

The heart of Buddhist meditation

"Namotassa Bhagavato Arahato Samma Sambuddhassa"

"Ekayano ayan bhikkave maggo sattanan visuddhiya soka pariddavanan samatikkamaya, dukkha domanassanam atthangamaya, nayassa adhigamaya, nibbanassa sacchikiriyaya yadidam chattaro satipatthana, kathame cattaro? Ida bhikkaye bhikku kaye kayanupassa viharathi, athapi sampajano satima vinaiyaloke agjjadomanssam, Vedanasu vedananupassa viharathi, athapi sampajano satima vinaiyaloke agjjadomanssam, chitte chittanupassa viharathi, athapi sampajano satima vinaiyaloke agjjadomanssam, dhammesu dhammanupassa viharathi, athapi sampajano satima vinaiyaloke agjjadomanssam,"

Good, wise and sincere brothers and sisters.

The “ pali” passage which I have just quoted is a saying delivered 2500 years ago by the supreme omniscient Buddha. With boundless and incomparable compassion for the beings suffering in the throes of samsara, he searched through countless lives for a way to complete freedom from suffering and sorrow. Then, having unerringly discovered it for himself by personal experience, he sounded this clarion call proclaiming the one and only way to put an end of this seemingly endless ocean of suffering and sorrow.

Within the Satipattana sutta the Buddha has indicated 21 points at which the earnest may again release from the turmoil of life. Hence, among the many types of Meditation detailed in the Buddha Dhamma this Satipattana meditation can be considered the universal monarch or the heart of meditation. All the peerless ones, Samma Sambuddhas, Pacceka Buddhas and Arahanta Buddhas finally attained perfection by the practice of this method of meditation. Therefore it gives me much pleasure and satisfaction to have this opportunity to instruct you and help you to follow this path which will undoubtedly help you to escape from this vale of sorrow and tears.

To being with I wish to remind you that you should give ear to these teaching of the Buddha respectfully. And reverently and please remember that this meditation cannot be usefully done by fits and starts. To gain the best results it must be a regular daily practice; in fact you must try to make it one with your life. Thus, you will be following in the footsteps of the afore- mentioned Buddha’s and like them you too will reach the desired goal perhaps in this life itself.

The all compassionate omniscient Buddha’s words may be translated thus:-

Bhikkus! These four arousing of mindfulness are the only means for the purification of beings who are trying to overcome sorrow and lamentation, suffering and grief, and who are aiming to enter the path of knowledge and wisdom with the ultimate hope of escape to the bliss of Nibbana.

1 Now, what are these four arousing? Bhikkus! Within the Buddha sasana, following the Buddha's code of discipline exists the bhikkhu who is determined to undermine the worldly desires within him. Wisely with full awareness, free from craving and ill will, watchfully he dwells contemplating this fathom long body which is truly a whole world in itself (Kayanupassana).

2 Then if any sort of feeling whether painful or pleasurable should arise he turns his mind there and determined to undermine his worldly desires, wisely and with full awareness, free from craving and ill will he watchfully dwells with his mind concentrated on particular feeling that has arisen (Vedananupassana).

3 Soon if and when he realizes that his mind has wandered again into the past or future he determined to undermine his worldly desires wisely with full awareness, free from craving and ill will he watchfully dwells contemplating the mind itself and its inherent qualities of change (chittanupassana).

4 Then he dwells observing mind objects of the five hindrances: Sense desire (Kamacchanda), anger (Vyapada), sloth and torpor (Thinamiddha), agitation and worry (Uddhacca Kukkucca), and doubt (Vichikicca) and other mind objects, determined to undermine his worldly desires wisely, and with full awareness, free from craving and ill will he watchfully dwells contemplating not the object that disturbed his mind but the quality of the thought that exists at the moment. (Dammanupassana) This is a very short description of how the four arousing may be brought to bear on the lives of each and every one of us. So with earnestness, try to retain it in your mind. Every word in this *Satipattana sutta* has much value, therefore it is very necessary that you should meaningfully understand every word and try to put them into practice. Then and then only will you be able to reap the fruits which I detailed earlier in this discourse.

