. That is, we can examine the sensations in the mind without thinking about anything at all. Let the heart freely think by itself and do not impose intentional thought.

After withdrawing from *samadhi* thoughts begin to arise and the mind can see these thoughts precisely. If the mind is thinking continuously, be aware of it continuously. Wherever thinking wants to go, let it go freely. When there is thinking, be aware of the thinking as it goes on and on and on. If you feel yourself becoming slightly drowsy, you will experience the body becoming light, the heart-mind-*citta* becoming light. The body becomes peaceful and the *citta* becomes peaceful. The body is light and peacefully abiding in a state of deep rest (*kayaviveka*). The mind is slight and peaceful for it too, is in a state of deep rest (*cittaviveka*).

In this state of peace, the mind has returned to its original state. In that moment, it is in the state of original existence (*upadhiviveka*).

- 14 Reciting Bud-dho and being aware of the heart *citta* function under the same principle

Keep on reciting the word ***Bud-dho*** until the mind fixes onto it and then leave it stay that way. If the mind drops ***Bud-dho*** to think about other things, let it think as it will but be aware of the thinking with focused mindfulness (*sati*).

The ***Bud-dho*** which you have been reciting inwardly has several benefits:

- 1) It functions as a means of recollecting the Great Teacher, the Buddha.

- 2) It functions as a means of initiating the mind to think on its own.

As soon as the mind drops **bud-dho**, it switches onto other thinking. Here it is manifesting its ability to find bait to feed itself. We don't have to worry about finding objects to feed the mind. Just allow it to think according to its nature. Our duty is to be fully aware with mindfulness.

This is the way to bring *samadhi* into your daily life.

15 If the mind wants to think, don't suppress it.

If you have developed the mantra ***Bud-dho, Bud-dho*** to the point where the mind reaches a refined and tranquil state of *samadhi*, the sense of body will disappear. Then you can take this state further so as to realize the full benefits of practice (Path, Fruits and *Nibbana*). After practising to this level the mind will not want to enter calm and tranquility any longer. It will just hover about before it shifts into standing, walking, sitting, lying down, eating, drinking, doing, saying, thinking. This is something I have experience for myself.

In trying to get still as before, we find the mind now rebels. It doesn't want to incline to stillness. The more we force it, the more it struggles. Due to the collision between these forces we experience a sense of heat and flushing and end up with a headache. Finally, the idea occurs: Mind, you can think as you like, be my guest. I will simply remain aware of you. Let the mind

think as it will. *Sati* has the reins on awareness. Now and again, the thinking/thinker does not stop, but the mindfulness keeps track. Mindfulness relentlessly pursues the thought.

After enough thinking like this, there arises a feeling of pleasure which feels as if the mind is moving further and further away. Mental solitude then occurs. The body is light, the mind is light. The body is tranquil as is the mind. In time, the speed of thinking is accelerating and mindfulness cannot catch up with it. *Piti* (delight, rapture) and *sukha* (happiness) are produced. Then, there is oneness in which mind is aware of mind. All thinking which occurs within the mind is just thinking for the sake of thinking. As thinking arises, it is let go of. Mind does not hold onto any thoughts which cause trouble or make problems for us.

And, finally, when thoughts are cut off, the mind reverts toward the tranquility and peacefulness you have known.

Thus we learned that, "Oh, The nature of mind is like this." Morality cultivates *samadhi*, which cultivates wisdom, which cultivates the mind. Any thinking which *sati* is fully aware of is thinking with wisdom (*panna* in *samadhi*). This is the characteristic of the mind-*citta* progressing and functioning with *vipassana*.

At the same time, should we regard this in terms of *Jhana* factors, thinking is *vitakka* ; *sati* which fully knows at the same time as thinking is *vicara*. When the mind has *vitakka* and *vicara*, *piti* and *sukha* will occur without any problem. Here when rapture arises the mind will return to its original state. Awareness is fixed on the arising and ceasing (of thought) in every moment and there is just oneness. If the mind is functioning in this manner, we call it a mind which is functioning at the level of first *jhana*. That is the first level of *jhana* which is composed of *vitakka*, *vicara*, *piti*, *sukha* and *ekaggata*.

- 16 Regardless of whether the mind is wandering about or is bringing up wisdom, let it all go.

The thinking which the mind brings up by itself is *vitakka* (the initial application of thought). When *sati* is fully aware, the thinking which arises is *vicara*, (the applied application of thought).

Thinking is an object to be known by the mind, as well as that which is to be recollected by mindfulness. When *sati sampajanna* improves we will recognize that:

1. Thinking is food for the mind
2. Thinking is exercise for the mind
3. Thinking is an activity which releases and relaxes tension.
4. Thinking is the reflection which tells us what is. It informs us of the implications of suffering (*dukkha*) and not-self (*anatta*).

This thinking will provoke and arouse good moods and sour moods. Here we see both *ittharammana* (pleasant objects) and *anittharammana* (unpleasant objects) which build up into *kilesa* (defilement).

When the mind has both pleasant and unpleasant aspects mixing together, it will be somewhat happy and somewhat unhappy.

Finally it realizes *Dukkha Ariyasacca* (The Noble Truth of Suffering).

The fundamental principle that the Buddha taught is, essentially, the basic practice in which the mind knows what is what (i.e. the mind has an object to know; mindfulness has an object to recollect). The Buddha himself practised taking the breath (*anapanasati*) as the thing which the mind is to know. Then, taking this state of mindfulness, he made it take its stance right at the breathing. He made his mindfulness aware of the in-breathing and the out-breathing. His mindfulness knew the breathing when it was coarse and when it was refined and knew about any changes that occurred.

In any mind-moments when he was not observing the breathing he would take note of the objects which were arising within his mind. His knowing came through the concentration of *sati*. *Sati* was fully aware and attentively watching sense objects and feelings as they arise and faded away within the mind. When his mindfulness and clear comprehension were vigorous, they could nurture and support the mind to actually see the changes in feelings which occur naturally. That is, impermanence, conflict and non-self (the conditions inherent in Nature which flow along with Nature).

Upon realizing that feelings are impermanent, infected with suffering, and not-self, he understood that any feeling to which there was clinging would provoke a pleasant or unpleasant feeling which caused suffering. When suffering presented itself in his mind he was able to pin-point the Noble Truth of Suffering. This was real, unavoidable suffering. He began tracing back for the root cause. This suffering, where does it come from? What is its cause? This suffering arose from *tanha* (craving). *Tanha* arose from where? It arose from liking (pleasant) and disliking (unpleasant). Liking is *kammatanha* (craving for sensual pleasure). Disliking is *vibhavanha* (craving for annihilation). Clinging to both pleasure and displeasure is *bhavanha* (craving for existence, rebirth, and sensual pleasure). When there is *bhavanha* suffering will occur.

This is the providence of the Dhamma which the Buddha was searching for and met in the Four Noble Truths and thereby, became a *Tathagata*, One gone to Suchness.

[1] Reality

[2] *Aniccam, dukkham and anatta*

[3] *A meditation device*

Source : www.geocities.com/wiroj_c/