



## Kalyāṇa-Mitta Meditation Center

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## October 2023 Newsletter



### Insight Meditation (vipassanā)

This October Newsletter will discuss Insight Meditation (vipassanā). The September Newsletter discussed Tranquility Meditation (samatha) and The Five Hindrances (pañca nīvaraṇā).

There will be some overlap when discussing these two forms of meditation: tranquility and insight.

The pāli word “vipassanā” is translated as “insight” or “clear-seeing.” Insight Meditation (vipassanā) is the direct experience of wisdom (paññā) through the practice of observing and investigating physical and mental experiences occurring moment-to-moment with mindfulness (sati) and clear comprehension (sampajañña). Clear comprehension or clarity of consciousness, are translations of the pāli word “sampajañña,” and is a synonym for wisdom.

Insight Meditation develops insight into the true nature of reality, leading to the liberation from suffering (dukkha) and the realization of nibbāna. Nibbāna is the extinguishing or blowing out of the fires of greed (lobha), hatred (dosa) and ignorance (avijjā). Insight Meditation applies mindfulness and clear comprehension to the activities of daily life as the following sutta passage demonstrates.

The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikaya translated by Bhikkhu Bodhi

10 Satipaṭṭhāna Sutta: The Foundations of Mindfulness

8. “Again, bhikkhus, a bhikkhu is one who acts in full awareness when going forward and returning;<sup>147</sup> who acts in full awareness when looking ahead and looking away; who acts in full awareness when flexing and extending his limbs; who acts in full awareness when wearing his robes and carrying his outer robe and bowl; who acts in full awareness when eating, drinking, consuming food, and tasting; who acts in full awareness when defecating and urinating; who acts in full awareness when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent.

Note 147: Sampajañña, also translated as “clear comprehension”, is analysed in the commentaries into four types: full awareness of the purpose of one’s action; full awareness of the suitability of one’s means; full awareness of the domain, that is, not abandoning the subject of meditation during one’s daily routine; and full awareness of reality, the knowledge that behind one’s activities there is no abiding self.

Insight is cultivated with observations and investigations of bodily sensations, thoughts, feelings, and mental processes, noting the Three Characteristics of Existence (tilakkhaṇa) and the arising and passing away of the Five Aggregates (pañca khandhā) which are the contents of mind.

The Three Characteristics of Existence are:

1. impermanence (anicca),
2. suffering (dukkha), and the
3. absence of a permanent self (anatta).

The contents of mind are one or more of the Five Aggregates (pañca khandhā):

1. material form (rūpa khandha),
2. mental formations (saṅkhāra khandha),
3. perceptions (saññā khandha),
4. feelings (vedanā khandha), and
5. sense consciousness (viññāṇa khandha).

There is a non-personal awareness or pure consciousness that does not identify nor attach to the contents of mind.

The wisdom developed through the practice of insight breaks the cycle of repeated birth, old age, sickness, death and rebirth (saṃsāra). The following are relations concerning saṃsāra.

- Saṃsāra is the cycle of repeated birth and death that perpetuates the cycle of suffering (dukkha) that sentient beings experience in various realms due to the impermanence of life. This cycle continues until the realization nibbāna.
- Intentional actions (kamma) affects the present life and future rebirths in saṃsāra. Wholesome actions lead to comfortable circumstances, while unwholesome actions lead to uncomfortable circumstances.
- The Three Characteristics of Existence define the nature of existence within saṃsāra.
- The ultimate goal in Buddhism is to break free from the cycle of saṃsāra through the attainment of nibbāna. Nibbāna is experienced by a mind that is liberated from suffering and has put an end to rebirth. The path of practice to break free from saṃsāra and to realize nibbāna is the training in ethics (sīla), meditation (bhāvanā), and wisdom (paññā), which is elaborated in the Noble Eightfold Path (ariya aṭṭhaṅgika magga).
- There is no eternal or permanent soul or self that transmigrates in saṃsāra. Rather, the continuity of the 'stream' of consciousness and kamma is what takes rebirth in different circumstances.
- Saṃsāra is characterized by suffering and a sense of hunger or thirst for ever more sense pleasures, and there is also a preoccupation with the Eight Worldly Concerns (lokadhamma). Sentient beings continually seek, but cannot find, lasting happiness and fulfillment in the impermanent world and various realms of existence. The Eight Worldly Concerns (lokadhamma) are the following.
  1. Hope for gain (lābha) is attachment to gaining material possessions, wealth, and favorable circumstances.
  2. Fear of loss (alābha) is aversion to loss, poverty, and unfavorable conditions.
  3. Hope for fame (yasa) is attachment to gaining recognition, praise, and popularity.
  4. Fear of disrepute (ayasa) is aversion to insignificance and a negative reputation.
  5. Hope for praise (pasamsā) is attachment to receiving praise, compliments, and positive feedback.
  6. Fear of criticism (nindā) is aversion to criticism, negative feedback, and blame.
  7. Hope for pleasure (sukha) is attachment to experiencing pleasure, comfort, and happiness.
  8. Fear of pain (dukkha) is aversion to misery, discomfort, and suffering.

Insight meditation is practiced with mindfulness (sati) and concentration (samādhi) in the following two major categories and various subcategories:

- I. Three Characteristics of Existence (ti-lakkhaṇa)
  1. Impermanence (anicca)
  2. Suffering (dukkha)
  3. Not-self (anatta)
- II. Four Foundations of Mindfulness (satipaṭṭhāna)
  - A. Contemplations of the Body (kāyānupassanā)
    1. Mindfulness of Breathing (ānāpānasati)
    2. Four Postures (īryāpatha sañña)
    3. Clear Comprehension of Activities (sampajañña)
    4. Foulness (asubha) of the 32 Bodily Parts (dvattiṃsākāra)
    5. Four Great Elements (catudhātuvavatthāna)
    6. Charnel Ground Contemplations (paṭikkūla manasikāra)
  - B. Contemplation of Feelings (vedanā sañña)
    1. pleasant feelings (sukha) are of pleasure or happiness.
    2. unpleasant feelings (dukkha) are of discomfort, pain, or suffering.
    3. neutral feelings (adukkhamasukha) are neither pleasant nor unpleasant.
  - C. Contemplation of Mind (citta sañña)
  - D. Contemplation of Mind Objects (Dhammā sañña)
    - Five Hindrances (nīvaraṇā)

- Five Aggregates (pañcupādānakkhandhā)
- Six Sense Bases (saḷāyatana)
- Seven Enlightenment Factors (bojjhanga)
- Four Noble Truths (ariya catusacca)

I. Investigate the contents of mind with the Three Characteristics of Existence (tilakkhaṇa).

1. Impermanence (anicca)

- Observe the impermanent nature of physical and mental phenomena, the contents of mind. Contemplate how everything in experience is subject to change and decay.
- Observe the constant changes within the body, thoughts, and feelings. Recognize that these changes are happening in every moment.
- Observe the constant changes to external phenomena, such as nature, relationships, and material possessions. Everything is in a state of flux, arising and passing away.

The contemplation of impermanence develops insight into the changing nature of saṃsāra and thereby, reduce attachment and desire for that which is impermanent.

2. Suffering - unsatisfactoriness (dukkha)

- Contemplate the unsatisfactory nature of life. Reflect on how attachment and clinging to impermanent things lead to suffering.
- Consider the various forms of suffering, including physical pain, mental anguish, and the dissatisfaction that arises from constantly seeking pleasure and avoiding pain.
- Recognize that even moments of happiness and pleasure are temporary and subject to change, which can also lead to suffering when they inevitably pass.

3. Not-self (anatta)

The Buddha defined the “self” (atta) as that which is permanent, unchanging and constant. The ever changing personality is composed of the Five Aggregates (pañca khandā).

- Contemplate the idea that there is no permanent, unchanging self or soul. Investigate your own experiences to see if you can find a fixed, unchanging “I.”
- Observe that thoughts, feelings, and sensations arise and pass away without a permanent self controlling them.
- Reflect on the interconnectedness of all phenomena, how everything is influenced by causes and conditions, and nothing exists in isolation. There is no permanent self because any notion of self implies something separate from the interdependent web of existence. The concept of interconnectedness is often referred to as “Dependent Origination” (paṭicca samuppāda) or the “law of conditionality.” This teaching explains how all sentient beings and the world are interconnected in a complex network of causality.

Dependent Origination demonstrates the constant change and impermanence of all phenomena. Each link in the chain is impermanent, including sense consciousness and the Five Aggregates (pañca khandā). If there were a permanent self, it would have to remain unchanged amidst this constant flux.

The links in Dependent Origination illustrate how craving (taṇhā) and clinging (upādāna) lead to suffering (dukkha) and perpetuate the cycle of birth and death (saṃsāra). The belief in a fixed, unchanging self is a form of clinging that leads to suffering. Recognizing the not-self nature of phenomena is essential to breaking free from this cycle.

See the July 2023 Newsletter for a discussion on Dependent Origination.

The Numerical Discourses of the Buddha: A Complete Translation of the Anguttara Nikaya translation by Bhikkhu Bodhi

3.IV.136 (4) Arising

- (1) “Bhikkhus, whether Tathāgatas arise or not, there persists that law, that stableness of the Dhamma, that fixed course of the Dhamma: ‘All conditioned phenomena are impermanent.’ A Tathāgata awakens to this and breaks through to it, and then he explains it, teaches it, proclaims it, establishes it, discloses it, analyzes it, and elucidates it thus: ‘All conditioned phenomena are impermanent.’”

- (2) “Bhikkhus, whether Tathāgatas arise or not, there persists that law, that stabledness of the Dhamma, that fixed course of the Dhamma: ‘All conditioned phenomena are suffering.’ A Tathāgata awakens to this and breaks through to it, and then he explains it, teaches it, proclaims it, establishes it, discloses it, analyzes it, and elucidates it thus: ‘All conditioned phenomena are suffering.’”
- (3) “Bhikkhus, whether Tathāgatas arise or not, there persists that law, that stabledness of the Dhamma, that fixed course of the Dhamma: ‘All phenomena are non-self.’ A Tathāgata awakens to this and breaks through to it, and then he explains it, teaches it, proclaims it, establishes it, discloses it, analyzes it, and elucidates it thus: ‘All phenomena are non-self.’”