One word used at the beginning of the *sutta* is the word *atapi*. This word describes an ardent *Yogi*; who with right effort determines to free himself from the fetters of desire that bind all beings to the wheel of rebirth. During endless births in samsara extending back in to the infinite past. We have all within us accumulated unseen force of bad kamma with lust, (loba) ill will (dosa) and ignorance (moha) as its roots. This force of bad kamma within us cannot be cleansed by purifying waters. Neither could the devas or the *Maha Brahma* from their celestial abodes help us cleanse them. This law of kamma does not act on us from outside. Each Person is responsible for his own *karmic* activities during *samsara*. This mountainous bad *karmic* force

can only be cut down by the replacement of good meritorious thoughts (Kusala chatana) that are pure. To achieve this is like trying to swim upward against a current that flows downwards. A difficult task indeed, but yet, to one with determination a task that could be accomplished. In the same way the wise and resolute disciple with right effort, sits down on the meditation seat with the thought “Though the blood and flesh in this body dries up and the skin and bones adheres together. I will not arise until I have attained my goal.” Such a one is called “ atapi” (an ardent and resolute disciple). He is also one who cultivates the fore ways of ‘Right Efforts’ (cttaro sammappadhana)

They are:-

1. The effort to restrain the mind from taking in any sinful, bad, impure thoughts.
2. The effort to do away with evil impure thoughts that have already arisen in the mind.
3. The effort to produce fresh, good, pure, meritorious thoughts.
4. The effort to promote and develop meritorious thoughts that have already arisen in the mind.

The ardent disciple who wishes to practice the four ways of mindfulness might be compelled to face untold difficulties. But if with confidence in the teacher (Guru) and deep determination you practice mindfulness of you body, feelings, mind and mind object, free from the hindrance of sloth and you will be successful. With right effort (Viriya) from the first thought at awaking in the morning to the last thought when falling asleep at night you will assuredly attain perfect detachment, satisfaction and happiness.

The next word of importance in his sutta is (sampajana) clear comprehension, which means contemplating the object of the meditation correctly and intellectually. It is right knowledge or wisdom, based on right attentiveness which views the object as impermanent subject to change (anicca) suffering (dukka) and void of a soul or an ego (anatta)

This correct ‘insight’ into the true nature of things can only be attained through mental development and definitely not through our ordinary vision.

We call this right understanding (sammaditthi). To achieve this with right mindfulness (Samma satthi) one dwells contemplating the body, feelings consciousness and mind objects. Comprehending and mindfully viewing all phenomena as impermanent, liable impermanent, liable to suffering and void of soul or ego.

The next word that needs explanation is ‘ Satima’ Right Mindfulness (Samma sati) The Blessed One addressed his disciples saying ‘ *Satinca kwaha bhikkave sabbattika vadami*’ Monks I state that right mindfulness (Samma sati) is present in every meritorious thought.

Right mindfulness (*Samma sati*) has two primary motives. The first is: - That it withdraws the mind from any impure thoughts (*Akusala cetana*) it may have grasped during meditation. The other is that it restrains the mind from wandering into the realms of bad and impure thoughts (*Akusala cetana*) and keeps it tied down to the object of meditation in deep concentration.

What is (Sati) awareness When a big ball of solid iron is dropped into a pit, it does not move about or move in any direction, but remains quite immovable, in the same way right mindfulness or (*Samma sati*) like the ball of solid iron when dropped into the pit of *Kusala cetana*, derived from one of the four ways of mindfulness, body feeling, mind or mind object, keeps the mind stationary in deep concentration, cleansing it of impurities and disturbances, not allowing it to sway hither and thither.

This is right mindfulness with the deepest *Metta*, I wish to remind you good and sincere brothers and sisters, that a disciple who cultivates this right mindfulness (*Samma sati*) will finally rise to higher states in the field of insight and purification of the mind.