II. Four Foundations of Mindfulness (satipaṭṭhāna) cultivates mindfulness (sati) and awareness (sampajañña) with the following four contemplations:

- A. Contemplation of the Body (kāyānupassanā),
- B. Contemplation of Feelings (vedanā sañña),
- C. Contemplation of Mind (citta sañña), and
- D. Contemplation of Mind Objects (Dhammā sañña).

Contemplating these four aspects of experience with non-reactive awareness, will lead to insight (vipassanā) into their impermanent (anicca) and conditioned nature (saṅkhārā).

An aspect of mindfulness (sati) is careful attention and recollection of the Dhamma. Buddhadasa Bhikkhu stated in Heartwood of the Bodhi Tree, pp. 79, 101, and 117, that the aim of mindfulness is to stop the arising of disturbing thoughts and emotions, which arise from contact (phassa) with sense objects (bāhira). The practice is to continuously watch sensory experience in order to prevent the arising of craving (taṇhā) which would power future rebirths (jāti).

The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikaya translation by Bhikkhu Bodhi  
10 Satipaṭṭhāna Sutta: The Foundations of Mindfulness

2. “Bhikkhus, this is the direct path for the purification of beings, for the surmounting of sorrow and lamentation, for the disappearance of pain and grief, for the attainment of the true way, for the realisation of Nibbāna — namely, the four foundations of mindfulness.
3. “What are the four? Here, bhikkhus, a bhikkhu<sup>137</sup> abides contemplating the body as a body, ardent, fully aware, and mindful, having put away covetousness and grief for the world. He abides contemplating feelings as feelings, ardent, fully aware, and mindful, having put away covetousness and grief for the world. He abides contemplating mind as mind, ardent, fully aware, and mindful, having put away covetousness and grief for the world. He abides contemplating mind-objects as mind-objects, ardent, fully aware, and mindful, having put away covetousness and grief for the world.

Note 137 MA says that in this context, “bhikkhu” is a term indicating a person who earnestly endeavours to accomplish the practice of the teaching: “Whoever undertakes that practice... is here comprised under the term ‘bhikkhu.’”

- A. Contemplation of the Body (kāyānupassanā) involves observing and contemplating the various aspects of the body. The aim is to develop mindfulness (sati), overcome attachment to the physical form and to gain insight (vipassanā) into its impermanent (anicca) and not-self (anatta) nature. This contemplation encompasses the following 14 exercises.

1. Mindfulness of Breathing (ānāpānasati) is a form of tranquility meditation (samatha), which aims to cultivate mindfulness (sati), concentration (samādhi) and calm abiding. This practice involves focusing the mind on the natural breath, observing it as it comes in and goes out.

The practice is to train the mind to be fully present with each breath. The aim is to free the mind from distraction, agitation, and the fluctuations of thought and emotion, and to gain insight into the nature of the body. The breath may be observed at different points in the body, such as the nostrils, chest, or abdomen.

- Observe the breath without controlling it, simply being aware of its natural rhythm and qualities.
- Avoid developing aversion or attachment to bodily sensations.
- Contemplate impermanence by observing the changes taking place with each breath and with the sensations in the body. Recognize that the rhythm of breathing, the



length and pressure of each breath, and bodily sensations are constantly changing, arising, and passing away. This contemplation develops insight into the impermanence of the body.

- Contemplate not-self while observing the body. Recognize that the body is composed of various elements, and there is no permanent, unchanging self within it. The body is a collection of ever-changing physical processes.

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10 Satipaṭṭhāna Sutta: The Foundations of Mindfulness

4. "And how, bhikkhus, does a bhikkhu abide contemplating the body as a body? Here a bhikkhu, gone to the forest or to the root of a tree or to an empty hut, sits down; having folded his legs crosswise, set his body erect, and established mindfulness in front of him, ever mindful he breathes in, mindful he breathes out. Breathing in long, he understands: 'I breathe in long'; or breathing out long, he understands: 'I breathe out long.' Breathing in short, he understands: 'I breathe in short'; or breathing out short, he understands: 'I breathe out short.'<sup>140</sup> He trains thus: 'I shall breathe in experiencing the whole body'; he trains thus: 'I shall breathe out experiencing the whole body.'<sup>141</sup> He trains thus: 'I shall breathe in tranquillising the bodily formation'; he trains thus: 'I shall breathe out tranquillising the bodily formation.'<sup>142</sup> Just as a skilled lathe-operator or his apprentice, when making a long turn, understands: 'I make a long turn'; or, when making a short turn, understands: 'I make a short turn'; so too, breathing in long, a bhikkhu understands: 'I breathe in long'... he trains thus: 'I shall breathe out tranquillising the bodily formation.'
5. "In this way he abides contemplating the body as a body internally, or he abides contemplating the body as a body externally, or he abides contemplating the body as a body both internally and externally.<sup>143</sup> Or else he abides contemplating in the body its nature of arising, or he abides contemplating in the body its nature of vanishing, or he abides contemplating in the body its nature of both arising and vanishing.<sup>144</sup> Or else mindfulness that 'there is a body' is simply established in him to the extent necessary for bare knowledge and mindfulness.<sup>145</sup> And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating the body as a body.

Notes: 140 The practice of mindfulness of breathing (ānāpānasati) involves no deliberate attempt to regulate the breath, as in hatha yoga, but a sustained effort to fix awareness on the breath as it moves in and out in its natural rhythm. Mindfulness is set up at the nostrils or the upper lip, wherever the impact of the breath is felt most distinctly; the length of the breath is noted but not consciously controlled. The complete development of this meditation method is expounded in MN 118.

141 MA explains "experiencing the whole body" as signifying that the meditator becomes aware of each in-breath and out-breath through its three phases of beginning, middle, and end. In the first edition I followed this explanation and added in brackets "of breath" after "the whole body." In retrospect, however, this interpretation seems forced, and I now prefer to take the phrase quite literally.

142 The "bodily formation" (kāyasankhāra) is defined at MN 44.13 as in-and-out breathing itself. Thus, as MA explains, with the successful development of the practice, the meditator's breathing becomes increasingly quiet, tranquil, and peaceful.

143 MA: "Internally": contemplating the breathing in his own body. "Externally": contemplating the breathing occurring in the body of another. "Internally and externally": contemplating the breathing in his own body and in the body of another alternately, with uninterrupted attention. A similar explanation applies to the refrain that follows each of the other sections, except that under the contemplation of feeling, mind, and mind-objects, the contemplation externally, apart from those possessing telepathic powers, must be inferential.

144 MA explains that the arising nature of the body can be observed in its conditioned origination through ignorance, craving, kamma, and food, as well as in the moment-by-moment origination of material phenomena in the body. In the case of mindfulness of breathing, an additional condition is the physiological apparatus of respiration. The "vanishing nature" of the body is seen in the cessation of bodily phenomena through the cessation of their conditions as well as in the momentary dissolution of bodily phenomena.

145 MA: For the sake of a wider and wider and higher and higher measure of knowledge and mindfulness.

V.X.8 (8) The Simile of the Lamp

“Bhikkhus, concentration by mindfulness of breathing, when developed and cultivated, is of great fruit and benefit. And how, bhikkhus, is concentration by mindfulness of breathing developed and cultivated so that it is of great fruit and benefit?

“Here, bhikkhus, a bhikkhu, having gone to the forest, to the foot of a tree, or to an empty hut, sits down. Having folded his legs crosswise, straightened his body, and set up mindfulness in front of him, just mindful he breathes in, mindful he breathes out.... He trains thus: ‘Contemplating relinquishment, I will breathe in’; he trains thus: ‘Contemplating relinquishment, I will breathe out.’

“It is in this way, bhikkhus, that concentration by mindfulness of breathing is developed and cultivated so that it is of great fruit and benefit.

“I too, bhikkhus, before my enlightenment, while I was still a bodhisatta, not yet fully enlightened, generally dwelt in this dwelling. While I generally dwelt in this dwelling, neither my body nor my eyes became fatigued and my mind, by not clinging, was liberated from the taints.

“Therefore, bhikkhus, if a bhikkhu wishes: ‘May neither my body nor my eyes become fatigued and may my mind, by not clinging, be liberated from the taints,’ this same concentration by mindfulness of breathing should be closely attended to.

2. Contemplation while stationed within one of the Four Postures (īryāpatha sañña) is a practice aimed at developing mindfulness and insight into the impermanent and ever-changing nature of the body.
  - Reflect on the nature of the body changing from moment to moment and notice how sensations, thoughts, and emotions come and go.
  - Cultivate an attitude of non-judgmental awareness, accepting whatever arises in experience.
    - i. Sitting posture (nisinnā) develops awareness to the sensations of the body touching the chair or cushion, the posture of the back, and the position of the hands. Acknowledge any thoughts, feelings, or physical sensations that arise while sitting.
    - ii. Standing posture (ṭhita) develops awareness to the sensation of the feet on the ground, the balance of the body, and any movements or adjustments that are made while standing. Observe how the body feels in this posture and the impermanent nature of this state.
    - iii. Walking posture (gacchanta) develops awareness to the movement of the legs, the lifting and placing of the feet, and the rhythm of the steps. Be aware of the changing scenery and the sensations in the body during movement.
    - iv. Lying down posture (sayāna) develops awareness to the sensations of the lying down body and the surface that the body is lying on, the position of the limbs, and the relaxation of the muscles. Be aware of any thoughts or mental states that may arise in this posture.