Next we shall consider the following line:- '*Vineyyaloke abhijjha domanssam*' Having overcome covetousness, grief and ill will concerning the world, the *Yogi* expelling craving and dejection associated with the world of body, the world of feeling, the world of mind and the world of thoughts. Dwells every moment of the day and night fully aware of the coming into being and vanishing away, appearing and disappearing of this ever recurring phenomena which we call life.

While thus contemplating and letting his thoughts dwell on any one of the four objects of meditation. The *Yogi* must be careful not to let his mind. Sway towards either of the defilements (*Kamacchanda*) feelings of attachment or (*Vyapada*) feelings of aversion distaste or ill will towards the object of contemplation.

Thus free from both the defilements the *Yogi* dwells calmly watching the trend of his thoughts, without bias or prejudice, in a state of equanimity (*Upekkha*) This quality of the mind (*Upekkha*) the Buddha has spoken of very highly in the (*Dhamma*) doctrine. He has assured, us that he who without a waver succeeds in thus contemplating all the thoughts which arise in this mind he will surely gain the highest reward "Nibbana" in this life itself.

Good people! To begin with, I shall now try to explain in short, certain facts the knowledge of which absolutely necessary for the successful practice of the *sattva satipattana* meditation.

The four awakenings of mindfulness that is, the object of contemplation are:-

1. " *Kayanupassana*" – contemplation of the body.

2. "Vadanunupassana" – contemplation of feelings.
3. "Chittanupassana" – contemplation of the mind or consciousness.
4. "Dhammanupassana" – contemplation of the mental objects.

In watching closely with persistent sustained effort this world of the body, the world of feelings, the world of consciousness and the world of mental objects, we soon realize that all are subject to change 'Anicca.' To unsatisfactoriness and sorrow 'Dukkha' and egolessness with no enduring personality. (Anatta)

These are the three outstanding features 'Tri-lakkhana' of all worldly components and conditions. This knowledge gained through meditation will bring home to us through sheer experience that being made up of these four factors of body, feelings, mind and mental object is something which is not worth clinging to and should therefore be eliminated and dispensed with, at the earliest opportunity. This world of the 'body' being the outcome or the result of the coming together of the four elements of matter (pathavi) solidity as the element of earth (apo) humidity as the element of water, (Tejo) temperature as the element of the fire, (Vayo) motion as the element of air cannot be contemplated at once in the whole or aggregate. Therefore from this collection of elements we choose a smaller part, a smaller area to enable us to concentrate on, more easily.

In the satara satipattana meditation, the first form of meditation detailed therein is the 'anapanasati' meditation contemplation of the breathing. To gain the highest benefit from the 'anapanasati' the *yogi* should be a deep thinker, acutely intelligent, wise personage.

The average, normally intelligent person will not find it easy to contemplate and concentrate on the exhaling and inhaling of the breath. But if you do feel like meditating in this manner you must assume either of the two postures recommended. That is sitting cross-legged on the floor or on a flat seat or sitting in the usual feminine fashion with the knees bent and the feet placed on one side.

Thus seated, with the upper part of the body erect, with the spinal column straightened out, you must fix your thoughts, with determination, on the nostrils where you will feel the breath – the air gently striking. This air or breath is 'Rupa' and the knowledge of its existence the cognition and awareness is 'Nama'. In this manner you must continue contemplating on this 'Nama' and Rupa'.

While thus occupied you will notice certain qualities of the breath. Note well these qualities and inform your (Guru) teacher of your observation and he will advise you regarding these qualities which you have noticed and he will encourage you and urge you to continue further with your meditation which if properly continued with due awareness etc. Will lead you

to realize the absolute truth –i.e. the complete cessation of sorrow and unsatisfactoriness which is complete freedom from grief and sorrow ‘Nibbana’.

At the present time since the very wise, deep thinkers are rare, this *anapana sati* from the meditation is too subtle and keenly edged and cannot be easily understood; consequently one is unable to gain the best results from this practice.

Therefore I intend to place before you a coarser form of meditation also mentioned in the ‘*Satara Satipattana Sutra*’ from which you will reap quicker results and benefits. This is the contemplation of the elements themselves ‘Dhatu Manasikara’.

All of us human being and animals and all forms of matter, earth, trees, water etc. Are composed of the basic element (Pathavi) solidity as the element of earth (Apo) humidity and cohesion as the element of water (Tejo) temperature as the element of fire (Vayo) motion, wind as the element of air.

“Apo” the element of humidity and cohesion is subtle form of matter not easily understood. But “pathavi” solidity “Tejo” temperature and “Vayo” wind, air in motion are more easily comprehended and impressionable, on the mind.

When any sensation strikes the body of the *yogi* should be aware that it is one of the above three elements that has caused that sensation to arise.

Now, the *yogi* taking the rising and falling of the abdomen as his object of contemplation steadfastly fixes his mind on the rise and fall of the abdomen observing the sensation of contact , vibrating and pushing forward and realizes that this is a natural condition of the three elements. So all of you having now observed “ Sila” the ten, eight or five precepts with closed eyes must steadfastly fix your thoughts on the rise and fall of the abdomen keenly determined that you will not let your thoughts stray to any other object, and bringing your whole mind to bear only on this object of meditation without any feelings or attachments or ill will, you intelligently watch what is happening.

Watch the rising of the abdomen as it is filled with air and the collapsing as the air is emptied. Every instant of the rise and fall must be certainly realized by the mind's eye. Remember that this must be done the filling and emptying just naturally as one breathes in and out. As all beings breathe in and out from the moment of birth till the moment of death, this rise and fall of the abdomen goes on incessantly without a break. So without any forcing of the breath or gasping or rapid breathing, calmly with full awareness watch this normal movement of the abdomen.

Thus, without changing your posture, while you watch and contemplate this ever recurring phenomenon, you will notice that after some time, feeling of pain and discomfort begin to arise in various parts of your body. In the past when you were not in meditation, when such feeling of pain arose in your body the usual which procedure was to change your posture and ease the pain which has arisen. Now while you in meditation do not revert to this usual procedure but with awareness let your thoughts dwell on the part of the body where the feeling of pain has arisen contemplating it thus:- this painful feeling (*dukkha*), it may be a dull ache, a numbness or a burning sensation or hardness or something else; do not let any kind of ill will or sorrow (*Vyapada*) enter your mind because of the pain and at the same time not wish that the pain should disappear leaving you more comfortable (*kamacchanda*).

Free from both these unwholesome states of mind knowing that all things that come to be are subject to change and will eventually vanish, watch the feeling of pain that has arisen, with your mind in a state of equanimity “ *upekkha*” watch it as you would watch something which does not belong to you without bias or prejudice. Just repeating within your own mind, silently the word *Vadana, Vadana, Vadana*, or if is more convenient pain , pain , pain , act. While joy continue this repeating it perhaps seven or eight times or even a little longer, you will notice that the pain is decreasing the almost unbearable violent pain begins to lesson very gradually until it quietly disappears leaving you once again comfortable and will. As soon as this happens revert back to the contemplation of the rise and fall of the abdomen. If a feeling of pleasure should occur do not halt to enjoy the feeling but with awareness just repeat within your mind, a pleasant feeling a pleasant feeling and so on, and when that feeling in turn disappeared revert back again to rise and fall of the abdomen.

While thus dwelling in earnest contemplation of the rise and fall of the abdomen your mind may be invaded by thought of lust and cravings for pleasure or thoughts of ill will and anger may arise within your mind an again you may feel disturbed and unable to establish. On such occasions do not give way to frustration and delusion but reflect on the word of the Buddha. He has taught us and after careful consideration we will all accept that these feelings of frustration and unstableness arise owing to unwholesome thoughts of attraction or ill will in connection with some worldly object. Thus on such occasions do not linger over the object that caused this unwholesome state of your mind; if you do so those feelings will only increase but with awareness deflect your thoughts from the object which caused the trouble to the state of the mind itself. Thus if your the thoughts are full of ill will and anger concentrate only on the angry feeling, saying, to yourself - an angry feeling, an angry feeling ang so on; if they be thoughts of greed, uneasiness or confusion, contemplate accordingly and you will notice that eventually the evil thoughts disappear – than back again to your usual object of meditation – the rising and falling of the abdomen.