10 Satipaṭṭhāna Sutta: The Foundations of Mindfulness

6. “Again, bhikkhus, when walking, a bhikkhu understands: ‘I am walking’; when standing, he understands: ‘I am standing’; when sitting, he understands: ‘I am sitting’; when lying down, he understands: ‘I am lying down’; or he understands accordingly however his body is disposed.<sup>146</sup>

7. “In this way he abides contemplating the body as a body internally, externally, and both internally and externally... And he abides independent, not clinging to anything in the world. That too is how a bhikkhu abides contemplating the body as a body.

Note: <sup>146</sup> The understanding of the bodily postures referred to in this exercise is not our ordinary natural knowledge of our bodily activity, but a close, constant, and careful awareness of the body in every position, coupled with an analytical examination intended to dispel the delusion of a self as the agent of bodily movement.

5. Full Awareness or Clear Comprehension (sampajañña) of Activities involves being fully present and aware while engaging in various activities throughout the day.

- Enjoy mindfulness in the moment, observe experiences without attachment, and gain insight into the impermanent and not-self nature of reality.
- Select a specific activity or task to perform mindfully. The activity can be any routine activity, such as eating, walking, washing dishes, or breathing.
- Begin the activity slowly and deliberately. Pay close attention to each aspect and detail of the task, from the beginning to the end.
- Engage the senses in the activity. Notice the physical sensations, sounds, smells, tastes, and visual aspects associated with the activity.
- Stay present by utilizing energy and concentration. The mind has a habit to wander during activities. When thoughts start to drift away from the task at hand, gently bring focus back to the activity itself. Avoid getting lost in daydreams or distractions.
- Observe emotions and intentions during the activity. Notice any desires, aversions, or attachments that arise in connection with the task. Be aware of how these mental states influence the mind's intentions and resulting actions.
- Practice a non-judgmental attitude with the activity. Instead of labeling things as good or bad, simply observe them as they are. Develop a clear and unbiased comprehension of the activity.
- Maintain continuity of awareness throughout the entire duration of the activity. Be aware of each moment as it unfolds, without gaps in mindfulness.

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10 Satipaṭṭhāna Sutta: The Foundations of Mindfulness

8. "Again, bhikkhus, a bhikkhu is one who acts in full awareness when going forward and returning;<sup>147</sup> who acts in full awareness when looking ahead and looking away; who acts in full awareness when flexing and extending his limbs; who acts in full awareness when wearing his robes and carrying his outer robe and bowl; who acts in full awareness when eating, drinking, consuming food, and tasting; who acts in full awareness when defecating and urinating; who acts in full awareness when walking, standing, sitting, falling asleep, waking up, talking, and keeping silent.
9. "In this way he abides contemplating the body as a body internally, externally, and both internally and externally... And he abides independent, not clinging to anything in the world. That too is how a bhikkhu abides contemplating the body as a body.

Note: 147 Sampajañña, also translated as "clear comprehension" (Soma, Nyanaponika), is analysed in the commentaries into four types: full awareness of the purpose of one's action; full awareness of the suitability of one's means; full awareness of the domain, that is, not abandoning the subject of meditation during one's daily routine; and full awareness of reality, the knowledge that behind one's activities there is no abiding self.

6. Attention to the Foulness (asubha) of the 32 Bodily Parts (dvattiṃsākāra) is to contemplate the impurities (asubha bhāvanā), the unattractive and impermanent aspects of the physical body. The aim of this practice is to overcome attachment and desire for the physical form.
- Set intention to see the body as it truly is, free from delusions of beauty or attractiveness.
  - Study the following list of 32 bodily parts for contemplation.
  - Visualize each bodily part individually. Reflect on the nature of each part during the visualization. Contemplate the impermanence, decay, and unattractiveness associated with each part. Consider how these parts change over time, decay, and eventually decompose.
  - Integrate the insights gained from asubha meditation into daily life. Use these insights to cultivate a healthier relationship with the body by reducing attachment and desire for the body. The goal is not to develop aversion towards the body but to see it more clearly and transcend attachments to it.

The following is the list of the 32 bodily parts:

1. hair of the head (kesā)

2. hair of the body (lomā)
3. nails (nakhā)
4. teeth (dantā)
5. skin (taco)
6. flesh (maṃsaṃ)
7. sinews (nahārū)
8. bones (atthī)
9. bone marrow (atthimiñjaṃ)
10. kidneys (vakkam)
11. heart (hadayaṃ)
12. liver (yakanam)
13. membranes (kilomakam)
14. spleen (pihakam)
15. lungs (papphāsam)
16. bowels (antaṃ)
17. entrails (antagunaṃ)
18. undigested food (udariyaṃ)
19. excrement (karīsam)
20. bile (pittam)
21. phlegm (semham)
22. pus (pubbo)
23. blood (lohitam)
24. sweat (sedo)
25. fat (medo)
26. tears (assu)
27. grease (vasā)
28. spittle (kheḷo)
29. mucus (siṅghāṇikā)
30. oil of the joints (lasikā)
31. urine (muttam)
32. brain (matthaluṅgan'ti)

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10 Satipaṭṭhāna Sutta: The Foundations of Mindfulness

10. "Again, bhikkhus, a bhikkhu reviews this same body up from the soles of the feet and down from the top of the hair, bounded by skin, as full of many kinds of impurity thus: 'In this body there are head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, contents of the stomach, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, snot, oil of the joints, and urine.'<sup>148</sup> Just as though there were a bag with an opening at both ends full of many sorts of grain, such as hill rice, red rice, beans, peas, millet, and white rice, and a man with good eyes were to open it and review it thus: 'This is hill rice, this is red rice, these are beans, these are peas, this is millet, this is white rice'; so too, a bhikkhu reviews this same body... as full of many kinds of impurity thus: 'In this body there are head-hairs... and urine.'
11. "In this way he abides contemplating the body as a body internally, externally, and both internally and externally... And he abides independent, not clinging to anything in the world. That too is how a bhikkhu abides contemplating the body as a body.

Note: 148 In later Pali works the brain is added to the above list to form thirty-two parts.

5. Contemplate the Four Great Elements (catudhātuvavatthāna). The practice develops insight into the impermanent and not-self nature of reality. The Four Great Elements are the foundational components of all material phenomena in the world, and are the following.

- i. Earth (pathavi) represents the element of solidity or hardness. Earth element of the body is contemplated by reflecting on the solidity and hardness of bones, teeth, and muscles.
  - ii. Water (apo) represents the element of fluidity or cohesion. Water element of the body is contemplated by reflecting on the sensations of fluidity and cohesion of liquids, such as blood, urine, saliva, and mucus.
  - iii. Fire (tejo) represents the element of heat or temperature. Fire element of the body is contemplated by reflecting on the sensations of heat, and is essential for various bodily functions. Contemplate the warmth you feel.
  - iv. Air (vayo) represents the element of motion or vibration. Air element of the body is contemplated by reflecting on the sensations of motion and vibration of the breath as it goes in and out, as well as of subtle energies that circulate in the body. Contemplate the movement of the breath as an expression of the air element.
- Reflect on how these elements are not just within the body but are also in all physical objects in the world. Contemplate how all material phenomena are composed of these four elemental qualities.
  - Contemplate the impermanence and not-self nature of the Four Great Elements. Realize that these elements are in a constant state of change and lack inherent, unchanging essence.

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12. "Again, bhikkhus, a bhikkhu reviews this same body, however it is placed, however disposed, by way of elements thus: 'In this body there are the earth element, the water element, the fire element, and the air element.'<sup>149</sup> Just as though a skilled butcher or his apprentice had killed a cow and was seated at the crossroads with it cut up into pieces; so too, a bhikkhu reviews this same body... by way of elements thus: 'In this body there are the earth element, the water element, the fire element, and the air element.'
13. "In this way he abides contemplating the body as a body internally, externally, and both internally and externally... And he abides independent, not clinging to anything in the world. That too is how a bhikkhu abides contemplating the body as a body.

Note: 149 These four elements are explained by Buddhist tradition as the primary attributes of matter — solidity, cohesion, heat, and distension.

- 6-14. Charnel Ground Contemplations (paṭikkūla manasikāra) are composed of nine impure and loathsome (asubha) objects of repulsion (paṭikkūla), the various stages of decay of the body. These meditations are used to highlight the impermanence of the body, the inevitability of death, the unattractiveness, fragility, and disintegration of the body. The purpose for these meditations is to develop the urgency to remove attachment to the body which is a requirement for the realization of nibbāna.
  - First, imagine a corpse of another while performing each of the nine meditations.
  - Second, imagine that the corpse is that of your own body while performing each of the nine meditations.

The following are the nine subjects for meditation.

6. Bloated Corpse (pūtikāsanā) is the contemplation of a corpse in a state of decay, swollen and discolored. This meditation highlights the impermanence and unattractiveness of the body.
7. Corpse Being Eaten by Animals and Maggots (vammikasāsanā) is to visualize a corpse being consumed by animals, such as crows or vultures, and maggots. This meditation underscores the inevitability of death and the transient nature of the body.
8. Corpse Reduced to a Skeleton (nikkujjanasāsanā) is to contemplate on a decomposed corpse whose form is reduced to only bones, a skeleton. This meditation emphasizes the impermanence and fragility of the physical form.

9. Corpse Reduced to Bones Scattered in the Wind (atthaṭṭhi saṅghāta sāsana) is an image created by the imagination of the corpse's bones scattered in all directions by the wind. This meditation deepens the understanding of bodily impermanence.
10. Corpse Reduced to Bones Bleached White (ajjhāvasathika sāsana) is a visualization of the corpse's bones white and clean of any debris as they lie in the sun. This meditation reinforces the idea of impermanence.
11. Corpse Reduced to Bones Turned to Dust (lohitaka sāsana) is to visualize a corpse's bones turning into dust. This meditation highlights the eventual disintegration of the body.
12. Fleshless Corpse (kesamutthika sāsana) is to contemplate a corpse with no flesh left, but only skin and sinews. This meditation underscores the changing and transient nature of the body's components.
13. Skeleton Held Together by Sinews (vakka sāsana) is to imagine a skeleton held together by only sinews. This meditation emphasizes the fragile and interconnected nature of the body's parts.
14. Bleached Bones Scattered in All Directions (atthaṭṭhi parisāsanasāsana) is to visualize the complete dispersal of a corpse's bleached bones in all directions. This meditation serves as a reminder of the ultimate fate of all bodies.

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14. "Again, bhikkhus, as though he were to see a corpse thrown aside in a charnel ground, one, two, or three days dead, bloated, livid, and oozing matter, a bhikkhu compares this same body with it thus: 'This body too is of the same nature, it will be like that, it is not exempt from that fate.'<sup>150</sup>
15. "In this way he abides contemplating the body as a body internally, externally, and both internally and externally... And he abides independent, not clinging to anything in the world. That too is how a bhikkhu abides contemplating the body as a body.
16. "Again, as though he were to see a corpse thrown aside in a charnel ground, being devoured by crows, hawks, vultures, dogs, jackals, or various kinds of worms, a bhikkhu compares this same body with it thus: 'This body too is of the same nature, it will be like that, it is not exempt from that fate.'
17. "... That too is how a bhikkhu abides contemplating the body as a body.
- 18–24. "Again, as though he were to see a corpse thrown aside in a charnel ground, a skeleton with flesh and blood, held together with sinews... a fleshless skeleton smeared with blood, held together with sinews... a skeleton without flesh and blood, held together with sinews... disconnected bones scattered in all directions — here a hand-bone, there a foot-bone, here a shin-bone, there a thigh-bone, here a hip-bone, there a back-bone, here a rib-bone, there a breast-bone, here an arm-bone, there a shoulder-bone, here a neck-bone, there a jaw-bone, here a tooth, there the skull — a bhikkhu compares this same body with it thus: 'This body too is of the same nature, it will be like that, it is not exempt from that fate.'<sup>151</sup>
25. "... That too is how a bhikkhu abides contemplating the body as a body.
- 26–30. "Again, as though he were to see a corpse thrown aside in a charnel ground, bones bleached white, the colour of shells... bones heaped up... bones more than a year old, rotted and crumbled to dust [59], a bhikkhu compares this same body with it thus: 'This body too is of the same nature, it will be like that, it is not exempt from that fate.'
31. "In this way he abides contemplating the body as a body internally, or he abides contemplating the body as a body externally, or he abides contemplating the body as a body both internally and externally. Or else he abides contemplating in the body its nature of arising, or he abides contemplating in the body its nature of vanishing, or he abides contemplating in the body its nature of both arising and vanishing. Or else mindfulness that 'there is a body' is simply established in him to the extent necessary for bare knowledge and mindfulness. And he abides independent, not clinging to anything in the world. That too is how a bhikkhu abides contemplating the body as a body.

Notes: 150 The phrase "as though" suggests that this meditation, and those to follow, need not be based upon an actual encounter with a corpse in the state of decay described, but can be performed as an imaginative exercise. "This same body" is, of course, the meditator's own body.

151 Each of the four types of corpse mentioned here, and the three types below, may be taken as a separate and self-sufficient subject of meditation; or the entire set may be used as a progressive series for impressing on the mind the idea of the body's transience and insubstantiality. The progression continues in §§26–30.

- B. Contemplation of Feelings (vedanā sañña) observes and understands the nature of different feelings and sensations that arise in the body and mind. Feelings are part of human existence and arise in response to sensory experiences, thoughts, and emotions.
- Establish mindful awareness of feelings by bring attention to the present moment, focusing on bodily sensations and mental states.
  - Observe the subjective experience of feelings into one of the following three categories:
    1. pleasant feelings (sukha) are of pleasure or happiness,
    2. unpleasant feelings (dukkha) are of discomfort, pain, or suffering, and
    3. neutral feelings (adukkhamasukha) are neither pleasant nor unpleasant.
  - Distinguish between four types of feelings: bodily and mental, worldly and unworldly.
    1. Bodily feelings are sensations and physical feelings in the body. This includes sensations of comfort, discomfort, warmth, coldness, tension, relaxation, and so on.
    2. Mental feelings arise in the mind and include emotions. Observe and contemplate the various emotions and mental states that arise in the mind, such as happiness, sadness, anger, joy, and boredom.
    3. Worldly feelings are those associated with attachment, craving, and suffering. These are feelings tied to the pursuit of sensual pleasures, material possessions, and worldly success. Reflect on how attachment to these feelings can lead to suffering and dissatisfaction.
    4. Unworldly feelings are associated with spiritual progress and liberation. These feelings arise from the practice of mindfulness, meditation, and the path to enlightenment. They include feelings of inner peace, contentment, equanimity, and the joy that comes from spiritual insights.
  - Label the feelings without judgment or attachment. Simply note whether the feeling is pleasant, unpleasant, or neutral; bodily, mental, worldly or unworldly.
  - Cultivate equanimity (upekkha) by maintaining a balanced and non-reactive attitude toward all feelings, whether pleasant, unpleasant, or neutral, whether they are bodily or mental. Understand that attachment to pleasant feelings and aversion to unpleasant ones can lead to suffering. Equanimity is a state of mind that merely observes feelings without clinging or aversion.
  - Stay present and non-judgmental by avoiding labeling or categorizing the feelings as good or bad. Instead, simply acknowledge them as they are.
  - Observe that feelings are impermanent (anicca); they arise, change, and pass away.
  - Contemplate non-self (anatta) characteristic of feelings, that there is no fixed and enduring self in these feelings.
  - The insights of impermanence and not-self characteristics of feelings are the conditions for the mind to let go of attachment and aversion to feelings.
  - Establish clear comprehension (sampajañña) of arising and vanishing with regard to feelings. This practice involves observing the feelings with full awareness and understanding, without reacting to them impulsively. When a pleasant feeling arises, avoid getting attached or craving it. When an unpleasant feeling arises, avoid aversion and resistance. Cultivate equanimity by not being swayed by your feelings.
  - Remain focussed on feelings in themselves. Sustain mindfulness (sati) and concentrate (samādhi) only on the presence of feelings.
  - Reflect on the causes and effects of feelings, the conditions that give rise to the feelings and the resulting experiences. Understand that feelings are often the result of various factors, including views, perceptions, thoughts, and external circumstances.
  - Cultivate compassion (karunā) and loving-kindness (metta) toward yourself and others. Recognize that every mind experiences feelings, and these feelings are a universal part of the human experience.

The contemplation of feelings provides understanding (paññā) into the nature of suffering (dukkha) and thereby, aides with attaining liberation (nibbāna) from the cycle of birth, death, and rebirth (saṃsāra). The practice produces insight (vipassanā) into the nature of reality and a peaceful and equanimous manner of living.

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32. “And how, bhikkhus, does a bhikkhu abide contemplating feelings as feelings?<sup>152</sup> Here, when feeling a pleasant feeling, a bhikkhu understands: ‘I feel a pleasant feeling’; when feeling a painful feeling, he understands: ‘I feel a painful feeling’; when feeling a neither-painful-nor-pleasant feeling, he understands: ‘I feel a neither-painful-nor-pleasant feeling.’ When feeling a worldly pleasant feeling, he understands: ‘I feel a worldly pleasant feeling’; when feeling an unworldly pleasant feeling, he understands: ‘I feel an unworldly pleasant feeling’; when feeling a worldly painful feeling, he understands: ‘I feel a worldly painful feeling’; when feeling an unworldly painful feeling, he understands: ‘I feel an unworldly painful feeling’; when feeling a worldly neither-painful-nor-pleasant feeling, he understands: ‘I feel a worldly neither-painful-nor-pleasant feeling’; when feeling an unworldly neither-painful-nor-pleasant feeling, he understands: ‘I feel an unworldly neither-painful-nor-pleasant feeling.’

33. “In this way he abides contemplating feelings as feelings internally, or he abides contemplating feelings as feelings externally, or he abides contemplating feelings as feelings both internally and externally. Or else he abides contemplating in feelings their nature of arising, or he abides contemplating in feelings their nature of vanishing, or he abides contemplating in feelings their nature of both arising and vanishing.<sup>153</sup> Or else mindfulness that ‘there is feeling’ is simply established in him to the extent necessary for bare knowledge and mindfulness. And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating feelings as feelings.

Notes: 152 Feeling (vedanā) signifies the affective quality of experience, bodily and mental, either pleasant, painful, or neither, i.e., neutral feeling.

153 The conditions for the arising and vanishing of feeling are the same as those for the body (see n.144) except that food is replaced by contact, since contact is the condition for feeling (see MN 9.42).

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IV.III.25 (5) Knowledge

“Bhikkhus, before my enlightenment, while I was still a bodhisatta, not yet fully enlightened, it occurred to me: “What now is feeling? What is the origin of feeling? What is the way leading to the origination of feeling? What is the cessation of feeling? What is the way leading to the cessation of feeling? What is the gratification in feeling? What is the danger? What is the escape?”

“Then, bhikkhus, it occurred to me: “There are, bhikkhu, these three feelings: pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. This is called feeling. With the arising of contact there is the arising of feeling. Craving is the way leading to the origination of feeling. With the cessation of contact there is the cessation of feeling. This Noble Eightfold Path is the way leading to the cessation of feeling; that is, right view ... right concentration.

“The pleasure and joy that arise in dependence on feeling: this is the gratification in feeling. That feeling is impermanent, suffering, and subject to change: this is the danger in feeling. The removal and abandonment of desire and lust for feeling: this is the escape from feeling.”

“These are feelings’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.

“This is the origin of feeling’: thus, bhikkhus, in regard to things unheard before, there arose in me vision ... and light.

“This is the way leading to the origination of feeling’: thus, bhikkhus, in regard to things unheard before, there arose in me vision ... and light.

“This is the cessation of feeling’: thus, bhikkhus, in regard to things unheard before, there arose in me vision ... and light.

“This is the way leading to the cessation of feeling’: thus, bhikkhus, in regard to things unheard before, there arose in me vision ... and light.