This for a day, even if such thoughts were to occur hundreds of times, at all such moment with awareness intelligently contemplate and meditate as before. So while with great effort, wisdom and clean comprehension the disciple concentrates on the rising and falling movements of the abdomen, or the element of vibration (Vayo dharu) or the feelings as they arise, or the mind and mind objects, visions either beautiful, ugly or fearful may appear before you as if in dreams during sleep. The Yogi who wishes to promote his meditation to hither states should not continue looking on these objects with lust, anger and fear but with equanimity one should register it mindfully only as 'seeing seeing ' Such impurities such last, anger and fear will only impede one's progress towards purification. When simply registered in the mind or 'seeing ' these visions fade away and realizes the impermanence of the visions seen. Here lies wisdom and insight. Then the disciple turns his attention again to the rising and falling movement of the abdomen.

During concentration a sound may break in and disturb you. Whether pleasant or unpleasant free from impure thoughts of pleasure or displeasure one may take brief notice of it with equanimity or (Upekka) as ' sound' or 'bearing' as before when registered by the mind as ' sound' fades away, and the birth of its origination and the disappearance we clearly see.

Once again the yogi turns his attention to the primary object of mindfulness. While mindfully concentrating on the rising and failing movement the yogi may feel little insects crawling over his face or body, or ones limbs smitten by spikes or different other unpleasant and painful sensations. Then yogi should not raise his hands to feel whether there are in reality any insect causing these unpleasant sensation. He should turn his mind to the affected area and with wisdom and equanimity concentrate on it, as feeling. Eventually these sensations too fades away, and the yogi realizes the impermanency of these sensations too.

Once again while concentrating on the rising and falling movement, of the abdomen, again disturbances may be noticed, through the rest of the sense bases nose and swells, tongue and flavors, mind and mind objects. The *yogi* concentrates on them as they appear and once they disappear he realizes the truth of their impermanency and its conditioned nature will become clear.

Now again while the *yogi* concentrates on the abdominal movement any one of the five hindrances sense desires (Kamacchanda) may arise in lieu; anger (Vyapada) may arise in lieu: sloth and torpor (Thinamiddha) may arise in lieu; restlessness and worry (Uddacca Kukkucca) may arise in lieu and last of the five hindrances doubt (Vicikicca) may arise in lieu.

The *yogi* should concentrate particularly on each of these mind objects as it appears. Thus while contemplating. The knowledge of the origination and dissolution of the five hindrances is established. He realizes their impermanency and dwells free from clinging and grasping again with equanimity he concentrates on the abdominal movements to the unelaborated mind in thoughts of anger, hate, fear, lust, sorrow resentment and self pity will occur again and again. One should not be discouraged or annoyed by the occurrence of these distracting and undesirable thoughts. He should with wisdom take these disturbing thoughts themselves as temporary objects of mindfulness. In this way he observes with tranquility the origination and disappearance of these undesirable thoughts.

To achieve the highest practice must be continued the whole day. Mindfulness of all activities and perceptions should be maintained throughout, this includes awareness of going, standing, sitting, and lying down. To all routined activities, dressing, washing, eating or during daily ablutions one should be aware of all occurrences, bodily and mentally as they present themselves.

When walking one should be aware of the single phase of each step. One should be also aware of the mind that directs the lifting and placing of each foot. The slower walking movement if lifting, pushing forward and placing, this practice of mindful walking is highly recommended as a method of concentration and as a source of insight. In this way right mindfulness will show us by our own experience the possibility of achieving perfect detachment and the happiness resulting from it. The highest penetrating truth which in the Dhamma is called insight (Vipassana nana) can be achieved; and thus true knowledge can be made one with yourself; ' paccattam veditabbo vinnuhi'".

Theses words of the Buddha point out that this knowledge can be acquired by all who tread the path with wisdom through right understanding (Samma Ditthi) and right thoughts (Samma samkappa) to the highest bliss of Nibbana.