“This is the gratification in feeling’ ... ‘This is the danger in feeling’ ... ‘This is the escape from feeling’: thus, bhikkhus, in regard to things unheard before, there arose in me vision, knowledge, wisdom, true knowledge, and light.”

C. Contemplation of Mind (citta sañña) observes, investigates, and understands the various states of mind. The practice observes the arising and passing of thoughts, mental states,



and thought patterns, level of concentration (samādhi) and presence of defilements (kilesa).

- Observe the states and contents of mind with mindfulness (sati). Avoid judging the contents and states of mind as good or bad but to observe them with equanimity (upekkhā). Label and categorize the contents and states of mind as follows.
  - Discriminate between wholesome (kusala) and unwholesome (akusala) mental states. Wholesome states include loving-kindness (metta), compassion (karunā), generosity (dāna), and wisdom (paññā); while unwholesome states encompass greed (lobha), hatred (dosa), and delusion (moha).
  - Be aware of whether the mind is contracted due to sloth and torpor (thīnamiddha) or distracted due to restlessness and remorse (uddhaccakukkucca). These are hindrances (nīvaraṇā) that impede the development of concentration (samādhi) and insight (vipassanā).
  - Discern whether the mind is exalted due to deep meditative absorption (jhāna) or unexalted due to ordinary sense consciousness. Consider whether the state of mind has surpassed the ordinary sense consciousness or remains unsurpassed. Jhāna are states of concentrated mind that surpass sense consciousness.
  - Evaluate the level of concentration (samādhi) in meditation. Is the mind highly concentrated, or is it still scattered and unconcentrated?
  - Reflect on whether the mind is liberated from the defilements (kilesa) such as greed, hatred, and delusion, or if it still bound by these mental impurities.
- Observe the mind without getting caught up in or attached to the contents of mind. Recognize that thoughts and emotions are impermanent, they come and go. When getting carried away by a particular thought or emotion, gently note it and return attention to the awareness of the mind itself with clear comprehension (sampajañña) of the arising and vanishing of the contents of mind; and sustain mindfulness of the presence of mind. Let go of attachment and aversion to mental phenomena.

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34. “And how, bhikkhus, does a bhikkhu abide contemplating mind as mind?<sup>154</sup> Here a bhikkhu understands mind affected by lust as mind affected by lust, and mind unaffected by lust as mind unaffected by lust. He understands mind affected by hate as mind affected by hate, and mind unaffected by hate as mind unaffected by hate. He understands mind affected by delusion as mind affected by delusion, and mind unaffected by delusion as mind unaffected by delusion. He understands contracted mind as contracted mind, and distracted mind as distracted mind. He understands exalted mind as exalted mind, and unexalted mind as unexalted mind. He understands surpassed mind as surpassed mind, and unsurpassed mind as unsurpassed mind. He understands concentrated mind as concentrated mind, and unconcentrated mind as unconcentrated mind. He understands liberated mind as liberated mind, and unliberated mind as unliberated mind.<sup>155</sup>
35. “In this way he abides contemplating mind as mind internally, or he abides contemplating mind as mind externally, or he abides contemplating mind as mind both internally and externally. Or else he abides contemplating in mind its nature of arising, or he abides contemplating in mind its nature of vanishing, or he abides contemplating in mind its nature of both arising and vanishing.<sup>156</sup> Or else mindfulness that ‘there is mind’ is simply established in him to the extent necessary for bare knowledge and mindfulness. And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating mind as mind.

Notes: 154 Mind (citta) as an object of contemplation refers to the general state and level of consciousness. Since consciousness itself, in its own nature, is the bare knowing or cognizing of an object, the quality of any state of mind is determined by its associated mental factors, such as lust, hate, and delusion or their opposites, as mentioned by the sutta.

155 The paired examples of citta given in this passage contrast states of mind of wholesome and unwholesome, or developed and undeveloped character. An exception, however, is the pair “contracted” and “distracted,” which are both unwholesome, the former due to sloth and torpor, the latter due to restlessness and remorse. MA explains “exalted mind” and “unsurpassed mind” as the mind pertaining to the level of the jhānas and immaterial meditative attainments, and

“unexalted mind” and “surpassed mind” as the mind pertaining to the level of sense-sphere consciousness. “Liberated mind” must be understood as a mind temporarily and partly freed from defilements through insight or the jhānas. Since the practice of satipaṭṭhāna pertains to the preliminary phase of the path aimed at the supramundane paths of deliverance, this last category should not be understood as a mind liberated through attainment of the supramundane paths.

156 The conditions for the arising and vanishing of mind are the same as those for the body except that food is replaced by mentality-materiality, since the latter is the condition for consciousness.

D. Contemplation of Mind Objects (Dhammā sañña) are reflections on the teachings (Dhamma) of the Buddha. The five teachings to be contemplated are the following:

- The Five Hindrances (nīvaraṇā),
  - The Five Clinging Aggregates (pañcupādānakkhandhā),
  - The Six Sense Bases (saḷāyatana),
  - The Seven Enlightenment Factors (satta bojjhaṅgā), and
  - The Four Noble Truths (ariya catusacca).
- The Five Hindrances (nīvaraṇā) are investigated for their presence or absence in the mind. The hindrances are obstacles to the cultivation of mindfulness (sati) and insight (vipassanā), and effort (vīrya) is exerted to be free from them.
- Determine with mindfulness for the presence or absence, arising and abandoning, and no future arising of the following hindrances:
    1. sensual desires (kāmacchanda),
    2. ill will (vyāpāda),
    3. sloth and torpor (thīna-middha),
    4. restlessness and remorse (uddhaccakukkucca), and
    5. doubt (vicikicchā).
  - Apply heightened mindfulness to the mental states. Recognize when any of the Five Hindrances arise in the mind, and whether they are present or absent in the mind. Acknowledge the hindrances without judgment or self-criticism. Simply note their presence.
  - Observe the arising and abandoning of these hindrances in the mind. Contemplate how they come into existence and how they fade away. Notice that they arise due to specific triggers or conditions and naturally dissipate when those conditions change or when effort is applied to intensify mindfulness and insight.
  - Contemplate the possibility of preventing these hindrances from arising in the future. Understand the causes and conditions that give rise to each hindrance and work to eliminate or minimize those causes. For example:
    - To overcome desire, contemplate impermanence and the unsatisfactory nature of desires.
    - To counter ill-will, practice loving-kindness (metta) meditation to cultivate a mind of goodwill.
    - To combat sloth and torpor, put forth effort in mindfulness or engage in energizing practices.
    - To ease restlessness and worry, practice calming meditation (samatha) and acceptance.
    - To resolve doubt, seek clarification through study, discussion, or guidance from an experienced practitioner.

Overcoming the Five Hindrances is a gradual process, and patience, perseverance and endurance are necessary. The aim of the spiritual path is to purify the mind of these hindrances, that results in subtle states of concentration (samādhi) and insight (vipassanā). See the September 2023 Newsletter for a detailed discussion on how to practice with the Five Hindrances.

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36. “And how, bhikkhus, does a bhikkhu abide contemplating mind-objects as mind-objects?<sup>157</sup> Here a bhikkhu abides contemplating mind-objects as mind-objects in terms of the five hindrances.<sup>158</sup> And how does a bhikkhu abide contemplating mind-objects as mind-objects in terms of the five hindrances? Here, there being sensual desire in him, a bhikkhu understands: ‘There is sensual desire in me’; or there being no sensual desire in him, he understands: ‘There is no sensual desire in me’; and he also understands how there comes to be the arising of unarisen sensual desire, and how there comes to be the abandoning of arisen sensual desire, and how there comes to be the future non-arising of abandoned sensual desire.’

“There being ill will in him... There being sloth and torpor in him... There being restlessness and remorse in him... There being doubt in him, a bhikkhu understands: ‘There is doubt in me’; or there being no doubt in him, he understands: ‘There is no doubt in me’; and he understands how there comes to be the arising of unarisen doubt, and how there comes to be the abandoning of arisen doubt, and how there comes to be the future non-arising of abandoned doubt.

37. “In this way he abides contemplating mind-objects as mind-objects internally, or he abides contemplating mind-objects as mind-objects externally, or he abides contemplating mind-objects as mind-objects both internally and externally. Or else he abides contemplating in mind-objects their nature of arising, or he abides contemplating in mind-objects their nature of vanishing, or he abides contemplating in mind-objects their nature of both arising and vanishing. Or else mindfulness that ‘there are mind-objects’ is simply established in him to the extent necessary for bare knowledge and mindfulness. And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating mind-objects as mind-objects in terms of the five hindrances.

Notes: 157 The word rendered here as “mind-objects” is the polymorphous dhammā. In this context dhammā can be understood as comprising all phenomena classified by way of the categories of the Dhamma, the Buddha’s teaching of actuality. This contemplation reaches its climax in the penetration of the teaching at the heart of the Dhamma — the Four Noble Truths.

158 The five hindrances (pañcanīvaraṇā) are the main inner impediments to the development of concentration and insight. Sensual desire arises through attending unwisely to a sensually attractive object and is abandoned by meditation on a foul object (as in §10 and §§14–30); ill will arises through attending unwisely to a repugnant object and is abandoned by developing loving-kindness; sloth and torpor arise by submitting to boredom and laziness and are abandoned by arousing energy; restlessness and remorse arise through unwisely reflecting on disturbing thoughts and are abandoned by wisely reflecting on tranquillity; doubt arises through unwisely reflecting on dubious matters and is abandoned by study, investigation, and inquiry. The hindrances are fully eradicated only by the supramundane paths.

○ The Five Clinging Aggregates (pañcupādānakkhandhā) are the components that make up the experience of self and the world, and are also the contents of mind.

Unenlightened individuals cling to the aggregates which is the cause for suffering.

• Contemplate for understanding the following aggregates.