Finally may I remind you before you settle down to this *Satara Sathipatthana* meditation you must observe 'Sila' a code of, either five, eight or ten and placing your trust in the Buddha, Dahmma and Sangha, diffuse thoughts, of " *Matta*" loving kindness to all beings, reflect for a few moments that we are all subject to change, ill health, old age and death, dwell briefly on the many impurities of this fathom long body, forgive all those who may have wronged you throughout samsara, ask forgiveness from all for any wrongs you may have committed, especially against the Buddha. Damma and Sangha, offer the merit of all your good deeds to the *Davas* and all other beings in samsara, your departed kinsmen and finally offer your very life to our all compassionate teacher the Buddha and reposing implicit trust in your *guru* the teacher who have given you these instructions you may start your meditation.

According to the Buddha Dhamma the whole universe can be divided into two main sections, Nama and Rupa.

Nama constitutes mind and the mental objects- thoughts, while Rupa is a combination of the four basic elements of matter. All objects, animals and vegetables are composed of 'pathavi' solidity as in earth ' apo' fluidity as in water ' tejo' temperature and ' vayo' air in motion, wind. While vegetable life is made up of purely the four elements of matter, in 'beings' mind is a pre-dominant constituent.

Mind as analyzed by the Buddha is as follows:- Vedana, Sanna, Sankhara and vinnana combination with 'Rupa' (the 4 elements of matter) a 'being' human and animal, and also other beings in other realms come to be.

Duo to certain causes and effects when 'rupa' combines with these four qualities of mind. We, in our ignorance, say and believe in a me and mine, in beings, calling our selves humans and *devas* animals insects etc. And them subdivide ourselves again and again according to nationality and caste and creed and many other forms of differentiation.

With keen intuition the Buddha clearly saw that ignorance of the true nature of things '*avijja*' was the root cause of our wrong view, about ourselves and are belonging to this wrong view was the cause of covetousness greed, craving, ill will, anger act. Which in turn led to the sorrow and untold worry of mind and body (*dukkha domanassa*) At the same time, by sheer experience the Buddha realized that putting aside thoughts of craving and ill will, automatically leads to true knowledge and thereby put complete ending to sorrow and pain, that in short is the attainment of Nibbana.

Seeing these tow qualities of ' *thanha*' bcovetoueness and ' *ditthi*' illusion witch persistently exists in the minds of beings the compassionate Buddha exhorted us to put an end to them by meditation – wise contemplation. This can be done daily by ourselves, each one for himself must realize the nature of his inner self. No god or Brahma can help in the realization and consequent emancipation from sorrow. This can be accomplished solely by complete awareness; keeping a close watch on all your thoughts. Words and deeds, This is ' *sila*' which shall be the four- runner of meditation. The observance of ' *sila*' the five, eight or ten precepts will help you to meditate and thereby gain the wisdom which leads to the realization of Nibbana.

The first five precepts which are the basic necessities to the leading of a pure and virtuous life are, to refrain from killing, stealing, adultery, lying and taking of intoxicants. In the three fold collection of the Buddha's teachings (*Tumpitaka*) the '*Dhammapada*' gives us several instances where the Buddha has virtue.

There are a few sammles:-

" The perfume of virtue excels by far these fragrant things, sandalwood or Tagore, the lotus or the vassaki" 55

" Very small is this fragrance, namely of Tagore and of sandalwood That supreme perfume which is of the virtuous ones pervades even among the gods" (56)

"Of them who are virtuous who live without intoxication and who are liberated through right Understanding, Mara does not find the way" (57)

"who possesses virtuous and vision, who is righteous, who speaks the truth and who does his own duties, him do people hold dear"(217)

"The life foe one day who is virtuous and contemplative is better than if one were to live for a hundred years immoral and distracted" (110)

"As pure water is soiled by mud, soot, saliva, excrete, urine act., so the mind which is normally pure is contaminated by unwholesome quality of attachment greed, lust, ill will, anger, ignore, pride, waywardness, doubt etc

By meditation these unwholesome qualities are kept in check and with awareness and full comprehension and contemplation of the object of meditation the mind becomes pure and leads to happiness and joy.