1. Material form (rūpa khandha) is the physical aspect of existence, the body and the external world perceived through the senses.
2. Feeling (vedanā khandha) is the sensations that are experienced in response to sensual stimuli. Feelings can be pleasant, unpleasant, or neutral.
3. Perception (saññā khandha) is recognition and labeling of the sense objects that also include mental phenomena. Perception identifies and categorizes objects based on past knowledge and conditioning.
4. Mental formations (saṅkhāra khandha) include thoughts, emotions, volitions, and any mental construct. Mental formations encompasses everything that arises in the mind, including desires, intentions, and reactions.
5. Sense consciousness (viññāṇa khandha) is the awareness or cognizance of sensory experiences.

• Contemplate how ignorance, attachment, and aversion result in clinging to the aggregates. Ignorance of the nature of reality, attachment to pleasant feelings and experiences, and aversion to unpleasant feelings and experiences. Unenlightened individuals identify with these aggregates, believing, “I am my body,” “I am my thoughts,” or “I am my feelings.” This identification leads to suffering because the aggregates are impermanent and subject to change.

- Investigate the impermanence (anicca) of the aggregates. Nothing in this world, including the five aggregates, remains fixed or unchanging. They are in a constant state of flux, arising and passing away. Understand that clinging to these impermanent aggregates is a source of suffering. The greater the clinging to the aggregates, the greater is the suffering when the aggregates change and disintegrate.
- Contemplate the unsatisfactory (dukkha) nature of clinging to the aggregates. Unenlightened individuals attach themselves to the aggregates and experience suffering because the aggregates cannot provide lasting happiness or fulfillment. Realize that suffering is not just physical pain but also the underlying dissatisfaction and restlessness that come from attachment to these ever-changing elements.
- Meditate on the doctrine of not-self (anatta). Understand that the aggregates are not a stable, unchanging self or soul. The aggregates are impersonal, conditioned (saṅkhārā) phenomena. Realize that there is no permanent, unchanging self within these aggregates.
- Regularly practice mindfulness meditation to observe the aggregates as they arise and pass away in experience. Use mindfulness to investigate (dhammavicaya) the nature of clinging, impermanence, suffering, and not-self.

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38. “Again, bhikkhus, a bhikkhu abides contemplating mind-objects as mind-objects in terms of the five aggregates affected by clinging.<sup>159</sup> And how does a bhikkhu abide contemplating mind-objects as mind-objects in terms of the five aggregates affected by clinging? Here a bhikkhu understands: ‘Such is material form, such its origin, such its disappearance; such is feeling, such its origin, such its disappearance; such is perception, such its origin, such its disappearance; such are the formations, such their origin, such their disappearance; such is consciousness, such its origin, such its disappearance.’”
39. “In this way he abides contemplating mind-objects as mind-objects internally, externally, and both internally and externally... And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating mind-objects as mind-objects in terms of the five aggregates affected by clinging.

Note: 159 The five aggregates affected by clinging (pañc’upādānakkhandhā) are the five groups of factors comprising the individual personality.

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III.1.22.26 (5) Gratification (1)

“So long, bhikkhus, as I did not directly know as they really are the gratification, the danger, and the escape in the case of these five aggregates subject to clinging, I did not claim to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmins, its devas and humans. But when I directly knew all this as it really is, then I claimed to have awakened to the unsurpassed perfect enlightenment in this world with ... its devas and humans.

“The knowledge and vision arose in me: ‘Unshakable is my liberation of mind; this is my last birth; now there is no more renewed existence.’”

- The Six Sense Bases (saḷāyatana) are composed of the pair, Six Internal (ajjhattika) and Six External (bāhira) Sense Bases. The Six Sense Bases are the organs or faculties and their respective objects through which the world is experienced, and are the doors through which contact is made with sensory stimuli, generating experiences and perceptions.

The Six Internal (ajjhattika) Sense Bases, or Sense Faculties (indriya) are the following:

- eye (cakkhu),
- ear (sota),
- nose (ghāna),
- tongue (jivhā),
- body (kāya), and

vi. mind (mano).

The Six External (bāhira) Sense Bases or sense objects are the following:

- i. visible forms (rūpā āyatana),
- ii. sounds (sotā āyatana),
- iii. odors (ghānā āyatana),
- iv. flavors (rasā āyatana),
- v. tangibles (kāyā āyatana), and
- vi. mental objects (dhammā āyatana).

The Six Sense Bases (saḷāyatana) therefore, consist of the following:

1. eye & visible forms (visual perception),
2. ear & sounds (auditory perception),
3. nose & odors (olfactory perception),
4. tongue & flavors (gustatory perception),
5. body & tangibles (tactile perception), and
6. mind & mental objects (mental perception).

The contemplation of the Six Sense Bases, the means for sensory experiences, develops insight (vipassanā) into the nature of suffering (dukkha) and the impermanence (anicca) of all phenomena.

- Reflect on the Six Sense Bases with mindfulness and concentration.
  1. Investigate the nature of visual perception. Consider how the eye perceives various forms and colors, and realize that what is seen is impermanent and subject to change.
  2. Investigate the nature of auditory perception. Contemplate how sounds come and go.
  3. Investigate olfactory perception. Be aware of how smells arise and pass away.
  4. Investigate gustatory perception. Contemplate how tastes come and go during eating.
  5. Investigate tactile perception. Pay attention to sensations in the body, such as touch, pressure, heat, and cold. Recognize that these sensations are constantly changing and are impermanent.
  6. Investigate mental perception. Consider how thoughts, emotions, and mental states arise and cease in the mind. Be aware of the ever-changing nature of mental experiences.
- Contemplate each sense base, emphasize the impermanence of the experiences associated with it. Recognize that nothing in the sensory world is permanent, and clinging to these impermanent experiences leads to suffering.
- Discern the arising of fetters (saṃyojana) in dependence on the Six Sense Bases, the abandonment of the arisen fetters, and the future non-arising of these fetters. There are ten fetters or mental and emotional attachments or obstacles tying beings to the cycle of birth, old age, sickness, death, and rebirth (saṃsāra). The ten fetters are the following:
  1. personality belief (sakkāya diṭṭhi),
  2. doubt (vicikicchā),
  3. clinging to rites and rituals (sīlabbata parāmāsa),
  4. sensuous desire (kāma rāga),
  5. ill will (vyāpāda),
  6. craving for existence in the Form World, fine material existence (rūpa rāga),
  7. craving for existence in the Formless World, immaterial existence (arūpa rāga),
  8. conceit (māna),
  9. restlessness (uddhacca), and
  10. ignorance (avijjā).

Fetters arise in dependence on the Six Sense Bases through the experience of sensory stimuli and the reaction to them with craving (taṇhā), attachment (rāga) or aversion (vyāpāda). The abandonment of fetters is accomplished through the practice and cultivation of mindfulness (sati) and insight (vipassana).

- Observe the arising and passing away of sensory experiences without reacting emotionally, and recognize the impermanent (anicca), unsatisfactory (dukkha), and selfless (anatta) nature of all phenomena. Through consistent meditation (bhāvanā), investigation (dhammavicaya) and mindfulness (sati), the fetter's grip on the mind is gradually weakened. The development of wholesome (kusala) mental qualities like wisdom (paññā), compassion (karuṇā), and equanimity (upekkhā), will also counteract the fetters.
- Avoid the future non-arising of fetters by training the mind in accordance to the Noble Eightfold Path (ariya aṭṭhaṅgika magga) that is directed towards liberation from suffering. By following and cultivating this path, composed of ethical conduct (sīla), concentration (samādhi), and wisdom (paññā), the fetters are weakened and uprooted. Ultimately, with insight and realization of the Four Noble Truths (ariya catusacca), there will be liberation (nibbāna) and the cessation of fetters.

The purpose of the contemplation of the Six Sense Bases is to develop equanimity (upekkhā) and detachment (virāga) from the sensory world. The process of observing the impermanence of the sense bases, allows for the relinquishment of attachment and aversion to them. Instead, cultivate a sense of equanimity and detachment.

The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikaya translation by Bhikkhu Bodhi

10 Satipaṭṭhāna Sutta: The Foundations of Mindfulness

40. "Again, bhikkhus, a bhikkhu abides contemplating mind-objects as mind-objects in terms of the six internal and external bases.<sup>160</sup> And how does a bhikkhu abide contemplating mind-objects as mind-objects in terms of the six internal and external bases? Here a bhikkhu understands the eye, he understands forms, and he understands the fetter that arises dependent on both; and he also understands how there comes to be the arising of the unarisen fetter, and how there comes to be the abandoning of the arisen fetter, and how there comes to be the future non-arising of the abandoned fetter.

"He understands the ear, he understands sounds... He understands the nose, he understands odours... He understands the tongue, he understands flavours... He understands the body, he understands tangibles... He understands the mind, he understands mind-objects, and he understands the fetter that arises dependent on both; and he also understands how there comes to be the arising of the unarisen fetter, and how there comes to be the abandoning of the arisen fetter, and how there comes to be the future non-arising of the abandoned fetter.

41. "In this way he abides contemplating mind-objects as mind-objects internally, externally, and both internally and externally... And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating mind-objects as mind-objects in terms of the six internal and external bases.

Note: 160 The internal bases are, as shown, the six sense faculties; the external bases, their respective objects. The fetter that arises dependent upon the pairs may be understood by way of the ten fetters ... or more simply as attraction (greed), aversion (hatred), and the underlying delusion.

The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya translated by Bhikkhu Bodhi

IV.1.35.13 (1) Before My Enlightenment (1)

"So long, bhikkhus, as I did not directly know as they really are the gratification, the danger, and the escape in the case of these six internal sense bases, I did not claim to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmins, its devas and humans. But when I directly knew all this as it really is, then I claimed to have awakened to the unsurpassed perfect enlightenment in this world with ... its devas and humans.

"The knowledge and vision arose in me: 'Unshakable is my liberation of mind; this is my last birth; now there is no more renewed existence.'"

- The Seven Enlightenment Factors (satta bojjhaṅgā) are important mental faculties for awakening (bodhi). These factors are not separate but interconnected and mutually

supportive. Establish the awareness of the presence or absence, the arising, and the culmination and complete development, of the following seven factors:

1. Mindfulness (sati),
  2. Investigation of Dhamma (dhammavicaya),
  3. Energy (vīrya),
  4. Joy (pīti),
  5. Tranquility (passaddhi),
  6. Concentration (sāmādhi), and
  7. Equanimity (upekkhā).
1. Mindfulness (sati) is the foundation of the Seven Enlightenment Factors. Mindfulness is cultivated to develop awareness and insight into the nature of the mind and reality, is a condition for successful meditation, and is necessary to achieve liberation from suffering (dukkha).

Mindfulness is non-judgmental attention to the present moment, and full awareness of the contents and states of mind, as well as the external environment. This mental faculty observes thoughts, emotions, and bodily sensations without attachment or aversion, and acknowledges the contents and states of mind without clinging or trying to push them away. This faculty develops a non-reactive awareness of the contents and states of mind.

Mindfulness conditions the attitude of acceptance and equanimity (upekkhā) towards whatever arises in the mind and body. Mindful equanimity is a state of mind that does not react impulsively to pleasant or unpleasant experiences but merely observes the arising and passing away of sensations. Mindfulness is also a condition for clear comprehension (sampajañña) or understanding the nature of conditioned (saṅkhārā) reality which has the characteristics of impermanence (anicca), suffering (dukkha), and the absence of a permanent self (anatta).

Mindfulness is a deliberate and intentional mental faculty that is cultivated through practice, and is not passive daydreaming or being lost in thought. To be mindful is to have awareness and knowledge of what is being done and why, it is contrary to a mind on automatic pilot.

- The practice of mindfulness is cultivated in formal meditation by focusing attention on the present moment. A meditation anchor (kasiṇa) is used to help direct and concentrate the mind. Examples of a meditation anchor is the breath, bodily sensations, thoughts, or other sensory experiences. A common form of meditation is mindfulness of breathing (ānāpānasati) which develops subtle states of concentration (sāmādhi) and will also strengthen mindfulness.
- Maintain sustained attention and awareness of whatever arises in the mind and body without judgment.
- The benefit in maintaining consistent daily meditation sessions is to receive continuous rewards from practice. When daily meditation practice is paused the momentum is interrupted and the flow of benefits will be diluted.
- Mindfulness is not limited to formal meditation sessions. Mindfulness may be practiced informally in everyday life. The faculty is developed by being fully mindful, present, and aware of the details of activities, whether it's walking, eating, working, or whatever.
- Mindfulness of the Four Foundations: body, feelings, mind, and mind objects is to observe these four aspects of experience in order to develop insight (vipassanā) and heightened awareness of the nature of conditioned (saṅkhārā) reality. This awareness leads to wisdom (paññā), compassion (karunā), and liberation from suffering (nibbāna).

2. Investigation of Dhamma (dhammavicaya) analyzes and contemplates the nature of reality, the mind, and the teachings (Dhamma) of the Buddha. This factor involves a thorough analysis of the Dhamma and the mind's experiences in light of those teachings. Investigation is an important aspect of the path to enlightenment because it goes beyond mere intellectual understanding and engages in an experiential inquiry. The investigation involves asking questions, challenging assumptions, and experiencing the truth of the Dhamma through contemplation.
  - Investigate, study and practice the Four Noble Truths (ariya catusacca) for understanding and realization. This involves exploring the nature of suffering (dukkha), its causes (samudaya), the possibility of its cessation (nirodha), and the path leading to the cessation of suffering (magga).
  - Contemplate the Three Characteristics of Existence (tilakkhaṇa). Reflect on the impermanence (anicca) and ever-changing nature of all phenomena, the nature of suffering (dukkha), and the absence of a permanent self (anatta).
  - Study the causes and effects reported in Dependent Origination (paṭicca samuppāda). Reflect on the interconnections of all phenomena and how the mind's intentions (kamma) result in future outcomes. For a discussion of interconnectedness, see the discussion of not-self (anatta) above.
  - Analyze the Five Clinging Aggregates (pañcupādānakkhandhā) by dissecting the components of human existence (form, feeling, perception, mental formations, and sense consciousness) to understand their impermanent (anicca) and not-self (anatta) nature.
  - Contemplate the above mentioned Dhamma as well as other teachings taught by the Buddha to gain insight (vipassanā) into the nature of reality and to realize liberation from suffering (nibbāna).
3. Energy (vīrya) is cultivated by maintaining diligence, enthusiasm and effort in practice. This mental faculty enthusiastically engages in the cultivation of wholesome (kusala) mental faculties and virtuous (sīla) activities. Continuous effort is exerted to overcome unskillful habits and hindrances (nīvaraṇā), such as laziness (kosajja), doubt (vicikicchā), ill will (vyāpāda), restlessness (uddhacca), and indulging in sensuality (kāma) and harmfulness (dosa).
  - Energy can be aroused with strong feelings of saṃvega and the practice of the Charnel Ground Contemplations (paṭikkūla manasikāra) outlined above. Saṃvega is a pāli term that refers to a deep sense of spiritual urgency or existential dismay. The emotion of saṃvega is a profound and overwhelming feeling of disillusionment with the ordinary pursuits and concerns of life, which causes the mind to seek an understanding of the nature of existence and the path to liberation from suffering (nibbāna). Saṃvega arises with reflection on the impermanence (anicca) and unsatisfactory nature (dukkha) of worldly experiences, including the pursuit of material possessions, sensory pleasures, social status, and the Eight Worldly Concerns (lokadhamma) mentioned above.
4. Joy (pīti) arises as a result of mindfulness (sati) and concentration (samādhi), and is one of the factors that leads to subtle states of meditation (bhāvanā). Mindful of the present moment - observing thoughts, feelings, and sensations without judgment, attachment or aversion - the mind will then experience the joy in the freedom of bare awareness. As concentration grows in subtlety, the mind experiences joy in direct proportion to the level of absorption in the chosen object or anchor of meditation.
  - Living an ethical life (sīla) is a foundation for not only the spiritual path towards enlightenment but is also a condition for the development of joy. Behaving in ways that are compassionate, kind, and aligned with the training precepts, conditions are created for a wakeful and joyful mind. The basic Five Moral Precepts are:



1. abstain from destroying living beings (pāṇātipātā veramaṇī),
  2. abstain from stealing or taking that which is not freely given (adinnādāna veramaṇī),
  3. abstain from sexual misconduct (kamesu micchacara veramaṇī),
  4. abstain from false speech (musāvāda veramaṇī),
  5. abstain from intoxicants that cause carelessness and cloud the mind (surā-meraya-majja-pamādatthāna veramaṇī).
- The act of giving (dāna) without attachment or expectation of return will lead to a sense of inner joy and satisfaction. Generosity is a wholesome (kusala) and meritorious (puñña) action.
  - Cultivating gratitude (kataññu) for the present moment and for the positive aspects of life will generate joy. Recognize and appreciate the good things in life, no matter how small, will uplift the mind.
  - Loving-kindness (metta) meditation is to generate feelings of love and goodwill toward the mind that initiates metta and to the other mind of interest. The practice of metta will generate a sense of joy and benevolence towards all beings.
  - Contentment (santuṭṭhi) with what is currently available and a reduction in desires for material possessions and trivial worldly ambitions will lead to a sense of inner joy. The less a mind is driven by craving and attachment, the more will the mind experience contentment and joy.
  - Contemplate the teachings (Dhamma) of the Buddha and the nature of impermanence (anicca), suffering (dukkha), and the path to liberation will inspire a sense of joy as the mind gains insight (vipassanā) into the truth of existence.
  - Association with wise and virtuous friends (kalyana-mittata), spiritually minded, supportive and wise individuals, is uplifting and will contribute to the development of joy.
5. Tranquility, serenity or calmness (passaddhi) is one of the mental factors that contribute to the purification of mind and spiritual progress. Tranquility refers to the calm and peaceful state of mind that arises when the unwholesome (akusala) mental states become composed, settled, and free from agitation, and is cultivated through the practice of calm abiding meditation (samatha).
    - Tranquility is developed by calming the mind through the reduction of distractions and hindrances (nīvaraṇā), and letting go of the turbulence of unwholesome (akusala) thoughts and emotions. In the course of meditation practice, the experience of subtle levels of tranquility will develop, which will lead to a heightened form of concentration (samādhi) called absorption (jhāna). Jhāna is characterized by an intensify sense of tranquility, joy, and equanimity.

Tranquility, along with insight (vipassana), is essential for spiritual progress. The combination of these two faculties will develop wisdom (paññā) and ultimately to liberation from suffering (nibbāna).
  6. Concentration (sāmādhi) is the mental faculty that has the characteristics of focus and one-pointedness of mind (ekaggata). As concentration develops with the practice of meditation, there will be an increase of wakefulness and mental stability.
    - Tranquility meditation (samatha) develops concentration. The practice is to focus and direct attention to a meditation anchor (kasina) or object while letting go of distractions and hindrances (nīvaraṇā). Common objects of meditation include the breath (ānāpānasati), a visual object (such as a candle flame or an image), a mantra, or a mental image like a colored disc.
  7. Equanimity (upekkhā) is the mental faculty that is a non-reactive even-minded awareness, a state of mental and emotional equilibrium. Equanimity is the ability to stay centered and undisturbed by the ups and downs of life.

- The practice of mindfulness meditation develops the capacity to observe experiences without getting caught up in them emotionally. Equanimity is the state of mind that neither clings to nor rejects experiences.
- Practice non-reactive observation of the mind's attachment to pleasurable experiences and aversion to unpleasant ones. Cultivate equanimity by observing the impermanence (anicca) of all contents of mind without reacting with attachment or aversion.
- When behavior is in harmony with ethical principles (sīla), it becomes easier to maintain equanimity because the mind is not constantly dealing with the remorse and guilt that can arise from unwholesome (akusala) actions.