Examples from the words of the Buddha :- "As a house ill thatched the rain pierces through , so does lust pierce though the un cultivated mind "(13)

"As a house well thatched the rain pierces not through, so does lust pierce through the well

cultivated mind.” (14)

“ Let one not betake himself to intoxication, let one not betake himself to sense pleasures. For he who is free from intoxication and who is contemplative attains to great happiness” (27)

“ Irrigators guide water, arrow makers fashion the shaft carpenters bend the wood, wise man subjugate themselves” (80)

“Let the wise man guard his mind which is exceedingly difficult to be seen which is very subtle and which falls wherever it wishes, a mind that is guarded brings happiness” (36)

“What the ill-placed mind does to him is for worse than whatever foe does to his enemy” (42)

“Neither the mother nor the father will do that nor any other kinsman, greater by far will be that which the well placed mind do to him.”(43)

The natural trend of man’s mind is do flow with thought of greed, ill will and illusion. Preventing this downward flow by concentration for a long time no a wholesome object of contemplation, the mind is cleansed and purified and stabilized. With such a stabilized mind the one thing to be observed is the truth about yourself; the best way to do so is to concentrate on your own fathom long world of body, composed of “nama” and “rupa.”

With “rupa” in combination with “nama” (the four qualities ‘ vedana’ feelings ‘sanna’ perceptions, ‘sankara’ component parts of the body and ‘vinnana’ consciousness) the ‘pancaskhanda’ the five aggregates of the life constituting being is formed.

Wisely contemplation these five factors of life the truth about yourself will soon be apparent to you automatically. The truth that even for an instant the five aggregates of the life not remain the same, but are in a constant state of flux rapidly changing every moment.

This observation will bring home to you that nothing remains the same for two consecutive moments; this an unsatisfactory state causing sorrow and pain (dukkha) and the realization of ‘anatta’ will soon follow, the fact that there is nothing called self, no I or ego.

No self means no clinging which leads to sorrow pain and grief. Happiness and ever lasting peace ensures, the calmness of Nibbana is realized.

Extracts from the Dhammapada regarding this saying are as follows:-

“the life for one day of one who is wise and contemplative is better than if one were to live for a hundred years, foolish and distracted”(111)

“the life for one day of one who sees the arising and vanishing (of thing) is better than if one were to live for a hundred years not seen the arising and vanishing “(of thing) (113)

“the life for one day of one who sees the immortal state is better than if one were to live for a hundred years not seeing the immortal state”(114)

“ From craving arises sorrow, from craving arises fear, to him who is freed from craving there is no fear from anywhere” (216)

“contemplative, preserving, always possessing from Endeavour, those stead fast ones contact Nibbana which is the supreme freedom from bondage” (23)

When one sees with insight that all conditioned things are impermanent, then one finds no that which is empty. This is the way to purity.” (277)

“when one sees with insight that all conditioned things are empty then one finds no relish in that which is empty. This is the way to purity.” (278)

“when one sees with insight that all states are devoid of self, then one finds no relish in that which is empty. This is the way to purity.” (279)

“better than sole kingship on the earth to heaven, better than lordship over the world is the fruit of reaching the stream.” (178)

The fact one’s salvation or stagnation in samsara rests with one’s own self, that no good or brahmas is responsible of craving us, was fearlessly proclaimed by the Buddha.

The following verses from the dhammapada clearly point this out:-

“By one self is evil done and by oneself is evil not done and by oneself is one purified. Purity and impurity belong to oneself. One does not purify another.” (126)

“One self is one’s own protector, who else could the protector be? With self will subdued one obtains the protection which is difficult to obtain.” (160)

“Non-intoxication is the way to immortality; intoxication is the way to death; those who are not intoxicated do not die; they who are intoxicated are as the dead.” (17)

“Here he suffer and he suffer hereafter; both here and there does not evil doer suffer. “ Evil has been done by me”. (Thinking) thus he suffers. More does he suffer having gone to an evil state”. (17)

“I lone sons, I have wealth “, thus is fool troubled. Even the self; whence are sons? Whence is wealth? (62)

May the beings be well and happy, with the blessings to triple Gem.