The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikaya translation by Bhikkhu Bodhi

10 Satipaṭṭhāna Sutta: The Foundations of Mindfulness

42. "Again, bhikkhus, a bhikkhu abides contemplating mind-objects as mind-objects in terms of the seven enlightenment factors. And how does a bhikkhu abide contemplating mind-objects as mind-objects in terms of the seven enlightenment factors? Here, there being the mindfulness enlightenment factor in him, a bhikkhu understands: 'There is the mindfulness enlightenment factor in me'; or there being no mindfulness enlightenment factor in him, he understands: 'There is no mindfulness enlightenment factor in me'; and he also understands how there comes to be the arising of the unarisen mindfulness enlightenment factor, and how the arisen mindfulness enlightenment factor comes to fulfillment by development.

"There being the investigation-of-states enlightenment factor in him<sup>162</sup>... There being the energy enlightenment factor in him... There being the rapture enlightenment factor in him... There being the tranquillity enlightenment factor in him... There being the concentration enlightenment factor in him... There being the equanimity enlightenment factor in him, a bhikkhu understands: 'There is the equanimity enlightenment factor in me'; or there being no equanimity enlightenment factor in him, he understands: 'There is no equanimity enlightenment factor in me'; and he also understands how there comes to be the arising of the unarisen equanimity enlightenment factor, and how the arisen equanimity enlightenment factor comes to fulfillment by development.

43. "In this way he abides contemplating mind-objects as mind-objects internally, externally, and both internally and externally... And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating mind-objects as mind-objects in terms of the seven enlightenment factors.

Note: 162 "Investigation of states" (dhammavicaya) means the scrutiny of the mental and physical phenomena presented to the meditator's mind by mindfulness.

- The Four Noble Truths (ariya catusacca) is a fundamental teaching of the Buddha that is to be studied and practiced for understanding reality and to realize freedom from suffering. The following are the four truths.
  1. The noble truth of suffering (dukkha) is the dissatisfaction and unsatisfactoriness of life caught up in the round of rebirths (saṃsāra). Dukkha includes physical and mental suffering, as well as the suffering of change (anicca) and the suffering inherent in conditioned (saṅkhārā) existence. See the February 2023 Newsletter for a detailed discussion of this truth.
  2. The noble truth of the origin of suffering (dukkha samudaya) is craving (taṇhā) and clinging (upādāna). Craving refers to the mind's desires, attachments, and aversions, which keep us bound to the cycle of suffering in saṃsāra. See the March 2023 Newsletter for a detailed discussion of this truth.
  3. The noble truth of the cessation of suffering (dukkha nirodha) is the end of dukkha. There is the possibility to attain liberation from dukkha by extinguishing craving and clinging. This state of liberation is called nibbāna. See the April 2023 Newsletter for a detailed discussion of this truth.
  4. The noble truth of the way leading to the cessation of suffering (dukkha nirodhagāminī paṭipadā) is the Noble Eightfold Path (ariya aṭṭhaṅgika magga), consisting of eight interconnected factors:
    - i. Right View (sammā diṭṭhi),

- ii. Right Intention (sammā saṅkappa),
- iii. Right Speech (sammā vācā),
- iv. Right Action (sammā kammanta),
- v. Right Livelihood (sammā ājiva),
- vi. Right Effort (sammā vāyāma),
- vii. Right Mindfulness (sammā sati), and
- viii. Right Concentration (sammā samādhi).

Training in the Noble Eightfold Path cultivates morality (sīla), concentration (samādhi) and wisdom (paññā), which when developed completely, leads to liberation (nibbāna). See the May 2023 Newsletter for a detailed discussion of this truth.

The practice with the Four Noble Truths is to observe experiences.

- When there is an experience of dukkha (First Noble Truth), acknowledge it and investigate its nature.
- When there is an experience of craving or attachment (Second Noble Truth), observe it without judgment.
- As progress is made in practice and there are experiences of peace, contentment, or the absence of dukkha (Third Noble Truth), recognize these moments and contemplate their significance.
- Maintain a continuous and disciplined structure of practice that is aligned with the principles of the Noble Eightfold Path (Fourth Noble Truth).

Developing insight (vipassanā) of the Four Noble Truths is a gradual process. Consistency in mindfulness meditation practice is a condition for understanding and experiencing insights.

The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikaya translation by Bhikkhu Bodhi

10 Satipaṭṭhāna Sutta: The Foundations of Mindfulness

44. “Again, bhikkhus, a bhikkhu abides contemplating mind-objects as mind-objects in terms of the Four Noble Truths. And how does a bhikkhu abide contemplating mind-objects as mind-objects in terms of the Four Noble Truths? Here a bhikkhu understands as it actually is: ‘This is suffering’; he understands as it actually is: ‘This is the origin of suffering’; he understands as it actually is: ‘This is the cessation of suffering’; he understands as it actually is: ‘This is the way leading to the cessation of suffering.’
45. “In this way he abides contemplating mind-objects as mind-objects internally, or he abides contemplating mind-objects as mind-objects externally, or he abides contemplating mind-objects as mind-objects both internally and externally. Or else he abides contemplating in mind-objects their nature of arising, or he abides contemplating in mind-objects their nature of vanishing, or he abides contemplating in mind-objects their nature of both arising and vanishing. Or else mindfulness that ‘there are mind-objects’ is simply established in him to the extent necessary for bare knowledge and mindfulness. And he abides independent, not clinging to anything in the world. That is how a bhikkhu abides contemplating mind-objects as mind-objects in terms of the Four Noble Truths.

The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya translated by Bhikkhu Bodhi

V.XII.56.11 (1) Setting in Motion the Wheel of the Dhamma

“So long, bhikkhus, as my knowledge and vision of these Four Noble Truths as they really are in their three phases and twelve aspects was not thoroughly purified in this way,<sup>382</sup> I did not claim to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmins, its devas and humans. But when my knowledge and vision of these Four Noble Truths as they really are in their three phases and twelve aspects was thoroughly purified in this way, then I claimed to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Māra, and Brahmā, in this generation with its ascetics and brahmins, its devas and humans. The knowledge and vision arose in me: ‘Unshakable is the liberation of my mind. This is my last birth. Now there is no more renewed existence.’”

Note 382: The three phases (tiparivaṭṭa) are: (i) the knowledge of each truth (saccañāṇa), e.g., “This is the noble truth of suffering”; (ii) the knowledge of the task to be accomplished regarding each truth (kiccañāṇa), e.g., “This noble truth of suffering is to be fully understood”; and (iii) the knowledge of accomplishment regarding each truth (katañāṇa), e.g., “This noble truth of suffering has been fully

understood.” The twelve modes (dvādasākāra) are obtained by applying the three phases to the four truths.

## Announcements

- Kalyāṇa-Mitta Meditation Center has a presence on Meet-Up social media and we ask that you please sign-up for every event that you are planning to attend at [www.MeetUp.com](http://www.MeetUp.com). Some people are intimidated by a small number of attendees and a larger number will be encouraging.
- Please help advertise Kalyāṇa-Mitta Meditation Center by providing a review at [www.google.com/maps](http://www.google.com/maps).

## Activities of the Meditation Center

- Sitting meditation is held everyday at 6:30AM and 5:30PM. After meditation, Ajahn Kumāro is available to answer questions and discuss the Dhamma. Please sign up on Meet-Up or send an email [mittameditation@gmail.com](mailto:mittameditation@gmail.com) on the days and time you would like to participate.
- The days of the full moon, new moon and the two half moons are called in Pāli: The Uposatha, and is a Buddhist day of observance. A lunar calendar is available at <https://cal.forestsangha.org>. Ajahn Kumāro will perform the ceremony of giving the five precepts on the full and new moon days after the 5:30PM meditation. You may elect to keep the precepts as long as you see fit (one night, a week, a lifetime, etc).
- Meditation Workshop is held on the first Sunday of each month between 11:00AM and 1:00PM. The workshop will provide instruction and practice for sitting and walking meditation. There will also be an opportunity to ask questions and discuss the Dhamma. Please sign up on Meet-Up or send an email [mittameditation@gmail.com](mailto:mittameditation@gmail.com) if you are planning to participate.
- A recording of a Dhamma Talk from an experienced Thai Forest Teacher will be played on the third Sunday of each month. Sitting meditation starts at 4:30PM and the Dhamma Talk will be played afterwards. Please sign up on Meet-Up or send an email [mittameditation@gmail.com](mailto:mittameditation@gmail.com) if you are planning to participate.
- Every Saturday at 4:15PM the Meditation Center will be cleaned. Please join us in maintaining a clean space for practicing and discussing the Dhamma.
- There is a Library at the Meditation Center. You may browse for books to borrow at 5:00PM and check out the books for three weeks.
- Everyday at 8:40AM Ajahn Kumāro leaves for alms-round in order to give residents of Asheville the opportunity to earn merit by practicing generosity of giving food and placing it into the alms bowl. Ajahn does not accept or handle money. Ajahn usually arrives at the Whole Foods Market, 70 Merrimon Ave. just before 9:00AM and stands in front of the store for alms.
- Ajahn is available at other times during the day to meet with individuals or groups when requested.
- For more additional information please send an email to [mittameditation@gmail.com](mailto:mittameditation@gmail.com). We also have a presence on Facebook and Meet-Up social media.

## Request for Support

The Meditation Center is in need of support in order to accomplish its' mission and vision. The support may take various forms. You will support the Meditation Center by:

- Being present at the Meditation Center for group meditation.
- Giving alms during alms-round.
- Bringing to the Meditation Center items that are listed on the support page of the website [www.mittameditation.com](http://www.mittameditation.com).
- Volunteering your skills, energy and time at the Meditation Center.

- Informing your family and friends about the Meditation Center and encouraging them to participate in the activities.
- Donating financial contributions for the Meditation Center's expenses. Kalyana-Mitta Meditation Center is recognized as a tax-exempt organization by the IRS under section 501(c)(3). Donations are deductible in accordance with IRS regulations. Financial contributions may be made on the support page of the website [www.mittameditation.com](http://www.mittameditation.com) and additional means for making financial donations may be discussed with Elisha Buhler at (910) 922-1549.